

THE PROBLEM
OF
LIFE AND IMMORTALITY.

AN INQUIRY INTO THE
ORIGIN, COMPOSITION, AND DESTINY
OF
MAN.

A LECTURE DELIVERED BEFORE THE BOSTON YOUNG
MEN'S CHRISTIAN UNION, JAN. 3, 1861; WITH
RECENT ADDITIONS.

By LORING MOODY.

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INTRODUCTION.

ALTHOUGH the part of this book relating to the origin and composition of man has been under consideration during more than twenty years, it was not until after the publication of Mr. Darwin's speculations on the "Origin of Species," and the "Descent of Man," that the ideas herein contained were reduced to writing.

The part containing the proofs and illustrations of immortality was written as a lecture more than twelve years ago. And although no subject of such deep and abiding interest has reached, or even approximated, the stage of final settlement, and though none has been more ably and earnestly discussed during these years than this, I have as yet seen no reason to change my views on any of the points here presented.

It was my original purpose to leave the problem of God, or "First Cause," as already settled affirmatively. Then I remembered that the sacred books of Jews, Brahmins, Christians, Mohammedans, are no longer of binding authority with the deepest thinkers. And it is bandied about among half-thinking materialists, that "the argument from design is exploded," merely because Paley overdrew a little in some of his illustrations from natural history.

As a caterpillar gnaws away upon coarse leaves, and

a butterfly comes fluttering over, and fans him with his wings, and the poor larva knows him not, and does not distinguish him from the leaves upon which he is feeding; so in man's crude, immature, bodily, or larva state of being, the highest spiritual truths meet him under innumerable forms, at every step and turn in life; and he does not distinguish them from the gross materials by which he is surrounded. Hence he needs to have these truths pressed upon him, through every possible illustration.

So I have attempted further proofs of God, in an argument from facts. And, if I have added no new reasons, I have at least varied the forms of statement, and strengthened the old ones.

The argument from design is good, and always will be good, until it shall be proved that outward forms of art *precede the ideas* which they represent, and that all of man's plans and designs are not continued and extended forms of the plans and designs of that same wisdom and power which first planned and designed him.

The work has been prepared under great difficulties, which none but the writer can possibly understand. While, therefore, I admit that both the style and arrangement may be open to objections, I believe its positions and arguments will stand the "heaviest artillery" of criticism. If, however, they can be overthrown, because false and untenable, I shall gladly see them converted into a muck-heap, as nutriment for a fresher, stronger, and higher outcrop of truth.

L. M.

Boston, April, 1872.

THE PROBLEM OF LIFE.

“So has it been from the beginning : so will it be to the end. Generation after generation takes to itself the form of a body, and, forth issuing from Cimmerian night, on Heaven’s mission appears. What force and fire is in each, he expends. One grinding in the mill of industry ; one, hunter-like, climbing the giddy Alpine heights of science ; one madly dashed in pieces on the rocks of strife, in war with his fellows : and then the heaven-sent is recalled ; his earthly vesture falls away, and soon, even to sense, becomes a vanished shadow. Thus, like some wild-flaming, wild-thundering train of heaven’s artillery, does this mysterious MANKIND thunder and flame, in long-drawn, quick-succeeding grandeur, through the unknown deep.

“Thus, like a God-created, fire-breathing spirit-host, we emerge from the inane, haste stormfully across the astonished earth, then plunge again

into the inane. Earth's mountains are levelled, and her seas filled up in our passage. Can the earth, which is dead and a vision, resist spirits, which have reality and are alive? On the hardest adamant some footprint of us is stamped in. The last rear of the host shall read traces of the earliest van. But whence? O Heaven! whither? Sense knows not: faith knows not; only that it is through mystery to mystery, from God and to God.

' We are such stuff
As dreams are made of; and our little life
Is rounded with a sleep.' "

Sartor, Resartus.

The above remarkable passages are from one of the deepest and most brilliant thinkers of this or any age. Grand, triumphant, hopeful, despairing, yet giving no clew by which to unravel the strange marvel of our own being; but seem more like the blind struggles of a strong soul with some vast problem, or the efforts of a mighty giant to turn over bodily some great mountain, and thus reveal its secrets, than the patient, mining philosopher, who searches for results through long-continued and toilsome investigations.

And yet these wild and almost bewildering sentences relate wholly to the questions of man's origin, relations, and destiny. Whence are we? what are we? and whither do we go? Ques-

tions which have brought out for their solution the mightiest efforts of the wisest and mightiest thinkers of all ages. And while various conflicting theories have been proposed, and defended, with all the skill and ingenuity which the great masters of reason and rhetoric could summon to their aid, in one long-continued warfare, axe and stake, rack and dungeon, have added the weight of their terrible logic to different sides of the contest in turn.

Yet amid the onset and encounter of the fierce debate, beneath the swiftly-descending edge of the flashing steel upon the quivering neck, in the fiery baptism of the crackling flames, while under the cruelest tortures of rack or wheel, or wasting away in the death-damps of slimy and pestilent dungeons, Faith alone, which links the soul to the Infinite, has given the only answer yet accorded to our hungry and insatiable longings, "Through mystery to mystery, from God, and to God."

But Reason, to whose tribunals the inspirations of Faith are summoned, and at whose bar her testimonies and pleadings are heard, has never yet found that evidence of man's inherent immortality, growing out of his relations to the Infinite life, which, based on science, and the philosophy and fitness of things, shall compose it to that perfect rest which springs alone from the full agreement of an enlightened understanding with the inspira-

tions of simple faith. And now Faith itself must yield to demonstrative knowledge. For the researches of scientists and philosophers are fast undermining the foundations of the religious and theological structures of the past, and leaving nothing but vacancy and waste behind them; while the Spiritualists are building up a system of enduring, natural religious truth, because founded on reason, philosophy, and the fitness of things.

The problem of human life — of man's origin, relations to the universe, the uses of the trials and conflicts of this life, and his future destiny — has hitherto received no solution which has proved satisfactory, and so tranquillizing to the reason and understanding. And yet the human soul has forever longed, and still longs, for some clear and simple explanation of the mysteries of its own being, so freed from the high-sounding phrases and obscure methods of the metaphysicians as to be easily understood by the commonest minds. And so I shall present the subject through simple, direct, and plain forms of speech, and by the most common and easily-understood illustrations. And we shall not have to seek far for the means of doing this. For, although the commonest things about us are full of mystery, they may help us to explain the grand mystery. All around is one vast sea of life, revealing itself through numberless forms.

The humblest grass-blade under our feet, the sweet-scented flower at our side, each shrub and tree, the mighty elephant which shakes the earth with his tread, the earth itself, with man the lord of all, — are but revelations of unseen forces, visions of unknown power.

These bodies of ours are but dust and shadows, gathered round our conscious selves, wherein we live, and whereby, as with implements and tools, through some moments or years, we work, eat, and sleep, to keep these same bodies in repair, that they may work and eat more; and so the living, thinking me within may learn and know more.

How wonderful, that the life and mind, which alone make up the proper selfhood of every one of us, and which no outward sense can cognize, should be wrought into such complete working relations with outward, or the grosser forms of matter, as to be regarded by many as only the result and product of matter! So let us, with the eye of reason, look the mystery in the face, and see if, with the help of common sense and common philosophy, it be in any way, or to any extent, solvable.

Outward sense cannot cognize mind, except through signs; and these signs have naturally led to the mistakes above stated. We see the plant unfold from the seed, and grow up to maturity; the chick burst the shell, and come forth, a living, sensational being; and the life which animates

these forms is supposed by many to be the result of their organizing processes: but I shall try to demonstrate, that the organisms are only the product of vital force, which, from the midst of this vast ocean of life, and under the guidance of Infinite wisdom, is forever clothing definite ideas in outward forms; these forms being only the symbols, or visible manifestations, of spiritual force, which is the only real power and substance in the case; as the forms disintegrate and fade away whenever the animating force is withdrawn, while the living ideas which they clothed remain, and are imperishable.

So, when the materialist asks if I ever saw mind separate from organized matter, I can truly say, I never did. But when he further asks, if I do not know that when the body is destroyed the mind is destroyed with it, I can as truly say, I do not. But I do know, and shall attempt to prove further on, just the contrary. But I may say, here and now, that I never saw mind separate from organized matter; and, what is more, I never saw mind at all. On all sides, and everywhere, I see the *signs* of mind, but can see, feel, or hear nothing more.

Let us use for an illustration some building or hall. We all know that this hall, with all its finish and fixtures, is only the outward shape of the architect's ideas. He thought it all out

first, — so long, so wide, so high, such a finish, — and then fashioned his thought into wood and stone and brick and mortar, as the case may be, following out its minutest details. And there are the people inside of it, — the thought and the outward shape of it: which is the thought embodied, or clothed in a material form.

Now, the mind or thought of the architect is not the product of the hall, as everybody knows. Nor is the life of the chicken the product of its body. As the mind of the chicken produced its body; so the mind of the architect produced the hall, and hence is first and greatest. And yet who ever *saw* the architect's thought? heard or handled it? And yet who will say, after due reflection, that the invisible thought which creates is not more substantive, real, and enduring than the thing created by it? This building shall crumble into ruins, and its materials exhale in gases; yet not one particle of its components shall be lost, or their essential properties destroyed. Every one of them shall exist to eternity, as they have existed from eternity. Is the living, creative thought more destructible than this dead, inert matter?

This hall is only the garment of the builder's thought, as our bodies are but the clothing of ourselves; and both the hall and body are composed essentially of the same materials. Now, as the

builder's thought is clothed and manifested in this hall, and as the ruin of this hall will not destroy or even mar one form or detail of the builder's thought, so we are clothed, live, and are manifested, in our bodies; and the decay of our bodies will not injure one attribute of ourselves.

We must give more attention and greater thoughtfulness to the every-day phenomena of life, in order to gain more knowledge upon this deeply-interesting subject.

I once asked a professedly scientific lecturer, who was attempting to disprove the affirmations of Spiritualism, if he believed in the immortality of the soul. "Science knows nothing of the immortality of the soul," was his quick and flippant answer. Now, it is not science, but her pretending "professors," who are ignorant on this subject; for science is as boundless as infinity itself. But puffed pretenders, having set foot upon the steps leading to some of her innumerable portals, begin to strut and swagger, and to tell what she knows and what she does not. Let us all cease our boasting, and reverently learn that more of her wonders and mysteries may be revealed and explained to us, as we know but little, comparatively, of what surrounds us; for the atmosphere contains, and transmits through it, essences too subtle for our analysis. We cannot take them up with forceps, dissolve them in cruci-

ble, or discover them with microscope. They are altogether too fine for our clumsy handling.

In dealing with material substances, we employ microscopes, telescopes, spectrums, retorts, crucibles, lamps, — such means and appliances as shall subject them to the tests of one or more of our outward senses. But, in dealing with spiritual substances, we must liberate ourselves from all bondage to mere mechanical appliances: as we can subject them only to the tests of our spiritual senses. So when we enter the field of scientific spiritual inquiry, crucibles, retorts — the paraphernalia of material science, — are of but little service, as we must adapt our methods to our subject, always; and these instruments cannot handle and analyze mind, for mind is not subjected to chemistry, but chemistry is a subject of mind, which is the power that puts material things, and even its own processes, under its own analyses.

Hence, the great difficulty with our wisest philosophers and scientists in dealing with spiritual problems lies in this, that they have not pushed their researches beyond the regions of external sense. Nor have they more than very partially explored these regions. Confining their investigations wholly to the material, they have come to the conclusion that the spiritual and unseen are not only unknown, but unknowable. And yet

outward sense instructs us largely in those things which lie beyond its own limits. And a little examination will show us, that all art, science, law, are invisible and insensible; and are known to us chiefly, if not wholly, through their relations to the visible and sensible: that in all things, the unseen and spiritual governs and controls the seen and material.

With the outward eye we see the signs of numbers, 1, 2, 3, &c. Now, these signs represent ideas which stand in fixed and exact relations to each other, and which, like all ideas, are wholly invisible; and yet they are imperishable, and so eternal. The "science of numbers," as a science, is altogether unseen; and we make visible signs of its relations to outward things, to aid us in the affairs of outward life.

So of measurement. A carpenter's rule is only an outward sign of an idea, of so much length in space. Our minds are full of limitations and definitions. We think, How long shall it be? how high? how wide? and make a material fixed scale of measurement to represent these ideas of length, breadth, &c. And so of the whole circle of sciences; including the whole body of laws and statutes, both of nature and man.

The statute-books only contain in their letters, sections, and chapters, signs of the *ideas* which legislators have established for the government of

States and nations. And yet these ideas are wholly spiritual, and are never, of themselves, present to any outward sense. As these ideas are indestructible and eternal, is the living mind from which they emanate, which studies, analyzes, and comprehends them, any less so?

OF GOD, OR FIRST CAUSE.

Before proceeding farther in our inquiry, it may be well, perhaps almost essential, to look a little into the operations of Nature, and see if we can find some broad, comprehensive principle of Infinite intelligence operating through fixed and determinate laws, upon which we may base our arguments and conclusions; rather than drift about in the broad sea of mere opinion, uncertain of our bearings and relations. For, in this inquiry, we wish to find out whether the orderly and methodical processes of Nature are carried on under the guidance of a superintending intelligence, with at least one clear and well-defined purpose, — the formation of man, — or are only the results of blind force.

If we shall find such intelligence, with the evidences of purpose, in its various manifestations, this intelligence may stand as God, or First Cause, to our finite minds. I know there are some who say there is no "first cause." Then there is no

cause, and all the phenomena of the universe are without cause; which is absurd.

In seeking for a first cause, the atheist rejects the idea of God; and so denies, as I understand him, an overruling intelligence, working in and through the operations of the universe. The idea of God is associated with supreme wisdom and power; which involve supreme life and mind. And it is incomprehensible to the materialist, or atheist, that the universe should be animated and governed by an intelligent soul. So, to avoid a difference about words, let us substitute Nature for God in our inquiry, and see if we do not come at last to the same thing.

Does Nature reveal God to the human understanding? In other words, does she furnish proofs of an overruling intelligence working through, and presiding over, the infinitely varied phenomena of the universe?

All thoughtful atheists, as well as others, agree that from nothing, nothing can come. So far as we understand the operations of Nature, in all the forms of her creative manifestations, like is forever producing and can only produce its like; such being the law of generation, that the principles of any product must first be contained in the producing cause. A soil destitute of the elements of vegetable life cannot produce vegetation. Nor, if only destitute of the elements of a particular vegetable, as turnip, can turnip grow there.

All the innumerable forms of life, sensation, and mind, which people earth, air, and sea, are the products of Nature. And Nature as a whole, like the soil, or any other of her parts, can only give or furnish what she has: and so must contain in herself the entire mental as well as physical qualities of all her products. This is admitted by all in regard to body. Is iron in our blood, lime in our bones, proteine compounds in our tissues, Nature provides them all. And this law applies alike to mind and body.

As Nature contains in her storehouses all the elements of our physical, so she holds in her vast reservoirs all the elements of our spiritual structures. For our material organisms, Nature provides what she has; and only that. So in regard to our spiritual, including the sensual. Sight comes only from that which sees; feeling from that which feels; hearing from that which hears. Can thought come from that which cannot think? reasoning from that which cannot reason? judgment from that which cannot judge? To believe it is to believe that something can come from nothing; which materialist and spiritualist alike hold impossible.

All the thoughts, imaginations, passions, of the human soul, and of all souls; and all art, beauty, deformity, crudity, perfection, — are in, and derived from, Nature. She reveals to us some of her

moods, passions, and humors, in the varying play of the elements. And, moreover, does the sculptor give us a fine statue, the painter a beautiful picture, Nature had done infinitely better before them, inasmuch as hers are wonderfully organic, and instinct with life throughout; while theirs are only dead and senseless imitations.

We are apt to deny spiritual attributes to Nature, as a vast whole, because, in the infinite grandeur of her being, she does not give us those little signs of speech and motion which we are accustomed among ourselves to regard as the only proofs of intelligence. And yet she is forever giving signs, more truthful and impressive than speech to those who are wise enough to translate their meaning; "For Nature, which reveals God to the wise, hides him from the foolish."

The materialist refers all the phenomena of life — joy, sorrow, love, hatred, hope, aspiration, and the rest — to organization. Organization is merely arrangement, or combination; and the bare fact of combination creates no new principle, but only a new structure, or compound of what existed before. Hence life, mind, and consciousness cannot be created by, or be the product of, organizations. If they are, then the union of parts forms something greater than the whole; which is absurd. These principles existed before, as parts of the universal life and consciousness; and the organi-

zation only serves the purpose of giving them individual life and consciousness. As the matter of the organism always did exist as matter, so the life and mind which animate and govern it always did exist as life and mind; and they have only been separated from the Infinite, and clothed in finite organic forms, to give them, as before stated, individualized life, experience, and consciousness.

Matter cannot exist without force, or life and mind, which are its soul. And force is but the expression of this soul of matter; which shapes, fashions, governs, and reveals it to our finite consciousness, so that the finite may know there is an Infinite.

Nature is an organic structure of infinite extent and duration. Even what we call "inorganic matter," as the rude, heterogeneous masses of rock piled into mountain ranges, or pulverized into desert sands, are parts of the structure of the earth, and are essential to its wholeness. And this earth is but an infinitesimal part of the grand structure of the universe; which is animated by a life and guided by a mind which act with such unerring precision, that we base our sciences upon the absolute certainty of her methods and processes. And these methods and processes of the Infinite Mind are to us law; and matter does not govern law, but law governs matter. You take a lump of clay, and fashion it into an image. Does the clay direct the

movements of your hands, and give shape to the ideal in your mind which you desire to work out? That is the end at which materialism begins. Spiritualism begins at the other, the scientific end. It looks through organization to what governs and directs the process.

We may not yet comprehend that Infinite and eternal Nature should work with a knowledge and understanding which not only include the knowledge and understanding of man, but of all other beings of the universe. Nor can the being which Huxley speaks of as "a mere infinitesimal ovoid particle, which finds space and duration enough to multiply into countless millions in a body of a living fly," comprehend man.

It is incomprehensible to us that Nature should think, feel, and know all, and more than all, that we do. That she should plan, devise, and execute in any way as we do. And yet we are only her imitators. When we wish to accomplish any given work, we begin with a mental conception of it. The work really begins in the mind; then we prepare our material, and with it give our conception an outward form. And herein we are only doing what Nature has taught us by inward instinct and outward example. She prepares her plastic material, or "protoplasm," as a "physical basis," in which she clothes and gives outward form to her innumerable living ideas, from the molecule up to man.

And when we make machines involving the nicest mathematical principles and equivalents, and the highest laws of mechanics, these principles, equivalents, and laws, together with all the knowledge, art, or science ever yet attained, or to be attained by man, exist as primary elements of Nature, and we learn them from her. For as we derive our life from that which lives, so we derive our knowledge from that which knows. And, furthermore, as the life of Nature is infinitely greater, so is her knowledge infinitely greater than ours. Indeed, as man himself is but an expression or manifestation of Nature, all his inventions and devices are but continued and extended forms of her expressions or manifestations through him.

So when I refer to our contrivances or inventions to illustrate the operations of Nature, I merely take her secondary processes through man's intervention, to illustrate her primary ones without his intervention.

Nature has her destructive, as well as her constructive processes; and the first are as orderly and methodical, or as much under the control of law, as the last. For the first are only preparatory steps to the last; and the convulsions of earthquakes, tempests, tornadoes, the slow disintegration of rocks, the silent withering and decay of grass-blades, the rotting of logs, the death and

decomposition of our own bodies, are only the operations of some pulp-mills in which she grinds and prepares materials for her wonderful formations. Now, the material does not prepare and fashion itself, any more than man conceived and fashioned himself, or the clay fashions itself in his hands.

Man, with all his thoughts, passions, and imaginations, with all the other creatures below him, are, as before stated, the products of Nature. From the boundless storehouse of her life and mind, she endows them all with their varied passions, instincts, and powers. To deny this, — to deny that these powers, instincts, passions, pre-exist in and are derived from Nature, is to affirm that they are derived from nothing, are self-created, or are supernatural. The theory here proposed is based on the ground of the universality and oneness of Nature, — that her life includes all lives, and her mind includes all minds, and her body includes all bodies, whether organic or inorganic.

Now, all the organic forms of Nature which come within the reach of our analysis are governed and controlled, in all their processes and operations, by life and mind, or animating and guiding souls. And herein Nature but repeats or re-creates herself. She endows her own offspring with her own essences. "Like parent, like child." For the Universe, as its name implies, is one vast whole, — one boundless organism animated, and governed by one

Soul. And this soul of Nature is something as unlike its organic structure, in essence, as the essences of our minds are unlike the materials of our bodies. And yet this Infinite Soul operates in and through the body of Nature, as our souls operate in and through our bodies. Hence we reach the conclusion, that all the phenomena of the universe are caused by an overruling Intelligence, working in and through its numberless transformations, processes, &c. And this Intelligence is something as different from the body and operations of Nature, as the intelligence of a man is from the machine he constructs, or the house which he builds. Nor is this Infinite Intelligence any more unseen or unknown to our outward senses than the intelligence of man is.

So, with what light reason affords me, and also in the light of science, I am forced to the conclusion that Nature, so far from being soulless, is soulful. And this Soul of Nature is to me God, and supplies all I wish to feel or know of a Divine Spirit. For he is the Father of my spirit, as of all spirits; and Nature is the mother by and through which we are formed. And so we are akin, by Divine conception and birth, with all living things; and as man is the highest of all created intelligences, I need no higher tokens of the Divine life and presence than what I may find in truly cultured and loving human souls.

If, then, we accept the Soul of Nature as the real being of God, we have something upon which we may rest unfettered and unswayed by the narrow and conflicting systems of faith which human ignorance has set up; for here is indeed *the* "Rock of ages." And yet here, also, we shall discover the reason of all these crude, conflicting, and barbarous creeds. For all these faiths, and even the doubts and denials of atheism and materialism, are based on phases, or are themselves phases, of the Divine manifestations of Nature. For God, working through Nature, in his innumerable processes, reveals all conditions, from the rudest to the most refined and celestial.

The rude, savage, or uncultured man lives in the crude relations and affections of Nature; and his ideas of God are based on her more savage aspects. For he, being an untutored child of Nature, is especially impressed by her ruder manifestations; and on beholding some grand display of his disintegrating and preparatory processes, — some earthquake which buries cities full of men, some tornado which strews coasts with shipwrecks, some pestilence which depopulates countries, — regards these preparatory steps towards fresher and higher spiritual and organic conditions as tokens of his displeasure. Hence ideas of God's anger, jealousy, revenge, and the need of atonements and grace-winning sacrifices.

But, as the mind unfolds into broader and more comprehensive views and conceptions, it sees Nature in her formative and diviner aspects, and contemplates God as the Genius of the universe, presiding in serene majesty, alike over its minutest and its grandest operations. So that, while God is a savage to the savage mind, he is wisdom, beneficence and love to the mind enlightened by these sensations. Hence, as above stated, all the various forms of religious faith, however conceived, weak, foolish or wise; all ideas of God, gods, revelations, miracles &c., — are included in, and are as much the outgrowth of, the Divine life, as are the various individuals or classes who hold them.

So, when men come with books and creeds founded thereon, claiming for them a divine original, and that God has spoken thus and so to me, through Moses, Buddha, Jesus, Paul, Mahomet, Swedenborg, Joseph Smith; and that these books and creeds contain the whole of divine truth, so much and no more, — I can truly say, Yes; doubtless, God has spoken all and more than all you claim; and much that our little ears cannot hear, and which our small understandings cannot translate. For He speaks through the unbound and boundless volumes of Nature. Listen and learn, until your books and creeds sink into utter nothingness in the grandeur, magnificence, and beauty which she reveals. For as the mountains, oceans,

continents, rivers, seas, are only parts of the structure of the earth, and the earth is only an atom in the system of the universe, so are your books, creeds, theologies, hierarchies, but the minutest and crudest atoms in the grand system of infinite truth which God reveals to us through Nature.

And thus we shall find that God includes all, comprehends all, and is the life and soul of all. And though unchangeable in his essence, he is the cause of all change; and we may be helped to a better understanding of our relations to him, by a simple illustration.

A blood-cell is born, lives, moves, and has its being, in man, and contains in itself the vital essences of his own being. And while succeeding generations of these cells are born, and their outer forms perish, their vital elements still live in him, — inside of him. They could not live outside of him. So we are born, live, move, and have our being, inside of God; and contain in ourselves his vital and immortal essences, and are infolded and secure in his Infinite life; and, of course, can no more get outside of him, to see and contemplate him as a personality, than a blood-cell could get outside of a man, and live and study him. If a blood-cell is a conscious being, and wishes to find us out, it is in the best possible place to do that within us. So the best possible place to study God is within, and not outside of him. Indeed,

we can study him nowhere else, as we are in, and cannot get outside of him. For I can conceive of no limitations to God, as to time and space. And so our ideas of *now* and *then*, and *here* and *there*, have no application to him. For God includes all *where* and *when*. To us, every thing from and outside of us is *there*, and every thing within or present to us is *here*.

Now, as God includes infinite space, there is no place in the universe which is away from him, but all is within, and so *here* to him. So of *now* and *then*. As God includes infinite space, so all that to our finite minds has or ever shall come to pass in space is really present *now* to the Infinite mind.

We sit before a panorama, with the whole painting rolled up before us there in the future. The curtain rises, and the revelation begins. The canvas unrolls, moves before us, and passes out of sight, into history. That which is unrolled in the future, and that which is rolled up in the past, still equally exist. Now, as the picture we have been examining in detail is all present to the eye of the artist, so is the infinite panorama of the universe, with all its past history and future revealings, present to the mind of God in one everlasting *now*. And we may study their infinite details in the eternity which is alike behind, around, and before us.

Let us carry our illustration farther. Suppose a man to represent the universe, with his blood-cells for planets, or worlds, and systems of worlds, circulating, wheeling, and revolving through his bodily spaces. Now, the blood-cell itself is a microscopic object to us. And yet we know it is full of vital activities, involving changes, processes, operations. Let us take these cells, circulating through man, to represent the stellar and solar systems, circulating through the spaces of the universe, and a single cell to represent our earth; and let us suppose these vital activities and operations of the cell to be carried on by hundreds of millions of living beings, so infinitesimally small that no microscope can ever reveal them to us; and whose period of existence is so short that they are born and die "ere thy watch tick twice." And yet their lives are as long to them as ours are to us.

Let us suppose these beings to have governments, wars, customs, laws, societies,—religious, social, scientific, reformatory. Nearly all of them are religious. They have a strong and over-mastering instinctive feeling of being related to an overruling power; upon which they are somehow dependent; and who, or which, they claim to have made revelations of himself to certain classes, tribes, or individuals in ancient times; and upon which revelations they build faiths, systems, theologies, all conflicting in some things, yet all

agreeing in one thing, to wit, the overruling power.

Classes of scientific inquirers and investigators are formed to seek out, and if possible solve the problems of their own being and relations. Some dig and bore into the crust of this blood-cell (world), to find out its age, and how it was formed. Some point their telescopes away to other cells (worlds), floating and circulating in these vast spaces; calculate their orbits, what they are made of, how much they weigh, &c., &c. Some strain their eyes over microscopes. Some with lamps, crucibles, retorts, examine and analyze the materials around them, subjecting them to the most rigid tests. Some carefully examine lower orders of beings, and trace out analogies in these beings with themselves, and think possibly they may have descended from these very beings.

In the course of their researches, they have satisfied themselves that matter exists under numerous forms, because they can *handle it*, and subject it to their analyses. They believe in life and mind, because they live and think. But they cannot *prove* their existence by any of their accepted scientific methods; and whether, after all, they are any thing more than forms of matter, and so are caused wholly by certain changes or combinations of matter, they cannot tell; although some of them are quite sure that their little chemistry and

microscopy will explain it all one of these days; and so they look to their scientific methods for a solution of the whole problem.

Meantime, some of the less wise among the religious classes look with more or less perturbation upon all this investigation and analysis. They are afraid that somehow their cherished theories of God, worships, faiths, rituals, may be uprooted by these sharp and critical researches. And controversies arise between the religionists and the scientists.

The religionist trusts to his faith, based in his intuitions, and fortified by his revelations. The scientist trusts to his investigations, based on the facts of Nature. He says to the religionist, "Prove me your God; for I rest not in beliefs, but in demonstrations." The religionist answers: "I cannot prove God by your mechanical methods, for he is spirit; and not to be weighed, or measured, or in any way limited, by your formularies; but I know he is, for I feel him in my consciousness. And I know, further, that, if he were not, I could not be."

And so the controversy goes on upon this little blood-cell, which still circulates and revolves. And both the contestants are right, each in his own way. The religionist as to the main ground of his belief, — intuition. The scientist in pushing his investigations; for he must ultimately land

on the same ground with the religionist. And so science shall render a noble service in demonstrating the true basis of intuition; and religion itself shall be stripped of all supernaturalisms, and invested with the highest forms of practical and poetic beauty, goodness, and use.

In our illustration, all this is supposed to be going on upon a blood-cell, circulating and revolving inside of a man. And some few of the beings there really doubt whether the universe (man) in which they live, move, and have their being, and from which they derive all their life and knowledge, is itself (himself) really alive, and knows any thing.

To leave supposition, and come to fact, all this time the man himself is pursuing his own objects; searching out the mysteries of his own being and relations; boring, analyzing, telescoping, microscoping, on one of the cells (planets) which circulate and revolve through the infinite structure of the Universe (God), and doubting whether there is any intelligence which orders, moves, and governs all this wonderful mechanism. And let men doubt, until broader and more comprehensive methods of inquiry and investigation shall *demonstrate* the truth, that life and knowledge are not limited to material organic forms, but are boundless as the Universe.

And herein also we discover the real basis of intuitive religion, or the religion of *feeling*. As

all our powers and capacities are derived from the Infinite, a cognition or consciousness of our origin goes into our structure with our formation, and is revealed to us there by *inward sense*, or intuition. The finite *feels* this relationship to the Infinite. And this feeling is proof to the inward sense; although we cannot prove it to the outward sense, or the intellect, by any of our narrow mechanically scientific methods. And so we must apply spiritual testimonies to spiritual subjects, as material tests are not applicable. Hence genuine science can never quarrel with religion, but only with the dogmas and devices with which human ignorance has burdened it.

Intuition is the childhood of religion. And we wrap it about with swaddling-clothes and bandages, or creeds, forms, and ceremonies, for the reason that we are not yet enough matured to receive the truth naked, and for its own sake. Science, or knowledge, is the manhood of religion. And although manhood does not need, and so casts away, the bandages and small clothes, the forms and ceremonials of infancy, it cannot deny itself; as science is nothing more than matured, or fulfilled and demonstrated intuition.

And so intuition may be regarded as the geology of religion; into whose deeps, science is now carrying her explorations, with feeble lamp and blazing torch. And the highest service

which science can perform, will be to demonstrate the truth of intuitive religion to the understanding. And such must be the final result of all her researches and investigations. So that instead of intuition "giving place to science," as held to be the result of investigations by some, science shall only explain and confirm the impressions of intuition.

One of the short-comings in all theologies lies in searching for God not only outside the human soul, where his special kingdom is, but as a personality, existing outside, separate from, and independent of, Nature herself. The human mind is forever seeking rest in its own definitions and limitations. Hence it has set up personal gods; and, having no power to conceive of any thing beyond its own range of thought, has endowed them with its own finite passions, including anger, jealousy, and revenge. And this anger and jealousy have been chiefly towards man himself. As rude, uncultured man was angry with and jealous of his fellows, so of course must his god be. And thus controversies have always existed between gods and man. Even the one God of the Jews and Christians is no exception to this rule. And so his anger must be pacified, his jealousy removed, and his favor propitiated with peace-offerings, atonements, and sacrifices.

Now, when men, as before suggested, contemplate God as the Soul of the Universe, immanent in

every point of infinite space, as really alive and present there as we are alive and present in every part of our bodies, and infinitely more cognizant of what is done there than we can be of what is done in our bodies, so that really not a "sparrow can fall without his notice," and the "hairs of our heads" are truly "numbered," there will be an end of all intolerant and proscriptive theological dogmas. For all will see that the ideas of God must be as varied as are the various stand-points from which his children contemplate him; and so no man, or class, can monopolize a knowledge of him, as his deep mysteries are past finding out.

And yet simple, honest, truth-seeking inquiry into the phenomena of Nature, with an earnest desire to find out the meanings and purposes of her processes and operations, may help to clear up and explain many things which now seem mysterious. And first and chiefest of all these phenomena, and that which most deeply interests us, is the origin of our own being, with the uses of our bodily conditions and relations, and our ultimate destiny. And first in the order of inquiry comes

THE GENESIS OF MAN.

I have referred, I think, to sufficient proofs of an overruling Intelligence, operating through the processes, and causing the phenomena of the Universe. And I wish further to show that this

Intelligence works with purpose, design, or end; one of which, the formation of man, may be so well understood, as to an extent to satisfy the inquiring mind, that at least it has got on the right track.

The first evidences that God works with a purpose in the formation of man, are seen in the fact that we are full of purposes and designs. And as something cannot come from nothing, effects cannot be greater than their causes, nor the parts of a thing greater than the whole, these designs and purposes of ours are derived from and are only continued forms of the operations of that which designed and purposed us.

Now, all our designs and ends, from the least to the greatest, — whether building a hut, the Suez Canal, or a railroad across the continent, — are carried on and reached through step-by-step processes. Take a familiar illustration: We have here a mass of silken cocoons, which we wish to weave into a beautiful fabric. We first put these crude balls of silk into warm water, so as to loosen and separate their adhering fibres. Then we stir them about with a stick, by which we catch up the ends of these loosened fibres, and draw them out in parallel lines, and wind them upon the reel, from which they are twisted into threads, wound upon spools, and at length, after many preparatory processes, carried to the loom, and woven into the ultimate texture.

In this case the processes and the resulting tex-

ture are very simple. But suppose we wish to compound a fabric of silk, cotton, wool, mohair, and other material. We not only complicate our fabric, by so much as the number of materials entering into it, but we also complicate our machinery and processes to nearly the same extent. The more complex the structure, the more complex the means and appliances by which it is formed. And all these materials, means, and appliances involve design, purpose, end. And as our lives and beings are but extensions and continuations of the Infinite life and being, these designs and purposes of ours are only extensions or continuations of the designs and purposes of the wisdom and power which formed us. The statement, so far, is based on its own proofs.

But I am not here anxious to prove design in the being of man, but rather to approximate a knowledge of what he is, and how he came to be such. And, in order to do this, we must treat ourselves by the same methods we employ when we wish to find out what any other compound is made of, and how it is made. And, in order to do this, we analyze it; and, by separating its constituents, we can find out what elements enter into its structure. Thus we could separate the silk, cotton, wool, &c., in our fabric, into their simple elements, and, by examining the machinery, find out how they were compounded. So of other compounds.

We find copper and zinc in brass; hydrogen and oxygen in water; and in some bodies a great variety of substances. And these substances carry their essences into combination, so as to make up the new compound; and analysis will generally enable us to trace out and discover these elements.

What is true in art, and the inorganic, is equally true and as easily discovered in the organic world. Nearly all, if not all, animal bodies are composed of the same elements. The albumen in the body of a fish, reptile, bird, mammal, is the same as in the body of man. So of the lime in their bones, and of other elements which enter into their structures. Yet the body of man is, doubtless, composed of the most refined as well as the greatest number of simple substances. In other words, it is more complex and perfect than any other living structure. Yet if we should thoroughly analyze the body of man, and those of other beings, we should find that no element exists in the human body which may not be found in the bodies of other animals; only the elements in his body are more refined and clarified than in theirs. What is true of material is equally true and as easily shown in spiritual things. All the passions and mental qualities of the human soul may be found to exist in partial combination, or as separate and distinctive attributes, in the lower animals. And my present

PROPOSITION

is, that before man was created, as a separate, distinctive being, all the materials of which he is composed were elaborated, developed, and carried through long preparatory processes in the lives and organic forms of all the beings below him; beginning with the simple vegetable cell, and thence upward.

And here I must take the liberty of applying my own definitions to my own subject; especially, as I believe them to be generally received among thinkers.

By "creation," I mean simply formation; and by "death," or "destruction," merely separation, or disintegration.

By "man," I mean the whole of his spiritual being; and so of all other animals. His and their bodies I regard merely as organic structures, machines, or implements; which serve temporary and incidental purposes, and which are vacated and disintegrated for other uses, whenever the ends for which they were formed have been accomplished; and sometimes, doubtless, they are cast off in failing of that end.

By "nature," I mean all the phenomena of the Universe, which are but the aggregate of God's methods and processes.

I cannot believe that the wonderful soul of man is a new creation out of wholly raw material. But

I can believe, on the evidence which appears, that this soul was, and continues to be, composed of spiritual elements, which have passed through long and infinitely varied transforming, purifying, and preparatory processes, in the lives and organic forms of all inferior beings.

And I can also believe, that whenever, wherever, and in however so many places, on whatever continents or islands, the preparatory steps were taken, and the materials were ready for his formation, he was formed; with all that inherently and essentially, as to his capacities and possibilities, constitutes him man; as much and completely a man at the beginning, as he is now.

I do not wish to be understood as opposing "the development theory." On the contrary, I most fully believe it; and so am trying to explain and elucidate the theory, by going behind and deeper than mere organic forms and structures, and showing, if possible, that these structures are all subservient to an end. And with that economy of force and method which characterizes all the operations of Nature, she limits her organic forms to the required ends. And when an order of beings is formed, — I use the term order in a liberal and not technical sense, — she requires that order to do a certain work, and serve a certain end in her economies; and when she wants other work done, and other ends served, she prepares her instru-

ments to serve them. And whenever any end has been accomplished in her grand laboratory, and she has no further need of the particular order which served that end, she extinguishes it. And if she needs a new order or species in her methods or operations, she forms it; but does not transform the old, except by absolute disintegration, and reformation into new. And so old orders and species have become extinct, and new ones formed.

But is there anywhere the slightest proof that the old species have become extinct by being transformed into new ones? If so, this transformation must have been, on Mr. Darwin's showing, very slow; involving at least "ten thousand generations" to produce "only well-marked varieties." And if in the course of a hundred thousand generations a new *genus* is formed, not to say *order* or *class*, numerous generations of these partly transformed beings in all the various stages of their transformations must have left their bones somewhere among the organic remains of the past. For the theory of material organic "development," in order to be complete, and good for any thing, must cover the whole ground, and include transformation of genus, order, and class, as well as "species;" so that by continued transformations of lower into higher, man shall be at length evolved through these gradual and long-continued changes. And this theory not only involves the

transformation of the organic structure of fish into reptile, but of reptile into bird, and of bird into mammal, upward to man. ("Descent of Man," pp. 203-4.) Now, it would require numberless generations of this slow transforming process to convert the highest ape into man; and innumerable generations of these partially transformed beings must have died, and left their traces behind. If such beings ever existed, where are the evidences?

Again: If men were primarily transformed from apes, then were apes transformed from the next lower order in the class, and so on, downward. And if man originated through transformations of organic structures, he is certainly not so continued: for a practical application of the theory of organic transformations would require that apes should now be converted into men, as in the past: and they certainly are not. In the past, on this theory, apes were only partly-formed, or immature men, which at length became complete men through transformation. In the present what are apes? Are they now converted, or to be converted, into men as in the past? If man primarily came from apes, why does he not come so now? or, if apes ever were converted into men, why are they not so converted now? and if not now, were they ever so converted? if not so converted, what becomes of them? Of course they live and die apes, and nothing else.

In all the present modes of animal transformations with which we are familiar, the being is first egg, then larva, then pupa, and last imago, — perfected being. Now, the animal is essentially the same being, existing under different forms, in all of these states. And yet it is capable of reproduction in only one, the last of them. And we do not know of the absolute transformation of any animal after it has attained the power of reproduction ; as this power belongs only to the perfected state.

Now, the theory of transformations, set up and sought to be maintained by Darwin, Huxley, and others, regards man as the imago, or perfected state, of all the classes, orders, genera, &c., of the beings below him ; and all these beings are essentially men ; that is, one and the same being in different states of unfoldment. So that the transformations instead of being only three, as in other beings, are, in the case of man, on this theory, innumerable. And yet every one of these beings, from the simple cell upwards, through the numberless forms of vegetable, insect, fish, reptile, bird, and mammal life, is capable of generating and reproducing its kind, and its kind only.

Hence it follows, according to all natural law, that every one of these classes, orders, genera, are, each and all, so far as their organic forms go, perfected beings ; and never were, and never will be,

transformed from one into the other, in the manner attempted to be proved.

For it seems to me that the theory of development through organic transformations, which culminated in the formation of man, must regard him as being in some ages past the *imago* of the innumerable transformations of the same being; and, after the whole chain of transformations was completed, it was again broken up into the original innumerable links, each of which now belongs to a separate and distinct class, order, or genera of beings; and each of which can reproduce its kind, and no other. As if after the butterfly had been formed, each state in the order of unfolding — egg, larva, pupa, and imago — should become severally independent of each other, so that each should become a distinct and separate being, live an individual life, and each generate after its kind, without any relation to or dependence upon the other. Eggs continue to generate eggs, larva generate larva, pupa, pupa, and so on.

Again: Mr. Darwin says, — “Origin of Species,” p. 27, — “Great as the differences are between the breeds of pigeons, I am convinced that all have descended from the rock-pigeon.” Yes: but with all their differences they are all pigeons still. But will any one here argue that the rock-pigeon descended from the crow, or ever has been, or may be, transformed into the crow or raven?

There are as great differences in the breeds of hens; but will anybody contend that they ever descended from any thing but the hen? and that they may possibly have been transformed from ducks or geese?

So of mammals. The common pig "is supposed to be descended from the wild *boar*," but he exists in almost endless variety. Yet not one of them all ever descended from the sheep, or will be transformed into a sheep.

The dogs, in all their numberless varieties, may have descended from the *wolf*, or jackal, or both. But who will venture the affirmation that they ever descended from the lynx or the leopard, or will ever be converted into one or the other?

If such transformations were possible under the laws of natural descent, we can readily see what might follow. There might be, and would be, utter confusion throughout the whole of animated nature; for if it were possible to transform pigeon into raven, he might also be transformed into an eagle or a swan, and even break over the barrier into the higher class of mammals; and here, also, "chaos might come again." For these transformations would not be sudden, but continued through innumerable generations. And what a conglomerate of life would be here! No: it seems to me, — so it seems, — according to natural law, and the facts agreeing therewith, that pigeons were always

pigeons, and never were, and never will be, any thing else: and so of all classes, orders, species. Produce as many varieties as you will, they are still the same species.

If the transformations contended for have ever taken place, when, where, and why have they ceased? or have they not ceased? and if not, why may not man himself be transformed into a new and higher class, or a higher order in the class?

I raise these questions and difficulties for the purpose of suggesting the most thorough and rigid examination of this subject. And while I accept the theory of development in its vital and spiritual forms and relations, its material and organic form of statement presents to my mind insuperable difficulties and objections. In other words, I believe the theory true in spirit, and untrue only in form or method.

And so I do not believe that in and through the innumerable ages of the past, man has slowly wriggled his way upwards from fish to reptile, and glided thence into bird, and flown about on wings, and then down upon all fours in the mammal, and then partly up again through troglodyte apes, and thence by some mysterious transformation of structure each ape is changed into a man; either through "natural," "sexual," or other "selection," and leaving behind him no traces or "links" by which we can follow out these marvellous transi-

tions. And yet there is no living animal whose organic form and mental endowments do not somehow furnish hints, nay more, proofs, of its relations to man.

And yet there stands, and has stood, from age to age, that unrepealed and unrepealable physiological law, established by the Creator in every living being, which forbids one order from meeting and combining half-way with another order; and so, at length, confusing the whole of organic life into one conglomerate mass, and thus defeating the end which the formation of all these creatures is intended to reach. And so all the various classes, orders, genera, with their numerous divisions and sub-divisions, are kept at their distinct and separate occupations and uses, after the most approved and economical methods of division of labor; while man is the same being all over the earth, — as the squat-figured Esquimaux of the poles, the flat-nosed, black-skinned negro of the tropics, are in all essentials as really men, have been from the beginning, and will be to the end, if there be an end, as the enlightened and cultured Caucasian of the temperate regions. And there has yet been discovered no physiological bar to their successful crossing and re-crossing, from the same beginning to the same end.

As helping to illustrate this subject, we may regard the earth, with its surrounding atmosphere,

as one vast laboratory, with its foundries, forges, alembics, crucibles, and all the endless paraphernalia of vital mechanisms; with all living beings as the operatives; where God carries on the work of forming the human soul, and fitting it for immortal, individualized consciousness. And this immortal, conscious man is the end to which all the lower forms of life tend, and which they are destined to reach, by merging and fusing the lesser into one compound, to form the greater; and thus having their own lives, characteristics, and consciousness lost as separate beings in forming his.

The theory here proposed does not deny, but on the contrary affirms, that the ape helps to form man; but it holds that no one ape, nor all apes combined, contain in themselves the elements of character in sufficient number and variety to form the basis of one man. Take, as an illustration, the gorilla. No doubt his ferocity, or aggressive and defensive qualities, are equal, perhaps greater in quantity, than in man; and his physical strength is certainly greater. And yet he lacks judgment, discretion, the power of combination or invention; and so the development of whatever qualities the whole species has will never amount to more than the fragments of a man.

The bodily structures of all other animals will not enable them to perform what the bodily structure of man enables him to perform. Nor do the

minds of all animated creatures below man enable them to ascend to the mental heights of one man. Yet should all the mental qualities and powers of all the lower animals be combined, united, and brought into harmonious consciousness in one race, we should doubtless find in that one race all the elements, capacities, and possibilities of man. Indeed, we should have man, as the result of such a combination.

In tracing the origin of man, or his "descent" from the lower animals, Mr. Darwin finds a "vast chasm" between the highest ape and the lowest savage man. This "chasm" would be made still more apparent, by placing the young of the highest ape, and a child of the savage, immediately after birth, under the best possible conditions of education and culture. For, while the natural capacity of one would limit his development to a well-trained ape, the natural capacity of the other would in no way hinder his development into a philosopher, fully equal, if not superior, to Darwin himself. And for this reason: that while the ape combines only the mental qualities of his race, man combines in himself, not only the mental qualities of the ape, but of all other living beings below him, which combination gives him almost unlimited capacity for development.

Were it possible to put the soul of a dog, or of the highest ape, into the body of a man, or to clothe

them in human form, the one would "down upon all fours," and the other would still be an ape, except in outward form.

It will be seen, that, in my methods of treating this subject, I am dealing, according to my poor ability, with its essential or spiritual facts. For science is really spiritual. A rock is not science; but *knowledge* of the rock, according to our definition, is, whether it be Granite, Gneiss, Sienite, or Sandstone. So of chemistry, botany, and the rest. Knowledge of these things is alone the science of them. And this is wholly spiritual. And *so real science* goes deeper than mere appearances, or phenomena: it seeks for the unseen thoughts and forces which cause all outward appearances.

In all her formative operations, Nature reaches her results through orderly and methodical steps, or processes. And this would clearly indicate, that, humanly speaking, she has an end in view. All her organic structures, not excepting the human body, are outlined and developed by the arrangement and combination of simple cells. Now, the cell is only the material clothing or vehicle of the primitive form of life and mind. And, if it were possible to analyze the infinitely complex texture of the human soul, we should doubtless find that its minutest living fibre was first—to use a figure.—spun through a vegetable cell. And as the silken fibre is something quite different from the

mechanism by which it is separated from the cocoon, wound upon the reel, and at length, through many mechanical appliances, woven into the ultimate texture, so is the life of the cell even more different from the various material organic forms through which it passes, in numberless transformations and combinations, in the ascending scale of progress, until it ultimates, as a minute factor, in the life and mind of man.

Passing over the preparatory steps necessary to the formation of animals, it is sufficient for our present inquiry to assume, that man could not have existed until both the material and spiritual pabula were ready for his formation.

I have presented, I think, sufficient proofs of God, as the overruling intelligence of the universe. Now, man evidently existed, primarily, as an ideal in the Divine mind, to be wrought out; as an ideal which we desire to work out exists primarily in our mind: and we all know the natural way in which the Divine mind reaches results. Man is a result; the highest we can comprehend — if indeed he be comprehensible — in the universe. I believe there was a time when, as an individualized, conscious being, he did not exist. And yet the materials of which he is composed did, do, always exist. The Divine mind sees man as a result to be attained, and sets the processes in operation. And all the processes are

governed by *ideals*, planted as germs in the material through which any spiritual attribute or quality is to be prepared as a factor, in the production of this result.

The bark, woody fibre, leaves, or even the sap of trees, do not determine that one shall be oak, one maple, another pine; but the sap itself is selected and eliminated by pre-determining spiritual ideas or forces in their germs, which clothe the oak, maple, or pine elements, in the outward forms and materials corresponding to the requirements of their vital essences, and the ends they are to serve in the economy of progress. And this law will be found on the most rigid examination to apply to all the forms of animal life, including man.

The physical structures of a bee, eel, frog, pigeon, dog, chimpanzee, or any other creature, are governed in their formation by the qualities or characteristics of the mind and passion which they are required to develop. And all these creatures, it is reasonable to believe, elaborate and prepare the spiritual elements which enter into our own structures. And through what countless ages has this earth, as a seething-pot and laboratory, been preparing materials for vegetable life! And these preparatory processes are only steps towards the higher development of animal life; which, at length, after other countless ages of preparation,

unfolds in immortal consciousness in the human soul.

Man being the result which God reaches through the operations of nature, a slight examination of the characteristics of different animals will go to strengthen the theory, that the qualities of the human mind are first prepared and developed in them. I know there are some thinkers who hold the opposite view, — that the mental characteristics of animals are first developed in man. Creation, they say, descends. But I cannot accept this view. For on examining the formative processes in vegetable life, we discover that all complex forms are made up by the union of simple cells. And the science of histology shows us further, that this is true of animal formations. The higher do not separate into fragments to form the lower, in any form of organic life. For disintegration is weakness and death; while union is strength and life. All the lower forms of organic life are incomplete; and incompleteness is not the end, but only means to the end. The end is the constitution of man. And the union of the elements, developed in and through these lower beings, in the spiritual organism of man, make up his constitution.

Yet all the lower animals are perfect and complete as to themselves; while relatively they are only parts of something greater than themselves.

A brace in a building is a complete brace, but it is only a small part of a building. Spring, screw, wheel, &c., may be all complete as such; but they must be all combined to make a complete watch. So of any other mechanical structure: all the parts must be brought into harmonious relations in one mechanism, in order to accomplish any given work.

So a beetle, dog, ape, may be all perfect and complete as such; but it is only when the qualities of them all are combined in one structure, man, that something is produced which can really begin and carry on the work of subduing and cultivating the earth, and also of subduing and cultivating himself.

A few illustrations will help make this apparent. In the pursuits and occupations of life, different men have aptitudes for different pursuits and occupations: and we shall find, on examination, that the same distinguishing traits are largely characteristics of different lower animals.

Some insects and mammals, such as crickets, moles, and many others, are miners; so are men. Some are daubers, masons, or plasterers; as wasps, swallows. Some are builders; such as ants, beavers, and many birds. Some are mathematicians; as bees, wasps, spiders. Some are spinners and spoolers; as silkworms, and other caterpillars. Some are weavers; as other caterpillars, and spi-

ders. Some are sailors and navigators; as the nautilus, and aquatic birds: while a very large share are hunters on the land, and in the sea and air, and therein, approximating nearer to the habits of man while in his ruder and less cultivated state.

But the absolute indentity of mental and moral, or passional endowments in the lower animals and man, make the evidences in favor of our theory almost, if not quite, absolute proofs.

How does the skilled naturalist know that a certain kind of scale came from a certain kind of fish, although he may never have seen the fish from which it was taken? Because he has seen just that kind of scale on just such a fish; and knows, further, that it has never been found on any other. By the same reasoning we know that the silk in our texture is the same as that found upon the cocoon; although we may never have seen it unreeled and woven into the fabric.

Now let us apply this mode of reasoning to our subject. Who by the most rigid analysis can discover any essential difference in the love, friendship, devotion, in a dog, and these sentiments in man; or that they are not one and the same thing in both? Can any one show that there is the slightest difference in the essence of ferocity in an enraged tiger, gorilla, and man? The cunning and shrewdness in a fox are precisely the same in

essence as in man. So of pride, ambition, in the horse; of memory in all animals; of distrust, suspicion, in the cat. The combativeness in any number of fighting cocks is precisely the same as in any number of human pugilists; all of whom seem to fight from a mere love of getting somebody else down, and being themselves uppermost. And the love of display in the peacock crops out in full-feathered glory in human dandies of both sexes. And misers and hoarders may surely find their originals in jays and crows; and thieves, burglars, robbers, and plunderers in general, will find their nearest relatives in nocturnal beasts and birds of prey. The love, tenderness, devotion, and care for their young in nearly all animals, and the grief at their loss, which is excessive in some, differ in no essential particular from the same emotions in man. So of the sympathy which animals have for each other in danger, as shown by the warnings and outcries which they utter as signals. And many, as monkeys and baboons, will fight in troops and armies against a common enemy. And wherein does the spirit of playfulness, sportiveness, amusement, differ in essence in animals and man? But I find in Darwin's "Descent of Man," vol. i. p. 180, a condensed account of the mental qualities of one little creature, which are so intensely human that I give the passage entire.

"Ants communicate information to each other,

and several unite for the same work, or games of play. They recognize their fellow-ants after months of absence. They build great edifices, keep them clean, close the doors in the evening, and post sentries. They make roads, and even tunnels under rivers. They collect food for the community; and when an object too large for entrance is brought to the nest, they enlarge the door, and afterwards build it up again. They go out to battle in regular bands; and frequently sacrifice their lives for the common weal. They emigrate in accordance with a preconcerted plan. They capture slaves. They keep aphides as milk-cows. They move the eggs of their aphides, as well as their own, and cocoons into warm parts of the nest, in order that they may be quickly hatched. And endless similar facts could be given."

But I need not multiply testimony on this point: the list of witnesses is a very long one, and whoever wishes to examine further can do so. I have enough for my present purpose.

Here, then, we find the same elements of character, all combined in man, that we find chiefly distributed as characteristic attributes throughout the whole lower range of animal life. And before proceeding to explain how this combination might take place, I wish to present a few thoughts, which may possibly suggest further inquiry as to the possible conditions of original, or

PRIMEVAL FORMATION.

I have stated the opinion, that when all the materials for the formation of man were prepared and ready, he was formed; a complete, perfected man, as to his material structure, and mental and moral capacities and possibilities. And the question arises, How was he so perfectly formed at the outset?

I can only say, certainly and absolutely, that here he is, with both ends in the chain of his being linked to the Infinite. But by what processes the separate links were formed,

“In what a forge, at what a heat,”

I can only venture an hypothesis. All the preparatory steps were taken so long before his own formation; and as man was the last formed of all beings, and so the great chain of being was completed in him; and he himself was formed so long before his own powers and capacities were unfolded to full self-cognition and the comprehension of surrounding objects, — that it was, and is, impossible to watch or study the process of each successive formation, or to trace out their steps except by dim analogies.

Geologists tell us, and other scientists agree, that great and wonderful changes have taken place on and in this earth during the long ages past. And her rent and tilted rocks, rugged

mountains, ragged coasts and islands, testify to seethings, surgings, boilings, upheavals, convulsions, in her early formative periods. And earthquake and volcano bear witness that the throes and agonies of her travails have not yet fully ended. During all these periods of labor and travail, it is not unreasonable to believe that the formative Spirit brooded over, and wrought order and living organic forms out of all this wild chaos; the development of successive and higher forms keeping pace with the successive periods of the earth's development and progress towards maturity.

The doctrine of "spontaneous generation" is by no means a settled "canon" among naturalists; merely for the reason that they have not found out whether it is true. And then, are we settled as to the meaning of "spontaneous," in this connection? If it means generation without cause, it cannot be true; but if it means generation from causes operating within certain materials, without the intervention of exterior material organic agency, then I believe it is and was true, from the beginning.

For if the doctrine of the geologists — that this earth was once a heated, molten mass of surging, flaming, boiling mineral substances, and, of course, too hot and otherwise unfitted for the habitation of any living being; and that it was not until its

surface had cooled, and hardened into a crust, that any living being could exist on it — be true, then spontaneous generation must furnish the only solution to the problem of the origin of organic life on this planet.

For it certainly will not be contended that the germs of any organic beings whatever were imported from beyond the planet; and so they must have originated upon it, whenever the necessary conditions were attained. And so we may as well decide the old puzzle here, by affirming that the first hen came from an egg, against the proposition that the first egg came from a hen. A thing is done. It could have been done in this way: it could not have been done in any other. It was, or is, done in this.

I have shown that we begin our works with ideals, or mental conceptions; and that, in this, we but work after the Divine methods from mere intuitive imitation. We clothe our conceptions in material forms. So does the First Cause. When the surface of the earth had cooled and hardened, and the active forces of the Infinite Life in and around it, in the forms of light, heat, water, air, had eroded, pulverized, trituated, and mellowed it so as to form a protoplasm, then God clothed his living conceptions in this plastic material, — the simplest first; and as these were matured, and the basis prepared for higher, then the higher and

more complex. And so the work of forming higher and higher organic beings went on, until at length all was ready, and man was formed, in all but his culture and refinement, as he is now.

The conception of each class and order of beings includes, as a result of their vital activities, the conception and transmission of other beings like themselves, to continue and carry on the work of all succeeding formations.

Geology reveals to us the fossil remains of great fish-like saurians, or lizards, which probably crawled out of the slime and mud of their primeval formation, filled with the germs of other beings like themselves. So of other beings, as high in the scale of life as the mammal, whose huge bones are preserved in museums as marvels of prehistoric ages. But as primeval man did not originate as early as the fossiliferous periods, no remains of him can be found there.

I know there are some who claim that *fossil* remains of men have been found, with those of extinct races of animals, in the cave of Engis in Belgium, and the Neanderthal cave in Germany. But Mr. Huxley, after a very careful "anatomical examination of the bones," arrives at the conclusion "that it was beyond a doubt that these human relics were traceable to a period at which the latest animals of the diluvium existed; but that no proof of this assumption, nor consequently

of their so termed *fossil* condition, was afforded by the circumstance under which the bones were discovered." — *Man's Place in Nature*, p. 150.

But suppose we grant that these bones are *fossil*: they are none the less human on that account, and so it does not follow that they are the bones of an animal occupying an intermediate place between ape and man. And this is fully admitted by the same intelligent and careful investigator farther on. For he closes his examination with this statement in regard to the Engis skull: "It is, in fact, a fair average human skull, which might have belonged to a philosopher, or might have contained the thoughtless brains of a savage" (p. 181). And of the other he says, "The Neanderthal skull is by no means so isolated as it appears to be at first, but forms, in reality, the extreme term of a series leading gradually from it to the highest and best-developed human crania" (p. 183).

And so the original germs of man may as well, and indeed *must*, have been conceived and unfolded in the soft matrix of plastic material, by his Creator, in sheltered and protected places, surrounded with all friendly conditions, where the work of outlining, filling up, and maturing his structure was completed; and he opened his eyes upon a world of life and beauty around him, and contained in himself the promise and the fulfilment of all future generations.

Would the saurians and other creatures have eaten him up? Nature knows how to care for her children, until they can care for themselves.

Indeed, as all the qualities of all beings are derived from her, the care of all parents for their young is but the extension and continuation of the care of Nature. She transmits this care and devotion, through her first offspring, onward from generation to generation. So that the love and tenderness of parents for offspring are only the forms in which Nature manifests her own care and tenderness, through these parental relations. And so the Divine love finds its most immediate and practical expression through human love.

Do I mean here to assume the possibility, that a conception of the Divine mind, planted in, and surrounded by, the fitting plastic materials, without the intervention of other parent forms, may be able, or ever has been able, under natural stimuli, to outline, fill up, and mature, a living, breathing, organic being, capable of sustaining an independent life, and of planting germs or conceptions of other beings like itself in other protoplasm, which shall again unfold, mature, and so keep up the race?

I do assume such possibility. For, in the first place, I see, at present, no other way in which to account for or explain primary organic formations; and, in the second place, the analogies of present natural genesis support this assumption.

The conceptions of all living beings, from lowest to highest, are now planted in such protoplasm, and so unfold. It is true, with the intervention of parent forms. But the only possible mode of primitive formations shows that such intervention is not absolutely necessary, but only convenient; and also a means of developing, cultivating, and maintaining the highest and holiest social relations and enjoyments, which relations could not have existed prior to the existence of living beings. The eggs of birds and reptiles furnish us with the best illustrations. The contents of the shells are the plastic materials, in which the ideals, or germs, are planted; the shells merely serve the purposes of protection and holding the materials together; while in many fishes and reptiles, which deposit their ova in water, no shell is needed, and none is present, but only a delicate transparent membrane.

I have just stated that the fact of the present intervention of parent forms in the process of generation does not necessarily involve their original intervention.

We manufacture watches, sewing-machines, &c., by machinery. We first employed tools to make this machinery. But, when we have got our machinery in running order, we throw our original tools aside. So when all the vital mechanisms in the economies of organic life are in complete, suc-

cessful, and perfect operation, there is no need of recurring to primeval methods. It is true that our dead machines cannot reproduce their kind; but Nature's living organisms can.

How could it be possible for a saurian to be formed in this matrix of water, slime, and mud, with no other parent than brooding, nursing Nature, in her earlier formative stages, so as to live, and continue the functions of a living being?

I assume that the process in his primitive is, was, the same, in all essentials, as the process in all formations since; and is well illustrated in the formation of all other beings now, among which the common fowl gives us a good and familiar example.

I have spoken of the contents of the shell as plastic material, or protoplasm. What we can see, here, is albumen, yolk, and germinal vesicle, with its germinal spot; and this "spot" contains, though invisible, the conception of the whole being; and this "conception" is the living idea, or thought, which directs and governs the whole formative process. Under the stimulus of heat, its dormant powers are awakened into activity, and the vital forces in the protoplasm are set at work, the conception presiding as formative genius, or master-builder.

And first an elongated, "pellucid area" is drawn about the germinal vesicle, and then a delicate

whitish line, or "primitive trace," or "streak," is drawn lengthwise, partly through this "area." And this streak tells where the central axis, or back-bone, of the being is to be formed. Then, outside of this pellucid area, little cells arrange themselves in curling and interlacing lines, all around it; and then stretch out and lengthen until they touch each other; and then form into minute tubes, which are the rudimental blood-vessels. And soon the blood begins to form in them. About the same time the heart begins to form, and soon unites with the blood-vessels; and the pulsations and circulation commence in earnest. The blood-vessels soon ramify and interlace all over the yolk, and the formative process is in full operation. The head is formed; and then the limbs push, or bud out from the body, after the manner of limbs from the trunk of a young and growing tree. And so the work goes on, until the whole being is outlined, filled up, and completed; and the contents of the shell wrought into a living, breathing bird, which can pick up and digest its own food. And all these processes of development can go on as well without the intervention of the parent as with it.

The albumen, fatty matters, all the materials of which this bird is formed, exist, and have existed, in the storehouses of Nature, from the first vegetable formation, outside of egg-shells; and shells,

or even membranous coverings, are not necessary to their existence.

Now, I hold it to have been, and to be, possible, during the preparatory stages of development, while the vital machinery of this earthy laboratory was, or is, being made, and put in running order, during the process of mixing, compounding, and preparing its numerous materials, for the formative Spirit to accumulate enough of this albumen, and other substances, in fitting place, so as to form protoplasm, surrounded by fitting conditions, and plant the conceptions therein. And then, under natural stimuli, to set processes in operation, precisely as in the case of the bird; form the "pellucid area," draw the "primitive trace," weave the "vascular area" about the whole by the conjunction of cells, make and set the heart in operation, and so outline, fill up, and complete the whole structure. And if a lizard could be so formed, so could an elephant, and so could man.

But we have never seen any beings so formed. True, we have not. We enter a factory, and see its machinery in running order and at work. We examine it in all its parts and details; but, although we see how the machinery operates, we do not see how the machinery itself was made, as it was already made and in operation when we entered the building.

So we entered this grand factory of Nature,

consciously, as students and learners, long after its vital machinery was made and in operation, and of course could take no note of the methods by which it was originally formed. Yet the forces of Nature, although unseen by us, now, as at the first, keep all this machinery in constant operation. When we examine the machinery in a factory, and see its complicated and harmonious action, we know that all this mechanism, through all its extent, is belted, geared, or somehow connected with a motive-power, although this power may be out of sight; and that if you cut off, or withdraw this power, all comes to a stand-still.

So are all the vast, intricate, and infinitely varied living mechanisms of Nature connected by continuous vital relations with the great motive-power of the universe. Suspend or sever their connection with that, and all comes to an end. And as heat or gravitation is, practically, first and continued cause of all the movements of the factory, so is the Infinite Life, God, first and continued cause of all the phenomena of Nature.

Having ventured these suggestions as to the most probable conditions and modes of man's primitive formation, let us now return to a further consideration of the conditions and modes of his succeeding and continued formation. And I wish to be understood as claiming that the processes herein described are in operation now, and will con-

time. And man will continue to be man; and apes will continue to be apes; and so of all the lower classes and orders of beings; as these are all essential elements in the ultimate compound.

As all the fibres of the silk, cotton, wool, can never be cloth until woven into a fabric through some loom, so all the lives, passions, powers, capacities, of all beasts, birds, reptiles, fishes, insects, can never form man, until they are woven into one fabric through the loom of his body. But as the constituent elements of the human soul are elaborated, prepared, and exist as characteristic qualities in all the lower animals, as ready prepared factors for the composition of man, their being woven into one structure through one organism must inevitably form the human soul; as such a composition could be, or form, nothing else. And should these animals cease to exist, and so cease to elaborate and prepare these materials, then man himself must cease to be formed. Indeed, let but the vegetable cell, which draws out the primitive fibre from the infinite life, cease its operations, and all the vast and numberless complications which follow in the progressive development of man must come to an end. We see the truth of this illustrated in deserts like that of Sahara.

The essential qualities in all organic forms are life and mind; the organism being merely the vehicle or means of development and expression.

The earth and its surroundings — space — contain all the elements of both mind and body. The disintegration of any organic body does not annihilate its elements. Nor does the disintegration of mind, or its separation from organic forms, annihilate its elements. And so the elements of both continue to exist in the reservoirs of space after death. But as matter, on passing through organizing and organic processes, becomes refined, and fitted for higher structures; so life and mind, in passing through organic relations, disintegrations and formations, become fitted for still higher organic relations and expressions.

In our manufacturing processes, we work, as far as we can, after the example of Nature. We build our great factory for dealing wholly with material things; while she deals chiefly with spiritual; the material being merely subservient. We bring the raw material, it may be silk or cotton, to our factory. An observer watching only the first steps sees only the preparation of the cocoons for unreeling, or the cotton for spinning. These processes performed, the silk or cotton dies out of its first organic relations, is disintegrated, or separated from the machinery, and passes out of sight, as it were, into other departments of the building, and enters upon other processes and into new relations. And unless the observer follows it through the various departments of the factory, and closely

watches its various progressive stages, he may wonder what this first operation which he has seen may signify. And he will not be able, without close scrutiny, to discover the materials of the raw silk or cotton, in the beautifully woven texture in the salesroom.

In following the materials through all their stages, however, he would find that sometimes they were suffered to rest a while in a passive state until wanted for the next step. As the materials of our life and mind, after passing through the stages of preparation in the organic forms of lower animals, may rest for a time in a latent or passive state in some departments of the laboratory of Nature, until wanted for higher, and even the highest relations.

In these vital operations of Nature, we may regard organic forms as the machinery, and life and mind as the raw materials to be converted and unfolded into the human soul; and so all the material, before combination into the ultimate fabric, must pass through these preparatory organic processes.

So let us take life and mind for our raw material, the earth and its surroundings for our factory, and man as the ultimate fabric into which they are to be woven.

Life and mind involve innumerable phenomena, or manifestations. And these principles, with

their numberless forms of expression, are wrought into a complex fabric, through a multitude of organic forms and processes; from the simple cell by which their minutest atoms are separated from the infinite mass, drawn into parallel and cohering fibres, twisted into threads in the next higher forms, and at length the end is reached in the organic form of man; who is able to cognize his own processes, to study himself and other beings, to deal with abstract ideas, &c.

In the progress of this work, we do not see the material transferred from one machine, or organic form, to another. But we are certain that the passage is made; for we find the materials are the same, in whatever organic structure, or part of the great factory, they may be found. For we all know that fidelity is still fidelity, and jealousy is still jealousy, ambition is still ambition, cunning is still cunning, and so on; whether these spiritual elements exist primarily, as peculiar, distinctive, and characteristic traits in the lower animals, or finally, as combined and making up one complex being in man.

The law which governs all organic developments is planted as a living idea in the seed-germ. And this idea is not the starch, sugar, albumen, fat, or whatever make up the *pulp* of the seed; but, as before stated, a living thought, which is the conception, or whole plan of the being to be

formed; and which determines whether the new being shall be snail, crocodile, chimpanzee, or man. And since primeval formations, parent structures have deposited these conceptions in such relations as to connect them with both the material and spiritual elements, elaborated through lower organic forms, and necessary to the formation of new beings like themselves. So that this conception, or germ, connects every order of beings with the material prepared by every order of beings below it. And thus the germs of man are connected by vital relations with every element necessary to the complete structure of his mind and body.

To carry the poor illustration of a factory — for want of a better — a little further, we may say the earth and atmosphere form the whole range of buildings, including storehouses; life and mind the materials to be converted; and all organic forms the machinery by which the transformations are made and the end is reached; while the forces employed are the Divine mind and will. The processes are purely natural. The cell is the first and simplest form of mechanism. Its office is to separate the primitive atom of life from the infinite mass, elaborate and prepare it for the next higher step.

In the performance of this office, it swells and expands by simple imbibation, or drinking in the surrounding materials through its enclosing mem-

brane. What causes this cell to drink and expand? "Motion," says the materialist. What causes this motion? "I don't know," he answers. Well, is it not force? And is not this force planted, as a living conception, in the cell-germ, as the simplest expression of the same force which causes all the phenomena of the universe? Then this cell is but the primitive thought of God, relating to organic forms; and contains in its nucleus another thought, the germ of another cell like itself, which, as the outer form of this one perishes, shall supply its place, and continue the process of taking up and preparing raw material.

As fast as these cells prepare this material, their outer forms perish; and so the elaborated life is taken up into higher organic relations, formed by a complex union of cells, while the disintegrated body of the primitive cell is ready for some other outer form. And so on through the ascending scale of life. The vital elements of the lower vegetation unite to form the higher, and then emerge anew in the lower forms of animal life; and so the work goes on; as fast as the essential materials are prepared in one form of life, they pass from the machinery or organisms which prepared them, and are transferred to reservoirs in this vast laboratory, and then carried upward and onward through other and higher organic mechanisms, by these natural processes, until, as

before stated, they reach their completed and final relations in the human soul.

I have based, and shall continue to base, all my reasonings and arguments upon the ground that life and mind constitute the essential elements, or the soul of matter. And that all essences — life, mind, and matter — are indestructible. Now a dog, as we see him, is composed of all three. Kill the dog, and you do not annihilate, but only disintegrate his body. And life and mind are absolutely as indestructible as life and mind, as matter is indestructible as matter. Hence the life and mind of the dog, with all that constitutes him a dog, as to his passions and mental endowments, or the spirit that barked and bit and was faithful to his master while in the body, continue to exist after his death as really and essentially as before. So of the spiritual elements of horse, toad, ox, beetle, sheep, owl, cat, fox, gorilla, and all other creatures. The characteristics of mind and passion, or the spiritual elements which distinguish all these classes and orders of beings from each other, still exist after their death in the storehouses of nature around us. And their disintegrated lives and minds are ready and waiting to enter into combination to form the lives and minds of men.

In the present state of knowledge, it is not wise dogmatically to affirm any thing on this subject.

And so I am only proposing a theory, after the fashion of the day, with such facts and reasonings to support it as to make its truth to me even more than probable. And so I will further suggest the process of this combination in the unfolding soul of man, as also including and illustrating the processes in all lower beings.

In following the progressive development of organic life, we have regarded the organisms simply as machinery in this laboratory of the earth; with life and mind to be wrought into conscious, individualized, self-cognizing souls; and that all organic forms, so far as we know, originate in germs; and that these germs contain the idea, or *mind*, which selects, arranges, and in all things governs, the whole process of development, from the lowest to the highest.

Now, take a case of the conception of a human being, and see what, according to this theory, are the necessary steps for his composition and development; and we shall find them as simple in the formation of the mental, as they are in the formation of the physical structure.

The processes are precisely the same in the development of man, in all their essentials, as those in the bird; with this difference only, as to relations or conditions, that while the egg of the oviparous, or egg-laying animal, contains plastic material enough to build up the whole new being

until it can breathe, digest its own food, and so maintain an independent existence, the egg of man, and all viviparous animals, only contains the conception, and enough plastic material with which to begin the organizing process, while all the remainder is prepared and supplied by the parent organism. In the commencement of this process, the pellucid area, primitive trace, vascular area, heart, are formed as in the bird: the blood-vessels ramify over the yelk-sack the same. Then comes the variation of mode. Before the materials of this minute egg are used up, a blood-vessel is conducted out from its centre by the "allantois" to the inner surface of the matrix, into which it soon becomes rooted, and then, through the communication thus formed with the parent structures, all the remainder of the materials are supplied for both mind and body.

It requires but a moment's reflection to satisfy us, that the body of a child is built up wholly by materials supplied in the food ingested by the mother. Will it require a much greater amount of reflection to satisfy us that the child's mind is also built up by materials inhaled by the mother in the atmosphere, carried through the same circulation along with the food to the informing being, and so mind and body unfold and develop together, under the direction of the Divine thought, planted in the germ as conception?

Although the mother may stamp her temper, complexion, or other peculiarities, upon her offspring, she retains the whole quantity of her own spiritual as well as bodily structure after its birth; so that the materials to form the new being have not been abstracted from her mind or body, for she has lost nothing in its formation; and so it must have been formed from materials which existed outside, and which merely passed through her for the purpose of formation; as plastic material in passing through a mould takes impressions from it, but leaves the mould itself entire.

As the child's body is formed from materials in the food assimilated by the mother; so is its mind formed from materials in the air, inhaled and assimilated by the mother.

As essential to this theory, I have assumed the indestructibility of any of the principles of life and mind; and so the atmosphere all around this earth is stored with the lives, minds, passions, which have been discharged at their death from all the organic forms of being below man, and which are waiting to be organized into man, as their last and highest combination and expression, and the ultimate end of their being. And we inhale and exhale these elements at every breath, and they are carried in the blood through the whole circulation. And when the conception of a human

being takes place, these vital elements are carried in the circulation to the embryo; and the same force which there selects the materials from the maternal blood, and arranges and organizes them into the body, also selects from the same fluid the spiritual materials, and arranges and organizes them into the mind, which constitutes man.

Into the composition of man, — according to this theory, — there must enter portions of the spiritual attributes and characteristics of all creatures below him. And that this is the case, we have no more difficulty in discovering than we do in detecting the products of the silk-worm, cotton-boll, or sheep's back, in any of our own woven textures; for we everywhere find the same mental qualities in man that we do in any and all of the lower animals. In the formative processes of different men, it will sometimes happen that one may gain a preponderance of the characteristics of one animal, and one of another. And in common speech, we sometimes designate them by these characteristics; saying of one, "He is a real bull-dog;" of another, "hoggish;" of another, "foxy;" of others, "slippery as an eel;" "snake in the grass;" "gentle as a lamb;" "bold as a lion," and so on. Further attention and thoughtfulness upon this subject might make it plainer, if it is not already plain enough.

In treating of man's origin or descent, some

philosophers deal chiefly with the bodily structures, or the organic machinery of the lower orders (I use the word "orders" in a liberal sense) of animals, for the purpose of finding out their relationships; and although there are many striking points of resemblance, they find them all separated by chasms which they cannot bridge over; and certain links are wanting by which to connect and complete the chain of being.

The object of a factory, with all its complicated machinery, is to produce fabrics. And the object of the Divine mechanisms of nature is to produce fabrics also, — soul fabrics. Suppose these philosophers should examine all the various kinds of machinery necessary to convert raw cotton into beautiful prints, with little thought or inquiry as to the *ends* which all these numerous, curious, and complicated machines are to serve, from a cotton-gin up to the loom and the printing apparatus; and though they might have a dreamy apprehension that all these various and apparently incongruous machines were somehow related to and dependent on each other, they would find gaps and chasms between them which they could not bridge over; and that certain connecting links were utterly wanting.

Now, if they would look upon all this machinery merely as means to an end, and would follow the raw material to be converted, through all its tran-

sitions, transformations, combinations, from the gin until it came out of the printing machine, a beautifully finished texture, they would easily bridge over all these chasms, and find all these wanting links.

So if we regard all these living organisms of Nature merely as machinery in her grand laboratory, with life and mind as materials to be converted and woven into the ultimate fabric in human souls, all gaps and chasms between the different classes, orders, families of all animated nature are bridged over, and all connecting links in the great chain of being are found. And if the theory herein propounded is true, as the facts of Nature bear witness, we may here possibly find a solution to the problem of man's origin and descent.

In this inquiry I have based my theory of man's origin and formation upon the ground that the separation of mind from organic forms does not even change its essence as mind; and that consciousness is an essence of mind. And the question arises, How can the minds of all the lower animals be compounded into one structure, so as to form man, and each one not carry the consciousness of his past existence as an animal into the new structure, and so create an utter confusion?

No animal can have the consciousness of any animal whatever, until he is formed as such. The consciousness of a bee, as to his instincts, passions,

and relations, belong to him only as a bee. Combine his attributes with those of other insects, to make up a higher animal, and his consciousness as a bee ceases, and an entire new consciousness begins, which belongs to the new animal as such. The consciousness of a dog belongs to him as a dog, as a separate and distinct being from the cat or any other animal. And all his powers, passions, and experiences, including the kicks and kindnesses he may have received, relate to him as a dog only; and when he dies out of his body, all the essences and capacities of this consciousness remain in a latent condition, ready to be called into newer, fresher, and higher activities, in new and higher combinations in the human soul. And in this new combination, it awakens and begins as the consciousness of man, and relates and belongs to him as man, and only such. And were there any higher material organic structure into which the mind of man could be organized in combination with other beings, so as to form an order still higher than himself, his death would in turn suspend and render his consciousness latent, until it was quickened and revived in a new form of expression in the higher being.

But there is no higher. The work of unfolding and ascending formations reaches its ultimate and fulfilment in man. And into him the elements of immortalized consciousness are woven

and completed. And I look into the structure of his body, and think of its marvellous arrangements of bones, muscles, vital organs, with their interlacing flexures of arteries, veins, nerves, lymphatics, ramifying through the whole in countless millions; with tissues of fibres, which are twisted, interlaced, and woven within and without, in other millions also countless; and of the innumerable millions of blood-cells, lymph-cells, which circulate in and through all this wonderful mechanism, carrying, in their regular fixed orbits, nutrition, life, and power, to all its parts; and know that this infinite complication in all its details is only secondary and subservient to man's still more wonderful and complicated spiritual being.

And then I look out into the illimitable spaces, and contemplate whatsoever these spaces reveal to me, — suns, stars, planets, nebulae, galaxies, constellations, — what seem to me vast systems of worlds, and think they are but infinitesimal parts of the outward structure or framework of the All-Soul. And planets, stars, suns, constellations, are only the minute cells, wheeling and circulating in their orbits through this infinitely complicated organism. And this All-Soul is God. And he, through a long succession of processes, has formed man, as his well and only begotten Son on this planet. For all other creatures merge and lose their beings in him. And man stands in an outward,

organic form, on the threshold of an unending conscious existence; complete in all his capacities and possibilities; needing experience, discipline, culture, to bring all his powers and capacities into harmony with his own highest good; with this experience and culture beginning necessarily with his bodily structure, but not ending with it, as I shall soon attempt to show.

And so this planet is man's Garden of Eden, which he must till and dress, until it blooms in more than fabled beauty, fragrance, and splendor. Then let "Earth's mountains be levelled, and her seas fill up in our passage;" and let us "stamp our footprints into her hardest adamant," so that the "last rear of the long hosts" of humanity may "read traces of its earliest van;" and may also know of a truth "that we are from God, and to God."

A friendly critic says, "I do not feel quite sure, when you come to discharging all the animals after death into circumambient space, whence their characteristics are absorbed into the human organization, and there vitally reproduced under new combinations and conditions. I prefer the theory of gradual descent, which slowly accumulated the characters of nature, and brought them to a microcosm in man."

Now, this theory which my friend prefers is precisely the theory which I am here attempting

to prove. For these "characteristics of nature," which are "brought to a microcosm in man," are primarily and chiefly, if not wholly, spiritual. Man is not bones, muscles, and viscera: he is life and mind, or feeling and intellect, — a conscious, self-cognizing soul. And I am only trying to show *how* "the characteristics of nature," which constitute this soul, have been "slowly accumulated and brought to a microcosm," or an all-containing and self-cognizing condition in him, as the end of all her innumerable processes and operations.

In connection with this theory of man's composition, there are considerations of great practical value. The qualities of any compound are determined by the qualities of the elements which enter into its structure. If we wish to make cloth of the finest texture, we select the finest materials, whether silk, wool, cotton, cleanse them from all extraneous matters, and then work them up through the best machinery, and so get the finest fabric.

To apply this method to the composition of ourselves, we must begin with improving, not merely the physical bodies, but the mental and moral qualities, of all beings below us. We must cleanse and refine the materials of which we are made. If the mental and moral qualities of all the animals below us should be improved as materials, and their bodily structures improved as machinery for

our own formation, then it must follow, if this theory is good for any thing, that our own mental and moral qualities and physical structures would be improved also, as a necessary result.

From a very slight glance at the relations of men and animals, in different countries and climates, the facts to a considerable extent support this theory. And I throw out these suggestions with a hope that they may lead to further inquiry.

In countries, or parts of countries, no matter how old, where savage beasts, reptiles, &c., still continue to live and flourish, civilization has made but little progress. Men are still savages, barbarians, or at best half-civilized. And I think it will be generally observed that the men of any country partake largely of the characters of the animals which live there. In the most highly civilized and enlightened countries, beasts of prey are driven out, or become extinct; and even the dog, cat, horse, ox, — all domestic animals, — become more gentle, docile, and affectionate. Pastoral people are generally peaceable and orderly people.

Savage men live by hunting wild and savage beasts. When they have killed off all the wild beasts, the materials for forming savage men, to an extent, fail; and the savage man himself becomes extinct, or turns to higher, more refining and elevating pursuits. And while with savages war is the rule, either among different tribes, or

upon the lower animals, with civilized men it is the exception. And among highly cultured and refined men, peace will be the everlasting law, and war will be unknown.

And in this connection we discover the true basis of all reform. To refer again to our illustration. After a fabric is woven, there is little use in trying to reform or improve it. If its materials are crude, and full of coarse and unrefined matters, any attempt to cleanse and purify it would only rend and tear it to pieces. So in regard to the evils in human society. They are radical, inherent in the elements of its structure. And the efforts of reformers to remove them sometimes result in upheavals, convulsions, and wars; which bring the barbarous elements uppermost, and, to an extent, uproot and destroy some specific form of evil, and so some progress is made. The Reformation in Europe, and the destruction of slavery in this country, illustrate this point.

But the progress is slow; and the hearts of reformers and philanthropists are saddened and discouraged. But, taking this view of the matter, they need not be so, for here we find the key to final and complete success; and have already — the Divine wisdom, unconsciously to ourselves, leading us in the matter — commenced the work of reform, in improving the animals, grains, fruits, and even flowers, by which we live and surround

ourselves. And hereby we are "building wiser than we know."

For, if we would improve the race of men, we must begin by refining and improving the stock of which they are made. And the way to do this is by kindness and gentleness in all our dealings and intercourse with the lower animals. And we cannot begin too low down in the scale of beings. Indeed, the lower the better, even if we begin with vegetables; for to feed upon, and surround ourselves with, the best forms of vegetable life, makes us better. And I hope much from the researches, inquiries, and investigations of naturalists in and among the lower classes and orders of organic life; and also from the labors of humane societies, or societies for the promotion of kindness to animals. And I see no reason why these researches and inquiries may not result in much good to us, in the way of cherishing, encouraging, and protecting these vegetables, insects, and other creatures, which elaborate and prepare the best materials for the composition of man, while we discourage, check, and root out those which only develop and prepare the ruder, coarser, and baser materials. So that the fabric of man may be at length woven of only the most cleansed, and refined elements. And thus cultured man would become the instrument of his own highest culture and improvement.

Having stated what seems to me the most pos-

sible and probable theory of man's origin and composition, I wish now to offer some thoughts on his present relations and surroundings; including, also, some reasons for his inherent and essential

IMMORTALITY,

with the uses of his material relations and necessities, and their bearings upon his existence in a purely spiritual state.

In all my reasonings thus far, I have considered man as a spiritual being, — as mind clothed in a material organic form. And our bodies connect us with the world of matter around us, as well as with the world of mind. And the world of matter signals and acquaints us more fully with the world of mind. And so we are brought, first, into practical working relations with the matter of our own bodies, and then with extraneous matter.

In order that mind may act on matter, and shape and fashion it at will, it must somehow have a practical working connection with it. And this connection is by descending gradations, or links, from the most refined, downwards to the grosser. First with the subtle fluids of the brain, then the nerves, and through them the heavy muscles, and by them the heavier and more inert bones. So the material hand is able to grasp material wood, stone, iron, and do with them whatsoever the living mind wills.

The brain is a soft, pulpy mass, composed inwardly of very delicate fibres, or threads, and outwardly of very minute vesicles or grains, and also of watery or phosphorescent substances, and is permeated by electrical and magnetic fluids; these last sometimes called "vital," as "vital electricity" and "vital magnetism." The brain is an organ of mind, but is not itself mind: as a flute is an organ of music, but is not music itself, but only an instrument by which music is revealed to our consciousness.

As the brain is composed of these refined and subtle materials, it furnishes a good connecting medium, or link, between mind and matter, or the spiritual man and his material body; and, as these highly refined and sublimated fluids are the most closely related of any materials to spiritual force, they serve as media, through which mind acts on matter. I use the word "matter" here to denote that form of any substance known to any of our outward senses; and the term "mind," to include the whole of our spiritual being.

This conscious, loving, sorrowing, rejoicing human soul, by and through its bodily necessities and relations, is made to experience the strongest contrasts of pain and pleasure, for the highest and most beneficent purposes. For we are the living emotions and thoughts, the love and wisdom, of God, clothed in outward forms.

The architect shapes his thought in wood, stone, or other materials. He thinks — a building, and clothes his thought in the corresponding outward material and form. The machinist thinks — an engine, and clothes this thought also in the needed outward form and material. But these are only secondary products of created beings, and hence not endowed with any attribute of life. While God, the First Cause, thinks — man; and clothes his living thoughts in these garments of flesh, whereby they feel and know of outward things, and are to be disciplined into the fulness of Sonship.

Being, then, detached thoughts or expressions of God, — living essences of the Divine mind clothed in flesh, — we come to this conscious existence with unlimited capacities for knowledge, yet really knowing nothing, and so with every thing to learn; and, as the most real and useful knowledge is experimental, we are compelled by the necessities of our condition to test the natures and qualities of all things.

To illustrate: I am near the earth's pole in winter. And after enduring the cold of this region until I learn how it can freeze me, I move southward; and, coming into the temperate zone, soon feel myself warmed into life by the genial influences of the sun; and how pleasant and grateful its warmth is to me! It really makes me feel

happy; and I call it good. But, if I continue my journey onward to the equator, I find the sun's heat so increased that it scorches and burns me; when, panting and roasting, I haste from this opposite condition back to the temperate zone again; having learned by experience, that with not enough heat I freeze, and with too much I burn. And both these states I call evil: while with a degree of heat amounting to a genial warmth I am made quite comfortable; and this comfort I call good.

Now, had I experienced neither extreme of cold nor heat, I should have no data, whereby I could determine the state and qualities of the mean temperature, which I call good. And so I learn, that "good" and "evil" are only words which often signify different quantities, or the mean and the extremes of the same thing; in other words, that evil is too little, or too much, while good is just enough of a thing.

This simple lesson in physics I have learned through my bodily relations; and without this body, and its out-going and in-coming senses, I could not have learned it. And so I get a hint of the uses of my body. I am speaking here as if I and my body are not one and the same thing; which, as already shown and further to be shown, is true. I am not this body, any more than the body is the coat which is wrapped about it. I

have a temporary residence in this body, for its uses. It is my primary schoolhouse, where, under an eminently practical old-fashioned master, I pick up the hard and tough rudiments of an education, the higher branches of which are to be studied in a body more refined and exalted, — of spiritual and celestial elements, and relations eternal and in the heavens.

Through this present body, I am brought into contact and acquaintance with the earth, its atmosphere, and what they contain, — the elements and their changes. And, pupil or scholar that I am, I learn that certain conditions and relations cause pain, and certain others give pleasure. And as I like the pleasure, and dislike the pain, I call the one good, and the other evil; and so am constantly seeking for one, and striving to avoid the other. And yet, as already suggested, without a knowledge of pain we could have no true appreciation of pleasure; and could set no just value upon it. Hence the necessity, during our sojourn in the body, of these opposite conditions of good and evil. For contact and conflict with evil are quite as necessary to the growth of a strong and noble manhood, as the indulgence of pleasure or the enjoyment of good; as suffering and pain enlighten the understanding, and strengthen and purify the affections.

It was stated just now, that our connection with

outward matter is by gradations, from the most refined and sublimated, downwards to the grosser. The finest substances of the brain form the temporary seat of the soul, — the throne of the conscious *me*. “Reason dethroned” means that the soul has lost its healthful working relations with the brain; for it is through the brain and its outstretching nerves, that the soul is able to exercise and maintain its government over the body, and its various voluntary functions. If the brain or the nerves are diseased, there *appear* diseased manifestations of the soul. We sometimes see persons lost to all consciousness by some injury; as when restored, they confess to having been dead to all impressions during the syncope. In such states, the brain and nervous system has been violently and suddenly shocked into numbness, torpor, or inertia, with all its mental powers in a state of latency, or temporary suspense, so as to hold the soul in bonds, as a powerless prisoner, and for the time being render all impressions difficult or impossible. And, if the fainting continues, the soul bursts its bonds, casts away its bodily fetters, and escapes. If not, it is restored to its normal action and outward consciousness.

In these cases, there is no proof that the soul itself is diseased, but only its means of outward expression. The soul, or man, is a conscious spiritual being, temporarily connected with a ma-

terial body for the purpose of education. Now, to break or injure the body does not touch the integrity of the soul, even though it should kill the body, and destroy its connection with it.

“Ah!” said one to me, “you knock a man well on the head, and there’s an end of him: he knows no more.” Let us see. You have a fine piano in your house, its action complete, its chords perfect. I come, and with a big hammer pound it to pieces. Are the elements of music, or the principles of harmony and melody, thereby destroyed? Or would the destruction of all the instruments in the universe in the least affect these principles? What if we cannot hear music through the material ear without a material instrument: does it therefore not exist? Its elements and principles existed from eternity; and instruments only serve to organize them in outward forms, and so make them audible through the external ear.

Now, as the elements of music exist in the nature of things, and instruments only serve to organize and give them outward expression; and as breaking the instrument does not destroy, or cause the slightest change in one of its principles; so the living entity man exists in the nature of things, only more deeply, as an element of the divine life, in the mind and heart of God, and so is himself essential with God. And as the body

is only an instrument through which man expresses himself outwardly, and is related to material things, to destroy the body does not in the least affect the existence, but only the relations, of man.

But man is more than music. Man is a living, conscious, emotional being; while music is only an unconscious relation of things. Now, if destroying the musical instruments cannot possibly destroy those relations of tones to degrees which are the basis of music, can it be that destroying a man's body will annihilate him as a living soul?

At this point I am met with the following objection, from one who read this work in manuscript:—

"I do not think your illustration of the piano will stand fire. If a man gets smashed, there's an end of him, the materialist says. You reply, No. Does music, does the law of harmony, come to an end when somebody smashes a piano? Certainly not. . . . The question is, does the individual man continue? He may have, while living, only been an instrument to set forth some universal life, as a piano is. The individual piano ceases to exist: it can never subserve harmony again. The question is, Can the man subserve vitality again?"

My critic makes a fatal mistake in regarding a human *body* as a man. He tells us the piano is an instrument to set forth music. That is in essence

what I have said in my illustration; and I have said further, that a man's body—to use my friend's language—is “only an instrument to set forth” a conscious, individualized form of the “universal life.” Now, as my friend admits that neither music nor the law of harmony comes to an end when somebody “smashes a piano,” is he not forced by the same process of reasoning, or logic, to the conclusion that a man does not come to an end when his body, or instrument, is “smashed”?

Music is the *unconscious* soul of its organism, whether a piano or other. A man is the *conscious* soul of his organism. And the man exists, after having become a man,—for he is not a man until he exists as such consciously,—after his body is destroyed, as certainly as music exists after the destruction of any or all of its instruments.

Nor should my friend be so sure that the piano “can never subserve harmony again;” nor ask so doubtfully—“Can the man subserve vitality again?” For he knows, and no man better than he, that the whole structure of the piano can be resolved into its original elements, and again reformed by the operations of nature, and made to subserve harmony again. In such a case the principles of music, the laws of harmony, remain unchanged; the instrument alone is affected.

So a man's body (which he mistakes for the man), can be and is disintegrated by the same

processes, and made to serve various forms of vitality, including human life, again and again; while the man himself remains as little affected by these organic changes, as the law of harmony does when a piano is smashed.

I have shown that matter is subjected to mind, and is its subordinate and inferior; being used by mind to externalize its own conceptions. Mind is active power: matter is passive subject. Now, the great essential property or attribute of mind is consciousness, or knowledge of self. Mind, then, cannot exist in normal wakefulness without consciousness; nor, hence, without pain or pleasure, or both. It is true, that, while clothed in material organic forms, conscious, mental or physical, activity wastes these organisms; and so this consciousness, as to material relations, must be suspended, while other modes of vital activity repair this waste, as in sleep.

Nevertheless, you may change the relations of mind to outward forms as you will. You may "knock a man on the head" to your heart's content; until, as you say, you have knocked all the sense out of him. You have only knocked him out of his body; but you have not destroyed the living mind, nor a single one of its attributes. Nor is it any more unseen than before; although it may no longer make signs to us through a visible organism.

Says another, "Have you not observed that in cases of disease or age, as the body wastes away the mind fails along with it, and both keep pace in their decay, and perish together?"

I have frequently observed what *appears* so. But the most skilful player will discourse very bad music on a rickety old instrument, with the strings half broken, and the other half out of tune. Give him a good instrument, and you shall have good music. Now, the body is man's instrument, whereby he plays or acts upon material things; and as the best musician could make but a sorry display of his powers upon a broken-down instrument, so the most brilliant and powerful mind could make little better than insane or idiotic manifestations through a diseased body and brain.

A sceptical friend said, "You cannot prove immortality by a mathematical demonstration."

What is "a mathematical demonstration," but a mental or spiritual process, whereby we ascertain the definitions and limitations of certain problems, truths, or ideas, and find out their relations, either to itself or to matter, and which process, as De Quincey says, "has not a foot to stand upon, which is not purely metaphysical?"

The mind which performs this process, solves these problems, and understands these truths and their relations, is itself "mathematical," else it could neither perform nor understand them; and

proves its own immortality in the process. For as these mathematical truths are immortal, so must the mind be which demonstrates them. In order to demonstrate any truth or problem, the mind must contain such truth or problem; and so must be fully equal, if not superior to it, as to all its characteristics. And hence it must be equally imperishable. And, as truth can never disintegrate and perish, so is it impossible for mind which demonstrates truth to disintegrate and perish. And, as the mind is conscious of this truth and its demonstration, so must this consciousness be as eternal as the truth itself.

We hear it said, "Whatsoever had a beginning must have an end." Let us see how this applies to secondary products, as of our own minds.

I have referred to an engine, as the clothing of a man's idea or conception in outward substance, as of iron, for temporary use. Now, the *idea* of the engine is the basic fact in the case. The iron in which it is clothed may be battered and bent, and then restored and straightened again to conform to the idea. Even in case of alteration and improvement, the original idea still exists; as definite ideas once conceived must, eternally, their outward forms alone being perishable. If this idea always did exist, then it can never have an end. But if this idea was born, and had a beginning as a human thought, there can be no end to

its continuance. For if all outward forms of it should perish from the earth, this idea may be again revealed to men's minds, and clothed and re-clothed in outward forms, onward indefinitely.

So, with our present state of knowledge, we cannot say with certainty that any thing, except outward forms, ever had a beginning. Certainly the essences of things never had, but only the forms and relations of things. But granting that man had a beginning, and was born as a living, conscious idea or conception of the great First Cause, and is clothed in outward substance for temporary use; this Divine idea of man, in all its vital, emotional, and conscious integrity, must still live, after its outward clothing shall be cast away, as surely as his own ideas remain after their own material symbols have perished.

While man is able to adapt organic forms to the forces and elements of Nature, he cannot *create* any thing; and when he adapts an organ to music, a mill to wind or water, an engine to steam, a clock to gravitation, he does not create music, or any of these elements or forces. They existed prior to the machines, and will continue to exist in equal quantity after their decay; as the organisms only adapted them to incidental and temporary uses.

So is it with life and mind. They are no more dependent upon organic forms for their existence, than the wind is upon a mill, music upon an organ,

steam upon an engine, or gravitation upon a clock. And yet all these may be only forms, in which the universal Soul expresses itself; and so are only unconscious instruments of its power, and of themselves are without life or consciousness. As, when I handle saw or axe, these are forms of my expression, and are not forces in themselves, but only unconscious instruments of my force; and when the universal Soul expresses itself through wind or gravitation, these forms of expression have no more consciousness than a tool in my hands. And when man adapts an organism to these expressions, having neither life nor consciousness in themselves, nothing is gained for them in the way of knowledge or experience; and when the organisms are destroyed, they remain as before.

But when the same universal Soul organizes an atom of its own essence into a human form, it had life and consciousness at the beginning, it has them continued, with this added difference in the continuance, that whereas, before, these attributes were included in the universal life and consciousness, and so could have no distinctive personal existence as man, a new being is formed, which now has an individualized existence, life and consciousness of its own. And this individuality is developed, strengthened, and matured by all the experiences of this life in the body. And, when the body is destroyed, this individual life can

never again lapse into and lose its separate existence and consciousness in the universal Life; for the reason that the individual experience and consciousness thus gained are established facts, and must so remain, with the capacity for increasing growth and development forever.

The currents of a river may flow on for a distance, and a small stream may branch off and run away in a channel of its own; but the individual stream thus formed gains nothing in the way of knowledge or understanding; and may return and lose itself in the parent stream, with no memory of its separation.

But a company of men may be so related on ship-board, in an army, or caravan, as to have a public experience, which is the same in all; but let one separate from the company, and go out into an independent life, and he gains an individual experience and knowledge, which become a part of his consciousness; and this new individual consciousness is his forever. And he can never lose it by returning to, and mingling again with his company.

So when a human soul is unfolded into individual life, the experiences of that life are fixed in his memory and consciousness forever. And were it possible to return again, and mingle with the universal Soul, the memory of that experience can never be annihilated. For if such annihilation is possible, the universe itself may be extinguished.

Life and mind are the highest of all forces ; and if the doctrine of the "conservation of force" is true, then these elemental forces are not lost on being separated from organic forms, but are still extant in space, ready to be revealed in new forms.

And so the doctrine of "conservation of force" gives us a further illustration of immortality ; for memory is a positive force, as without it we could never fully perfect any of our plans. Every step we take, from and after the first, in the conception and execution of any work or device, must relate to, and depend upon, the steps which preceded it. If in building a house, after laying the foundation, I should forget all about it, I should go to work and lay it over again ; and as often as I had forgotten what was already done, I should begin my work anew. Hence memory is essential to all progressive life ; and if the philosophers will insist that what is called mere "physical force," once exerted, sends an impulse and an influence through eternity, and never ceases its action, in some form, and so is never lost, will they at the same time deny that life-force, mind-force, including memory, — which are the cause of all physical phenomena, — are equally imperishable ? If not perishable, then we must carry the memory of our past into our future.

I offer but one other special consideration on this head.

The pyramids of Egypt, St. Peter's Church, and other great human structures, are built up by the aid of surrounding stagings. When the buildings are finished the stagings are removed, while the structures themselves remain. This is man's wisdom, which is only derived and secondary.

Now, man is the ultimate living fabric, which God builds up through long-continued natural, and so primary processes; and all the organic forms through which the material is prepared, including his own body, may be regarded as stagings, used as temporary means in building up his spiritual structure. If merely pulling down the stagings is to annihilate man's consciousness, then indeed can no human folly be found to match that of the Architect of Nature.

For all the long generations past, and all the long generations to come, are, and shall be, as if they had never been, — annihilated all; and so had better never have been, and never to be. For every soul of these millions of billions of human beings has been, and will be, filled with unsatisfied desires; cravings for good to come; unattained hopes and aspirations, growing out of an instinctive feeling of unfulfilled being, as if wrought by our Creator as essences of human life, and containing the prophecy of immortal existence, only, on this theory of the annihilation of individual consciousness, to be blasted forever. All of

which involve a supposition of such infinite folly and wickedness, that I will not waste time in arguing against it.

RELATIONS OF MAN TO THE UNIVERSE.

Having presented what to me are sufficient and satisfactory reasons for man's inherent and essential immortality, let us further consider his relations to the universe of mind and matter about him, with their disciplinary and educational uses.

I have spoken of active force as being hidden, except in its manifestations, from outward sense. The attraction which keeps this earth a compact mass, and holds it, with all the heavenly bodies, in their places; and that all-wise and all-powerful conceptive and constructive energy which is constantly working up, from these reservoirs in soil and atmosphere, all the living forms which people both, which —

“Lives through all life,
Extends through all extent,
Spreads undivided,
Operates unspent,”

is wholly unperceived by any of our outward senses. The Infinite Living Spirit, the Universal Soul, is forever clothing itself in external forms; and we are made acquainted with its powers and operations through these. So this solid earth, and all the heavenly bodies, with all they contain,

are only symbols of this living Spirit. And while clothing itself in these wonderful draperies, it may well chant its grand melody in words so fitly chosen by a wise German poet.

“In beings’ floods, in actions’ storms,
I walk and work,
Above, beneath.
Work and weave in endless motion,
Birth and death
An infinite ocean,
A seizing and giving
The fire of the living.
'Tis thus at the roaring loom of time I ply,
And weave for God the garment thou seest him by.”

Thus, as above stated, the whole outward universe may be regarded as a visible manifestation of Deity, “the garment of God.” This whole illimitable universe is animated and kept in constant action by one Soul, as our bodies are animated and kept in motion by our souls. Now, this Infinite Soul is constantly clothing its finite ideas or conceptions in outward living forms, in the manner and for the purposes already described.

The highest of these conceptions, or that which approximates nearest the Infinite, is man. The Infinite is God. Man is then the product and offspring of God; and so partaker, in a limited form and degree, according to his capacity, of all the powers and attributes of his Creator. These powers and attributes in man are all *embryonic*. They are to develop and unfold, be educated and

cultured, in and through this body, to a state of divine consciousness, until he feels and knows something of his infinite relationships.

This culture and discipline, as already stated, can only be attained through experience. Man must work out and demonstrate his own highest good. And, that he may do this well, the Creator has given him his primary existence here in a material body; clothed him in flesh, and so subjected him to the laws of gross matter, that he may first test and learn the conditions of lower existence, and through these ascend to a knowledge and enjoyment of the higher. First he is related to the material and temporal; then to the spiritual and eternal.

Through the outward eye we see only those opaque objects which reflect light; with the material hand we touch and handle the same. The outward ear acquaints us with an endless variety of sounds. And so on, with all our sensual organs. They bring us into practical working relations with air, water, soils, rocks, all the materials of which our bodies are composed; and at the same time the body serves as a barrier to wall us out from that boundless world of life and power from which we are only separated by this thin veil of flesh; and which is altogether too sublime for our comprehension, until we have first mastered the rudiments of life here in the body. The body,

being material, must yield to the laws of matter; and so the force of gravitation holds it fast to the earth; and through the body and its relations, the sensitive soul is compelled by the necessities of its conditions to learn these primary lessons, upon which all true knowledge of the spiritual state is based.

I have said we begin our conscious existence in utter ignorance. We know neither good nor evil; and hence must learn the material and moral differences in things by experience and observation. The material first, and then the moral and spiritual. We must have demonstration. As bodily health and enjoyment are dependent on certain material conditions, and departure from these results in disease and suffering, so spiritual health and enjoyment are dependent on certain spiritual conditions, and departure from these conditions as surely results in suffering to the soul. And yet, as before stated, without this suffering we could have no true standard of enjoyment.

The youthful inheritor of wealth finds himself environed with comforts and blessings, without any standard by which he can determine their value, as he knows nothing of the labor and toil and pains by which they were produced. Nor until he is stripped of them all, and feels the hard hand of necessity pressing upon him, and is driven by the whip of that necessity to toil for pittance

of the goods he has squandered, can he know the real value of what he has lost.

He only can know the real and practical height of a mountain, whose feet have scaled all its rugged cliffs, from its lowest base upward to its loftiest peak. And as no man can know true exaltation until he has first been deeply abased, so none can comprehend the full measure of heavenly joy until he has first felt the sharp pangs of suffering and woe.

I am not speaking here and now of wilful and malignant wrong against fellow-beings; for as Nature's laws, which are God's methods, are alike inexorable in all relations, the judgment and condemnation against such are sure and unerring, and all must reap and eat the bitter harvests of their own sowing. And so I am only explaining the necessity of the contrasts which the operations of nature everywhere present, but especially in the life and relations of man, — lessons of which were taught us centuries ago.

Lazarus, at the rich man's gate, clad in rags, full of sores, with the dogs of the street for his only consolers, is thence transported upwards, to the arms of an exalted and reposing faith. While Dives, clad in purple, faring sumptuously every day, and spurning the poor beggar from his presence, finds himself hurled down to a state of abasement and suffering far beneath that from which

his despised brother has just been released. And what is the answer of this calm faith to the pleadings of the once proud, but now humbled and suffering soul? It is, in substance, "Son, be patient, and learn your lesson last, as Lazarus did his first." Now, this fable, as above stated, is founded in the eternal philosophy and fitness of things.

To apply this law to him who has never known conflict with poverty or suffering, either for himself or another, but who, born in the lap of affluence and luxury, in the midst of ease and comfort-taking, is borne along on the currents of favorable circumstances to the pinnacles of material wealth and honor, and has "waxed fat," and is "resting on his lees," full of pride and self-importance, — shall he ride thence through the "pearly gates of heaven," and, rattling over its "golden pavements" in a coach and four, with liveried footmen, be at once ushered into the enjoyment of its sublime and glorious beatitudes?

He has no true knowledge of his earthly condition and relations, and could not possibly comprehend his heavenly, without the basis of practical demonstration. And as Lazarus — innocent poverty and distress — got his experimental knowledge while in the body, Dives — heartless wealth and ease-taking — must get his after he passes out of it. So down, down, into the deep valley of humilia-

tion shall he first go; and entering its dark shadows of death, in the midst of its dim and spectre-haunting solitudes, alone and for himself shall he confront its grisly horrors, and do battle with its grim devils; until he triumphs over all evil or suffering conditions, and the good within him becomes uppermost and controlling. And thence emerging, seamed and scarred with the warfare, — in his memory and consciousness, — shall he begin slowly to ascend the grand and magnificent heights of a true spiritual exaltation; having learned in his deep humiliation the true standard by which to measure every step of progress in his ascending life.

Thus “out of weakness are we made strong,” and “perfected through suffering,” until we “become as gods, knowing good and evil.” Such are the conditions of ascension to this divine estate. Blessed, thrice blessed, are they who attain to this estate while in this bodily life. For, to all such, death has lost its sting, and the grave its victory. And so the true resurrection is accomplished.

It may be supposed that I am now running wildly about in the regions of empirical enthusiasm. But the spiritual and moral processes here described, are really founded in nature, and we practise them in art. For to these processes we subject all crude and impure materials destined to a higher use. We put crude ore into the furnace,

and then under the hammer, until the dross is burned, melted, and beaten out of it. By the fire and the hammer we bring forth at length the true "Damascus blade."

So in nature, all fruits are ripened by slow, step-by-step processes. First the sour, acrid, immature states of early summer; the heats and dews and rains of which develop and strengthen all their qualities. Then come the chilling winds and nipping frosts of autumn, which soften, mellow, and render them nutritious.

And so with the passions of the human soul: as a natural result of its elementary formations, it is composed of the discordant passions of all lower beings, and so is burdened and clogged with the dross and filth of self-love, and is green, sour, and acrid with lustful affections, and hence must be harmonized, mellowed, and sweetened. And here we discover the divine methods of discipline, culture, and maturity.

The new-born child can neither feel nor know the wants of another. He feels his own, and eagerly clutches at whatever he thinks will satisfy them. And it sometimes happens that another child as eagerly clutches at the same thing. Then a contest follows; and in the contests and struggles of maturer life, each learns that the other has wants and necessities, as well as himself. And both are compelled to bear the cross of self-denial,

and at the same time to learn some of the primary rules of social science. Thus early, even in infancy, do the fire and the hammer of the Divine administration begin their work upon us.

This conflict of individual interest, beginning with our very existence, is only *apparent*. For such is the fundamental unity of human interests, so completely are our essential lives merged in each other's, that the highest good and happiness of each individual can only be attained through the highest good and happiness of all. The truth of this statement is rarely discovered, and still more rarely realized, in this bodily state of our being.

Self-love, shrouded in ignorance, prompts every one to seize and appropriate to his own use all the goods within his reach; and hence a sort of social warfare is kept up between every man and his neighbor, from the cradle to the grave; so that all our interests and relations are, at times, objects of personal strife; thus making necessary those crosses and restraints of society and government, which are calculated to break in, subdue, and prevent the too violent action of the passions: but which, nevertheless, do not prevent the strong and cunning from getting the "lion's share," and so monopolizing the wealth, power, and honors of this temporary state of existence. And these, not having learned the lesson of Dives and Lazarus, regard themselves as a more highly favored and

superior class, and affect to look down upon their poorer fellows, with more or less contempt.

Here we discover that the sins and sufferings of this life are not only necessary results of man's composite structure, but are also essential conditions of his development and attainments in knowledge and culture. And so they do not happen outside the circle of the divine arrangements, but are the surest, and indeed the only methods of reaching its highest and most beneficent results. Being only temporary incidents or conditions, they are yet eternal in their uses.

But education and culture do not end, they only begin, with life in the body. The higher truths of our social and spiritual relations, as a general rule, can only be learned and realized in the spiritual world. But learned and realized they will be, for that wisdom and power which conceived and formed us, loves, also, too well to leave his work in a crude and unfinished state.

And here I wish to repeat, that upon this subject, which is so vast, and upon which our knowledge is so limited, I am only out on a voyage of discovery, guided by such landmarks as I find mapped out in the facts and principles of nature; and telling how things seem to me, with the reasons for this seeming based on these facts and principles.

I have spoken of outward forms as only the

clothing of ideas; and of these forms, as being shaped like the ideas which produced them. Our spiritual bodies are shaped like our material bodies, which they permeate and animate in every part. The material grew upon the spiritual, as a natural, close-fitting garment, inside and out; and so bodies and shadows forth the man, that almost every one mistakes it for the man himself.

A friend asks if the spirit has legs, arms, members, organs? It has them now, while in the body, a whole perfected human form. If, as I am trying to show, the real man is a spiritual being, and the outward body is only the outgrowth of the spiritual, then the spiritual remains the same after the material is cast off; with all its members, organs, and form complete: as un-clothing the man does not dismember him.

And as man only works in the order and after the patterns of nature, such is the case with all the forms of use, beauty, or comfort with which we surround ourselves. These forms all take their shape as spiritual entities in our ideal or spiritual world; and we bring them from thence, and clothe them in such materials as are adapted to our needs and enjoyments through the body; the body itself being entirely without sensation. The soul alone feels, suffers, or enjoys.

We speak of imaginations as vapory nothings; but a moment's reflection may show us that they

are real, and because spiritual, all the more substantive and enduring facts, some of which we clothe in outward forms. And this clothing we call *something*: we say it is a *reality*. Numerous ideas or imaginations, however, are formed in, or revealed to, the mind, which are never thus outwardly clothed; and we say, "they are *nothing but imaginations*." But we have abundant reasons for believing that these thoughts and imaginations are much more real and enduring than their outward garments; as the fact of their outward clothing adds nothing to their essential qualities, but only brings them within the grasp of our outward senses. And through these material forms we are able by our senses to retain that connection with them which may be pleasant or necessary to our bodily condition. Now, these thoughts, or imaginations, bear the same relations to our spiritual bodies and senses that their outward clothing in architecture, machinery, painting, sculpture, or other forms, do to our material bodies and senses. And when we have cast off these outward bodies, we shall come into the same practical working relations with all spiritual things that we now do, through these bodies, to their outward signs; and so the very essence of all high art will be present to our spiritual senses.

In that world, we shall find the real and enduring basis of all the forms of use and beauty — but

more especially the latter — which have been revealed to us in this. Painting, sculpture, music, poetry, are all revealed to us here through material and sensible forms. And yet these forms fail of presenting the full and true conception in the mind of the artist; for no artist has yet been able to clothe his best conception in an exactly corresponding outward symbol. Nor has any one ever yet been able to conceive the highest ideal of his own art; for the reason that his bodily condition and relations must, to a degree, cloud and obscure his spiritual vision: while in the spiritual world no material signs of art are wanted; and no labor is required to produce them, beyond the mere conception of the ideal itself; and whenever we wish to surround or possess ourselves with forms of beauty in art, we have only to think them out, in order to have them.

So all the glorious colors of the rainbow have their home in the spiritual world, — for our prismatic philosophy begins there, — and are used by the powers of that world, or the great artist of nature, to give an endless variety of beautiful hues and tints to herbage and flowers; and although these wither and fade, and their colors depart, they are not annihilated, but only gone home again to the boundless fields of light, from whence they came for a while to cheer and adorn our weary pilgrimage. For light is the universal

law; and darkness only exists as in shadows. There they are all of them; and we may see them again in more glorious tints and hues than ever.

What is true of sights is true of sounds. There are infinite, grand choruses in the spiritual world, with their transporting harmonies and melodies, which we hear not because of this dull barrier of the flesh. Yet we conceive somewhat of these harmonies; and so with our own voices, and instruments made of materials like our bodies, we break over this fleshly wall, and so let the imprisoned soul hear and have fore-gleams and ante-pasts of that which is to come.

I think I have sufficiently illustrated, that, while the material body perishes and falls away, the soul or its affections never waste or grow old. Indeed, the affections are more chastened, tender, refined, and unselfish in the aged than in the young. So that our word "age" has the meaning of ripeness, mellowness.

And I think, further, that in following out this course of reasoning will be found the certain proofs of the spiritual world, with all its grand, infinite, and eternal realities.

And this world is henceforth no longer a dim and shadowy region, peopled with the vague, indefinable, and fearful spectres of an uncertain mythology; but, to the eye of reason and philosophy, it is a real and substantial world, populated with

real men and women; a world of life and light and joy, with its outlines and details so clearly and strongly defined, that what was once only *felt* as a divine inspiration, in the most exalted moments of the most exalted souls, and uttered in the glowing language of rapt and beatific vision, now comes within the scope of demonstrative knowledge, and so into the domain of established science.

And now, after all this statement of facts, and reasonings therefrom, the question may arise, as to the *where* of this spiritual world? And while it is easy to say where it *is*, it is impossible to say with any certainty where it is not. For it is where-soever God is; and that, as I have shown, is every where. For there is no place or point in space which is not included in His illimitable Life sensation and power. We are enveloped in His folds, and He wraps us about like an invisible garment. We walk and work, and all our life and being are in Him; and He fills and occupies the universe which must be as boundless as space itself, which, to my finite mind, is absolutely illimitable. For I cannot conceive an end to space, beyond which there is no space.

Now, it must be seen from this foreshowing, that these measureless fields are no vacuums, but every point in them is permeated and animated by the All-comprehending life, and guided by the All-comprehending wisdom of God; whose power not

only keeps the solar, but all the stellar systems in motion and due relations to each other, but imparts His vital forces to all the living forms, be they vegetable, beast, man, or other, which people this same universe ; in the same way as the vital operations in a man are carried on by the forces in his own being.

Those bodies of matter — the suns, planets, stars, which are scattered throughout the extent of this infinite space, and held in proper relations to each other by the mighty reach of gravitation, and the laws of that form of substance, or the vital forces of Nature — serve as dépôts of materials, and workshops or laboratories, where the All-Soul, the Infinite union of Father and Mother, is forever clothing or moulding His living ideas or conceptions in outward forms, and so making them living, conscious beings. These, having received the rudiments of knowledge and culture here, break their earthy moulds, cast off their outward bodies, and with them all material ties to these planets, and enter upon another state of existence with all its new relationships.

I have shown that power is known to us only through its material manifestations. That ideas and imaginations are substantive realities, having their existence, basis, and nativity in the spiritual world ; and we are only separated from a more perfect knowledge of them by this material body.

The body, then, is only a thin veil between us and a perception and knowledge of these boundless fields of life and power, which lie all around, and are really pressing upon us. A blind man walks in the midst of light, but does not see it, though laved in its floods. Remove the opaque film, or whatever obstructs his vision, and he sees the floods of light, and other things by which he is surrounded. So we live and walk in the spiritual world, here and now, but know it not because of this material veil. We cast off this veil, or these bodies, by their death: in other words, we remove the films and obstructions from our spiritual senses, and find ourselves in the immediate presence of spiritual things. So we need not travel one step in space to find the spiritual world. For science, knowledge, will yet demonstrate that the spiritual world really includes the material, with all space, and all that space contains, while the material world is only used to symbolize and body forth the spiritual.

The body, which served as a weight to keep us down here, being gone, we are no longer bound to this planet: we are simply free to stay or go; for our spiritual bodies have no more weight by our material standards than thoughts or affections have, and hence are not subject to the laws of matter; the attraction of gravitation has no longer

any hold upon us, and our desires are the motive powers to carry our spiritual bodies, as they now carry our thoughts, whithersoever we will.

So, this veil of the flesh being rent away, the illimitable universe is opened to us; and, if our affections are rightly chastened and refined, we may commence its unending rounds of contemplations, enjoyments, studies, delights. There is no danger of falling to the earth, or any planet, now, unless your desires are of the earth, earthy; for the material tie is severed, and you are free.

"No more thy wing shall touch gross earth;
Far under shall its shadows flee,
And all its sounds of woe or mirth
Grow strange to thee.
Thou wilt not mingle in its noise,
Nor court its joys."

For the infinite is yours, with all its grand realities and unchanging splendors. For here indeed is beauty unfading, harmonies unending, flowers which never wither, and fruits which never decay. Here are landscapes which no mortal artist's pencil can ever sketch; with glebe and lawn, and hill and vale, and the tops of its Delectable Mountains piercing the eternal heavens. All the bright visions of rapt seer and inspired prophet are more than realized in the spiritual world; for these visions are not "baseless fabrics," but are founded on the realities of that world; and so on the nature of things.

"There's a spring in the wood by my sunny home,
Afar from the dark sea's tossing foam.*
Oh! the gush of that fountain is sweet to hear,
As a song from the shore to the sailor's ear;
And the sparkle which up to the sun it throws,
Through the feathery fern, and the wild olive boughs;
And the gleam on its path as it steals away
Into deeper shades from the sultry day;
And the large water-lilies that o'er its bed
Their pearly leaves to the soft light spread,—
They haunt me! I dream of that bright spring's flow:
I thirst for its rills like a wounded roe.

Be still, sad heart, suppress thy wailing cry;
For in full view before thee sweet opening vialons lie.

"Oh! the glad sounds of the joyous earth:
The notes of the singing cicala's mirth;
The murmurs that live in the mountain pines;
The sighing of winds as the day declines;
The wings fitting home through the crimson glow
That steeps the woods when the sun is low;
The voice of the night-bird which sends a thrill
Through the forest leaves when the winds are still,—
I hear them: around me they rise, they swell;
They claim back my spirit with hope to dwell;
They come with the glow of the fresh spring-time,
And awaken my youth in its hour of prime.

All forms of earthly beauty are only symbols given
Of forms more beautiful still to be revealed in heaven.

"'Tis there! Down the mountains I see the sweep
Of its wondrous forests, the rich and deep,
With the burden and glory of flowers they wear,
Floating upborne on the blue summer air;
And the light pouring through them in tender gleams,
And the flashing forth of a thousand streams.
In the depths of its woods, there the shadows rest
Massy and still on the greensward's breast;

* "And there was no more sea." — *Rev. xxi. 1.* The sea is a symbol of upheaval and unrest. — "There the weary are at rest."

There the rocks resound with the water's play.
I hear the sweet laugh of my fount give way.
Give way! Earth's booming surge its tempests roar,
Its toils and cares shall vex my soul no more!"

And all these boundless, grand, and beautiful realities may be ours whenever we have attained to that condition of cultured and unselfish love which will enable us to use them wisely and well. And we may repose in the delightful tranquillity of their sylvan shades, or journey from planet to planet, from sun to sun, or from star to star, on through the most enjoyable travel, without exhaustion or weariness. Not as here, by smoky car or toilsome coach, exposed to a thousand perils; but, as just now stated, by mere effort of the will, for that is all the motive power required. And our travelling companions shall be only such as are held in the bond of a common sympathy. No unwelcome intruders there. For all societies are based on mutual fellowship, and unity of sentiment and feeling.

Hitherto, the hard, mechanical, and cold anatomizing methods of scientific and metaphysical inquiries and investigations have furnished little or no consolation to such as are burdened with a sense of the evils, wrongs, imperfections, and sufferings which are incidental to our material conditions and relations; and none at all to those whose own lives have been full of loss, sadness, and sorrow.

But the methods here presented must show, that, of all the things we have ever known or loved, "the time-shadows alone have perished, or are perishable;" that conscious, individual immortality is inherent in the human soul in virtue of its existence as a living, organized thought of God. So when the bereaved heart cries out in agony on seeing the earthly vesture of its friend fall away, "O Heaven! is the white tomb of our loved one, who died from our arms, and must be left behind us there, which rises in the distance like a pale, mournfully-receding milestone, to tell us how many toilsome, uncheered miles we have journeyed on alone, but a pale spectral illusion? Is the lost friend still mysteriously here, even as we are here mysteriously with God?" — its griefs may be turned to gladness and its agonies to joy, in the knowledge that "the real being of whatever was, and whatever is, and whatever shall be, is *now*, and *shall be* forevermore."

For, as before stated, the most real, substantive, and enduring facts in nature are mind, soul, imagination, poetry, art. And because our crude infantile science, which has spent its childish days in the examination of their mere outward clothing, but cannot weigh, cut up, analyze, or otherwise subject, these essences to its established material formularies, as it might a piece of rock, the present tendency of "scientific thought" is to doubt their

self-existence, and to regard them somewhat as the mere odors, or exhalations, of their garments; and, when the garments are frayed away and gone, the exhalations themselves cease; and when a new garment is formed, then new odors and exhalations result. So they think—or lead some people to believe they do—that all the wonderful mental and emotional phenomena of the human soul are wholly dependent for their *existence* upon material organic bodies,—a fallacy I think already sufficiently disposed of.

But let us be thankful that scientific inquiries and investigations have been commenced; and patiently await the next advancing, even though they be tottering steps, as I am quite sure they will be in the right direction.

It has been shown that the personal conflicts of this life have their origin in the selfish affections and discordant elements which are wrought into the structure of man; and the unrestrained action of this selfishness would result in the utter absorption, expenditure, and destruction of all the goods and blessings of existence, both material and spiritual. For it prompts every one, “by hook or by crook,” to get all he can without labor or effort: all would consume, none would produce; and so the entire stock of goods and enjoyments would soon be exhausted, and the race would starve together. The illustrations on this head furnished

by the loafers, drones, schemers, thieves, grabbers, robbers, scoundrels, in the present condition of society, prove this statement beyond cavil.

The roaring, devouring lions, the ferocious, hungry wolves, bears, tigers, in human nature, are striving to eat up the sheep, cows, — elements of milder type. But God does not leave his work unfinished. Nor does he finish it in the foundry, among the furnaces, clay, sand, dirt, and dust where it is moulded. He carries it to higher departments in his vast laboratories, higher schools of discipline in his university, where these wolves, lions, bears, are made to dwell in peace and love with those they once devoured; and so chastened and refined into social love, or love of fraternity, which works an entirely opposite effect.

For that softens the heart, makes the affections tender and sympathetic, and diffuses all goods and enjoyments throughout the entire social body. And wherever each member of such body shall be animated by this spirit, the strife of all will be, who will love most, and contribute most to the happiness of all. Each will desire to share his highest, holiest joy with all, and all with each. Every member will produce more than he consumes; so there will be a constant surplus of good things in store, and therein shall they solve the grand mystery of heaven. For here, in this state of unselfish love, and on these exalted heights of

divine renunciation of exclusive selfishness, will be found the only conditions of highest life in the spiritual world.

I have thus far confined myself to science and philosophy, or the facts and the reasons of things, not having trespassed, I believe, to any great extent on the domains of speculative theology. And yet my philosophy quarrels with no man's theology, but embraces every system as educational, and hence necessary to our rude infantile condition. As I have begun and continued, so shall I end; for it is my purpose to apply the tests of reason and science to those problems in human life which have forever stumbled our wisest theologians, and with which problems other than theologians have rarely ventured to grapple.

From the view of the origin and relations of man herein presented, it is shown that we are the offspring and children of God; and hence partakers of the Divine character, and so stand in the nearest possible relationship to Him. And herein we discover the true Emmanuel, — "God with us." God in us, and we in Him. For God is nowhere else so near the soul as in the soul. And when we come to a full recognition of this Divine presence within us, we shall here discover the true Shechinah, wherein dwells the Holiest; and so be reverent to man, as bodying forth the Divine Presence, — the symbol of God.

In this whole inquiry I have kept aloof from all authorities and revelations except those of Nature. And her teachings have led me into full concurrence with the basic doctrine of Jesus. For whatever may be thought of atonements, sacrifices, new births, pardons, these were only crude ideals, clinging like misty draperies around the theologies of his race and times.

But higher, deeper, grander than all, and underlying and including all, he felt his Sonship. He said, "I am the Son of God;" and he told others to address God as "our Father," thereby recognizing the sonship of mankind. And while he claimed that others were Sons of God, as well as himself, he also claimed to be "the Son of man," as well as they; and so regarded, called, and treated them as "brethren." And when Peter said, "Thou art the Christ, the Son of the living God," Jesus answered and said, "And I also say unto thee, That thou art, Peter." As if he had said, "So are you, Peter." And on this basic and fundamental truth—the Fatherhood of God and the sonship of humanity—will I build. And Paul at Athens indorses the statement of the Greek poet, that we are the "offspring of God." And John exclaims, "Now are we the sons of God."

If it should be thought that the above reading of the passage—"Thou art, Peter," &c.—is un-

warranted, let us see if this reading does not furnish a very common-sense view of what Jesus meant to convey, and at the same time furnish a satisfactory solution of what has been the occasion of a long-standing controversy between Catholic and Protestant Christians.

I am not anxious to save the credit of Jesus on any point. Yet I think he has never been more than very partially understood by his friends or foes. And his greatest enemies are, and have been, his professed friends. For the priesthoods in all ages have labored to keep their gods at a vast and unapproachable distance from the people.

And the prevailing idea among the Jews, and perhaps among most other nations, at that time, — and indeed of all nations in all times, — concerning the relations of man to God, was, and is, merely that of *creature* and CREATOR. That man is simply a creature of God, as a newly-invented device or machine is the creature of the inventor; and so no more kinship of sympathy and affection exists naturally between God and man, than exists between a machine and its builder. God was to them the Almighty. And the *power* of God over man was as absolute as that of "the potter over the clay;" and the relations between them as cold, heartless, and unfeeling, and his favor only to be won by offerings and sacrifices.

While the deep-seated and overmastering idea

of Jesus, which he wished to impress upon the minds of the people, and which he uttered on every fitting occasion, was the intimate and endearing relationship existing between the Infinite and the finite soul,—between God and man; and, feeling this relationship so fully in his own being, he strove at times to impress it upon others. Yet knowing their long-cherished ideas, that God was the displeased, angry, almighty Ruler of mankind, who cherished towards them the most jealous and watchful regard for “the honor of his great name,” and who dispensed his blessings and curses in the ratio of their servility to him, he found a difficulty in overcoming these prejudices, and impressing upon his hearers the idea of an inherent and essential kinship existing between God and man, so near and endearing as that of parent and children; that God is really in man, the Father in the son. And yet, to those who closely study his life and teachings, this appears as the underlying and animating spirit of both; and while he set up for himself no claim to extraordinary goodness, saying, “There is none good but one, that is God;” he also said, “He that hath seen me hath seen the Father.” You need not search for God outside your own souls, for “the kingdom of God is within you.” “Be ye therefore perfect, even as *your Father* which is in heaven is perfect.” And many other illustrations, of which the colloquy with Peter furnishes one of the most pointed.

I think that upon a subject of this nature, if indeed upon any other, Jesus cannot be justly charged with trifling. And on this occasion, when Peter said, "Thou art the Christ, the Son of the living God," for Jesus to answer, "And I also say unto thee, That thou art Peter," &c., was to adopt a very grave and formal method of trifling with a very grave subject; for he told Peter nothing which he did not know as well before. Nor did he tell any one, by the received reading, upon what rock he would build. For Peter—although his name might imply one—was no rock, or basic truth, but only a person, and a weak and passionate one too. And Jesus was too wise to build up a grand system of living ethics upon any person whatever: he would not build upon himself, but only upon some broad, deep, comprehensive principle of eternal truth, such as is furnished in the above rendering of this passage, which accords so well with the general drift of his teachings.

But I have inserted a comma where none stood before. Well, does Inspiration care more for the location of commas than for the communication of divine truths and fundamental principles? more for mint, anise, and rue, than for justice, mercy, and truth?

These last are what Jesus always insisted upon; and when by inserting a single comma we shift the foundations of a vast religious system from

persons to principles, lift the hopes and aspirations of the human soul from finite son to the Infinite Father, help to reveal the dear and intimate kinship between God and man, and so make clearer the underlying principles of his life and teachings, I am for supplying the comma, which other and abler men should have done before.

But let us suppose some more modest and retiring disciple, who believed in him as fully as Peter did, had spoken; and Jesus had "answered, and said, Blessed art thou, John, Bar-Zebedee; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art, John; and upon this rock will I build," &c. No name would then have limited our interpretation; but we should have found the rock, or fundamental principle of all peace and harmony, — salvation, — in the very exegesis herein presented.

Although the Christian priesthood, true to the universal instinct of the order, have labored through the whole era to maintain the absolute divinity of Jesus; that he was God, yea, the "very God of God," temporarily and miraculously clothed in human form for the purpose of saving mankind from his own wrath, vengeance and curse, through the intervention of sacrifices, atonements, pardons, — by their special ministrations, — he in his whole spirit and life was so intensely human, so filled with

sympathy, tenderness, and love, that human nature itself finds its highest, best, and noblest expressions in him, and the Divine love its truest and most reverent manifestations in and through the love of man.

And the special mission of Jesus — “the work which the Father gave him to do” — was to reveal the truth concerning the real paternity of mankind; to explain, as they were “able to bear it,” the truth that God is not merely the *Creator*, but he is the *Generator*, the Father, of mankind; and to save men from the bondage of fear, and to bring them into “the liberty of the sons of God.”

His disciples, on hearing “the gracious words that proceeded out of his mouth,” and witnessing those displays of his marvellous healing-power, regarded him as something more than human, and were ready to concede to him Divine attributes. But he told them plainly, that if they would believe on him, that is, would enter into his spirit and life, they should do even “greater works” than he did; and by the same power. I am the “second Adam,” come to symbolize and represent the human race, and to reveal and illustrate to you the Divine presence in that race.

“I and my Father are one.” “The truth of the Sonship of man, and his unity and oneness with God, is revealed to you in me, and all that I am, you may become.” Such is the deep signifi-

cance of his language ; which I think will become clearer the more thoughtfully it is studied.

And this reverent love of God in humanity is the great conservative power in the universe of social life. And those only can enjoy its freedoms and immunities who live to its demands. For such, having the law of highest life written in their affections, need no outward restraints ; and for this reason they become the heirs and inheritors of all things, and they will only use them for the good and blessing of all : while bonds, fetters, limitations, must be upon all selfish souls ; and all such will themselves make and apply them, from the inevitable necessities of their condition. And they will never suffer the removal of these bonds any faster than they emerge from the lower and ruder conditions of life, — whether in the material body or out of it, — into the higher and more refined. And not until celestial love takes the place of selfish lust will all restraints upon the will be entirely removed. And when the portals of the infinite world are opened to such as have made these attainments, and they are welcomed to its loving tasks, they will enter with grateful reverence, and neither strive nor desire to make any selfish appropriation of its goods or enjoyments ; so there shall be enough and to spare.

As it is not my purpose, in this essay, to follow

out in extended detail the resultants from any grounds herein assumed, I may as well bring it to a close by a few brief reflections.

If the position that all consciousness, sensation, emotion, are of the spirit, and belong not essentially to the body, is true, then the bare fact of death works no change in the affections, for the affections are wholly spiritual; and the death of the body is but the passage of the man out of his visible, material, into his spiritual relations. Hence persons dying in the state of self-love above described, or those in the fraternal, are in the same state of affection immediately after such death as before; and their rest or unrest, enjoyment or suffering, will be wholly determined by the state of their affections. But all tyrants, oppressors, plunderers, thieves, robbers, burglars, murderers, will find their vocations gone upon entering the spiritual world. But as Nature's spiritual, like her material laws, are inexorable, the judgment and condemnation against such, and all other sinners, is sure and unerring; and all must reap and eat the bitter harvest of their own sowing.

But as education and discipline do not end with life in the body, nor the spirit thereby pass beyond, but is still under the fullest influence of Divine love, the door of progress and highest attainment is open to all in the spiritual world; though multitudes, by reason of the overmaster-

ing strength of their selfish affections, may struggle for ages in their dark and bewildering entanglements, before attaining to full and complete deliverance. . And through what purgatorial agonies and hells of suffering they must pass before attaining to this deliverance will depend on the strength of the selfish affections in each individual case.

If the theory of the formation and composition of man here presented is true, we should expect to find that the combination of so many incongruous and discordant elements in one conscious, living structure would result not only in producing a discordant race of beings, but that individuals of the race would also be filled with discordant and conflicting passions, desires, and emotions. And the facts prove the theory true; for the discontents, wars, strifes, conflicts, among the families of men, and in the individual soul with itself, have exceeded the warfares and conflicts of all other beings.

On this theory we should expect that the means would exist in man's very being, as a part of his spiritual structure, for bringing all these warring and discordant elements into harmony and peace. And such is the fact also. And the first and chief of these means is *moral sense*, or the sense of right and wrong, which is planted as an essence in the human soul; which, however latent at first or for a time, will at length be quickened into life and power, and will tell the individual soul that

pain and suffering must inevitably follow certain acts, and joy and peace must as inevitably follow certain others. And it is this sense which underlies the notion that "God is angry with the wicked;" and hence the "fearful looking-for of judgment," which Paul speaks of. And to escape this "judgment and fiery indignation" of angry gods, men have invented "schemes of atonement and pardon," and "plans of salvation," whereby they may "flee from the wrath to come."

Another means of prompting and enabling man to conquer his ruder passions, and to bring the best within him uppermost, and in the line of his highest needs, is *aspiration*, or the desire for something better and nobler; which keeps him forever discontented with present attainments. And thus God has planted the seeds of man's enlightenment and regeneration as a germinating essence of life, in the very core and centre of his being; which will give him no rest until he "works out his own salvation." And Paul's — "For it is God that worketh in you," which for so many centuries has been a "sacred mystery," is, after all, only the orderly and methodical operation of natural forces. And the necessities of man's moral nature have prompted him to seek out and invent methods of overcoming, subduing, and refining his ruder passions, as the necessities of his material relations have impelled him to invent the means of supplying his material wants.

In man's ruder states, he naturally falls upon the ruder methods in both his relations. His notions of God are crude. Man is then a fighting, vengeful savage. So is his God. His tools and implements are also rude. Yet you must believe in both, his God and his tools. And any innovation upon either — God or tools — is a "heresy" too "damnable" for endurance. As all men receive so much and no more truth than they can at any time bear, each in his own way thinks he has got it all; or, if any more exists, it will only supplement and confirm what he now has, and so, of course, can never supplant and supersede it. Hence, every improvement or reform, in both spiritual and material methods, has run the gauntlet of persecution and hostility from the beginning. The history of Christianity furnishes a notable illustration on this head; and for the reason that its truths were the highest revealed at the time. And narrow-minded, crude men bound them down with creeds, dogmas, formularies, and said, "This is the end: we have it all here in these books; and cursed be he who takes one word from, or adds one word to them." And this bondage to books and creeds is absolute over the minds of a vast majority of people in the most enlightened portions of the world to-day. And only a few of the most fearless thinkers have dared to break away from this most oppressive tyranny.

The older types of Christian theology, and the modern "evangelical," with their vast hierarchies, systems, salvations, are based upon the hypothesis, that when God created the universe, and came to that very small part of his work, the conception and formation of man, his genius utterly failed; the spiritual mechanism went contrary to his will and expectation; and instead of going patiently at work to remedy its defects, as a human inventor does, and making it perfect in all its parts, powers, and motives, got angry, and cursed his own invention, and sentenced it to eternal damnation; or, according to the "Westminster divines," "doomed him to the pains of hell forevermore."

Nothing but human ignorance, crudity, and folly could have framed such a theory. For these same theorizers must admit that man, in all his powers and possibilities, in all his passions, impulses, and motives, in his *entirety*, is the conception and offspring of God. Indeed, I think I have sufficiently shown, that not a quality, characteristic, or force enters into the structure of the human soul, but enters there, and is there, in the order of God, by and through the generative processes of nature. And so man had no more control over his antecedents, or the causes which produced him, and made him man, than an ox had over the causes which made and determined him to be an

ox. And man is no more to blame for being that which constitutes him man, than an ox is for being an ox.

The attractions, repulsions, desires, motives, passions, in man, constitute his spiritual mechanism; and their balance and adjustment in the human soul are purely, so to speak, God's contrivance. Man is precisely what God intended he should be. And his temporary sins and sufferings, however grievous, are only the methods by which the highest wisdom and love compel him to work out his own highest good. And so in theology, as in all other things, he must learn wisdom and goodness by first running into folly and evil. And so, as before stated, all the creeds, and the cursing growing out of them, are as normal to a state of moral and religious crudity, unripeness, as sour sap is to unripe fruit.

But truth is Infinite; and its higher forms will be discovered or revealed as man advances to higher states of growth. Hence; as the mind unfolds into broader perceptions of truth, it will as naturally reject the old books, creeds, theologies, of ruder ages and states, as it will the old ploughs, tools, machines, modes of building, travel, &c., of those states. And the world is full of men who are now saying, "Bind yourself, if you must, to Moses, Buddha, Jesus, Swedenborg, or the Pope, but hinder us not; for we are not barnacled hulks,

fast anchored to past dogmas, however venerable. Our lives are onward and upward; and we rest not until we find the highest and best." For

" The world advances, and in time outgrows the laws
That in our fathers' days were best; "

and, doubtless, after us some purer scheme will be shaped out by wiser heads than ours, made wiser by the steady growth of truth."

And so we can all afford patiently to await the accumulating good, which the future is constantly adding to the past.

APPENDIX

SINCE this work was put in type, I have read an essay, delivered in South-place Chapel, London, England, "to a large and interested audience," by A. Jayram, an educated Hindoo prince, on "The State of Scientific Thought in England;" by which the lecturer endeavors to prove that the human soul, separated from a material body, is "an incomprehensible nonsense; a mental negation; a mere nothing:" that the "phenomena of mind are the mere accidents of matter."

As M. D. Conway introduces it to the American public, with the remark that "he cannot believe that any one who reads this lecture will imagine that there is a single missionary in India competent to deal with the points it so powerfully makes against the animism that underlies the Christian religion;" and as this may be considered as able an argument as can be made on that side, — I here present the most "powerful" of these "points," with such hurried criticisms as occurred

to me on reading them ; for I really have no time to examine them with greater care. And if they are personal, the personality is merely illustrative. And when I speak of A. Jayram, I only take him as a representative of materialism.

I pass over the author's ungenerous flings, and contemptuous epithets, bestowed upon religionists, or Spiritualists, as wholly irrelevant, and utterly unsuited to any thoughtful and considerate inquiry.

I quote from this lecture : —

“The first thing, then, that I should call your attention to, is the amazement, bordering almost on incredulity, with which the Hindoo contemplates the superstitions and prejudices that reign still rampant in this country, — not among the ignorant simply, nor among the so-called educated Englishmen alone, whose scraps of Greek and Latin lore, with scattered recollections of dead forms of scholasticism, serve only to render them mere pedants or walking intellectual mummies ; but even among those who are not unacquainted with the results of modern science. Nay, scientists themselves are not unfrequently found subject to their pernicious influence.

“Now, of these, there is none which has found itself more intimately with the very fibres of our emotional nature, than the one which attaches a

peculiar importance and mystery to human destiny; the idea, namely, that man, in his mental organization, is peculiarly distinct from all other creation; that he possesses something in him which has no analogue elsewhere in nature; that, in short, he bears in him an immortal soul, which, in its essential purity, is completely unconditioned and uninfluenced by matter."

This overstates the case. Few, if any, believe the soul is "completely unconditioned and uninfluenced by matter." I think the general belief among all classes of Spiritualists is, that the soul is developed and unfolded in and through matter, and so is, to a great extent, conditioned and influenced by it. So here the writer is only knocking down one of his own ghosts.

But whence are these emotions? and how came this winding process? Are they and it altogether material?

"Whatever may be the right explanation of the genesis of this strange fallacy, nobody can deny that it has exercised a most unhappy influence upon the course of human thought and progress."

"This strange fallacy" had its genesis in the deepest consciousness of the highest and most

thoroughly cultured human souls. And it will be generated in A. Jayram's, whenever he swings back to an equilibrium. He is flushed and carried away with a smattering of materialistic "science." And because he cannot take God between his thumb and fingers, pick up human souls with a pair of forceps, melt down thoughts, ideas, affections in a crucible, he denies the existence of them all, except as mere forms, or "accidents of matter."

So far from having "exercised a most unhappy influence upon the course of human thought and progress," I, for one, affirm that what he calls "this strange fallacy" has furnished the highest possible motive to the course of human culture, progress, and attainment.

The lecturer continues : —

"To the same source is to be attributed the extreme ignorance that you find, even in educated men, in respect to the modes of production or combination of the simplest facts connected with our psychological existence. As to any correct apprehension of the true principles regulating the essential dependence and causal interactions between mental and material phenomena, the thing must continue to be impossible, as it has been hitherto, so long as scientific men themselves are under the delusion that the methods of inductive investigation they employ in other departments are

inapplicable in this, since, *ex. hypothesi*, mind is spiritual, and transcends all conditions of matter. If the same rigorous modes of reasoning, and the same precision of language, by means of which we discover and describe the laws of phenomena in every other department of nature, were carried consistently and unflinchingly into the domain of mind, there would be little doubt left in any one, however prejudiced, either as to its real nature, or the terms to be employed in the expression of its relations to other physical phenomena."

Then our educated men are extremely ignorant "in respect of the modes of production or combination of the simplest facts connected with our psychological existence," merely because they believe, or are at least haunted with the belief, that man "bears in him an immortal soul;" but our author, having no such soul, at any rate, no belief in it, is able to deal with mind and matter by the same rules. And so we will attend upon him, and see how he applies "the same rigorous modes of reasoning, and the same precision of language," to mind that he does to other departments of nature, and learn to what extent he will illuminate his subject. For, judging from his language, one would suppose that all the secrets of nature were open and naked to him; that his rigorous modes of reasoning, and precision of language, had enabled

him to solve all mysteries, so that he knows just what life, mind, emotion, sensation, — all the powers of mind — synthesis, analysis, comparison, invention, — are. For all these phenomena, we shall soon learn, are “the mere accidents of matter.” And that matter itself is “neither more or less than the permanent possibilities of sensation.” He continues : —

“Reason is perfect unity. Its principles are as constant as the laws of the universe around us. Rather, they are translations of the highest uniformities of collocation and sequence in external phenomena, into the language of nervous energy, in its responsive vibrations to the general harmonies of the universe.”

No lack of high-sounding words here. But apply these laws and principles to the phenomena of mind, under the same limitations you do to matter, and you are utterly powerless to explain the simplest mental or vital manifestation. Tell us, if you can, by what chemical formulary you think and reason. You say thinking wastes the brain. Yes; but it is not waste of brain which causes thought, but the mental action which causes the waste.

Now, as chemistry is the nearest allied of any branch of material knowledge to life, including also

mind, apply its principles to an explanation of their phenomena, including your controversy with theologians and Spiritualists generally. Prof. Barker might help by telling you that "thought force is only converted carbon." The conversion of carbon is constant. Thought is infinitely variable. You cannot bind or limit it by any chemical conditions or combinations. Your ether, or laughing-gas, only opens the door to its wider and more expansive range. And if an overdose of carbon causes an opposite effect, it is because it weighs down, and so burdens the brain as to render it unfit for vital or mental use, like a tool too heavy to handle. Remember, it is mind using matter, in all cases, and not matter using mind. —

Certain atoms of matter will always act precisely the same, under the same conditions. If life and mind are the mere products, "accidents," of matter, then they must always present the same relative phenomena, under the same relations to matter. That is to say; that whenever you wished to produce any given mental phenomenon, — a philosopher, a scientist, inventor, reformer, statesman, a blockhead, or other, — you have only to arrange your carbon, oxygen, hydrogen, nitrogen, — bones, muscles, brain, nerves, — according to a given formulary in any case, and the required mental phenomenon will invariably result. Will it?

“First, then, as respects the spirituality or independent existence of the soul. On what foundation is this supposition based?”

“So far as our knowledge of its positive manifestations goes, all appearances are dead against such an hypothesis. The series of phenomena, which in their concrete entirety we denominate the soul, or mind, is never seen independently of the body. Further, they are seen to be connected more intimately with one particular part of its structure, — the nervous system; more especially with that part of it which we call the brain.”

This supposition is based upon this strong foundation: that essence is indestructible; and mind — soul — being the highest of all essences, whether in or out of a material body, is absolutely indestructible, as to all its characteristics and attributes.

And as to its never being “seen independently of the body,” it is never *seen* at all. Can you cognize mind by a single sense? You only know of its operations. If soul is the product of a body, why does the body begin to decay from the moment the soul leaves it? Matter is always and everywhere the product of mind. Mind is nowhere the product of matter. Mind alone shapes, fashions, composes, decomposes matter. And a fool, looking on, supposes that the mind is only produced, — evolved by the action of matter.

And so he supposes the soul ceases to exist when it leaves the body; while, in truth, it is the body which ceases to exist and falls apart, on being left by the soul, as that alone formed and kept it together.

The mind is connected with the brain and nerves for the reason that these are the most highly refined parts of the bodily structure. If soul, or mind, is the mere product of matter, then the more solid and firm the matter, the greater and more powerful should be its products. The greater the *bulk* and *heft* of a man's body, the greater his mind. But such is not the case. The farther you go from the grosser forms of matter, the more refined and sublimated it is, the nearer you approach the conditions necessary for the activity of mind. And so mental action begins in the brain, and is transmitted through the nerves to the muscles, and causes their movements, — "contractility." That is "science."

"Each act of volition, each development of thought or sensation, is attended with, and is impossible without, a certain amount of *nervous* action, and a certain rate of waste of the *nervous* tissue."

Yes: but it is the action of mind which causes the waste of the nervous tissue. The brain and

nerves being the tools, or organs of mind, must, of course, wear out with use. But it is the *use* which causes the wear, and not the wear which causes the use. The mind is brought into working relations with matter, through a material machine or body. This body is man's primary tool; then he further invents secondary tools of wood or iron, to increase his power over matter. Now, the mind itself no more wears out with the wear of its primary tools, — brain, nerves, &c., than it does with its secondary ones, — its axes, saws, &c. The waste follows action. The action is not the result of waste. The mind grows with use, the body alone wastes by use.

A man's axe wears out because he uses it. Our author would have us believe that the use is in consequence, or because, of the wear. Now, if mental action comes before waste, — and everybody who thinks knows that it does, just as surely as weariness follows action, — then mind is before matter; and is above and superior to it. And in all formative processes, as in all the activities of Nature, mind is antecedent, and all the forms and relations of matter are consequent. Mind before matter, now and forever.

“But there is yet another class of considerations, which contribute to a further corroboration of the above argument. In the first place, the phenomena

of mind do not emerge into view suddenly, or *per saltum*, when we approach man. They exhibit a progressive intensity of complication, beginning from the lowest forms of at least vertebrate life, where they exist in their most rudimentary condition, till they reach their highest development and fulness in man. Secondly, these slow transitions in psychological evolution, are not independent or arbitrary, but go hand in hand with equally slow advances in nervous complexity, beginning with its scarce differentiated existence as brain in the *amphioxus*, and ending in the grand swell and overlapping proportions of the human cerebrum. These, and a host of other considerations, which might be brought together if space and time permitted, negative conclusively every other hypothesis than the one which alone science can indorse."

We are too often befooled by this word "science." It seems almost marvellous to many minds, as if it had solved all mysteries. But what is it, other than knowledge? And this phrase, "Science can indorse," means neither more nor less than what is known. And what *is known* on this subject? Really, but very little, with any degree of certainty. Although we feel quite sure of this, that, to those beings which Nature gives the largest minds, she gives the largest mental

organs, in her gradually unfolding and ascending scale of creations. The great mind of Nature adapts these organs, tools, to the minds of her offspring, in the same way and for the same reasons that she does their whole physical structures. The brain is adapted to the mind, and not the mind adapted to the brain. The tools adapted to their use, and not the use resulting from the tools. I must insist on putting things right end foremost.

“In the first place, the phenomena of mind do not emerge into view suddenly, when we approach man. They exhibit a progressive intensity of complication.”

What causes the mind to “emerge into view” at all, and to “exhibit a progressive intensity of complication”? Why, matter, tumbled about, shelter-skelter, harem-scarem, topsy-turvey; and these “slow transitions in psychological evolution, beginning with the *amphioxus*, and ending in the human cerebrum,” were the accidental result, which might not happen again.

But what *caused* the matter to tumble? Oh,—nothing. It tumbled itself, without any cause, purpose, or design. How could it have any? for, if you admit design, you must admit a designing mind; and that would knock materialism right on the head.

“In other words, if we believe other forms of energy as strictly dependent upon matter, or functions of it, and do not therefore believe in the possibility of their separate existence, or erect them into spiritual entities, transcending all laws of matter, we have no other alternative than to follow the same course in regard to mind. We should consider it, in short, as one particular form of energy or force, — a peculiar function of matter, resulting from a peculiar differentiation of it.”

Energy acts *upon* matter, and *through* it, but is no more a function of it than water is the function of a mill, or steam is the function of an engine. And so you may “follow the same course in regard to mind;” for mind being a form, indeed, the highest form, of energy, acts in the same way. We are told that mind results from a peculiar “differentiation” of matter. Let us see what is meant by differentiation, and what force it has in this connection. According to Webster, it means, — in *logic*, “the act of describing a thing, by giving its specific difference.” In *mathematics*, “the act or process of differentiating.” In *physiology*, “the production of a diversity of parts by a process of evolution.”

So this word means a great deal. And all its meaning tells directly against materialism, and

does not help it one whit. For, in every one of these relations, mind is an absolute *prerequisite* to any action; for nothing but mind can describe a thing, perform the act of differentiating or the process of evolution. And, according to A. Jayram's theory, one, two, or all three of these processes must be performed upon matter before mind can result from it. And mind alone can perform the process, or differentiation. Which is to say, mind cannot exist until after a certain act is performed; and nothing but mind can perform the act to begin with. And so, of course, mind can never exist at all. That is what comes of your "rigorous modes of reasoning" from false premises.

And this is what our philosopher calls a "complete overthrow of the theological doctrine of soul"! It is really hard to be content with a single exclamation point, in view of such a wonderful exhibition of logic.

"Complete as is this overthrow of the theological doctrine of the soul, the contest, simply as contest, is far from being at an end here."

True enough. I have not done with you yet. And you must not be so sure that you have overthrown the doctrine of soul; for, in this very "contest," you are a soul trying to disprove your own exist-

ence; and that all the "grand swell and overlapping proportions" of your brain have no other use than to generate some exhalations which cease to exist on the disruption of your body; and, on your theory, Nature reaches no results at all commensurate with the amount of labor which she performs. For as fast as she accidentally forms men, instead of passing them on and up to higher states of existence, where she may round out and fulfil their beings, with the opportunities of realizing their best and highest ideals, like the great blunderer that she is, she accidentally puts her foot on them and crushes every one of them back again into the nonentity from whence they came, like a huge mill, eternally grinding to no purpose. And as that is to be the final upshot of all your labors, toils, struggles, with this and all other problems, you might as well have staid in India, crept into the nearest jungle, been made a breakfast of by the first hungry tiger that came along, and so saved yourself all this bootless trouble.

"Scientific language itself, it is said, in reducing the phenomena of mind to mere accidents of matter, is obliged to distinguish them as manifestations of a certain force or energy."

Is it possible that the phenomena of our author's mind, while he is in a struggle with this meta-

physico-scientific subject, are only "the mere accidents of matter"? And is it not a little strange that these "accidents" should methodize themselves in such orderly form, and argue so ably to prove that the mill causes the water to run, and the carriage draws the horse along? And, moreover, is it not a little strange these "accidents" should have such wonderful inventive powers, — spending in some cases years of hard study upon a single problem, and bringing forth at length the steam-engine, the electric telegraph, such engineering projects as the Suez canal, the Atlantic cable, railroads across continents, analyzing sunlight, starlight, weighing the planets, and doing so many other very odd things. Really, the accidents of matter are truly wonderful, viewed from a "scientific" stand-point. Great is science! And it being so great, will he please tell us, with "rigorous methods of reasoning and precision of language," just what kind of matter love is the accident of; what kind hope, what pride, ambition, jealousy, honesty, knavery, invention, "patient continuance in well doing;" and also the kind which accidentally set our lecturer's mind off on this over-confident but vain attempt to prove his own purpose, in writing his essay, was no purpose after all; that it only resulted in the unintelligible and purposeless hurly-burly of some muck.

“But granting, for the sake of argument, what is not true, — as will be seen presently, — granting that force is something quite distinct from matter, and that the particular force called mind is quite distinct, again, from all other forces, I yet fail to see how this admission can serve the purposes of theology. So long as force however distinct from matter, and that particular form of it known as mind however distinct from all other forms of it, are possible only in connection with, through, and by means of, matter, so long they *must* continue useless to the theologian. If they are never known to exist independently of matter, and if there is not a particle of evidence for a contrary supposition, what becomes of the spirituality of the mind or soul? What becomes of its supposed future existence, independent of and unconditioned by matter?”

Spiritualists and theologians do not hold that mind — soul — is necessarily “independent of and unconditioned by matter.” Many believe the spiritual body to be a highly refined and sublimated form of matter. And so they believe in the eternity of matter, as the outward clothing and expression of mind, and that, in some form, it is always connected with and attendant upon mind. And so the question “of the spirituality of soul,” or “the purposes of theology,” are not in the least affected by the presumed difficulties above suggested. And

as to "what becomes of its supposed future existence," does the lecturer jump to the conclusion again, that a thing does not *exist* because he cannot subject it to the test of one or more of his outward senses?

"There is yet another aspect of the question, still more ridiculous. We can afford to make one more admission to our theologian, which, though giving up every thing we have been contending for, will not lessen one jot of his difficulties, but will only render his position the more ludicrous, because of his helplessness, even when his opponents are prepared to help him to the full length of his own inordinate wishes. To crown our chivalrous courtesy, then, let us even grant that the soul is capable of a spiritual existence, completely independent of and unconditioned by matter. But can we have even the faintest conception of such an existence? Can any of our supposed longings and aspirations, which the theologian is ready to abandon reason itself to satisfy, be satisfied by such an incomprehensible supposition? The thoughts of our disembodied spirits cannot be any thing like our thoughts, since they are not produced under material conditions like ours. How they may be produced, or what they may be like, we do not know, — we cannot know, since all our knowledge is circumscribed by material conditions, whether of

production or definition ; so that its thoughts are nothing like our thoughts. In other words, if language is to have any meaning, its thoughts are no thoughts, its sufferings are no sufferings, its enjoyments are no enjoyments. In short, it is an enigma, a riddle, or rather an incomprehensible nonsense, a mental negation, a mere nothing. And yet it is for this mental nonentity — this inconceivable something, which may be any thing or nothing, for aught we may care — that our theologian is ready to sacrifice consistency, fairness, common-sense, reason, — every thing and all."

There's a good long extract, with some "chivalrous courtesy" in it, to help along the theologian "to the full length of his own inordinate wishes." But we are told that "the thoughts of our disembodied spirits cannot be any thing like our thoughts, since they are not produced under material conditions like ours."

The lecturer was born in Hindostan. He grew up under the peculiar "material conditions" and surroundings of that country. He came from there to England, where he finds the material conditions greatly changed. But he is the same man in England that he was in India ; and the same powers and capacities of mind which he brought from Hindostan study and contemplate these different conditions. His individual thoughts may differ ; for whereas

in Hindostan he may have seen the car of Jugernaut, an idol's temple, a banian-tree, and thought of them, in England he sees a railroad-car, a temple of science, an oak-tree, a huge manufactory, and thinks about these. But the same mind does the thinking under all conditions.

If the theory is true, that mind is the product of matter, when Mr. Jayram left India, and vacated its material relations, his memory of them would be entirely obliterated; being absent from the matter, the "accidents" must cease also. Nor could he ever think of them again until he was brought into the same conditions again; and the conditions being the same, his thoughts must be the same that they were before. And we should never remember or know any thing about any material fact, any longer than we were in material relations with it; and the whole of our thoughts concerning matter would begin and end with these relations: and all our knowledge of things would also begin and end with our material connection with them. Memory we could not have, and so the accumulation of knowledge would be impossible. We should be like spouts, *through* which water runs, but *in* which none remains. And man would indeed be "an incomprehensible nonsense, a mental negation, a mere nothing." That is about all materialism can give us. But we are told that our disembodied spirits are all these now, with a "mental nonentity."

thrown in. Embodied or disembodied, the spirit remains the same in every change of its relations to matter. Mr. Jayram came to England with his mind stored with all the experience and knowledge he had gained in India. He remembers it all, and can think it all over. What would he think, to hear it said of him by his friends whom he left in India, "His thoughts cannot be any thing like our thoughts, since they are not produced under material conditions like ours"? Would he not say, "I think precisely as I did before, only I have some different things to think about"?

He was, in a certain sense, disembodied from India, translated to and embodied in England. Vacating his relations to India, and taking on those to England, does not change in the slightest degree the qualities or capacities of his mind. And his coming to England only gives him increased opportunities for mental growth and culture. So, vacating his material body will make no change in his mind; but he will carry all the experience, knowledge, culture, of his material relations into his spiritual, as the basis of still further growth and expansion.

Indeed, according to "science," the man who has lived to the age of seventy years has already vacated his physical body at least ten times. Some physiologists say at least an hundred times; but ten is enough. It is true, gradually, though

not imperceptibly, as any one may observe. But every item of experience and knowledge gained during this whole period is still retained in the storehouse of his memory, although he may not be able at any moment to summon up each one of them : they are all there, nevertheless, ready for use. While not a particle of the original matter of his body remains.

Waste and repair is the law of action in living bodies or animated matter. So that, from the age of twenty-five to eighty-five years, the waste and repair in the brain, nerves, and all the working organs of a man's body, just about keep pace with each other. The working organs of Humboldt's body, probably did not weigh more at eighty-five than they did at twenty-five years of age, and occupied no more space. But what an accumulation of knowledge, growth, strength, expansion, *spiritual weight*, his mind attained during these sixty years! And my own body weighs at least fifteen pounds less now, at fifty-eight, than it did at twenty-five years of age, and is at times so frail that I cannot hold it up. And yet, in seasons of physical prostration, my mind is often clearest and strongest.

Now, according to the theory that mind is the product or "accident" of matter, all the forms and qualities of thought generated in the mind must be chemically related to the kind of food ingested,

and must cease to exist from the instant the particles of matter which produced them, or of which they are the accidents, are wasted and cast out of the system. New thoughts would be formed by the introduction of new matter for repair, and perish with its waste. And repair and waste of body and mind would keep exact pace with each other from birth till death; and as no particle of the matter of a man's body remains in it more than seven years, so no thought of his mind could remain for a longer period. More: the brain must continue to produce these accidents in decreasing proportions, until it is entirely decomposed, the thoughts diminishing in the exact ratio of the decomposition of the brain; the process being kept up an indefinite period after death. And this is what comes, logically, of Mr. Jayram's "rigorous methods" of materialistic reasoning.

All the facts of mental growth and development tell directly against this theory. Science and fact never quarrel; and moreover, a man's bones, brain, nerves, muscles, remain in the same state, by the process of repair, from maturity to old age. But what changes his mind undergoes! In that, there is constant increase. Always growth,—learning more and more, never stopping in its onward progress; so that facts, which are the basis of all science, are all against materialism, and in favor

of spiritualism, — including “theology,” if you please.

“The first duty of every one who pretends to precision of thought or language is to analyze his conceptions, and understand the correct connotation of words.”

That, certainly, has a large sound to it, — a pretentious sound, as of something great to come; and here it comes: —

“Now, matter and force, or energy, — turn these conceptions over as you will, observe them under what applications you choose, they can mean, in their ultimate resolution, only one and the same thing seen under different aspects. By matter we understand neither more nor less than ‘permanent possibilities of sensation.’ At any moment matter is to us nothing more than groups of sensations, possible and actual; while energy means their rearrangements, whether viewed as successive or synchronous.” . . . “Hence the frivolity of all arguments drawn from force to establish a distinction between matter and mind more fundamental than is implied in viewing the same thing from different stand-points.”

That is to say, a granite boulder is neither

more nor less than a "permanent possibility of sensation," always provided there is somebody to "sense" it. But if there is no one to see, feel, hear, taste or smell it, then what? "Matter and force mean only one and the same thing, seen under different aspects," "viewed from different stand-points." "Seeing" and "viewing" are also about "one and the same thing."

Now what, according to Mr. Jayram's science, is to do up the viewing? say, in such a sharp discussion as this, between one pile of matter on a London platform, and another here at Boston, — as well as in all other cases? "Science," this philosopher informs us, has reduced "all the phenomena of mind to the mere accidents of matter; and matter itself "is neither more nor less than the permanent possibilities of sensation;" and "to us," — to who, what? — why, to the accidents of matter — "nothing more than groups of sensations." And "there is no other distinction between matter and mind than is implied in viewing the same thing from different stand-points."

Well, really, "science" does reduce man to "an incomprehensible nonsense" indeed. But again, I ask what is to "view" the same thing from different stand-points; to study, analyze, compare, sit in judgment on the whole matter? The only answer furnished by our lecturer is, that one "permanent possibility of sensation" is to view another.

It seems strange that any man with mental capacity enough to write a decent sentence, and to understand that two and two make four, can stand and think of the vast dominion which the mind of man has attained, and wields over matter, — subduing it in so many ways to his absolute control, through his mental powers only, — a bullock having more physical strength, — and then attempt to explain it all by the bewildering array of such meaningless words as these; which, “turn them over as you will, observe them under what applications you choose,” give us not the slightest clew to a solution of the phenomena which he is attempting to explain, but only lead us deeper and deeper into the mire of his own confusion.

And yet, unwittingly, he does help a certain class of “theologians.” Of course, he never meant it so, for they believe, with him, that mind cannot exist separate from a material body, — that matter and mind, being one thing, are one eternally. And the matter of their bodies, through however so many changes and transformations it may pass, will be recomposed into human bodies again. And each body will again contain its own living, conscious soul, also recomposed at the same time with the resurrection of the body, therein to live in an eternal state of happiness and glory. And so, in his attempts to demolish all forms of religious belief, Mr. Jayram has furnished in his

own science a good solid material buttress for one which we thought would soon tumble down of itself. And I think that both it and our Hindoo's science will fall together.

Here comes Mr. Jayram's explanation of the whole subject:—

“I believe it is now an asserted doctrine of science, at least, that each manifestation of mind is possible only as a manifestation of energy. Each sensation — each act of thought or volition — is simply a resultant of other forms of energy, kinetic and potential. Some antecedent energy of movement, external or internal, gives rise to a change of potential nervous energy, existing in the shape of unstable arrangements of nerve-matter, to actual energy of nerve currents, signifying processes of stable arrangement, while the change itself constitutes a state of mind.”

I have already stated that aptness of illustration is my full apology for the intrusion of persons into this discussion, and will add some easily-supposed conditions to the case of our author for this purpose. He is a young Hindoo, educated in England; and, abandoning his hereditary belief in innumerable gods, he has gone, very naturally at first, to the other extreme of believing in none. He left his father and mother, we will suppose,

still living in India, firm adherents to the ancient faith, and clinging fast to its ancient rites. Let us suppose, that, while he is delivering this lecture in South-place Chapel, a person, with nothing peculiar in his looks or manners to attract attention, quietly enters, and, in a tone of voice marked by no emotion, requests the speaker's attention for a moment.

He pauses, and the visitor proceeds, in the same tone of voice, to state that his father died but yesterday; that the funeral ceremonies had all been arranged according to time-honored customs; and that to-night — at this very moment — his mother, true and loyal to ancient Hindoo usages and traditions, had given up her body a living sacrifice to her religious faith, and it was now being consumed by the devouring flames on the same funereal pile with that of his father. In such a case, the lecturer would be overwhelmed with grief, and would sink back in his chair, utterly unable to proceed.

Now, what, upon his theory, would be the cause of this sudden and painful revulsion of feeling? The only, or, at best, the chief explanation in his whole lecture, is given in the above extract: let us see what it amounts to: —

“Some antecedent energy of movement, external or internal, gives rise to a change of potential

nervous energy existing in the shape of unstable arrangements of nerve-matter, to actual energy of nerve currents, signifying processes of stable arrangement; while the change itself constitutes a state of mind."

There we have it! Who shall say that all the mysteries of the human soul are not solved, after this? But let us not hurry the conclusion; let us examine a little. "Some antecedent energy:" this is altogether too loose and indefinite for one who insists on such "rigorous modes of reasoning, and precision of language." As scientific investigators, we have a right to know, upon your theory, precisely what this "antecedent energy" is, which, in a case like this, would cause the most sudden and painful revulsion of feeling. You, Mr. Jayram, have not given us the slightest clew, as to what this—in your loose language—"some" antecedent energy is; so we will try and find it without your help.

In this case, it is not the body of the messenger, it is not his deportment, it is not his voice; for there is nothing unusual in any of these: but this energy is wholly in the idea which he communicates. It is altogether mental, and altogether mentally received. And if, instead of communicating the supposed painful intelligence, the messenger had stated that the lecturer's parents had

just arrived in London, full converts to the theories of their son, and awaiting to embrace him, instead of grief, he would be filled with joy and satisfaction. The antecedent energy — in one case causing pain, and in the other pleasure.

Now, it may be hard for a materialist to believe that ideas are really the forces — energies — which cause and govern all the phenomena of nature. Let him find these forces elsewhere if he can. And, in the case here supposed, all the changes effected begin in the mind, — mind moving and acting upon matter. But, according to our Hindoo scientist and philosopher, the agonies of feeling and the physical prostration, in a case like this, have their origin in some change of matter. But I have stated, and the lecturer himself must agree with me, that neither the sight of the messenger, the sound of his voice, nor his manner, could possibly produce the described effect in such a case. And he, and every honest, thoughtful man must agree, that the only energy or force in the case is mind force; and that all the changes and acts of the body are caused wholly by the mind, including the waste of the brain, nerves, and all the tissues.

Farther on he tells us, "The first business of the militant Hindoo, then, is to insist upon the broad and impassable distinction between the knowable and unknowable. The sphere of the former is rightly defined by matter and its proper-

ties. Matter and its properties are the only things possible to human cognition."

And I have already quoted our author as saying, — "At any moment, matter is to us nothing more than groups of sensations, possible and actual." Let him make the application to a case like the one supposed, and to the thousands of actual cases of deepest sensations of sorrow and grief, and of joy and satisfaction, which are occurring in London, and wheresoever mankind dwell, every day and hour of their lives, — and in every case of which the shades of sensation differ widely, — and show precisely how matter varies its action to cause these differences. And, further, what causes the matter — groups of sensation — to act. Do it now; or admit that the attempt to apply the tests of material science to the phenomena of mind are, to say the least, childish and puerile.

But let us not leave this "antecedent energy" just yet. I have quoted Mr. Jayram as saying, "The series of phenomena which, in their concrete entirety, we denominate soul or mind, is never seen independently of the body." He forgets what he has said about "precision of language" here, when he talks of *seeing mind or soul*; but I pass that over, as his meaning is clear, and adopt his word. But what if mind is never seen independently of a body, does it follow that it is always seen in connection with a body? He has, doubt-

less, seen many bodies, without the slightest traces of mind in connection with them. And some human bodies have been preserved hundreds, yes, thousands of years, without giving a single trace of mind during all these years. And these bodies were preserved by a process invented by — by — what? Why, “the mere accidents” of some other bodies. And we have also been told, in short, that there is no other difference between matter and mind than “is implied in viewing the same thing from different stand-points.”

If mind is never seen independently of a body—matter, and if matter and mind are one thing, then how is it that mind is not always “seen” in connection with matter, — all forms and varieties of it? A granite rock giving forth one manifestation, a block of marble another, trap-rock another, gneiss another, copper, tin, lead, iron, and so on, to the end of the chapter, giving forth signs of mind? And who shall say that they do not? and that these solid minerals are not the forms in which the forces of the human mind itself are preserved in a latent or potential state, ready to be developed and unfolded into active power through a most wonderfully complex material organism? And before the matter of which this organism is composed — these rocks, this iron, and whatsoever is to enter into the structure of this body — can go there, and form a part thereof, it

must be pulverized, triturated, and reduced to gases and fluids; and, after passing through changes which are still a mystery, must re-appear in new forms; and, if not endowed with new life, that which was before latent must now become active and potential. And the matter must be reduced to gases and fluids again, before they can form the complex mechanism of a human body. So it requires crude matter to undergo a great deal of preparation, involving many changes, before it can be at all fitted as an organ or instrument of the human mind.

But what is to pulverize these mineral substances, — carry them through all these changes, from rock to gas and fluid, then to vegetable, and then into all the tissues of a human body through which *mind* can manifest itself in such infinitely varied forms? What is to do it all? Why, we have been told already. It is “some antecedent energy of movement.” And what is that, pray? Well, Mr. Jayram knows all about it; for he tells us that, —

“The very idea that there is something unknowable, over and above the knowable, — something incomprehensible, over and above the comprehensible, — is a mere freak, or unguarded slip of thought, engendered by a peculiarity of language used in connection with such discussions.

Because the word 'knowable,' by a law of relative association, gives rise to or suggests its opposite, the unknowable, we are deluded into the belief that, as something real and actual in the objective world corresponds to its subjective notation, knowable, so there must also be something real and actual in objective existence corresponding to the opposite subjective notation, unknowable; though in the latter case the notation is simply a notation of negation."

It must be admitted that Mr. Jayram has a large stock of words at his command; and he does, somehow, manage to "darken counsel" by them.

Does light imply darkness, cold suppose heat, positive involve negative, limitable the illimitable, finite the infinite, comprehensible suggest or presume the other extreme term, incomprehensible? or because there are things known and knowable, does it follow that there are things unknown and unknowable? Mr. Jayram tells us not. That to believe one extreme term supposes the other, and is dependent upon it, is "preposterous" "a mere freak, or unguarded slip of thought." And so all these antithetic ideas are "neither more nor less than one thing, seen under different aspects, and viewed from different stand-points." And he says, further, —

“Surely, there is — there can be — neither value nor instruction in simply saying that certain phenomena are yet unexplained, choose what words you please to say it. There is not, certainly, more wisdom conveyed in this change of expression, than in the oracular deliverance of the quack, who, being asked why opium produced sleep, gravely propounded, because it was soporific.”

And so, when we ask this philosopher what this “antecedent energy” is, which performs all these processes and operations in the universe of mind and matter, he “gravely propounds,” — It is “force.” And that is his “oracular deliverance.”

Having thus proved to his satisfaction that his soul is “a mere accident” of his body, and that both will perish together, Mr. Jayram next assails the strongholds of theism, and attempts to demolish God, by the same “rigorous reasoning and precision of language” that have given him *such* a victory over the “theologians.” Before giving ear to him on this point, I wish to introduce some remarks and illustrations.

Some people are piqued at the idea that there is any thing in the universe which is greater and knows more than man does. And the idea of an Infinite Intelligence, which orders, arranges, and presides over all the processes and operations of

Nature, excites their hostility ; and they greedily lay hold of any supposed fact or theory which they can turn against it. And theologians themselves are largely responsible for this hostility ; for they have tried to clothe this Intelligence — God — with many inhuman and most hateful attributes, and have resorted to the most infamous crimes to enforce their peculiar dogmas upon the acceptance of others ; and as, —

“The name of God has fenced about all crime with holiness,”

this name and idea has also become an offence to many humane and thoughtful people. And so the question of mere character came at length to be a question of existence or fact ; and the controversy, from certain causes, acquired great interest about the close of the last, and the beginning of the present, century.

What cause underlies the orderly, methodical, and constantly-recurring processes and operations of Nature, with their fixed and certain productions ? Are they the results of an inventive, creative, and formative Mind ? Up to that period, there had been no full, clear, and methodical statement of reasons, based upon the facts and phenomena of Nature, to prove the affirmative of this question. Everybody saw the products, but had not thought of the how or why they were produced. And here let me use an illustration : —

Cotton is grown of several grades, and is wrought into different fabrics, — species; and the species, again, into varieties. The species of canvas, or duck, from heavy to light, in several varieties; species of flannels, drillings, sheetings, and so on, with their several varieties of fine, coarse, &c. There are millions of people who are utterly ignorant as to how these cloths are made; yet nobody ever imagined that a single one of them ever happened. And the great mass of unscientific minds have fallen into the notion, that these cotton fibres could not have accidentally arranged themselves in groups, — the coarse in one, the middling in another, the fine in another, and so on; and then to have accidentally twisted themselves into threads, in size corresponding to the size of the fibre; and then, again, to have accidentally woven themselves into these different species and varieties of fabrics, which are so nicely adapted to their various uses. They will persist in believing that all these processes and operations, with all the buildings and machinery, must be the results of design, which involves a designing mind. While some shake their heads in doubt, — they are not going to swallow both Jonah and the whale. They are too scientific for that.

And an investigator goes into an examination of the subject, and shows, in an elaborate and un-

answerable argument, that the production of such a variety of fabrics, with the fibres and threads so nicely adapted to the texture, and all to the use, — the invention and construction of the machinery by which they are produced, the building in which the machinery is located, and the wise adaptation of force to the whole, proves conclusively the “antecedent energy” of an inventive, designing mind. That was Mr. Paley; and, on the publication of his book, every form of atheistic and materialistic argument was arrayed against it. But the argument still stands, and will stand.

Later, another investigator enters a certain part of the field: he is, in this relation, what Mr. Jayram calls “a mere specialist.” He wishes only to ascertain what the cloth is, and how it is made. As to who invented the machinery, built the factory, put the machinery in it, and set it all in operation, he does not inquire. He is neither inventor nor builder; and these matters lie outside of his province. So he goes into the great manufactory, thoroughly examines the goods, the machinery by which they are made, the relation of room to room (country to country), the temperature of the various rooms (climatic influences), the nice and favorable adaptation of all the arrangements to the production of all the various species and varieties of fabrics (the laws of selection, &c.) of the whole establishment. But he does not inquire who de-

signed and built the factory, invented the machinery, and set it in operation : he leaves these topics to others. He found the factory built, and all the machinery at work. And if others choose to search out these matters, they can do so: he has taken them for granted. He writes his book on his branch of the subject. That is Mr. Darwin. And if anybody says Mr. Darwin is trying to rule the idea of an intelligent Cause of the phenomena of nature out of the universe, they say it on their responsibility, not his. But the subject is yet under discussion, and so is, to some minds, still debatable.

And now comes Mr. Jayram, full of confidence and assurance, stalking into the arena, and dealing out his blows anywhere, everywhere, hit or miss. Let us hear him ; but we pass over his first fire as inconsequential, as it is entirely lost in its own echoes, and attend to the next.

“The second source of contribution to the theistic argument used to be supplied in the now exploded doctrine of design. The venerable Paley, with his ‘Natural Theology,’ has taken his final rest, let us hope, among those that have been. At any rate, *we* shall not disturb him or his theology in his grave. All reconsideration of the argument put forth therein is now rendered supererogatory, particularly after the publication of Darwin’s great work on the ‘Origin of Species.’ Irrespect-

ive of the grand service it has rendered to biology, its merit in having given the death-blow to a rotten speculation cannot be too highly estimated. But, though one phase of the contest is over, another has succeeded it; and, strange to say, the very book which put the final seal of silence on the first, has occasioned the advent of the second. The fault, however, is not in the book, but in those who could not, or would not, understand it. It is a well-known fact, that its opponents continue to this day to find fault with it for not explaining things which do not properly fall within its scope."

The burden of Mr. Jayram's lecture is, to disprove the existence of any intelligent directing force in nature: and, indeed, of all force, except what grows out of matter, — stones, &c. But his special point is made against theism. And one would suppose that Darwin's great work on the "Origin of Species" (explaining how the cloth is made) had furnished him with an ample supply of unanswerable arguments on that side of the question, — that the factory had no designer. But, on sifting down these arguments, we find nothing left but an array of "words of learned length and thundering sound;" for, in the very next sentence, he tells us that Mr. Darwin does not say one word upon the subject of theology. Speaking of his book, he says, —

“It professes only to explain how favorable tendencies in variation are fixed upon and consolidated into specific distinctions, by the operation of certain intelligible causes, which, taken together, are denominated here, figuratively, the ‘law of natural selection.’ It has nothing to do with, and does not pretend to propound, how these favorable tendencies themselves come into existence. It takes them for granted, and shows only how they are utilized by the law, which it is its special merit to have discovered, in directions never before dreamed of.”

That is true. Mr. Darwin does not raise the question of primeval causation at all. And you, Mr. Jayram, are deluding yourself, when you think you have made the slightest effective use of them as against the argument from design. Now, please tell us “how these favorable tendencies themselves came into existence”? Who built the factory, invented the machinery, set it up, applied the force, and put it all in operation? You reply, “Nothing: it was built before; it never was built.” That is a “a rotten speculation,” which “Darwin’s great work” has “exploded,” and “given the death-blow to, and put the final seal of silence on it.” Nay, nay; but how came “these favorable tendencies”? You say, “It takes them for granted.” The ostrich buries its head in the

sand, when hard pushed; and you attempt to hide yours under the following heap:—

“And yet, strangely enough, as human perversity would have it, this has led, on the one side, to a world of misrepresentation and bad criticism; while, on the other, it has given rise to a new school of theistic philosophy, not better entitled to consideration than the one it has so effectually abolished.

“To view this protean error in its new metamorphosis: Since the principle of natural selection, however successfully it unriddles what were once supposed to be mysterious cases of design, affords no explanation for the origin of favorable tendencies in variation, it has been imagined that the ground of design might safely be shifted from the old position of Paley, no longer tenable, to this new one, of unexplained variations. One might almost be tempted to believe that people actually deplore the advances of knowledge, when he sees how they hug and hail every remnant of mystery as a sacred relic of salvation, safe yet from the sacrilegious hand of science. In self-congratulations on their present escape from that which a while since threatened total ruin, they seem to forget that the contest is not yet over, that the dreaded enemy is still advancing steadily, that a momentary respite is not permanent immunity

from danger. It never seems to occur to them that their present position may prove quite as fallacious — quite as untenable — as any of those they have been compelled so often to abandon. Even stern experience teaches them no prudence. Though the burned dog dreads the fire, the burned theologian never does. Happy insensibility, but pregnant with ruin !”

We have listened to your grandiloquent words ; now let us return to the point again. We left off here, — “ It takes them for granted.”

Does science take things for granted? Now, when we come to the very pith and marrow of the whole subject, you go off into a long string of words, almost enough to stun people with their din, but which give us no light or clew to unravel the mystery in which we are involved. And with these words, you think to rout the whole host of theologians.

Science takes nothing for granted. It reasons from effects to their causes; and when it has certainly ascertained the causes of any phenomena, it concludes that the same causes, acting under the same conditions, will invariably produce the same effects. It never finds effects before causes, nor elevated above or greater than causes. So, when it contemplates this world full of men, with their joys, sorrows, loves, hopes, aspirations, ambitions, vast powers of

conception, invention, execution, — all that make up the sum of human life, with the innumerable forms of life below man, and the vast, complicated systems in the universe above him, swayed, moved, and controlled by powers utterly above and beyond him, Science, reasoning from cause to effect, says, Force is only born of force; life comes only of that which is alive; the power to reason comes only from the power to reason; intelligence comes only of that which is intelligent; the power to invent, construct, build, comes only from the power to invent, construct, build; and so on, through the whole circle of human capacity and affection. And it looks upon this vast system of the universe, in all its grandest outlines and minutest details, including Mr. Darwin's facts and speculations on them, together with your misuse of them, as effects of a constantly operating cause, which is fully equal to their production.

In addition to taking these "favorable tendencies" for granted, we are told that Mr. Darwin's book "shows how they were utilized by the law, &c." And so it was the "law" that did the work, after all. What law? and how came it into existence? Did blind, unthinking chance or accident ever establish any fixed and orderly rules of procedure, in any relation whatever? We have always supposed that the existence of a law was sufficient proof of an intelligence and power, somewhere, fully

competent to establish it. Is that idea "exploded" also? We are told, further, that Mr. Darwin discovered the law. Possibly another voyage may lead to the discovery that this law is no other than the established order or method by which the Infinite Intelligence of the universe carries on its formative operations.

The main point in the controversy between Mr. Jayram and the spiritualists, or religionists, and theologians, is involved in the question which he declines to answer, or even to consider. He thinks Mr. Darwin's book has forever silenced all arguments to be drawn from nature, in favor of an intelligent, designing Mind, as being antecedent to and working through its processes and operations. And then, as if to anticipate any questions which might arise on this very point, which Darwin did not touch, he says, "It professes only to explain how favorable tendencies, in variation, are fixed upon and consolidated into specific distinctions by the operation of certain intelligible causes."

An intelligible cause is a cause which we can comprehend. What are the causes which Mr. Darwin refers to? All the material conditions under which organic life is formed and subsists, — such as earth, water, light, air, temperature, peculiarities of climate, soil, moist, dry, &c., &c. Birds that live upon the creatures that swarm in marshes and shallow waters have long legs and bills. Mr.

Darwin thinks that the birds may originally have had short legs and bills; and the necessity of wading after their food may have caused them to grow long. (Although it may be urged, with equal force, that birds with short legs and bills have descended from ancestors with long ones; but, falling under conditions where long ones were not necessary to the modes of life, they have become short.) So in regard to mammals. Such as climb trees for their food have long, sharp claws, and long, vertical pupils. Their pupils may have been originally round, and their nails short, and that "natural selection" caused both to grow long (the converse of this is equally good); and all other creatures he finds adapted to their conditions.

And Mr. Jayram thinks these speculations have completely demolished all ideas of intelligent causation. But when we ask, How came all these "favorable tendencies," and these "intelligible causes," to be so nicely arranged and adjusted as to produce all this orderly succession of fixed and established forms of organic life, each so nicely adapted to all the necessities of its own existence, he complains of "human perversity," and that we have "shifted the grounds of design from the old one of Paley, to this new one of "unexplained variations;" and seems to think it unfair, after he has tried so hard to overthrow the "theologians," that they should compel him to fight his battles all over

again. Well, he invited the conflict: let him be content with the issue.

But let us not leave this matter of "unexplained variations" quite yet. The notion is quite prevalent that the argument from design goes to this extent: that God created man, and all other beings, directly, as a human mechanic makes any piece of handiwork; and that he made all the classes, orders, species of animals perfect, at the outset; and that no change or transformation has occurred in any of them since. Now, the argument really involves no such limited idea. For it includes the "evolution" theory, and all other theories as well.

Mr. Darwin thinks that all the forms of organic life have been evolved through slowly-advancing, step-by-step processes, by the operation of natural causes. But he does not consider how these causes themselves came into existence; nor whence came, or how the force is supplied, which set and keeps them all in operation. And yet he knows, and everybody else knows as well, that a cotton-gin which clears cotton of the seeds with great speed and perfection, is as clear a proof of design in the preparation of cotton for use, as the slow and laborious mode of picking out the seeds by hand is.

Let us use another simple illustration. Stockings are made by hand, by the aid of a few little

pieces of wire, and have been so made from time immemorial. My friend Carey has invented, — “designed,” and set a machine in operation, which, if it can get hold of one end of a spool of yarn, will draw it in, and, stitch by stitch, “work and weave,” narrow down the leg, turn and finish the heel, shape out the instep and foot, narrow off the toe, and pass a whole completed stocking out at the other end; and immediately re-adjust itself, commence, and complete another; and so on indefinitely, turning out these articles with a rapidity truly surprising. And what is more, all the required changes in the action of the parts necessary to make the stocking of the desired size and shape are effected automatically.

Somebody — Darwin, it may be — writes an elaborate and interesting description of this machine, and its mode of producing stockings; and that its power of production is immensely greater than the three or four pieces of straight wire and ten fingers. But he does not inquire about the inventor, — designer, — does not even ask his name. And yet he knows that the making and adjustment of that machine were all the work of human hands; and that these hands were governed in all their movements by an intelligent, designing mind; and without this mind, the hands could not move, — the machine could not exist; and the mind is really manifested in all the *move-*

ments and operations of the machine also. And Mr. Darwin is wise enough to apply the same laws, though under different forms of operation, to the grand mechanisms of Nature, with all their varied and innumerable products; but this last part of the subject, being deeper than human plummet can yet sound, he wastes no time in the attempt.

Well, Mr. Jayram, being a born prince, doubtless wore stockings in India; while it is equally doubtful if he had ever seen them made. And yet he may very naturally have supposed them to be the result of some designing mind. But, on coming to England, he falls into the drift of "scientific thought" in that country, and begins to doubt. He reads Mr. Darwin's book on the knitting-machine, and its transformation of yarn into stitches, and of stitches into leg, ankle, heel, foot, and toe, a complete species of stocking, with all its varieties; and his faith in thirty million gods vanishes into thin air; and before he has had time to more than fill their places with the grand, yet truthful and beautiful idea that —

" All are but parts of one stupendous whole
Whose body nature is, and God the soul," —

he comes out with the profoundly "scientific" "deliverance," that this book "successfully unriddles what were once supposed to be mysterious cases

of design;" and has reached the sage conclusion that the human soul is "an incomprehensible nonsense," and that "God may be any thing or nothing," "for what he cares."

He has read Darwin's book, and knows all about making stockings (the processes and operations of Nature); and there is no design or plan about it, as it is all done by "the mere favorable tendencies" of wood and iron, with their "intelligible causes," and "unexplained variations." And the mind which invented the machine, applied the force, set it in operation, and governs and regulates its movements, is only "the mere accident of matter;" and matter itself "is neither more nor less than the permanent possibilities of sensation." And after all this wonderful display of "rigorous reasoning," Mr. Jayram groans out, "One might almost be tempted to believe that people actually deplore the advance of knowledge, when he sees how they hug and hail every remnant of mystery, as a sacred relic of salvation, safe yet from the sacrilegious hand of Science." And I cannot but think the "advance" of such "knowledge" as that to which we are treated in this lecture may be, on the whole, deplorable.

But he tells us "that the dreaded enemy is still advancing steadily." The lord mayor of London, when out hunting, was told to "look out, as a hare was coming." Rising in his stirrups, and brandish-

ing his sword, he exclaimed: "In God's name, let it come? I'm not afeared!" So, while I hope that this "dreaded enemy" will advance slowly, and don't care if he advances backwards, I can truly say, "I'm not afeared."

But seriously: If Mr. Darwin's theories are really supported by the facts, and are true, then all these mechanisms of nature, which are here spoken of as mere "favorable tendencies" and "unexplained variations," by which all the forms of organic life are produced and endowed with their various attributes, powers, capacities, furnish as clear and strong proofs of design as the most ardent believers in the doctrines of Paley could ask for; and even more, as it requires a higher order of inventive genius and skill to devise and construct a machine which shall successfully do any given work, than it does to do the same work by hand.

So it requires a higher order of designing mind to arrange and adjust the material conditions, relations, and forces of nature, to the orderly production and succession of all the innumerable forms of organic life, than it does to sit down like a craftsman, — if such a thing be conceivable, — and make them all by hand at the outset. And if all these forms of life have been slowly evolved, through numerous transformations of outward structure, from the cell, — a process requiring, perhaps, mil-

lions of years for its accomplishment, — the proofs of design only multiply with the complication of the mechanisms, and their increased facility and power of production; as all devices, inventions, relations of forces and conditions, must come short of the inventive wisdom and power which “designed,” arranged, and set them all in operation. And hence, the combined designing intelligence, inventive wisdom, science, learning, power of application, of all living men, and all other beings, — all that have lived and shall live, — can never transcend, or even equal, in any one of these attributes, the Source from whence they are derived. And any inquiry as to how God came to exist, only enhances the grandeur of the subject, and the difficulties with which it is environed, as it merely sets primal causation a step farther backward, and still farther beyond the power of human comprehension; and if any one feels aggrieved by the existing state of things, and don't like the name or idea of God, as the cause of them all, let him shift the whole responsibility upon Nature, and get all the consolation he can from a mere change of names: both the facts and the causes will remain unchanged by any such childish by-play.

THE END.