

OLD TRUTHS IN A NEW LIGHT

OR,

*An Earnest Endeavour to Reconcile Material Science
with Spiritual Science, and with Scripture.*

BY THE

COUNTESS OF CAITHNESS.

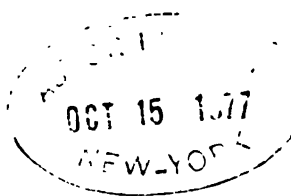
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OLD TRUTHS IN A NEW LIGHT.

CHAPTER I.

ON PROFESSOR TYNDALL'S ADDRESS TO THE BRITISH ASSOCIATION AT BELFAST.

Delivered in the month of August, 1874.

THE effect of the Presidential address which Professor Tyndall delivered last year to the British Association at Belfast has exercised great influence upon the thinking world; not only was it read in all countries where the English language is spoken, but translations were made, and his teachings keenly criticised in philosophical Germany. The opinions, therefore, of a man of science, who can command so large an amount of public attention, are of no small importance.

For my own part, I read the address of the learned Professor with the deepest interest. I happened to be in Scotland at the time, where it was most earnestly discussed by the clergy; and I verily believe formed the subject-matter for sermons from nearly every pulpit throughout the country.

The general effect produced by this celebrated address upon the public mind was, of course, set forth at the time

in all the daily papers, from one of which, *The Daily Telegraph*, I extract the following remarks as a specimen, which, however, are not so much directed to the learned Professor, as hurled at the devoted heads of spiritualists :—

“By the address which he has recently delivered at Belfast, Professor Tyndall has raised up a host of enemies. Teleologists, with scientific arguments, and theologians with religious theories, have rivalled each other in the effort to extinguish the light with which the learned Professor has endeavoured to illumine the mysteries of life, and they have not been sparing of epithets or reproving advice. But the animosity of theologians, and the anger of scientific malcontents ‘must pale their ineffectual fires’ before the tremendous attack which the ladies and gentlemen who delight in the cognomen of spiritualists have made upon the President of the British Association. It so chanced that, in speaking of various superstitions, Professor Tyndall designated the belief in spiritualistic manifestations as ‘degrading,’ and delicately hinted that those who held it were not persons of the highest order of intellect.”

As a spiritualist, I am too much accustomed to hear the abuse of the daily papers on a subject of which they really do not know more than the A B C, for this tirade to disturb my equanimity in the least ; but that Professor Tyndall should have indulged in it surprises me, for it was scarcely courteous or in good taste, and could not fail to wound the feelings of his friends Messrs. Varley, Crookes, and Wallace, who have all given such interesting testimony to its importance, and the latter of whom he praised for his scientific ability farther on in his discourse.

The flippancy of the remark surprises me, coming as it does from an intelligent man of scientific training, who

must be fully convinced the most trivial thing in nature is worth inquiring into ; and that if the telescope has told us of the insignificance of the world we inhabit, it has also shown us that it forms part of the great whole ; whilst the microscope has fully redeemed the declarations of the telescope by showing us worlds teeming with life in the most insignificant and despised of its refuse matter. Spiritualism discovers to us yet another world which immediately surrounds us, and is far more vast and important than either. The means by which that world can be observed are so simple, and the discovery so momentous and transcendental, that men of science in general cannot bring themselves to believe in its reality, and prefer to pass by on the other side, rather than look through the telescope offered so freely to their observation.

Unfortunately, indeed, these little exhibitions of fancied superiority are not confined alone to Professor Tyndall, but are also indulged in by many of his scientific brethren when the subject of Spiritualism is brought before their notice. Let us see what Professor Huxley says in a letter to the Dialectical Society : " But supposing the phenomena of Spiritualism to be genuine, they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates at the nearest cathedral town, I should decline the privilege having better things to do." If Professor Huxley could see, the vast importance of Spiritualism towards the elucidation of " those better things " to which he is so assiduously—yet, I fear, so uselessly—devoting his time, it would assuredly interest him.

These sneers, however, do not offend me in the least, for they only prove that, as yet, our men of science in general, really know nothing whatever about Spiritualism.

They will have to inquire into it at last, though they will no doubt wait till the very last ; but I am quite convinced that, so sure as spirit is the guiding principle of all forms of matter, science must eventually be based upon this fact.

No one can appreciate the importance of science and the great work it is doing in the nineteenth century more than I do. I also see, in the gigantic strides it is making, the fulfilment of the prophecy that in the latter times (of the Church, or Dispensation) "knowledge should be increased," &c. ; but I also remember the promise that "the Comforter should come, and guide us into all truth." As a passive spectator, I clearly perceive both these promises are being fulfilled in the present day. Both have come in God's own good time ; that is to say, when He saw we were ready to receive further revelations—or, rather, that we had grown up and developed sufficiently to be able to perceive OLD TRUTH IN A NEW LIGHT ; and for those "who have eyes to see and ears to hear," that new light, and that new morn, that day-spring from on high, is now dawning.

Science is most important, but it cannot stand alone, it must go hand in hand with Spiritism, or it will inevitably stumble at every third step : it would be like building a house upon the sand. Scientific men will laugh me to scorn—of this I am quite aware ; nevertheless, I am in the right, and the day is not far off when they will have to own themselves in the wrong.

But however distant Professor Tyndall may be to-day from being a so-called spiritualist, I must at once own, that from what he has said, he stands quite exonerated in my mind from the charge of Materialism, too lightly brought against him ; and, as far as I can see, he has

been completely misjudged by all who have clamoured and pronounced so loudly against him under this hypothesis.

But let us judge him by his own words ; and I think, when we do so calmly and fairly, all will agree with my conclusion.

“The questions raised by the discoveries of science are inevitable ; they are approaching us with accelerated speed, and it is not a matter of indifference whether they are introduced with reverence or irreverence. Abandoning all disguise, the confession that I feel bound to make before you is, that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter, which we in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of every form of life.”

Can this sentence be construed into a declaration of Materialism ? I think not. That the questions raised by the discoveries of science are *inevitable*, and that they are approaching us with accelerated speed, who will deny ? But Professor Tyndall distinctly says, “it is not a matter of indifference whether they are introduced with reverence or irreverence,” and “that he can discern in MATTER the promise and potency of every form of life.” Certainly.

I am a spiritualist, and yet I fully concur in this belief. That the power of every conceivable *form* of life exists in matter, we cannot doubt. The most practical of our scientific men have always taught that the matter of which our globe is composed is proved by geological research to have existed in states very diverse from those in which we now find it. This declaration also implies

that the material element may be susceptible of existing in other states than those yet known to us.

Professor Tyndall makes allusion to a time (not far distant, for he calls it *hitherto*) when we covered that matter with opprobrium, and that, adds he, "notwithstanding our professed reverence for its Creator."

He goes on to say, "The Materialism here enunciated may be different from what you suppose. Our states of consciousness are mere symbols of the outside entity which produces them ; but the real nature of which we can never know. In fact, the whole *process of evolution is the manifestation of a power absolutely inscrutable to the intellect of man*. As little in our day as in the days of Job, can man by searching find this power out. Considered fundamentally, it is by the operation of an *insoluble mystery that life is evolved*, species differentiated, and mind unfolded from their prepotent elements in the immeasurable past. There is, you will observe, no very rank Materialism here."

So far from seeing rank Materialism, I see the evidence of a spiritual mind, a mind that would be ready and willing to receive the evidence of Spiritualism, or rather, I would say, of the spiritual side of nature, if he could discover any in the manifestations of modern Spiritualism. That he has not yet done so is very evident, when he disdainfully likens it to "a phantasy of the middle ages, a time when thought had become abject, and which was almost as degrading as the Spiritualism of the present day."

This is because he has not studied the *science* of Spiritualism, which is the science of SOUL, and has only heard of it from the side that makes most noise in the world ; because it is precisely the side that was sure to become the most popular, and to offer the greatest

attraction to the uneducated mind of the masses ; which is ever ready to seize upon the marvellous with avidity.

This morbid craving for the wonderful in Spiritualism has been a perfect treasure trove for the public press, which must be ever on the alert to seize upon the marvellous to gratify the public taste ; and in dealing with this subject they were offering a full repast to no less than three classes : the uneducated, unthinking, wonder-seekers ; the intelligent, educated, and indignant matter-of-fact opposites ; and, last but not least, the narrow-minded, intolerant dogmatists, who have ever been, in all ages of the world's history, the bitterest opponents of every new truth and investigation.

Bigotry has always been ready to persecute the pioneers of human progress, and of this Professor Tyndall is well aware, for he does not spare this class ; while owning that at present we see but through a glass darkly, he insists upon opposing to the death, if necessary, every attempt to exercise a despotic sway over man's intellect.

Right, quite right ! and nobly said ! for in all ages this dogmatic spirit has impeded human progress in every direction, and consequently checked the advance of knowledge and progress which would have raised life to a higher level. To quote Professor Tyndall's own words when describing the impregnable position of science : " All religious theories, schemes, and systems which embrace notions of cosmogony, or which otherwise reach into its domain, must, in so far as they do this, *submit to the control of science*, and relinquish all thought of controlling it. Acting otherwise proved disastrous in the past, and it is simply fatuous to-day. Every system which would escape the fate of an organism too rigid to adjust itself to its environments must be plastic to the extent that the growth of

knowledge demands. When this truth has been thoroughly taken in, rigidity will be relaxed, exclusiveness diminished, things now deemed essential will be dropped, and elements now rejected will be assimilated. *The lifting of the life is the essential point*; and as long as dogmatism, fanaticism, and intolerance are kept out, various modes of leverage may be employed to raise life to a higher level."

Surely this is the great aim to which all endeavour should tend. To raise life to a higher level is the very noblest work man can do, for it is the greatest benefit he can confer upon his fellow-men; and, therefore, I agree with Professor Tyndall that it is wise and necessary to recognise in religion a *force* capable of being guided to noble issues, in the region of *emotion*, which is its proper sphere; and therefore that it would be useless and wrong to oppose this force with a view to its extinction; yet that we should oppose, *to the death*, if necessary, every attempt to found, upon this elemental bias of man's nature, a system which would hold despotic sway over his intellect.

Professor Tyndall fully recognises the immovable basis of the religious sentiment in the emotional nature of man, and he adds "To yield this sentiment reasonable satisfaction, is the problem of problems at the present day."

The religious sentiment and emotional nature of man are precisely the qualities which constitute his humanity, and elevate him in the scale of being high above the lower reigns. To yield reasonable satisfaction to this sentiment is, therefore, the problem of problems at the present day. Of course, the President of the Belfast Association is perfectly aware that this problem of problems is not at present likely to be solved by science alone, for he distinctly says, "We soar in a vacuum the moment we try to comprehend the connection between the phenomena of

physical nature and those of the human mind, which have their *unsearchable* roots in a cosmical life, an infinitesimal span of which only is offered to the investigation of man ; and even this span is only knowable in part, an Archimedean fulcrum being required to solve the problem, which the human mind cannot command."

In another place he distinctly states that science alone cannot satisfy the legitimate demands of human nature.

The further I read and the deeper I go into the spirit of this admirable address, the more I see that, so far from being opposed to each other, Professor Tyndall and I can shake hands over it, and that it is quite possible for the professor of material science and the believer in spiritual science to be very good friends, and also to be of mutual help to each other, in solving, not only the problem whose roots by science alone he has pronounced to be unsearchable, and, consequently past finding out, but also that other problem which is of such vital importance to man—the means of yielding reasonable satisfaction to the religious sentiment, and the emotional nature which form so distinctive an attribute of his being, and constitute him the noblest work of God.

But although I am convinced there is a bridge which will enable the scientist and the spiritist to meet, and provide that "Archimedean fulcrum" which is to solve these problems, Professor Tyndall is, as yet, very far from believing in the existence of that bridge. It is for me, then, to endeavour to convince him of the fact.

In order to do so I will not turn to the physical phenomena or manifestations of Spiritualism ; if the testimony of his friend the able and learned Mr. Alfred Russell Wallace has failed to convince him, mine would be of little avail. But there is a side to the doctrine of which, I

believe, he is little aware, and which, I regret to say, is little explored by English spiritualists, who, whatever the reason may be, appear to content themselves with the excitement, and never-ending wonder, afforded by the mere physical manifestations, which, at the same time, they believe to be produced by a lower order of spirits; yet, strange to say, they never tire of this amusement.

The more philosophic mind of the Continent has long got beyond this preliminary stage of Spiritualism; and the mere idle curiosity of the hour afforded by the spirit circle has given place to an earnest spirit of investigation, and inquiry into the deeper significance with which they soon perceived it to be fraught.

The terms Spiritualism and Spiritualist simply convey the opposite idea of Materialism and Materialist, and also that of being a frequenter of spirit circles, commonly called "Séances." When this was perceived by those who sought in spiritual science for higher things than the mere amusement of the hour, they thought it right, in order to distinguish themselves from these, to designate themselves by another name. They soon perceived that the investigations they were engaged upon were of an entirely new order, and would form quite a new science, never having as yet been explored. As new things require new names and new words by which to designate them, they determined to adopt those of *Spiritism* and *Spiritist*, which names clearly indicate their origin, and the meaning they are intended to convey.

The reader, therefore, is particularly requested to observe that there is a wide demarcation between *Spiritualism* and *Spiritism*. The former, when considered in conjunction with some of the external unfoldings of its devotees, will scarcely offer sufficient inducement to

investigation by professors of science. I fear that, were it dependent upon some of its exponents for merit, it would be found sadly wanting. The latter (Spiritism), being the science of the connection and relation between the natural and the spiritual world, is destined to give us the knowledge of everything appertaining to the spiritual nature of man; and as spirit is the moving force of the universe, in its widest scope it grasps the domain of nature.

It is astonishing to me that the rapid and simultaneous spread of Spiritualism throughout every part of the civilised world has not, long ere this, testified to its importance, and induced men of science in this country to examine into it, instead of so disdainfully turning their backs upon it as they do. If they can be induced to give it a little serious attention, and to look beneath the babbling, foaming surface, they will soon perceive that the movement they have hitherto so despised is of the very greatest and most vital importance, and destined to influence and control all their future researches into the domain of matter. Let me advise those who are inclined to make the experiment, to go to that higher branch I have described as SPIRITISM. Let them test it in all its purity, and all its dignity of purpose, and it will not be found wanting.

CHAPTER II.

MATERIAL SCIENCE AND SPIRITUAL SCIENCE.

THE rapid spread of Spiritualism in all countries is owing to its having presented attractions to all classes, from the highest to the lowest, both in position and mental capacity. A wise Providence has made selection of its subjects, now called "MEDIUMS," chiefly from the middle classes of life, from which plane they can be made most capable of doing the greatest amount of good, because their influence extends both ways. There is a power behind all life, which directs all things, all exhibitions of mind and matter, for wise and good purposes ; that power which promised He would pour out His spirit upon *all* flesh. And truly the signs of the coming of Spiritualism coincide in every particular with those of the promised Comforter.

The marked changes that are taking place in the world to-day have reached religiously, politically, physically, and spiritually, a certain point which will develop startling changes as we pass beyond it. At certain periods, or cycles, in the world's history, great changes have always taken place. To those who can read the signs of the times, the present seem to presage a greater and more important change than any that has preceded it. This is as might be expected ; for the earth has grown older, its humanity more mature ; and the spirit has gathered to itself elements, through which it can more perfectly speak to the understanding of that more developed humanity.

The wide spread of science, and rapid diffusion of scientific knowledge in this century, are amongst the most important signs of the times. The spirit of inquiry now abroad respecting religion is another. The established religions of the world are on the eve of great changes; they will be thoroughly sifted, the fine gold of good they contain will be preserved, and the dusty cobwebs of theological lore that have so accumulated as almost to exclude the growing light, will be swept away. Science henceforth will be the sure basis of religion, which it could not be before, for science had not yet been established upon induction.

We have already observed that scientific men are beginning to perceive material science alone will not unravel all the mysteries of nature. It was never intended that it should do so, and we have proof of it in the simultaneous appearance of modern Spiritualism with the dawning of the age of science. Again, I cannot resist saying I clearly perceive in this coincidence the fulfilment of the prophecy and promise—"The Comforter shall come, who will guide you into all truth." This does not imply that we are not to search for truth, far from it; but we ought thankfully to accept the guide provided for our search by the great Author of all truth, who directs all things, all exhibitions of mind and matter, for wise and providential purposes. God is in all things, for all things emanate from Him. It is useless to attempt to separate God from His works. You cannot do it. We have seen many who have tried to do it, and who have worked very hard at it; but never saw any one successful. We can only read of our God through matter, and only perceive Him in His works.

Spirit and matter are inseparable. The artist or mechanic must first have an idea of the article they wish

to create, ere it come into the objective world; so in like manner matter is dependent for its existence, in form, upon spirit, and spirit is dependent for its manifestation upon matter; the two act in concert and mutual inter-dependence, and to divide, or attempt this separation, is simply impossible. Remove spirit from matter, and it becomes inert; unite spirit with matter, and it becomes full of life.

This being the case, is it not evident that modern Spiritualism—or, rather, Spiritism, which is the science of the soul of things—has come at the right time; at the very moment when the discoveries of modern science rendered it necessary it should come? for without it materialistic science would have led us into a quagmire greater even than the one from which many still expect it to extricate us.

That Professor Tyndall, and other scientific men, have not yet accepted Spiritualism, is because it has only been offered to their observation from its sensational and phenomenal side; and they have seen it in the light of a mere pastime, too trivial for them to take up and examine with any interest or advantage, because their time was already fully occupied with things they considered of more importance. How could they perceive that they were passing by the *life and soul*, by the very *vital current* of the very things of which they are so assiduously endeavouring to find the source, and which they now declare to be “absolutely inscrutable to the intellect of man?”

I have read somewhere, that to doubt and be astonished is to recognise our ignorance, and this is the first step towards acquiring knowledge. Hence it is that the lover of wisdom delights in the astonishing and the marvellous. In this way many have been attracted to—

wards the marvels offered by the mere noisy phenomena of Spiritualism, and some of those, who perhaps "came to scoff, remained to pray." We do not ask now of a Watt, why he idly speculated upon the heaving lid of a boiling kettle, or why the venerable Franklin flew his schoolboy kite in the electric atmosphere, because the results have fully justified the proceeding.

It is difficult to determine beforehand what things are trifling, or to what great results they may lead. A Newton is startled from his dreams of science by the fall of an apple. How trifling is the event, how simple the means, how wondrous the result !

Professor Tyndall accuses the Spiritualism of the present of being *almost as degrading* as what he styles *the phantasies* of the middle ages : so invariably do children imagine themselves wiser than their fathers ! forgetting it is of the greatest intellects the earth has known he thus pronounces disparagingly, and that there were in astrology and in alchemy deep truths, which laid the foundations of modern science ; that the former has not long since developed into astronomy, and that chemistry has a predecessor in alchemy, with which, I suppose, no man of science would deign to occupy himself ; and would, perhaps, be astonished to hear there are yet a few, who though considered sensible members of society, can still derive great happiness from the study of the occult sciences.

The late celebrated French writer on the " Science of Spiritism," Allan Kardee, says, " Notwithstanding the ridicule heaped upon it, alchemy brought to light simple bodies and the laws of affinity. Astrology relied upon the position and movement of the stars it had studied, but, ignorant of the true laws that govern the universe, ascribed to them moral influence. It is the same with spiritism in

regard to magic and sorcery ; these also rested upon the manifestation of the spirits, as astrology did upon the movement of the stars. Ignorance of the laws governing the spiritual world caused ridiculous practices and superstitions to be mingled with this resemblance to which modern Spiritism, or the science of the soul of things, has done full justice in our day."

Assuredly the distance which separates spiritism and sorcery is greater even than that which exists between chemistry and alchemy ; the wish to confound them only proves ignorance of the very first word of the matter.

"Thus, as SCIENCE, properly so-called, has for its object the study of the laws of material principle, so the special object of SPIRITISM is the knowledge of the laws of the spiritual principle ; and as the two principles are inseparably connected, each depending on the other, for life and manifestation ; and since this last principle is one of the forces of nature, and reacts incessantly and reciprocally upon the former, it follows that the study and the knowledge of the one cannot be complete without the study and the knowledge of the other.

"SPIRITISM and SCIENCE are complemented, the one by the other ; SCIENCE without SPIRITISM is powerless to explain certain phenomena by the laws of matter only, and it is on account of having abstracted the spiritual principle that it is stopped by so many impassable barriers, while Spiritism without Science, would be wanting in support and evidence, and might consequently feed itself with illusions. Had Spiritism come before modern scientific discoveries, it would have been abortive, as everything is that comes before its time.

"All the sciences are linked together, and succeed each other in logical order, for they are born of each other, one

giving birth to another as they find a basis in our antecedent ideas and past experiences. Modern science has done away with the four primitive elements of the ancients, and from observation to observation it has arrived at the conception of *one sole, generative element* in all the transformations of matter; but matter of itself is inert; it has neither life, thought, nor sentiment; its union with the spiritual principle is, therefore, essential to its development. Spiritism neither discovered nor invented this, but it has been the first to demonstrate it by undeniable proofs; it has studied it, analysed it, and brought its agency to light. It has come to add the spiritual element to the material element, and to prove that these two elementary principles are the two living forces of nature. A host of facts, hitherto inexplicable, are to be explained without difficulty by the indissoluble union of these two elements.

"Spiritism, being the study of one of the constituent elements of the universe, is inevitably connected with most of the sciences. It could not have come until these sciences had been elaborated, and it has been born of the necessity to find an explanation for facts which are impossible to explain by the laws of matter only."

That the science of Spiritism is ready to furnish these proofs, Professor Tyndall will find by acquainting himself with the works of those great compilers of spirit communications, Kardee, Roustaing, and others. In the meantime, I will endeavour to give a general insight into the new views they give us not only of the good old truths we so delight to cling to, but also of the problem of life.

In every age men have sought for the clue to this great mystery according to their capabilities, and have hitherto sought in vain. They instituted religious systems to deal

with the subject, and instructed religious teachers to search it out ; but these have afterwards waved them back, and warned them off, whenever they have ventured to inquire for light on its solemn meaning, with the awful threat of an offended Deity, thus preventing them from searching into the still unsolved problem of eternity. Proudly separating herself from science, religion has always drawn an impassable barrier with the majestic words, "Sacred and profane."

She bids us worship God, "who is a spirit," and yet denies our right to ask what spirit is. She commands our belief in a spiritual eternity, while she denies all possibility of our comprehending a spiritual existence ; bids us acknowledge a spiritual cause for all life's wondrous issues, yet closes against our spiritual eyes the realms of investigation. And thus, while science has contentedly endured banishment to the realms of matter, dealt only with effects, and offered us systems which trace creation no farther than the visible universe conducts us ; we are left utterly in darkness concerning the cause of causes ; and, beholding the wonderful achievements of mind over matter, are denied all clue to the knowledge of the one or the laws of the other, whilst religion ignores the aid of science, and hopelessly closes the doors of spiritual investigation against our reason.

We are now beginning to perceive that the various sciences that have been dawning upon us, one after the other, have led us up to that point where we can discover the relation of matter and spirit ; where we are compelled to acknowledge that the operations of matter are all due to spirit ; and that spirit, whilst hindered, bounded, and even shaped by matter, is still the controlling power, the invisible though governing force. True, we are as yet only on the threshold of the great temple of the science of Spiritism ; we have but now begun to acknowledge that spirit, erratic

as its manifestations are, and seemingly irresponsible to any known laws as spirit appears to be, is yet subject to rules and fetters as binding as any that control matter; and surely our duty should be patiently to investigate those laws.

I know that on the very threshold of all attempts to search into the wonderful realm of occult force, we are constantly met by the foolish query of, "What is the use of knowing all this, supposing it to be true?" I cannot better anticipate this oft-repeated question, than by responding with another. "What has it been to the world that the mighty mind of Newton became startled from its dream of science by the falling of an apple?" And yet at the time when this most simple phenomenon engaged his attention, how many would have inquired: "Supposing apples do fall, what can apples have to do with science?"

The present age offers great light; and whoever refuses to see and learn by it, refuses to eat the bread which comes down from heaven, which will nourish his soul for eternity. Each fact in nature is a fact from God and, as such, embodies some revelation of His divine mind, and must therefore be sent to us for some sublime and beneficent use.

The great mission of Spiritualism or Spiritism is not alone to convince us of the presence of the blessed dead. I believe that its chief work is to advise us of the true nature of LIFE, inform us of its science, and give us a deeper insight into what so deeply concerns us to know, as immortal spirits, who are destined gradually to acquire all knowledge; and who, as spirits, having commenced from the infinitely small, are destined to ascend *for ever* towards the Infinite perfection that was held up to us as our standard. "Be ye perfect, even as your Father is perfect."

CHAPTER III.

REVELATION LIMITED BY THE PERCEPTIVE FACULTY.

MY endeavour in these pages is not only to reconcile modern science to spiritual science, but also to the Bible, which I consider to be the history of revelation rather than revelation itself.

This reflection, if admitted, would tend to reconcile many thinking minds to the Bible, who now cavil at its seeming contradictions with acknowledged facts ; as they would then perceive that those facts had required the lapse of ages for their establishment in the human mind as such.

Revelation, which began when man began, being the giving of spiritual knowledge by the Infinite to eternally progressive beings, who have eternity for their school-house and eternally expanding spiritual faculties wherewith to discern it, could and can only be given according to the growth of those faculties.

If proof of this assertion were wanting, we find it in the Bible itself, which in a thousand texts I could point out, did space permit, plainly shows its own progressive nature by its apparent contradictions not only with facts, but with itself, such for instance as the law of love being opposed to the law of Moses ; but if we look upon it as a record of the progress of revelation, extending over thousands of years, we may also see in it a promise from the same source of ever-flowing divine light and guidance.

Spiritual knowledge, which is a chapter in this Divine Word, can only be received by the spiritual or intellectual faculties of man. "The natural man," says St. Paul, "receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." He also told us in another place, "Howbeit that was not first which is spiritual, but that which is natural: and afterwards that which is spiritual."

Hence the absolute necessity of the continuance of revelation on a par with the growth of man's expanding intellect, and the consequent advance of material science; for, were the latter alone to advance, man would become wholly material, and then he would be very unhappy, for even in this life we live with the instincts of a higher world, and God has made the human soul so large, and so deep, that only the thought of infinity, and of eternity, can fill it, and satisfy its cravings.

"What is truth?" was the cynical exclamation of Pilate. And the question, if question it can be called, is still asked at the present day, and will continue to be asked eighteen hundred years hence in the same spirit. The answer to it then, as now, must ever be the same. Truth is the discovery of God's law in any direction; and the nearer approach man's expanding intellect can make to the perception of those Divine originals, the more surely can he answer the question of Pilate—"What is truth?"

But as our intellectual faculties are not, and never will be, all on the same level, our perceptions of truth can never be the same. We shall, therefore, each continue to hold to our own *standard*, or rather to that which we perceive as truth. But whilst doing so, let us not forget that it is but a standard, and that it is constantly changing; for as our knowledge increases, and our intellectual per-

ceptions expand, so will our views of truth change and enlarge on every subject.

Thus you see that the truth of the present
Is but the truth of the past,
But each phase is greater and grander,
And mightier than the last ;
That the past is ever prophetic
Of that which is yet to be,
And that God reveals His glory
By slow and distinct degree.

The truth of a hundred years ago is not the truth of to-day ; and the truth which the spiritual perceptions of Pilate could have accepted, would not satisfy ours of the nineteenth century, because each one that has passed since then has brought us a deeper insight into the knowledge of the things of God ; of those divine truths which underlie all the spiritual and all the natural phenomena of the universe : and as we can only know the Creator through His works, our conception of His greatness must expand as our knowledge of those works increases.

God is God from the creation ;
Truth alone is man's salvation,
But the God whom now we worship
Soon shall be our God no more ;
For the soul in its unfolding
Ever more its thought remoulding,
Learns more truly in its progress
How to love and to adore.

How, then, can we expect God's Word to be final, or that He who gives us our daily bread should deny us that continual supply of spiritual food for which our constantly-expanding spiritual faculties must hunger. Is it likely that the Giver of all good things would say, "I have closed the doors of communication. Your prayer reaches my ear, but no further answer shall you receive, than the

Word I have already spoken. I began to speak when I called man into being, and I continued to reveal my eternal truths unto his expanding perceptive faculties until one thousand five hundred years ago, when I closed the until then open door, and I will not open it again. My Word exists in print ; some of you say it is not properly translated into your different languages ; others think that words have been added or omitted, which mar its beauty or destroy its truth. Settle those questions among yourselves, and without quarrelling, *if you can*. There it is, make the best you can of it."

What have the men of the present done to have forfeited the privilege enjoyed by their predecessors, and that their Heavenly Father should treat them so differently from the men of the past ? Is it that human nature has so much improved that man no longer requires Revelation, and can find out spiritual truths for himself by endeavouring, in spite of every opposing opinion, to deduce them from the study of natural science, which we cannot deny has greatly advanced within the last century, thus fulfilling the prophecy that, "in the latter times (of the Church or Dispensation) learning should be increased, and knowledge should run to and fro," but let us not forget that the *Comforter* was also promised, who was to guide us into all truth.

This promise did not look like the spiritual famine that we are told surrounds us now on every side, except from the past ; but God does not point to old granaries when we ask Him for our daily bread ; they once contained food, it is true, the food that nourished the men of former days, and many a grain may still be gathered from that store-house ; indeed it is the seed of the past which still lives in the harvest of to-day, because true seed can never die ; but it must be watered continually by the dews from heaven,

or it will not thrive, and grow up into golden fields of corn, to become the bread that is to nourish us unto eternal life.

My endeavour, then, is to show that the promise is now being fulfilled, and that, as Christ said, He has not left us desolate, but that the Comforter He promised to send is really amongst us ; and that, like Christ, he has not come to destroy, but to fulfil, by recalling to our remembrance the words that have been spoken before, and by thus "making all things clear."

"And when the Holy Spirit shall come He will bring all things to your remembrance that I have spoken, for He will testify of me. Behold, I will not leave you desolate, but will send my Holy Spirit and He will testify of me."

The Holy Spirit is, not any particular spirit, but is a name that represents the Divine proceeding, the totality of good, pure, and superior spirits who are sent by God to comfort His children. God hears the prayer, however faint it may be, He answers it by sending His souls of light to bring comfort and further spiritual revelation to those who seek for it.

The Spiritualism of the present, like the Spiritualism of the past, has two distinct sides ; and may be divided into the outward and visible, appealing to our outward senses, as Christ said, "Unless ye see signs and wonders ye will not believe ;" and the inward and spiritual, appealing to our intellectual and perceptive faculties. The former, now known as modern Spiritualism, is what has been and is most sought after in England ; the latter is denominated SPIRITISM, and has been more earnestly cultivated and studied on the Continent.

Spiritism, or the science of all things spiritual, has dawned upon the world at the moment when it was most

required, when natural science is owned by men of science to have proved powerless to explain certain phenomena by the laws of matter only. "The whole process of evolution is the manifestation of a power absolutely inscrutable to the intellect of man. As little in our day as in the days of Job can man by searching find this power out" (Professor Tyndall).

If you remove spirit from matter it becomes inert, connect spirit with matter, and it becomes full of life. This being the case, it is evident that modern SPIRITISM (the science of the soul of things) has come just at the very moment when it was required—at the very moment when the discoveries of modern science rendered it necessary that it should come.

And what does Spiritism teach us? Let me first premise that it teaches nothing contrary to what we have been taught before; but it throws a new light upon much which the ignorance of man had falsely interpreted. It will, therefore, aid many to accept the Bible as the history of revelation, who have hitherto rejected its teachings, as not being compatible with the advance of knowledge.

Upon a more impartial view, they will find that the very same truths, which are now revealed to us in a higher light, were given in the Bible to the earlier races of the earth in a more simple guise, to suit their undeveloped comprehension, which had not had the advantage of the accumulated experience of the nineteenth century to enable them to receive more. Revelation must, therefore, be progressive to keep pace with man's expanding intellectual faculties, for man's comprehension can never transcend these.

The New Light we now receive will appear dark and misty in a thousand years hence, when we shall have

reached a higher level ; for Spiritism teaches us that we are destined to progress *for ever*, having eternity before us, and are, consequently, now standing on some one particular round of the ascending ladder, to which we have climbed.

We have only to look around us to see that we are all standing on different intellectual levels, and that therefore, all cannot participate in the same extent of view. God, who is the God of Justice, has no favoured children ; we are, therefore, all equal in His sight ; we have all started from the same initial point, and must eventually attain the same goal.

As we proceed with our research in the domain of spiritual science, we shall see that great light is thrown by this new unveiling of truth, both on the origin and on the ultimate destiny of man, as also on the means by which that destiny is accomplished.

The goal is declared to be PERFECT HAPPINESS, which will be attained as soon as we shall have brought our wavering, wayward, and rebellious wills into strict conformity to God's will ; when we shall no longer endeavour to row against the stream, by putting ourselves in opposition to the Divine laws ; we shall have reached the state of goodness and happiness to which we are all destined to attain—some sooner, others later, as we use or misuse the opportunities afforded to us by the immense love of God.

We might have been sure that this would be so, had we reflected on several declarations of Christ : "The Father hath given all things unto me ;" and "of those that are given unto me I will not lose one." Did he not also command us to pray for forgiveness, according as we forgave others their trespasses ? and order us to forgive until seventy times seven ? or, in other words, without end.

The vexed question of the origin of evil is thus solved ; evil being neither more nor less than this very opposition to the Divine laws. Good, is conformity ; evil, opposition.

Hence it will be seen that the personal Devil has no existence except as a distorted, deformed, and monstrous representation of the good and true personified in each individual, as long as he continues in opposition to God, who is Wisdom, Goodness, and Love in One.

Did we analyse the opposite, or opposition to God, we should find it to be composed of everything that is evil, vile, ill, and hellish ; which we may presume is therefore summed up in the word, devilish, or devil, which dissected is evil, vil, il, and l.

The Manicheans supposed the existence of two principles, the one good, the other evil—God and the Devil. It was from this strife, they believed, that all the phenomena of evil resulted. We now perceive that the Devil, or evil, originated in man when he fell into sin. The moment he passed under the yoke of selfishness, evil began, and has been perpetuated. This evil is, therefore, a secondary fact in the creation ; it is the negation of good, and nothing else.

Evil, or undeveloped spirits, exist in the spirit sphere which immediately surrounds the earth, because evil entered the spiritual world from the moment the first man entered it who had not corrected himself on earth, and so became a demon after his death. That demon was soon joined by others, who, together, form the impure mass of evil designated under the collective name of "devil ;" as the holy, pure, and good spirits sent by God to comfort and guide His children to good are called collectively the "Holy Spirit." We must, therefore, be upon our guard against them, and not allow them to influence us until they obtain ascendancy over us,

for they would be able to make us blindly do as they desire by obtaining possession of us as they were so often known to do in the olden time, when, it is said, "Christ rebuked the evil spirit and made him come out of the man." It is better to know the power they have, and can exercise over us, than to be ignorant of it, as we shall thus be better able to be on our guard, and to do all in our power to thwart them by not listening to their suggestions, and by opposing them with good sentiments; by ordering them to leave us, as Christ practically taught us to do when they endeavoured even to tempt Him; also by imploring the aid of good spirits, and more especially of our guardian angel, whose pure atmosphere will be so uncongenial to the evil spirits that they will soon flee away, and cease to endeavour to influence us to follow their bad example.

But these evil ones, who even now frequently request our prayers, will come in time to repent sincerely of their evil propensities, and will desire to correct them, and to expiate their faults; and Christ, who has assured us He will not lose one of the children of this earth, confided by the Father of all to his particular care and guidance, and who has told us to forgive our enemies until seventy times seven, will provide the necessary opportunities and the means for the rehabilitation of even the very worst of these unfortunate workers of iniquity, for all are destined eventually to be saved.

We are positively assured of this fact by the bright harbingers of the New Dispensation. "God willeth not the death of the sinner, but rather that he should turn from his wickedness and live;" and as this is the will of God, He has in His infinite wisdom so ordained it, and provided the means by which even the most undeveloped, the most obdurate and evil of spirits *must* in time be brought to

repentance of his own free will ; and after expiating his wickedness and folly, and "*paying the uttermost farthing*" of his debt to the Divine Justice, will be gathered by the Shepherd into the fold.

The means by which this wonderful rehabilitation will be effected have also been declared unto us, and it is one of the purposes of this volume to make them generally known, as will appear, by degrees ; for it would be scarcely prudent to startle the uninitiated by suddenly telling them, all in one breath, what has only been revealed to us, who have earnestly sought after this knowledge, by slow degrees ; and as we became prepared to receive these great mysteries, which have been "*kept secret since the foundation of the world ;*" although taught in all the "Ancient Mysteries," or secret teachings of antiquity ; but only to those who were prepared to receive them, for they could not be taught openly, as ignorant and undeveloped minds would only have made a bad use of them, and turned them to their own destruction.

This mystery of the past, is destined, however, to become the knowledge and understanding of the dawning day ; for the human mind has grown up and developed sufficiently to be entrusted with what has hitherto been necessarily shrouded in mystery and taught in parables ; "lest seeing they might not see, and hearing they might not hear ;" lest knowing, before they were ripe to understand, they should again fall away, and thus receive greater damnation.

And this is why men who have studied these mysteries fear the consequences of this spiritual revelation even in the present. But let them not fear, for it comes to widen the church gates, and to let all humanity in. It comes to erect a broad temple, in which every living creature that has become

sufficiently developed to have sense and reason and comprehension may worship God and know Him for Himself, not as the God of wrath, but as the God of wisdom and love.

Man has been learning to read, through the ever-opening pages of science, the once mysterious hieroglyphics of God's Gospel; and he will continue to learn until naught shall be concealed from him that his finite nature can bear; every mystery has found its solution in eternal law, and has proved that naught but ignorance is the horizon to the last of the revelations that shall disclose to him the full sum and perfection of himself, his cause, and ultimate—Spirit! God! the “Alpha and Omega” of all creation.

Step by step he has followed the creative hand, until at last it merged its work sublime within man's sovereign mind; and only there do the revelations of science pause; for there only the inquiry is baffled by the impossibility of stepping behind itself, and comprehending the mystery of spirit, without further assistance from God, the Great Spirit; who is now opening for us His most glorious page of revelation.

It will henceforward remain an open page, which all will read, and which in time all will come to understand; but until that happy time arrives, when the veil shall have fallen from their eyes and they learn to know even as they are known, let it suffice them to read the parable of the Prodigal Son, “who was lost and is found, who was dead but is alive;” and the simple text as it stood, and as it will ever stand, that “God willeth not the death of a sinner, but when the wicked man turneth away from his wickedness he shall live.” “Neither will he die *any more*; death will have *no more* dominion over him, for he will be as the angels of heaven, being the child of the Resurrection.”

CHAPTER IV.

THE SIGNS OF THE TIMES.

I CANNOT help feeling that it is almost presumptuous in me to venture to offer these opinions on subjects which seem so out of the province of a female mind ; and I would premise that I do so in all humility, and only because in all the discussions I have heard or read, amongst the many admirers, and the host of enemies whom Professor Tyndall appears to have raised by his celebrated Belfast address, not one has appeared to see in it another proof of the solemn and important fact to which it so forcibly comes to bear witness to my mind, and with which I concluded the last chapter, namely, the advent of the promised millennium.

The first have much to say most warmly and most deservedly in praise of the lecturer, and of his scientific abilities, and wonderful powers of demonstrating new facts in science. The second, as I have already stated, are not sparing of their critical abuse both of the sentiments expressed by the lecturer and of the general tendency they think they perceive in science and its devotees to advocate Materialism.

Looking upon the whole matter in a broader and more significant light than either, as I do, I think it my bounden duty to jot down my impressions, however incoherently my

want of practice and my unscientific education may cause me to do so, hoping that, by giving publicity to these impressions, the serious and important light in which I view all that is happening around us at the present day—in other words, “the signs of the times,”—may be participated in by others, and more fully elucidated by an abler mind, and more accustomed pen.

Let me, then, take a brief survey of the busy scene that is enacting on the civilised portion of the planet Earth in this second half of the present century; and as it is Professor Tyndall's celebrated address that has given rise to the arduous undertaking—which, I again repeat, I enter upon with the greatest diffidence—I begin that brief survey by casting a rapid glance at the important part that is being enacted by science, and its present position with respect to facts in nature, after again entreating the indulgence of any scientific man who may read these pages for my ignorance of scientific expressions which may excite a smile at my expense.

Firstly, then, we see, by Professor Tyndall's own confession, that Materialism breaks down on its own ground in its attempts to solve the great problem of existence, and of the construction of organic forms. It assumes that atoms of matter build themselves into organic forms by virtue of the play of polar forces governing the motion of each atom.

But, in the first place, the existence of material atoms is an assumption, for they have never been seen, being infinitely beyond the ken of the most powerful microscope.

In the next place, as Mr. Croll pointed out in *The Philosophical Magazine* (a journal of the greatest authority with the Royal Society), there is an objective idea in nature—take trees for instance; how can little round

atoms (if they are not round, will Professor Tyndall please tell us their shape?) be able, merely because they may be endowed with polar forces, not only to blindly flow so as to build up a tree, but never to make any mistake about it, and always to build up the right kind of tree?

It may be admitted that polar forces may build up crystals from solutions, but not organic forms endowed with life. The greatest chemists admit that they see no chance of ever being able to make artificially the smallest animal or vegetable cell; although it would seem they have made artificially several animal and vegetable liquids of great use in art and commerce.

Man, indeed, has so little control over organic life, that not even infallible medicine can be made by exact science, there being such a multitude of constantly-varying conditions in organised structures, little can be done in the way of proving by experiment problems relating to spiritual and mental things. But it is admitted that all speculations about the problem of existence must be brought as much as possible to the test of proof by facts; and that, if the facts contradict the hypothesis, the latter must be given up; but if it explains the facts, and no other hypothesis explains them better, it may reasonably be accepted.

So much, then, for the present position of science, which owns itself incapable of solving the mystery not only of man's mysterious life on earth, but of any organic life at all, through the public declaration of one of its ablest students and exponents.

I will now cast a brief glance at the scene that is being enacted at the very same time, and on the very same stage, side by side of the scientific platform from which we have just listened to Professor Tyndall; and

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on the platform to which I now turn, I also see a few scientific men, friends and companions of Professor Tyndall, who, putting aside the prejudices of caste, or rather of calling, and with noble and enlightened determination of giving all things a fair trial, and not despising even what their leading *confrères* have so unfortunately pronounced upon, not only as "trivial," but "degrading," have considered it as a duty appertaining to their calling—*i.e.*, to the part they have been called upon to enact in this drama of the nineteenth century, to put away all preconceived opinions, and to step for a moment from their own platform to that which has arisen side by side with it. By what invisible stage management it has done so we will not now stop to inquire, being satisfied with the fact as it exists, and as we see it.

The result of the step they have taken is most curious, and deserving of attention to all those of the spectators who are unprejudiced, and not obstinately determined to direct their glasses in one particular direction. If they will turn, then, for a moment to that other platform, erected, as we have said, at the same moment of time, and side by side with the scientific one, in this great drama of life and progress, they will perceive that those liberal investigators belonging to the first platform have not yet descended from the other. It may, therefore, be concluded that they have found something worthy of their earnest attention. That such is the case they are not long in declaring to the public; and the result of their investigation can be read by all those amongst the audience who, as I have before said, are not predetermined to look at one side of the stage of life, and only at one set of actors upon it.

The stage to which I am alluding is no less a one than the planet on which they are passing their existence, that existence to which they would give even more importance than they already do, if they were fully convinced of the great value of Time to fit them for Eternity.

Let those who are convinced of this importance, and also of the necessity of looking closely at the *signs of the times*, and of the folly of despising what may appear to them as little things, but which many as sensible as themselves pronounce to be transcendently great ones; follow the example of those, who, braving the ridicule of the brave press, and the sneers of their companions, we have seen ascend, and have just left, on the despised platform that is still holding its ground by the side of their own highly and justly esteemed one; as they will probably find something there to repay them for their trouble.

But if they fear to waste their time by examining for themselves, and prefer to accept the result, as they do in most scientific experiments, let them at least read what those men of science have reported as the result of their researches, and accept their published account of their experiences on the one platform as they are always ready to do from the other.*

The experiments taking place on the one platform are, as we know, on the properties and the potencies of matter; those on the other, as we shall presently see, are on the nature and power of Spirit.

From the one Professor Tyndall has just told us that natural science has proved powerless to explain certain

* Alfred Russell Wallace, "On Miracles and Modern Spiritualism," and also "Researches in the Phenomena of Modern Spiritualism," by William Crookes, F.R.S., published by James Burns, 15, Southampton Row, London.

phenomena by the laws of matter only. He says that "the whole process of evolution is the manifestation of a power absolutely inscrutable to the intellect of man."

Seeing, then, that natural science or Materialism breaks down on its own ground—that it has no case—the opinions of Christians and the facts of Spiritualism are entitled, at least, to a hearing. The science of Spiritualism, in making known the existence of the spiritual world and its relation to the natural world, gives the key to a sort of phenomena not possible to explain without it, as witness the above confession ; and this solution appears to be in the reciprocal action of spirit and matter.

Two elements or forces pervade the universe, the spiritual and the material, and from the simultaneous action of these two principles arise special phenomena which are naturally inexplicable if we extract one of them, in the same manner in which the formation of water would be inexplicable if we abstracted one of its two constituent elements—oxygen or hydrogen.

By its very nature spirit revelation bears a twofold character—it partakes at the same time of divine revelation and of scientific revelation. It partakes of the first in that its advent is providential and not the result of the pre-meditated design of man, in that the fundamental points of doctrine arise from the teaching given by spirits charged by God to enlighten men upon things they could not learn by themselves, and which it behoves them to understand, now that they are ripe for their comprehension. It partakes of the second, in that this teaching is not the privilege of an individual, but that it is given to everyone in the same manner, so that those who receive it, and those who transmit it, are not passive beings absolved from the work of observation and research ; that they do not

renounce their judgment nor their free will ; that criticism is not forbidden, but, on the contrary, recommended ; in a word, that the doctrine has not been dictated all at once nor imposed upon blind belief, but that it is deduced by the labour of man, by the observation of facts brought to his notice by spirits, and by instruction given by them, instruction which men can study, experiment upon, comment and compare, and from which they draw consequences and applications.

In short, that which characterises spirit revelation is, that its *source* is *Divine*, that its *initiative* belongs to *spirits*, and that its *elaboration* is the work of *man*.

As a means of elaboration, Spiritism proceeds in the same manner that is followed in the exact sciences ; that is to say, it applies the experimental method. Facts of a new order are presented which cannot be explained by known laws, it observes them, compares them, analyses them, and from effects leading up to causes, it arrives at the law that governs them ; then it deduces consequences, and seeks useful applications. *It does not establish any preconceived theory.* Thus, it has not laid down as hypothesis either the existence or intervention of spirits, the Perispirit, Reincarnation, or any of the principles of doctrine. It decided upon the existence of spirits when this existence was made manifest by the evidence and observation of facts ; and the same with other principles. Facts have not come afterwards to confirm theory, but theory has come subsequently to confirm, explain, and sum up facts. It is, therefore, rigorously exact to say, that Spiritism is a science of observation, and not the product of the imagination (Allan Kardee).

CHAPTER V.

MR. ALFRED R. WALLACE.*

MR. ALFRED RUSSELL WALLACE and one or two other scientific men have already discovered that modern Spiritualism is not the mere, despised pastime it may at first sight have appeared ; and, therefore, far from treating it with contempt, the former has written and published in the *Fortnightly Review* a most valuable testimony to its truth, which he has since compiled into a volume,† for which all Spiritualists are truly grateful, as there is no doubt that its endorsement by so important a name will give it a weight and a respectability in England that it has hitherto failed to acquire.

My God! and is it possible that in this enlightened age Thy great mercy and goodness to man should still be so long in making their way to his perception! Instead of accepting Thy poured-out blessings with gratitude and reverence, that he can thus pass them by without even caring to inquire into them! and this in spite of his experience of the past, and his present confession that in his "ignorance, and notwithstanding his reverence for Thee, the CREATOR, he had hitherto covered with oppro-

* Author of "The Malay Archipelago," "Contributions to the Theory of Natural Selection," &c. &c.

† Entitled "Miracles and Modern Spiritualism."

brium the essence of the MATERIAL part of Thy glorious creation !”

He has now discovered his error, and is ready to make amends for his previous short-sightedness, by falling down and worshipping the outward and material form ; and will continue to do so until the veil is further lifted, and he is able to discern the ever underlying and inward spiritual grace—that subtle intelligence that pervades all living things, that is the life and soul of all things, the CONSTRUCTOR of all material forms, and without which matter alone would be inert and dead matter.

But even Mr. Alfred Wallace, to whose noble and courageous devotion to his perception of truth Spiritualists are so deeply indebted, has failed to see the vast scope of the subject he has been inquiring into : although preceding, or, as some say, following on the track of Darwin, (who for two-and-twenty years pondered the problem of the origin of species before giving his views of it to the world), has failed to see that Spiritualism, the description of whose marvellous phenomena he has handled so ably, contained the very solution he has been so long in search of—was, in fact, the very key-note sounding through the long corridors of time, tuning all material instruments to harmony, and without which not one of those material instruments could ever have given out the most feeble sound, or could have existed as instruments, or, in fact, as forms of any kind.

While summing up his able and beautiful defence of modern Spiritualism, and enumerating the advantages of its study, as giving sure and certain evidence to this materialistic century, of “the possibility of a natural continuation of human life after the death of the body,” as ‘explaining a long series of facts in human history,’ and as “constituting a great moral agency which may yet

regenerate the world," Mr. Wallace has failed to perceive, or surely he would have told us he had discovered, that it also offered him the key to the much-vexed question of the process of evolution to which he has devoted so much study,* and also a knowledge of THE POWER, whose manifestation Professor Tyndall has described as being "absolutely inscrutable to the intellect of man," and "whose operation, by which life is evolved, species differentiated, and mind unfolded from their prepotent elements in the immeasurable past, is as little to be found out in our day by searching, as in the days of Job."

But why look for the evolution of *life*, or the unfolding of *mind*, in the purely physical and mechanical properties of *matter*? Why look down to earth and not up to heaven?

God is at once the body, soul, and spirit of the universe. As of God the Creator so of the work of His hands, from man, the highest type, down to the very lowest creature of that glorious creation. Down, down, down, through the animal, and vegetable, and mineral degrees, we shall ever find that all His works partake of His nature; each in their degree, like their Author, are a trinity of body, soul, and spirit.

What! seek for spirit in the animal and in the vegetable? Aye, and down, down, below them also as far as you can go. Down through the mineral; back, back, to the gaseous state of the primitive elements that came to constitute our beautiful earth; back, back, back, before our little dewdrop of a planet was ever thought of in the infinite depths of the eternal past, where line sounds

* Mr. Wallace says distinctly that "many of the chief supporters of the doctrine of evolution through natural selection," admit that it is not the all-powerful, all-sufficient, and only cause of the development of organic forms."¹

not, and which is unsoundable, the primal fluid efflux of the divine creative thought, has contained the elements of the three powers of action—namely, those of SPIRIT, MATTER, and FORCE, all and each of which are equally necessary for the construction, continuation, maintenance, and development of the beautiful universe that surrounds us.

There is every probability that God created the universe as soon as He conceived of it in thought, for thought without action would be useless. "There is in God the *Being* or essence, inscrutable in itself; but there is also the *existence* which is its manifestation, and for the action of the latter the universe was necessary." As the being or principle of all things, God may have dwelt with Himself as long as it seemed good in His sight, but the moment that existence took the place of being or essence, the universe appeared. In other words, the world was created the moment that God manifested Himself. In fact the universe is nothing else than the thought of the Deity taking a form which appeals to our senses. St. Paul has revealed to us this grand truth, when he said, "The universe is a system of invisible things manifested visibly." Thus, when God converted His thoughts into action, the universe passed from the invisible to the visible state. And thus—

- Every atom is a living thought
Dropped from the meditation of a God.

God is the only principle of everything that exists. "Matter, properly speaking, is only a union, more or less coherent, of particles which, in themselves, have no other qualities than those of the life which moulds them into shape. Chemistry in the present day demonstrates that

as all bodies are capable of being reduced to a state of gas, they may owe their origin to the condensation of the atmosphere of the sun. This atmosphere, abandoning its successive limits, may have formed out of a gaseous matter all the planets which surrounded it. Our first natural philosophers have explained on this theory the creation of the material universe. It is also very remarkable that the most ancient nations of Asia likewise attributed the origin of things to emanations. But this air, the principle and end of all that exists, is itself only the gross receptacle of the living principle which gives to everything movement, life, and being. An immense sphere, in the bosom of which all the germs of life reposed, emanated at the beginning from the eternal centre of all existence. More subtle at first than the impalpable ether, it gave birth by progressively condensing to the sun, and probably through it to inert or animated matter.

“Thus God is a Being who, as it were, has breathed forth life. All that has proceeded from him—*i.e.*, everything that exists—must be living like that breath itself. We can thus conceive of a sort of atmosphere or ether radiating incessantly from him, and carrying to the farthest limits of creation the life which it contains. Everything in nature is thus, properly speaking, alive—even that which appears to us to be dead. It is by means of this ether that we must imagine Nature passing from the invisible to the visible; thus explaining the origin of the opinion which attributes life to the breath of the Almighty. . But ether is still matter, and even in this primitive matter, therefore, we must recognise the existence of wisdom and love which are not palpable, and which, notwithstanding, flow out with the creative emanations of which there must be two kinds, the one living, the other merely the receptacle

of life. The one spiritual, the other material. It is impossible to ascend back to the first, by supposing a successive rarefaction of matter, for we find them where matter is not yet to be found, while, at the same time, they are to be found where it exists, for it is through the influence of these that eternal nature exists." ("The Religion of Good Sense," by Edward Richer.)

The theories of materialistic science alone, would lead us to seek in Nature only the matter which serves as the outward expression or envelope to the spirit, or animating principle, which really informs and fashions that matter during their temporary conjunction; moulding it into the exact outward and visible form of its own spiritual state of advancement. Certain philosophers of our day have been led by observation to recognise some analogy between life and a fluid infinitely more subtle than ether itself—I mean to say light.

Is there not a passage in Scripture which indicates that when we have risen to a higher life (by means of our education through the coarser garments on matter on a material planet), we shall be clothed with light as with a garment? That will be, when, in the words of Christ, "Neither can they die *any more*, being the children of the resurrection, death hath *no more* dominion over them."

The solution of the problem of life and of the principle of "evolution" is to be found in the reciprocal action of spirit and matter.

From the first and rudest forms of matter to the highest, all are full of spirit, corresponding to them, growing with, and through them.

The spirit, which, before it is individualised is simply spiritual ELEMENT, evolves from the molecules of matter

the form or body which is the outward and material expression of its particular stage of advancement.

The molecules of matter contain, as Professor Tyndall has stated, "the promise and potency of every form of life," which form, or forms, are progressively evolved from them by the spirit, or spiritual element, through the successive combinations it effects by means of the attractive, cohesive, and repulsive forces ever active in nature, and which, with spirit and matter, are the primary elements emanating from the Divine creative power.

The molecules of matter which thus combine to constitute these outward forms, neither progress nor advance at all, although it is probable that matter is refined in the crucible of time until it is sufficiently sublimated for the highest purposes; but the molecule of iron is still the molecule of iron, whether it form part of our blood or whether it be incorporated in a rusty old nail.

It is the spiritual alone which progresses, and will continue to progress throughout eternity. From the starting-point of its advent upon a material earth, through the inorganic rock, the organism of the plant, and fish, and beast, and bird, has spirit element been elaborated by the fostering care of God's ministering angels; and in each organism it has learnt its little lesson, which at last conducts it to the threshold of those spiritual spheres where it finally attains to the dignity of individualisation as a separate spirit entity; where, endowed with the magnetic spirit body of human form, it is enabled henceforth to attract the material atoms wherewith to clothe that spirit form, and to commence its education on earth as a free human spirit, responsible to God for its future progress, and responsible to its fellow men for its future relations with them.

Age after age of the world's history has spirit been

working in the crucibles of time, guided by the loving care of God's ever-ministering angels, who tend their precious charge and culture every atom of the paradise we see around us, with a care and wisdom belonging alone to the highest intelligence.

Age after age, where Materialism would deny its presence, has spirit been working at its own development whilst forming rocks, and piling up useful minerals and glittering gems in the vast storehouses of the rich and fertile earth; forming great continents and beauteous isles, changing shores and seas; recomposing, changing again, that life and death might do its work on the material atoms ever at its command. From the inorganic rock which age after age has thus slowly prepared matter for higher and more various forms of life, until it at length gave birth by decomposition, continuous chemical changes, and recomposition, to the glorious vegetable world, decking the fields with the loveliest verdant green, peopling them with magnificent forest trees, adorning them with beautiful summer woods and sylvan groves; painting the sweet flowers with gorgeous rainbow hues, and animating them with delicious perfumed breath. Through ever-ascending forms of inorganic life does the spirit element, ever moved upon by the will of the Creative Spirit and the fostering care of His bright, ministering angels, at length attain the capability and power of producing the lowest forms of animal life, the little anemone, the poor mollusca, the humble radiata.

Ever building up higher and higher forms of life, as it progresses in power acquired by experience; every form it successively constructs and animates assumes nobler proportions, until at last, observant man is able to perceive the first manifestation of *spirit in matter*, in

the rudimental instinct, which enables a material form by locomotion to move from place to place. Humble as this power is, it is still a visible evidence of some intelligence or will which guides these movements; and in this we can perceive the first faint dawn of thought; the elements of that volition which in the course of long ages is destined to develop the highest attributes of spirit.

We are told by the new light now given to us by spirit revelation, that each of these material forms or bodies, accreted and animated by the spirit in its progressional education, is the exact and absolute definition of its development, at the same time that it is the exact limitation of its power and instinct.

The spirit, or spirit element, being the constructing and controlling principle, its progress determines the class and quality of the outward form or body which it accretes, and upon which it must depend for manifestation and consciousness during its connection with it. It naturally outgrows the limitations of this body, and can then no longer accrete the necessary molecules of matter wherewith to continue its construction; hence the necessity of change, repulsion, and death, which frees it from its obstructing barriers of materiality, enabling it to accrete a new form and construct its new organs in exact accordance with its advancement. We are told that before spirit is sufficiently elaborated to be individualised, and whilst undergoing its preparatory education in the lower school-houses of earth (either this earth or some other in the universe), to fit it for its destined individualisation in the human form, it is merely spirit-element, and not really spirit.

Each category of form in the lower reigns is *permanent*, because it is not any given form, which is but a *mould*, but

the animating spirit-element alone, which can progress, and whose action evolves that form from the molecules of the material element; therefore the successive generations of animal races are permanent, although capable of improvement, as we know, for the beautiful roses of our gardens are not the wild roses of the woods, and the apples that adorn our tables are no longer the crab-apples they were in their natural state. The same law holds good with the animal world. All animal moulds are also susceptible of improvement by man, to whom God gave them in trust to have dominion over them; thus man himself is also a "ministering spirit doing His will."

At this stage the animating spirit makes great and rapid progress in its development, particularly when it is already so far advanced as to be the companion of man—living by his side, assisting in his labours, or cheering him with its mute, but deep love and affection. Who has not perceived the almost human love in the intelligent eye of a favourite dog? which expression would be changed to fury in a moment, if it felt itself called upon to defend the object of its devotion.

We may here stop to note the admirable preparation of these various categories of form for the ultimate combination of all qualities and capacities in man the highest; for we are told that in the museum of the naturalist, the skeleton of every animated creature is something of a representation, a promise at least, of the human. And in the glorious gift of human reason is found the assemblage of all the fragments of intellect acquired and manifested in the varied instincts of the animal kingdom.

"And thus we have seen that, as the spirit advances, it successively, although unconsciously, elaborates for itself a higher order of body, by the agency of the forces which fill all

space, and which are ever active ; just as we, unconsciously, are building up and sustaining our own changeable bodies day by day, by the processes of alimentation, respiration," &c. &c. When the spirit, or rather the spirit-element, is not further advanced than the vegetable stage, it could only elaborate and vivify a vegetable body. "It may chance of wheat or of some other grain," for St. Paul has said all this for me, and why should I change his words? I should not improve upon them by so doing ; and I am glad to avail myself of them in this place, because they form part of that book called "The Word of God," which science, in these days, in its pride of a "little knowledge that puffeth up," refuses to take into its counsels, and would fain put on one side altogether ; but which I have undertaken to show contains at least the *initial* setting forth, or Revelation, of all the knowledge which man thousands of years afterwards is still discovering to be true ; given, of course, in language suited to the capacity of those to whom it was addressed at the time. And the more we study that "Word," the more we shall discover that there is no knowledge or truth which the Father has kept back from the children, and that He who from the beginning said "Let there be light !" has set no other boundary to that light, but the limits of our own powers of perception ; a boundary line which is constantly enlarging, thus bringing us ever nearer to the divine, and to the perception of divine truth. That truth has been declared to us from the first, but, as with everything else, man cannot comprehend or make it his own until he has worked it out for himself step by step. Hence the absolute necessity of the gradual education of spirit, for could man receive ready-made knowledge he would be a mere automata, and the whole purpose of the magnificent material universe would

be at an end, for the law of man's destiny is gradual growth and progressive development, and EFFORT on his own part is the necessary condition of that development. We see in everything around us that the Divine plan has not been to create READY-MADE PERFECTION ; this is so self-evident that it is astonishing Mr. Darwin and Mr. Wallace have not been preceded in their labours of making it known ; and is a short-sightedness that can only be accounted for by the persistent inculcation, in early youth, of a wrong view of the doctrine of the FALL OF MAN ; which teaches that man was made perfect, and that God failed in His noblest work, and was completely baffled by a superior power, which power is still permitted to exist and to hold sway upon God's earth, and is not put down by the Divine power or the Divine goodness, since the DEVIL (for the Churches teach the personality of this powerful enemy) still reigns and rules, and is permitted to do so.

To put the case more forcibly, I will do so in the words of an eminent man of the present day : "According to these dogmas, which we are fast outgrowing, the Infinite and Omnipotent God had performed His best work, and failed. Man had been made perfect, and placed in a perfect world had been tempted by a superior power to that of the Creator, and, this *perfect* being giving way to his *evil* inclinations, had fallen at the very first outset. God, therefore, was not omnipotent, since there was a power greater than His in the universe, a power that could frustrate all His designs, and divert them from their original purpose, take possession of His most perfect and crowning work, corrupt the very fountain from which future generations were to spring, take the souls of men out of the keeping of the Infinite Father, metamorphose them into his own offspring, and thus

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alienate the whole human race from God ; so much so that it is only with the greatest difficulty that God can obtain a tithe of His own kingdom."

This sounds very dreadful when placed before us in this clear light ; but, well considered, it is the only deduction we can draw from the Church doctrine. I would wish to say a great deal more on the subject, but this is not the chapter in which to do so ; I will therefore limit myself at present to saying that THE FALL OF MAN, like many other things, is more rationally explained by the new revelation ; it is founded upon a great truth, but it is a truth which also requires to be seen in a new light ; and when thus seen, will give us a far higher and nobler view of GOD'S power in the ruling of the universe He has called into being, and of His purpose in placing man upon a material earth.

The new view given of this old truth is that man was not made perfect, and that he came to this earth in a state of ignorance, from which he is gradually and steadily rising, by the law of progressive development, towards that perfect state to which all is ever tending ; but that he FELL in coming to this earth at all, consequently, that the FALL from a state of innocence and purity took place in quite another sphere, described in the Bible as the Garden of Eden, and by the poet as "the heaven that was about us in our infancy ;"* for the spirit, after it is individualised from the mass of spirit-element (which is elaborated, as we have seen, through the lower reigns on a material earth), commences its life in the higher form in purer worlds than these ; worlds which are described to us as being more spiritual, consequently more *fluidic*, and not

* Wordsworth's celebrated "Ode to Immortality."

so material and earthly, in which their future progress would have been comparatively easy, had they continued their state of innocence ; until their ignorance had developed into the light of knowledge ; when they would not have preferred the darkness of EVIL, which is nothing more nor less than opposition to the Divine laws, which are GOOD.

Thus we see that the whole conception, constitution, and arrangement of the universe, which is a derivation from the Divine thought, regulated by laws which are inherent in the original plan, necessarily implies the fundamental dualism of Good and Evil—commonly called God and the Devil—and happiness or unhappiness are the necessary and correspondential results of conformity or opposition to the Divine plan.

Good	Evil, or " <i>Devil</i> ,"
is Wisdom,	is Ignorance,
Conformity to the Divine	Opposition to the Divine
plan,	plan,
or <i>Right-doing</i> ,	or <i>Wrong-doing</i> ,
and produces Happiness.	and produces Unhappiness.

We are told that, " Those spirits who, when endowed with the dangerous gift of FREE WILL, on their individualisation from the spirit-element, continue in right-doing, or conformity to the Divine plan, *do not incur the penalty of incarnation*—or, I might say, incarceration in bodies of flesh. They are ever docile to the instruction and the counsels of their good angels, or spirit-guides, and although they have to undergo the discipline of education, and must restrain their selfish impulses and their animal instincts in order to bring themselves into harmony with the Divine plan, and are obliged to exert their own individual efforts

as the indispensable means of acquiring knowledge, and of developing their intellectual capacities ; still, their education is comparatively easy, as it is made under circumstances far more favourable ; they consequently advance and progress much faster than do those spirits whose disobedience, and whose selfish indulgence of their latent animal instincts, occasions their return to that animality through which they had passed, but which they had quitted on their attainment of the human form.

"These last bring upon themselves the painful necessity of a return to a material earth, through the inevitable magnetic correspondence between a spirit's mental and moral gravity and the order of body it must necessarily accrete as the material result and expression of that quality." This, in Scripture language, was called—and rightly called—"the FALL." By his return to a *material* earth (*Adama*) man became an Adam, or child of earth ; and the name that was given to the first man who fell, is applicable to each of those who have followed him—to each and all of us, individually, for we have all sinned and fallen, or we should not be here, and of the earth earthy, accreting atoms of solid matter wherewith to build up our bodies as the outward expression of our inward or spiritual state, instead of the bright particles of that pure refined fluidicity, which we are told is still matter, but at a state of purification and of attenuation of which our material senses could not take cognisance.

This is a long digression, but almost an inevitable one, for the subject we are upon has naturally led me to the consideration of points of religious doctrine, which, hinging as they do on the properties of spirit and matter, are more intimately connected than would appear at first sight with the true nature of THE PROCESS OF EVOLUTION ; it can,

therefore, scarcely be considered a wandering from the case in point, particularly as it forcibly instances the (may I say ?) *magnetic* attraction that so inevitably exists between the moral and intellectual advancement of spirit, and the order of body it must accrete as the outward expression of its state, at every moment of its career; and which was the true cause of the fall of man, or rather of *men*, from their fluidic home, or "the heaven that was about us in our infancy."

We now see that the reason we are here undergoing a state so nearly related to that of the animal, and yet without many of the natural advantages which they possess—because they are perfect in their degree, whilst ours is but an abnormal condition, for an *individualised* spirit—is, that we have fallen, and therefore lost our first estate, and are consequently no longer pure spirits.

It is not that we have inherited the consequences of the sin of some distant progenitor; which was a hard thing to believe of the justice and loving-kindness of our beneficent Father; particularly as it would also seem to entail upon us, as a logical sequence, the sins of every generation of intervening ancestors.

The sins for which we are now paying the penalty of imprisonment in a fleshly body, and suffering all the ills that flesh is heir to, is, indeed, original sin, because it is our own; and every fresh sin we add to it but increases our burden of years, and makes it the more difficult for us to rise again to the purer regions from which we have fallen, but to which we shall return as the necessary result of our own inward purity; when, in the words of Christ, "neither can we die *any more*. Death will have *no more* dominion over us, being the children of the resurrection," for our spirit-body will be too pure to return to earth, by accreting the material element.

All things visible are expressions of an interior productive cause, which is the Splritual essence ; thus the mineral kingdom is an expression of *Motion*, the vegetable an expression of *Life*, the animal an expression of *Sensation*, and man is an expression of *Intelligence*; and, we may add, of different degrees of Intelligence.

We shall, therefore, only linger on the earth, and within the earth sphere, so long as our spirit body is of that quality magnetically to accrete *material* atoms wherewith to form its outward envelope, which is ever the exact expression of its inward state.

I have spoken of the SPIRIT BODY, which, with the nature of magnetic force, or attraction, will form the subject of other chapters.

CHAPTER VI.

ON THE FORCES IN THE UNIVERSE.—MAGNETISM AND ELECTRICITY.—THE VITAL PRINCIPLE.

HAVING endeavoured in the last chapter to describe the education and progress of spirit through its eternal connection with matter, both on material earths, and on more fluidic, because more purified, worlds, by means of the attractive and cohesive FORCES ever active throughout the universe, I would fain say somewhat on the nature of the latter, which we are told is the third element or potency contained in the primal efflux of the Divine Creative Thought. That third element or power of action so necessary to the manifestation of life, and consequently of all that exists, is FORCE. But in order to describe its nature, it will be better to give a few of the spirit communications received from those who are enlightening us on the subject, than to use my own weak words; and thus, should any devotee of science honour my little book by its perusal, he will see how far they agree with the theories he has himself been led to adopt.

I endeavoured, in the last chapter, to explain the idea I have formed of the nature and properties of spirit and of matter, and that it is useless to look for the evolution of

life or the unfolding of *mind* in the purely physical properties of the latter. After all said, done, and written on the subject by the world's great thinkers, they must end by acknowledging the supremacy of mind, or give a practical disavowal of their own powers and capabilities of comprehension and discernment. We must end where we ought to begin, by looking up to heaven, the realm of spirit, and not down to earth, the realm of matter, when we would seek for the source of the unfolding of mind, and the evolvment of matter. God is at once the body, soul, and spirit of the universe. As of God, so of all that proceeds from him, viz., all that exists. All and everything must partake of the nature of their author: from the highest to the lowest, all have proceeded from God the Creator. And just as God the infinite and universal spirit pervades all things, acts upon and governs the universe, so does man, the finite spirit, as God's vicegerent upon earth, act on the nature that surrounds him, and so does the spirit element, being endowed with a power superior to matter, ever govern and control it throughout the universe.

There is an inevitable physical law that grows out of the governing principle. The correlative sciences of mind and matter must therefore be studied together before any exact conclusions can be arrived at with respect to the important and popular question of "Evolution." Every characteristic of the human mind has a corresponding effect on matter; and it will be found from the study of the science of mind, in conjunction with that of matter, that there is the most intimate relation between the state of the spirit-element, at each particular moment of its progress and the chemistry of every material atom it accretes as its outward expression.

In the physical universe it is found that the largest, as the smallest, atom in nature is the subject of laws which govern matter generally, and yet all atoms are ever beneath the influence of mind or spirit. The internal character and the outward form are both expressed through the magnetic sphere, and are both represented on the cranium. There is ever, therefore, an intimate relation between the state of the spirit and of every atom that forms its material expression ; and the life principle or magnetic force which connects spirit and matter is charged with the nature of both.

I am fully aware that I am on most delicate ground when I attempt to speak to men of science on the subject of Force, as it is one of their pet subjects. I would rather say "mysteries;" for whatever they may think proper to give to the world as the result of their discoveries, they know full well that the subject of FORCES in nature is still an unsolved mystery to them ; and they must not attempt to tell me the contrary, for I warn them that the spirits would soon reveal the truth to me, were I to entreat them to do so, as they do reveal all they are permitted of what they know or can ascertain, to those who inquire for a good purpose, with earnestness and sincerity.

I know that some will be ready to quarrel with me, or rather, perhaps, to smile at what they will consider my ignorance, when they read the term *magnetic force*, I have used in the preceding paragraph ; they will smile, and say that ladies should not write on what they do not understand and can know nothing about. Let me say at once that I do not pretend for one moment to vie with them ; we have each and all our distinct mission to perform on earth, and well is it for each of us if we do it with all our heart and to the best of our ability. I consider that the mission of

woman is very distinctly marked out for her by Divine Providence, but the dawning light of this New Dispensation shows already that it is a very much higher one than was formerly conceded to her.

It has required the blossoming of the fruit of the nineteenth century to enable woman to assume her proper place in creation by man's side ; no longer as the ornament and the toy, but as the helpmate and companion ; and for man to perceive in her his other half, the completion of himself ; that God made them from the first male and female, and that God gave the earth

For man and woman. By that sign
We know the heritage is made divine.

But in order to fulfil her true mission, woman must keep her own place, and not attempt to usurp that of her companion ; she must ever preserve her gentleness, and remember that if he represents the wisdom, it is her mission to represent the love of God ; that she is the poetry, as man is the prose of life ; that she is the love and beauty, and kindness, and intuition of life, and that her duties relate chiefly to all that belongs to the spirit and the internal, as those of man are those of strength, activity, research, and all that admits of life in the external.

The mission I am now engaged upon is indeed one of love, for I am animated alone by the desire to diffuse the happiness I have received from the new light shed upon old truths by God's messengers of love to man. Not for one moment have I ever desired to go out of my own sphere—the noble, beautiful, and divine sphere of true womanhood. I have never had occasion to stand up for "woman's rights," because no one has ever thought of dis-

puting those I claim ; never having had any desire to step out of my sphere, and exchange my nature for that of man.

Any views I may give, or have given, in this little book, are mine, not from discovery, but from adoption ; and if I have made them mine, and now love them, and have allowed them to become, as it were, part of myself, it is because they found an echo in my heart ; my mind being prepared to receive them, and it is well known that no seed will take root and germinate unless the soil is prepared for it. It is useless to offer advanced views of truth to those who are not ripe to receive them, and in expressing with the warmth of enthusiastic conviction these truths which I have made my own, I know I may very probably excite only a sneer of contempt from those who cannot understand them. Still I feel that some may joyfully welcome, and receive them as I have done ; and if they find an answering echo in any human heart and mind, I shall be amply rewarded for my trouble, for that mind will open to them from my pen just as readily as if they came endorsed with the high-sounding names of the leaders of science, who, after all, are but inquirers, just as I am an inquirer. The only difference is, that their work is harder than mine, therefore far more meritorious ; because they work out all their problems for themselves, by their own hard study, and by the unaided efforts of their own genius ; whilst I take my information ready-made, just as it is given to me by the spirits.

This plan would not by any means satisfy their more logical and masculine minds, but mine is essentially an intuitive and feminine mind, and it jumps immediately to a conclusion. I have heard it said that women are generally quicker than men, for this very reason perhaps,

that they do not pause to weigh and consider—what would be the use?

Woman is intuitive, man is reflective ; if reason sways man, intuition is the silent power which, in woman, produces wonders ; and if I perceive any particular view of truth the moment it has been presented to me, why should I hesitate to accept it ? So far I have not had occasion to waver or change after having freely accepted a truth presented to my mind by the spirits, even after reading largely on the subject from the material side of the question. Should I do so, I would not hesitate to change my views on the instant, then and there ; indeed, it would not depend upon me to do so, for the human mind is so constituted that it can only receive TRUTH, and must reject error, the moment it perceives it to be such. That is to say, it must accept what appears to it at the time to be truth, for there is no doubt that as our mental powers are ever expanding, truth, as such, can have no final expression ; and to every mind it must ever expand and vary according to that mind's particular standpoint. Thus it is not truth that grows or changes, but it is the human mind that grows and expands to receive it.

I cannot, therefore, answer to myself that my views may not change to-morrow, or the moment any higher and larger view is presented to me, which my mind can receive, when it would immediately reject all that has gone before as indigestible and untenable ; or I should belie my spirit-name, or rather the name given to me by the spirits, and that name is "Progressiveness."

There is something within the human soul that makes it wiser than we know of, and if we do not constrain it by our outward reason and judgment, we shall find that it often appreciates and accepts intuitively some truth

which the external mind has not attained to. When God made the soul He formed within it a silent witness, speechless, incomprehensible by outward recognition, but yet a witness that trusts in its own perception.

Women, by nature, are more inclined to give full play to this inward perception of the soul, which is like that of the magnet and the loadstone; the reaching out of the soul may be compared to the recognition between the needle and the magnet. Men too often bind down this needle, instead of allowing it to fly to the magnet, and subject it to the trammels of external or human sense, whose culminative powers are intellect, reason, judgment. I repeat, then, that, like a true woman, I trust to the soul's knowledge, and believe that by so doing I oftentimes attain quicker, and reach farther than learning, reason, or scientific knowledge can compass. It is no merit to do so, it would probably be considered a failing, but I am contented with the results, and convinced that they justify me in continuing the custom.

But enough of self, too much, indeed, were it not that it has given me an opportunity to define my views of the masculine and feminine sides of the human mind, and to justify my readiness to listen to spirit teachings, and to accept them when they find an answering echo in my heart. And now let us hear what they have to tell us on the mysterious because still undiscovered subject of "FORCE."

The precise meaning attached to the term "force," or "forces," is not a property or element in itself, but a relation or negative condition of motion. Electricity, magnetism, heat, light, are only expressions of atoms in different degrees of motion, and the only primal force in the universe is MOTION itself.

"The expressions electric and magnetic are only terms ;

they are not intended to refer to ultimate substances. These two expressions, seemingly so opposed, are in reality the same ; magnetism and electricity are the results of the same element acting under different conditions. An atom, under certain force or motion, becomes magnetic, in another direction or motion it becomes electric ; it is magnetic when connected with the earth and its minerals or metals, such as iron-ore, and others possessing magnetic or galvanic properties, and it is electric when existing in an aëriform state in the atmosphere. The two forces, magnetism and electricity, but express a degree of motion."

I believe scientific discoveries also go to prove that the imponderable agents, such as heat, light, electricity, and magnetism, which were formerly considered as separate fluids, are simply modes of motion. Light is recognised in science as the effect of vibrations of wave motions in the ether, which is everywhere, and the different colours result from the different lengths of these waves. The heat and light from the sun pass through the solid glass of our windows, a fact no one doubts, and yet no material science can explain, but it can be and is explained by spiritual science ; and this fact alone should be sufficient evidence of the necessity for the dawning advent of the latter, and convince our men of science that even from their own point of view it is unphilosophical to deny the possibility of the facts of Spiritualism.

Electricity is now almost proved to be the great motor-power of the universe, the life of all things, the source and centre of motion, and the vital principle in men, animals, and plants, in organic or inorganic matter. "To obtain the most comprehensive view of the action of the electric force, we must remember that gravitation, heat, light,

attraction, repulsion, and all other forms of motion known in the universe, refer back to some original force. That force may be considered as a unit; for every form of motion seems to have but two modes, and those are attraction and repulsion. We call those dual forms of motion by many names; but, after all, they are still *attraction* and *repulsion*, or *positive* and *negative*. It seems, then, reasonable to assume that electricity in the atmosphere, magnetism in the earth, the properties of load-stone and minerals, the forces which regulate the orbits of bodies in space, no less than the principles of growth and decay, are all parts or modifications of one original force; and whether we call them galvanism, magnetism, electricity, life, vitality, or motion, all and each move in one of the two modes already indicated; so that in comparative rest they may be called positive and negative, and in action attraction and repulsion."

"The earth itself is a magnet. Within the earth magnetic points, caves, vast hoarded stores of magnetic force abide. Electricity, in the sense that we employ it, exists in the atmosphere beyond the earth. The coming in contact of these two causes all the atmospheric commotion upon sea, the changes of tides, the fluctuations in temperature, the various degrees and disturbances of magnetic and electric force.

"In applying these terms to what is called the *vital principle*, we will state that wherever two atoms of magnetic force are generated in the human system to one of the electric, there is pure vitality, and that each of these is expressed simply and primarily by the word 'motion'; that heat, light, electricity, all these varieties of expression are not primal, but secondary; that there is no light, there is

no heat, there is no electricity, there is no magnetism, but only motion in various degrees and stages, and that motion uniformly and invariably must be represented by the two points which we have termed magnetic (*i.e.* substance), and one of pure space which we have termed electric.

“*Q.* Will you kindly explain what you mean by pure space. I suppose you do not mean a perfect vacuum?”

“*A.* Certainly not; there is no such thing in the universe. That which is termed pure space, and what we mean by pure space, is, all the portion of the universe that lies beyond the immediate atmosphere of every planet in that universe. The pure space outside of the earth begins where the atmosphere of the earth leaves off. Of course we do not mean vacuum by pure space; but we mean the pure vital atmosphere that exists unconnected with any world, or sun, or satellite, and the intermixture with space, with the substance by which the earth is composed, constitutes the atmosphere, being also the result of motion. Wherever that space, or one atom which is a point penetrates, there vitalised life begins, whenever that one atom is connected with the substance of the earth.

“*Q.* How can the ratio of two parts of vital magnetism and one part of vital electricity be determined between essentially incompatible forces—forces not possessing a common measure of standard of unity, quantity, or intensity?”

“*A.* You assume that they do not possess these requisites. Of course it is not to be determined by any existing method in the scientific world; but the vital standard itself determines it; and wherever the experiments can be carefully followed out, it will be found that it is in fact a discovery which we ourselves avow, that two portions of vital magnetism are equal to one portion of

vital electricity, and this can be determined by sensitives, clairvoyants, psychometers, mediums, spirits, and eventually by adequate scientific instruments so finely balanced as to determine the exact amount of vital electricity and magnetism existing between individuals, or within the human frame. Besides that, we stated distinctly that 'electric' and 'magnetic' are only terms; that they are not intended to refer to ultimate substances; that the ultimate substance might be one of which these two different forms of expression, seemingly opposed but in reality the same, are the results of the same element acting under different conditions—as magnetism and electricity.

"Q. If vital electricity and vital magnetism are but modes of motion, what is meant by the interchange of actual electric atoms, and actual magnetic atoms having one and two points of presentation respectively?

"A. All matter is but an expression of motion. We stated that whatever is considered as an ultimate particle of matter has never been seen by human analysis, vision, or even thought. We stated that the vital expression of matter was represented by two points of magnetic and one of electric life, and that these are mutually interchanged and passed from one system to another. We stated, however, that the magnetic having two points and the electric one point, produced the exact quantity and measure of vitalised life. When referring to general matter, we stated the same, that the ultimate atoms shape themselves either in two magnetic points or one electric point; the two magnetic points making the two sides, of which the third point, when united with them, makes the triangle, or rather the magnetic points being the two poles of the magnet, shaped exactly in accordance with the rules that govern the shape of the magnet, and the third point being the

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electric, which unites the magnetic current producing vitalised life. When referring to these in connection with human beings, we stated that it was only the result of motion and a term. We meant by this that the vital magnetism and electricity do not remain. After having united, they have fulfilled their office and cease to exist. They are not ultimate particles of matter, but only matter assuming that shape for a single instant, and myriads of these magnetic and electric particles are generated within each second of time, and within every human system, either magnetic or electric, consequently they are not permanent particles of matter, but only expressions of matter in motion.

"With the discovery of electricity, Dr. Franklin hoped to solve the long-vexed problem of the vital principle or the physical basis of life; but not only did he become aware before his departure to spirit-life, but it also has become confirmed since then, that what he supposed to be a vital element is, in reality, only a force, or an expression of force, and that the substance considered to be electricity is only another expression of motion, and that certain stages of motion in physical life may be named electricity; that there is, in reality, no such substance or element in the universe; and that between atoms, or particles of matter, where electricity is generated, there is only required a certain degree and kind of motion to evolve that particular force or power known as electric. With this discovery he of course abandoned the thought that electricity, as such, affords the clue to the essentially vital principle of life.

"Since that time three separate propositions have been made known in the world of science concerning the vital element of life. One proposition is that which is

now adopted by the scientific medical world for convenience, under the name of PROTOPLASM; and that, under various combinations, protoplasm constitutes the basis of the nerve-structure of animal life, and of its properties of diffusing life throughout the entire human system. Another theory, and not essentially antagonistic to this, but in quite a different direction, is a theory of MOTION. Dr. Meissner, of Berlin, carrying forward these investigations with his pupil, Dr. Faraday, astonished the scientific world not many years ago by proclaiming the discovery of the vital principle; and that this vital principle had been by him not only discovered, but reduced to so palpable an element or material, as to be made subject to the laws of ordinary experiment. It will one day be discovered that the doctor undoubtedly hit upon the truth more nearly than even he imagined. The third theory to which I shall refer is the atomic theory, now especially in vogue, and the subject of special experiment in the scientific world. I will now recapitulate these three: the theory of a special force, the theory of atomic motion (or motion among atoms), as being the cause of all the results in nature, and protoplasm, the theory of medical science. The latest and nearest approach to connecting the physical science with the world of mind is the announcement of a force called PSYCHIC force, which being a particularly fine term as applied to something, of which there is as yet no practical knowledge in the world, expresses very much the same that electricity did one hundred years ago. Everything that cannot be accounted for in the ordinary method of science is now considered to be performed by psychic force, whatever that may be. One hundred years ago, or even half a century ago, everything that could not be accounted for was electric, or

bordering upon electricity. There yet remains to be evolved either the perfection of Dr. Meissner's theory, and that of Professor Faraday, or the perfection in experiment of any one of the special theories of science. Protoplasm means, of course, that which it claims to mean, but it by no means satisfies the student who wishes to know by what means protoplasm is acted upon by mind, and in what way this mental force is generated ; that, after all, is not expressed by the word which science has adopted. Nor does Dr. Meissner attempt to show, even after reducing Deity to a small white powder, by what means this white powder first came into existence ; and why, being so reduced, it acts and specifically governs the entire universe with absolute and incontrovertible laws ; nor has the world of science taken up his experiments to show in what way this vital element, being admitted to have been discovered, succeeds in creating a physical body, and in endowing it with thought and intelligence.

"The truth is, that world into which science cannot enter, but which forms the basis of life, that world of pure spirit and pure vitality has not yet been approached ; and these are but the outermost expressions of spirit which science considers to be finalities, and to represent the vital principle. Science herself admits, and the whole world of modern thought says, 'Beyond this we cannot go.' Now, exactly fitting this condition, and adapted to this state of mind that is in the world, and crowning it as a dome crowns a temple, comes spiritual science. The basis of life physically, having been laid, the corner-stones having been founded in the essentially external elements of nature, the completion of this edifice is crowned with the discovery of spiritual science and spiritual principles. Where protoplasm leaves off, psychic force begins, which

of course you know means the force of the soul ; and directly from that point, even to spirit itself, the student may be able to trace the several steps of a spiritual progress, and of the source of life in the world. The plant and tree and flower are none the less the subjects of this special Creator and creative principle ; and the thought that is in man is but the incarnation of the thought that is in all the universe below him.

“ You will take your first departure from protoplasm, or nerve force, into psychic or spiritual force, which directly connects the nerve force with the vital action of the brain and the essential properties of the spirit. We must employ, for the sake of convenience, two terms that are not to be used in the usual signification—we mean magnetic and electric. Whatever is known in the world of science as the meaning of these two terms, as applied to a special metallic property, and as applied to special properties connected with the magnetic forces of the earth, we mean not that—but vital magnetism, vital electricity ; and, for the want of better words in the scientific vocabulary, we must employ those terms.

“ The physical basis of life, that psychic force represents, is divided into two expressions—magnetic and electric. These represent two kinds of motions in the particles of matter, that make up, not only the substance of the earth, but the substance, in a finer degree, of organised bodies and of humanity. Earth itself is subject to the expressions of these two forces, and whatever there is in the earth and in the solution of those minerals which are in the sea, we will call magnetic ; and whatever there is in space, apart from the atmospheric air engendered by the earth which is represented in oxygen, hydrogen, and carbon, we will term electric. For two parts of the magnetic power of the

earth, space, which is electric, provides one part. These magnetic and electric parts act together. Whenever they do not, agitations ensue, and the various discoveries in the world of science, and especially in the magnetic and electric world, have not sufficed to answer the following questions.

“Why is it that, under some circumstances, the needle deviates thirty, forty, or fifty degrees from the magnetic or pole star? Why is it that, for a succession of years, the needle deviates in another direction? Why is it that, in mid-ocean, without any perceptible altering cause of the magnetic currents, the needle deviates to such an extent as to drive the mariner many leagues from his intended journey? And why is it that, in certain agitated states of the atmosphere, and along certain currents of the sea, there is sufficient magnetic agitation and deviation to entirely destroy the power of calculation by the ordinary methods? These questions have never been successfully answered.

“The answer rests with the solution of the different currents of the earth, the magnetic representing that which is generated upon the earth and in the sea; the electric representing the contact between the earth and space. Therefore, whenever this contact is disturbed by winds or tides, or wherever the declension of the earth, as expressed in the precession of equinoxes, prevents the regular magnetic currents, or wherever there is any cause within the earth, or beneath the earth's surface, a disturbing element of magnetic power comes constantly to the surface, and prevents the regular reception of the one particle of electric to the two parts of magnetic force.

“Now we will state, that from the beginning, which is called chaos, up to the present degree of created life upon the earth's surface, all expressions of life are the results of

these combinations ; and that the atomic structures, the molecules, the various expressions of life, in their most primal state, as discovered by science, are, in themselves, but expressions of motion. That the elements, so called, in the atmosphere, which are considered primal as causes, are not primal, but only secondary, as the results of the forces that we have named ; and that there is no such thing in the universe as primal elements in the extent and number which science has declared. That chemistry, constantly discovering new primates, and dividing and subdividing the old primal elements into infinitesimally small elements, has yet to discover that all these divisions represent but certain stages of motion between the ultimate atoms of matter ; and that each ultimate atom of matter is endowed with the exact proportions of life that we have stated—two points of magnetic and one of electric—which always contain the vital principle, as it is termed ; and that this vital principle does not differ in rock, tree, animal life, or man, but it only differs in its combinations and expressions ; and that man, epitomising this vital principle, is as the rounded sphere, compared to a portion of it, and, epitomising this vital expression, his is the complete and perfect globe, of which all lesser expressions are fragments.

“All human beings are divided into what would be termed (always, remember, as a matter of convenience), magnetic or electric, possessing more or less of the one or of the other element. The purely-balanced and healthful human being contains always in the exact proportion stated—two particles of this magnetic to one of the electric force. Along the line of the nerves, where protoplasm leaves off, this vitalising element, in small atoms, exists ; and the power that is generated in the nerve-cells to perform the action of the brain is associated

always with the power in the exact proportion that we have stated of this atomic vital fluid. The brain itself is no more the seat of generating this force than every other part of the human frame, but is the especial machine which this force employs to express certain qualities of thought, all of which, in the world of thought, are just as much the result of motion as the various vital forces are the result of atomic motion ; the exact amount of motion among the atoms thus generated constitutes the exact amount of vital and mental power. The soul itself is a separate substance in the universe—spirit being the vital element—employs these primal atoms as its ultimate or outward expression, and these atoms shape their courses, adapt themselves and are adapted to all forms of expression in nature, by what we have stated—namely, motion, motion, motion. The one primal basis of physical life must not pause with the atom combination that we have stated ; but each one of those atoms, in their separate and individual capacity, contains a certain portion of the Divine life itself—a certain proportion of spirit acting within and upon it, and without that, the combinations of life could not possibly exist. The illustrations of science, by attempting to combine vitalised atoms with atoms that are not vitalised, to illustrate living molecules by molecules that are dead, are a fallacy ; and cause the scientific mind to substitute the expression for the cause of life ; the forces for the vitalising element ; the form for the spirit.

“ This vital electricity and magnetism, as we state, is a degree of motion in the particles that compose the subtle element called soul, or psychic force, and that psychic force being one expression of the motion, this magnetic and electric vital force is another expression of the motion. Upon the equal combination of these particles depends the

health of the entire human family. Wherever there is not the requisite amount of one or other there is disease. With the exception of those kinds of disease that are to be found in animalculæ, and various orders of contagious diseases ; all so-called nervous diseases, including neuralgia, and all the variety of complaints that mostly aggravate humanity, are the results of a lack of balance between these two forces.

“The semblances of human forms produced at those séances where manifestations take place, are exactly in accordance with the laws of motion and atomic relation referred to in this discourse ; and the health and circulation of the persons present vary exactly in proportion as these vital elements are withdrawn from them, or are imparted to them, under the necessary pressure of the creation of these forms. And so far from spiritual manifestations being unscientific and incapable of solution, it has been distinctly proved that each step in the experiments of physical manifestations connected with Spiritualism has revealed a scientific process ; that it is not the province of science always to leap to the primal cause before it states an effect, and that if this were the case all the knowledge of the scientific world to-day would be suppressed, because they are waiting now for the primal cause, which confessedly is not arrived at. But the manifestations connected with Spiritualism have been so far scientific, that every step has been marked by those connected with the experiment in a scientific way, as evolving a new force, some new principle, and some new power ; and each force, principle, and power have been intimately connected with the vital, magnetic, and electric forces surrounding human beings. The atmosphere surrounding human beings contains all that is requisite to

make the semblance of the human form ; and within the vital atmosphere that human beings breathe, there must be a certain portion of that vital life which constitutes humanity, and which makes up the semblance of humanity, which is, after all, all that you are ; for the form which you boast of, as being material and solidified, if reduced by Dr. Meissner's process, could be held within the palm of your hand. And the form which is visible to you as a spirit-form, contains precisely the same vital elements, except in a temporary instead of a permanent degree ; and as the spirit, or spirits, so experimenting can create and can dissolve by atomic combinations those forms, so your spirit, in a more continuous degree, creates and dissolves your bodies by its action upon them ; and wherever the mind is possessed of a consuming thought or an intent desire, it has a palpably destructive or a palpably creative power upon the physical system. You can, by thought, grow thin and pale ; and you can, by proper thought, grow in rotundity, and beauty, and expression ; and the amount of vitalising life within you constitutes the amount of tenacity with which you cling to the external body."

I desire to draw particular attention to this last paragraph concerning the formation of the semblances of human forms which have appeared of late so frequently at spirit circles or séances ; and which have been so satisfactorily tested by a few men of science, and are positively testified to by them ; as these particulars given above by the communicating spirit will throw much light on a subject I desire to treat of in a subsequent chapter—namely, the outward and material body of CHRIST.

CHAPTER VII.

THE FORCES OF THE UNIVERSE.—SPIRIT COMMUNICATIONS ON THIS SUBJECT.—(*Continued.*)

On Sleep.

“*Q.* The state of sleep, which, next to death, is most wonderful, since it expresses the semblance of it, is accepted as a matter of course, and has been little investigated and little commented upon, excepting, perhaps, in the realm of poetry; and yet the time dedicated to sleep occupies the third part of the short earth-life allotted to man, and would appear to be so much time unaccountably wasted. Pray inform me somewhat on the power, force, and purpose of this mighty influence?”

“*A.* Sleep is the other life of man, it is the retirement of the spirit into its inner or spiritual habitation, save alone that vital magnetic cord which is essential to preserve life. The spirit, which is sleepless, does not require rest, but the body requires and demands it after having performed the labours of the day.

“The earth sets the example, it is the primal magnet, and as the rays of light that stimulate the atoms along the nervous centres to do the bidding of the spirit are withdrawn, and as all the electric and magnetic forces of the earth are changed with the withdrawal of the sun’s rays, so

the spirit, by that indication, retires within its inner or spiritual habitation, that the external abode, and the atoms and the forces that have been employed and that must be wearied, may have time to renew and replenish the loss sustained during the active hours of the day. Among the Egyptians it was a crime to disturb anybody in sleep. The Arabs worshipped sleep, and the god Somnus should have an altar erected in modern days, for rest is nature's primal panacea. What food is to the hungry, more than water to the thirsty, is that repose which accompanies the departure of the day, and which, excepting in unusual circumstances, should always follow, as speedily as possible, the departure of the rays of light. The voluntary breaking of that rest by any outside person is a voluntary crime upon the physical and moral health of humanity.

“I consider sleep not only the primal fount of life, but the primal remedy for disease. I consider sleep not only the result of organic, electric, and magnetic laws that are regulated in the nature and structure of the universe, and of the earth, but the result of well-directed and properly-balanced volition in the mind itself. The lack of sleep constitutes one of the primal causes of nervous and mental diseases.

“Q. What is the condition of the human will, and the specific action upon the body during the state of sleep?

“A. The sun's rays are particularly and especially electric to the earth. When acting upon the earth, the magnetic forces, not only of the earth itself, but of all organised bodies, point with directions towards the sun's rays. When the sun's rays are not direct, as in winter, the magnetic forces are withdrawn, and hence there is no vitality especially to be gained from the earth, from

country air, from vegetable life, or from anything that inspires and invigorates during the summer season. Winter is the world's great night, as each night is its lesser light. So with man in relation to his physical and magnetic aspects. The night is especially the time when, according to the polarity of atoms, he must rest, or lose even a greater amount of vitality than during the day.

"Magnetic persons require their sleep before midnight ; electric persons require their sleep after midnight ; because with magnetic persons the tide of vitality changes immediately upon the descent of the sun. With electric persons the vitality does not change until past the meridian, or midnight, and the returning tide does not begin until meridian at noon. You know of persons who are never brilliant in the morning, that do their mental labour at night. This is more than habit, it is owing to temperament. You know of other persons that do all their mental labour in the morning, and must rest as soon as the sun begins to decline. This is not habit, but temperament. Magnetic temperaments require their rest at night as soon as the sun goes down ; electric temperaments require their rest to begin at midnight, and they do not fully return to the accustomed activities until mid-day. Such persons should do no mental labour in the morning, while a magnetic person should do all his or her mental labour in the morning.

"If these indications were followed they would produce comfort instead of discomfort, and a degree of health and mental order that you can scarcely imagine.

"Sleep is the reversal of the magnet, or the magnetic points, throughout the system, which, during the day, turn towards the sun's rays and which at night turn within or toward the earth ; and unless you sleep you exhaust the vitality, which is not supplied or met by any corresponding

electric power. You will therefore sleep, and in order that the magnetic power of earth may not deprive you of strength, the horizontal position of the body is required. Then you do not lose your strength by its passing through the soles of the feet, or by being in a wrong position with reference to the magnetic current.* Magnetic persons should recline with the head towards the north, because that is the direct and the natural electric pole after the sun has gone down. Electric persons should lie the reverse, because there is too great a tendency of the electric forces to the brain, and they require the opposite to the magnetic. You will frequently find, if you are particularly uncomfortable in your sleep, that by changing the head of the bed you will gain repose, where you had spent many sleepless nights ; and a few simple rules, which can be stated, and tested by actual experiment, will serve to make persons, with reference to their physical habits, in exact accord with the laws of nature, and with the tides and streams and vast electric currents that sweep to and fro, and that are indicating to the man, if he will only follow them, that which is wisest and best.

* "The popular although improper use of the word Magnetism often conveys the very opposite idea to the one intended—namely, of power, repletion, completeness, or objectiveness, while a magnetic state is one of depletion and want. No object can be magnetic until it has lost some of its natural forces, then, like a hungry thing, it moves towards anything that can supply that force, or that attracts it towards itself for the same purpose. The proof that the magnet tends to consume the forces of the subjected substance lies in the fact that while under its influence that becomes magnetic too. Nature abhors a vacuum of any description, and the whole phenomena of magnetism are but the vain attempts of nature to prevent such a condition through the correlation of forces to supply all substance with its natural aliment. The best and plainest definition of a constant magnet is a substance that lacks its forces. I believe this view of Magnetism to be scientific, though as yet not accepted by professed scientists." The above remarks are from an American pen, that of Mr. Franklin Oles, who further states that "Magnetism is the philosophy of conditions instead of elements."

"The first stage of sleep is caused by the withdrawal of electric currents, which the sun's rays produce or disperse upon the earth, that is physical in its nature. The next stage of sleep is that in which the mind, having discovered this peculiar withdrawal of the supply of electric forces, ceases to act upon the nervous system. You will find in the first stage of sleep, after you have retired to rest, that the body gradually undergoes a palpable feeling of change. Sometimes this occurs before you retire, and there will seem to be almost a palpable substance pervading the system. This arises from the circumstance that each one of the atoms, or magnetic or electric particles of your body, is recovering the order of its action; and whenever you feel this coming on, it is your moral and physical duty to sleep; and if you do not heed it, you will be obliged to pay for it in lack of strength on the morrow. Whenever this depressing of the eyelids, lassitude throughout the system, indicates to you that there is no more electricity in the atmosphere for you, and that the magnetic points have all turned in the opposite direction, it is your duty to sleep.

"The next stage of sleep is where the brain also turns its magnetic or polar centres within, and in this stage you frequently undergo strange experiences. If the brain has been particularly taxed during the day upon any special subject, or if there has been an unusual strain upon the system, you will find yourself not only going through what you have passed through in that day, but impossible things in the same direction. If you are afflicted with a great amount of order and regularity, you will find yourself missing the railway train, and in the midst of a vast amount of confusion; there is any quantity of luggage and rubbish that you cannot take

care of. This is because, during the day, your mind has been intent upon placing some special things in order ; and the mind, like the physical vision, re-acts, producing its complementary state, just as, if you gaze intently at a pure white light, on shutting your eyes you will see a black spot the size of that light. And if you gaze upon a bright yellow light, to the exclusion of other objects, on shutting your eyes you will see the complementary colour, which is blue ; and if you gaze at a red light, on shutting your eyes you will see green. So, in reference to sleep, if your mind has been intent in any special direction, or if you have been worried about a multitude of things, though all, perhaps, have been arranged, you will still find yourself in the midst of those accumulated ills, without any possibility of removing them. That is the second stage of sleep, and sometimes, nay, in the majority of cases, you do not pass beyond this stage, but repeat again and again the things performed in the day, or a month ago, or years ago, or some impossible thing which is the complement of what you have done. This stage of sleep is no more rest than the frightful vision of the inebriate is the truthful representation of inspiration.

“Strive to gain the third stage of sleep, which is a dreamless, perfect rest, and in which the brain, which is your bodily instrument, has no conscious vibration, but in which the spirit (were it my province to tell you) revels in joys and grandeurs unspeakable. You bring back with you, not the feeble memory of events that you carry about with you for your temporal uses, but the consciousness as of a wealth of light and air and sunshine that you have been basking in, and striving to reach ; or you bring back the thought of beautiful dreams, flowers and woods, and sunlit streams ; and wish you could only remember ; but

because you cannot remember, the result upon your body is like magic. Your mind has not laboured, your external body has performed no work but the ordinary vital function. The brain is there like a dew-filled flower, brimful from the chalice of life of which it has drunk in the night, and is ready for the day's work. Seek for the third stage of sleep, for in it men taste the nectar of the immortal gods, and are one with those that upon Olympus's height held converse with innumerable hosts, and dreamed dreams that they dared not speak."

I am sure my readers will thank me for having given them this remarkable spirit communication on the nature and necessity of sleep, "Nature's kind restorer." Let us not, however, stop to dream, but hurry on to gain more information from the other side, while the portals are open, and its kind inhabitants are ready and willing to bestow it on us poor travellers on the dusty high-road of earth-life. I will now turn to another source, but one none the less from the other side, since the author of the passages I am now about to quote on the subject of Force and Forces, is the celebrated American SEER of the present, Andrew Jackson Davis, whose wonderful and inspired works on "Nature's Divine Revelations" should certainly form part of every library; those who read them will not stop there, but furnish their shelves with the "GREAT HARMONIA," and the successive volumes which have been formed from the beautiful revelations of this inspired Seer—truly inspired indeed, for they are written, or rather taken down by another, as dictated by him in the trance state.

"The principles of universal relationships reward richly all who study and comprehend them. Unless you *do* study them you will not be convinced that the spiritual zone rests scientifically and philosophically upon the

natural and intermediate order of the universe. You *must* study, or at least you ought to study, think, and reason, until you come to perceive and comprehend these grand, progressive truths, namely:—That the solid world was once fluid; that fluid was once vapor; that vapor was once ether; that ether was once essence; that essence is the highest material connecting link for the operation of positive spiritual laws; that these laws constitute a negative medium for the manifestation of invisible, celestial, positive FORCE; that this force is the negative side of a yet more positive expression called POWER; that this last potential demonstration is animated by interior intelligence called PRINCIPLES; that these immutable principles of the universe are external methods of positive and still more interior IDEAS; that ideas are the self-thinking, inter-intelligent, purely spiritual attributes and properties of the DIVINE *positive* mind. And you should study and contemplate these grand truths until you perceive, as by the awakening and opening of your interior senses, that, from the innumerable multitude of stars down 'to the lulled lake and mountain coast,' all is concentrated in a life of interlaced affinities and reciprocated relationship 'where not a beam, nor air, nor leaf is lost, but hath a part of being.' Yes, you should think upon these inexhaustible glories until deep thoughts make you silent, until you grow breathless with the immensity of high and holy feeling, until, in your open soul, both heaven and earth are still, while the life of your spirit blends its everlasting destiny with the eternally rolling splendours and indestructible unities of truth.

"There are two most important discoveries in science: first, the universal persistency and indestructibility of force; and, second, the interpolarity and universal con-

vertibility of force. The first, in modern scientific phraseology, is termed 'the conservation of force,' and the last the 'correlation of force'—teaching the Divine lesson that all forces, as well as all forms in the universe, are immortal sisters and brothers."

"Nature's Divine Revelations," published long before these discoveries, teach the *materiality* of "Fire," "Heat," "Light," "Electricity," "Magnetism," "Motion," "Life," "Sensation," "Intelligence," and, highest of all, "Spirit;" and for teaching *such* "materialism," the whole religious and literary world was provoked to opposition and ridicule. But according to progressive law, Professor Faraday demonstrates the material immateriality, so to speak, of electricity, and shows the intimate relationship and equivalence of electrical and chemical forces; and Dr. Joule has demonstrated the mechanical equivalence of *heat*, which, hitherto in science, had been considered material, but is now seen to be only another form of force. And chemical and magnetic experiments have established the spirituo-materiality of those elements which had been so long termed "imponderable."

"The next step must be into the realm where forces emanate—into the very sacred presence of intelligence, WILL, THOUGHTS, IDEAS, SPIRIT! And these, too, will have their equivalence and conversion into electrical force, into chemical force, into magnetic force, and into mechanical or lowest force; for SPIRIT IS SUBSTANCE; and everything is rooted and grounded in SPIRIT; and so those extreme idealists, who have sentimentally and dogmatically abolished all materiality from the spirit world, will be convinced that 'something' could not have proceeded from 'nothing;' which discovery, doubtless, will greatly relieve them from many painful thoughts of possible annihilation.

“Viewing the outlying and interior universe, with these new discoveries for spectacles, do you not apprehend a new scale of conservative and correlative forces? How does the following scale look ?

“Begin at the bottom with No. 1 and rise progressively, as a tree grows from its roots upwards : and then, having reached the topmost point of observation, let us pause and meditate.”

9. DEITY.
8. IDEAS.
7. PRINCIPLES.
6. LAWS.
5. ESSENCES.
4. ETHERS.
3. VAPORS.
2. FLUIDS.
1. SOLIDS.

My meditations lead me to perceive that this scale will throw much light on the new view now given of the FALL of Man ; which we are told did not take place on this earth at all, but that he fell in *coming* to this earth, from a higher and a more spiritual state called the FLUIDIC World. No. 1 would represent matter on a material world like our own, where it may be called SOLID ; and No. 2 doubtless illustrates the said Fluidic World, for which man was created, and in which his progress would have been much quicker and easier than it now is, subjected to all the difficulties and hardships of material life, to which each individual inhabitant of the earth has fallen by his disobedience to the Divine law, which law destined him for a superior state to that of the animal ; which, with the other still lower reigns, has served to prepare and educate the spirit when it was only at the stage of *spirit-element*, and before it had completed that education and received the dignity of individualisation, and the dangerous gift of Free-will on being formed in the Divine image.

The Fall of Man was, therefore, not the fall of any particular individual, who entailed his sin on unborn gene-

rations, thus frustrating the designs of a beneficent Creator, and marring His noblest work for countless ages from the very first moment of its being—but is the separate fall of each one who is born on to this planet, or on to any solid material earth in the universe; which Fall, to a lower condition than his own original one, constitutes him an "Adam," or child of earth (from *Adama*); and the Bible story of Adam and Eve was an allegory that illustrated this fact to the infantile intelligences of the earlier races of the earth, to whom this revelation was given of their fallen state.

"The lowest point of departure, No. 1, which is the plane of the 'Solids,' is the point where the highest substances and slowest motions are most demonstrated; whilst the highest point attainable, No. 7, is where the lowest substance is most exalted, and in the highest possible state of motion and energy. No. 7 is the *positive* pole, and No. 1 the *negative pole* of a perfect universe.

"'When we speak of either matter or force, we speak only of the external cause of our sensations and ideas,' says John Stuart Mill, 'and these tell us nothing of the real nature or essence of either; why not, then, continue to use the term Matter as heretofore?' We answer, because the more general term 'force' may include, and does really include, both what has hitherto been called Matter and Spirit also. We are told that 'Force viewed separately from matter is nothing.' I think it more correct to say that matter viewed separately from force is nothing, because we know that force passes into or changes into mind, as heat into light; and we thus include both sides of creation, Matter and Spirit. Force, in its different modes of action, as Light, Heat, Electricity, Galvanism, Chemical Affinity, Attraction, and Repulsion, is sufficient to produce half the phenomena around us. Life and Mind,

which are correlatives of Force, or other modes of its action, are sufficient to produce the other half. There is but One simple, primordial, absolute Force, with varying relations and conditions. The modes of Force or Effects now in existence are neither more nor less than such as have previously existed, changed only in form. They have not merely, acted upon each other, according to the common supposition with respect to matter, BUT HAVE CHANGED INTO EACH OTHER. This will be found to be a very important distinction. Each change is a new creation of something, which in that form or that mode has never existed before—a new life, and as it passes into another form or mode, a new death. ‘Nothing repeats itself, because nothing can be placed again in the same condition ; the past is irrevocable.’ And may we not add, irrecoverable ?

“But while these philosophers are on the broad road that leadeth to a *forcible* annihilation of ‘Solids,’ they will discover, all of a sudden, in the straight and narrow way, that the *universe is essentially dual*, and that the manifestations of force are only different forms or modes of a persistent and indestructible materiality, or the varying changes of an eternal substance, which is *negatively* MATTER, and *positively* MIND—the two forms or conditions of the one unitary central Reality. The universal doubleness or duality of things is a demonstration of what is immutably true of the Central Whole.

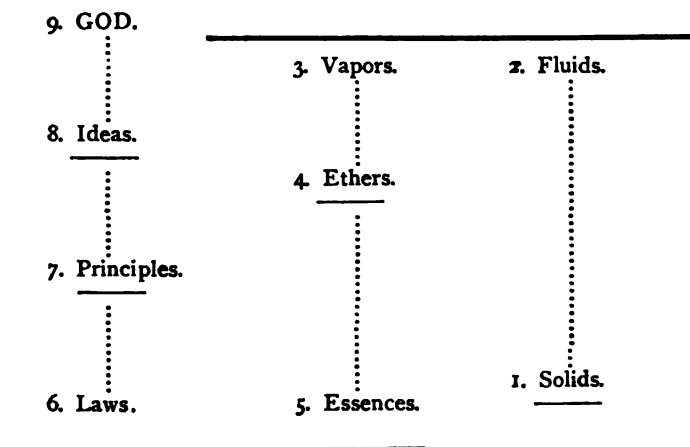
“The conservation and correlation of Forces, as the results in philosophic science are now denominated, require the admission that No. 7 and No. 1 in the scale, together with all the numbers between, are nothing but different forms or modes of a principle called ‘Force.’ Whereas, in accordance with our light on this subject, No. 7 comprehends and includes No. 1 as well as all the ascending

numbers ; but it is not possible that either should become the other, except in degree, and through the unceasing processes of spiral progression.

“ Perhaps it would appear plainer if the scale were expressed as follows :

CAUSES.	<i>Positive.</i>	SPIRIT—God ;	{ The most perfect conception contains both Mother and Father.
		REASON—Ideas ;	{ Both Love and Wisdom contain all impersonal principles of God.
		POWER—Principles ;	{ The unchangeable expression of God's universal Ideas.
EFFECTS.	<i>Passive.</i>	FORCE—Laws ;	{ The special methods of action of Ideas and Principles.
		MAGNETISM—Essences ;	{ The vitalic utterances of Ideas, Principles, and Laws.
		ELECTRICITY—Ethers ;	{ The universal medium for the manifestation of Ideas, Principles, Laws, Essences.
ULTIMATES.	<i>Negative.</i>	ATMOSPHERE—Vapors ;	{ The purifying laboratory through which flow the effects of Ideas, Principles, Laws, Essences, and Ethers.
		WATER—Fluids ;	{ The viaduct for the transmission of the slowing motions of every substance and force in the universe.
		EARTH—Solids ;	{ The lowest condition of substance, and the slowest utterance of Ideas, Principles, Laws, Essences, Ethers, Vapors, and Fluids.

"It may not be deemed inappropriate to present still another scale and statement. The subject may possibly be brought yet closer to the common understanding. We will, therefore, give the genesis of the world-building descension of the Divine Substance thus :—



"The plane of Solids is reached by the continuous degrees of descending action of the primordial positive Powers. Although these degrees appear dissimilar and discreted, or separated by impassable barriers of wholly dissimilar parts of the causative Energy ; yet the acknowledged sovereign law of convertibility, or correlation of forces and substances, must convince the rational intelligence that 'discrete degrees,' in the absolute sense, are impossible in a universe constructed upon an infinite number of inseparable affinities.

"In the amazing magnitude of our subject, so opulent of variety and so fruitful in thought, the mind is constantly liable to lose the links of the argument. The vagueness of

the hints about resolving all matter into force is of itself sufficient to perplex and fatigue the non-scientific understanding. But calmness of brain will keep the thinking faculties in receptive condition."

Of God, Spinoza says: "He is the Universal Being, of which all things are the manifestations." Hegel also defines God as the "Being;" or, perhaps, in philosophical language, as the "Central Causation." Professor Huxley says that "every form is force become visible; a form of rest is a balance of forces; a form undergoing change is the predominance of one over others." In a more reverential spirit, Professor Tyndall says: "We know no more of the origin of force than of the origin of matter; where matter is, force is, for we only know matter through its forces. We detect everywhere, under its infinite varieties, *the same primeval force.*" The application and weight of all this scientific testimony will be seen and felt when we come to "sum up the evidence." A few more points must first be made clear to reason.

"According to our scale, the materialist might say: 'Mind, in its slowest and lowest condition, is matter; and the reverse, Matter, in its loftiest form of motion and highest condition, is mind.' But this is not our meaning, nor is it true in any logical sense. Our philosophy is, that the universe is a TWO-FOLD UNITY, two eternal manifestations of two substances, which at heart are One, but eternally *twain* in the realms of Cause and Effect. In the absence of better words, these two Substances we term MATTER and MIND, interchangeable, convertible, essentially identical, eternally harmonious, wedded by the polarities of positive and negative forces.

"Recalling our scale of nine steps in the ascending and descending processes of Mind and Matter, you will perceive

that 'Essence' is the connecting 'link' between the Positive and the Negative hemispheres thus :—

POSITIVE.				PASSIVE.	NEGATIVE.			
1	2	3	4	5	6	7	8	9
God, Ideas, Principles, Laws, Essences, Ether, Vapors, Fluids, Solids.								

"The region of 'Essences' is the region of 'Magnetisms.' This, then, is the true 'link' in the chain which unites the positive side, or 'MIND,' to the 'negative' side of 'MATTER ;' but, in a finer analysis, it will be found more correct to term matter and mind 'SPIRIT,' with two forms of manifestation, thus relieving 'matter' of the epithet of 'grossness,' and reclaiming 'mind' from its long exilement in the awful solitudes of unapproachable immateriality."

After this long quotation from the works of the great American SEER, Andrew Jackson Davis, I will only give two more short spiritual communications on the subject of force. The first I propose to give treats more particularly of force in its moral order, and effect on character and moral influences :—

"Electricity and Magnetism, which were formerly considered as separate fluids, are simply modes of motion.

"Magnetism, as we have already told you, is the universal agent: everything is submitted to magnetic influence, all is magnetic in nature. Every created thing, both in the spiritual, material, and fluidic orders, is dependent on the attraction of this universal agent; it is the great law which regulates all things—the magnetic fluids enchain, unite, and hold all worlds in their places. They unite all spirits, incarnate and non-incarnate; it is the universal network which God has given to bind all

into one, and to aid us to mount to Him by the unity of our forces.

"The Dynamic principle, which pervades all things, variously denominated in science as attraction and repulsion, chemical affinities, cohesion and expansion, radiation and absorption, emission and return, projection and recoil; and in ethics as truth and falsehood, good and evil—is everywhere and always identical in its source and its essence, though infinitely varied in its actions and effects. In the moral order, it is manifested under the form of sympathy and antipathy, more or less developed, more or less potent, according to the development of the active energies or spiritual forces of the soul.

"This double Electro-Magnetic current perpetually repels or attracts all existing forces to or from its centre, subjecting all things that come within its radius to its objective influences, if it be positive in its surroundings or subjectively influenced itself, whether repellently or attractively, if it prove negative itself to our external positive.

"Hence nothing is indifferent within or around us. We are perpetually influencing the ambient wherein we move and breathe, or being influenced by it, according as we are weak or strong—*i.e., positive or negative.*

"Fluids are attractive one to the other; which attraction establishes intercourse between spirits according to the nature of their good or evil tendencies, and of their good or evil tastes and sentiments. This attractive influence of similar sympathetic fluids is the bond that draws one spirit towards the other, and establishes communion and contact between them, even when not of the same degree, if animated by the same tastes and inclinations."
(*From a Spirit Communication.*)

“ Be pleased to carry your thought into the room of the machinist, and remember the wonderful apparatus that is there arranged for the production of force. Whether the machine be the steam-engine, as the most familiar illustration I can use, or any other form of mechanical art which will give off force, you do not confound the machinery with the force? You find that momentum is obtained. How? By the aid of machinery. But what is momentum? You answer, a form of mechanical motion. But what is motion? What attraction? What repulsion? These are all elements that make up what you call force, and force is something entirely distinct from inert machinery. Machinery is but the means of producing force. Go back to what is force, and we are launched at once into the area where swinging worlds are upheld in rarest ether; where mighty suns wheel in vast realms of space. There, indeed, is force; but that force is not the sun's, nor their mighty systems; it is not ether, nor any form of elemental being. Even so of mind and the nervous apparatus, commencing with the brain, extending down the spinal column, and distributed in the form of grey and white threads throughout the whole *physique*, until it ramifies into the wondrous little filaments that almost escape even microscopic perception—all this is but machinery: an apparatus for the *production of force*. That force is mind. It is exhibited in will, and acts by magnetism throughout the machinery of the body. I cannot to-night enter into the analysis of mind, because it brings me upon the very threshold of spirit—THE FORCE OF FORCES—the Alpha and the Omega of all life and motion; and here I worship and veil my face, saying humbly, ‘OUR FATHER,’ the GREAT SPIRIT; the totality of force and motion! In this majestic compendium of all being I recognise that

the universe is the machine: suns, stars, systems, its several parts. These form the vast locomotive, through which the eternal mind generates the force of motion, on which the infinite mind plays the vast oratorio of creation, imaged in our little selves; here, in this petty microcosm, behold the sum of machinery. Within the outward material form the anatomist discovers the finer and more complex apparatus of the nerves. Take the human brain, with all its wonderful yet complex parts. There is no mind there; it is but the machine, the motion, the force, playing like lightning upon the wires and threads of nerve, and communicating the will of mind to the most extreme ultimates—that is the force behind the nervous system. Yet so wonderful is the machine, that the anatomist too often bows down and worships it, and says, 'Behold my God!' The chemistry of the atoms is so admirable, that thousands of rare minds have forgotten their own souls, and done homage to the machinery, instead of to the force that moves it. We *who know* that force exists when the poor machine is dead; that the water of life is gathered up when the golden bowl is broken; and that the mighty spirit, the rushing wind of thought that plays upon the machinery of nerves, is an entity when the silver cord is loosed;—*we* are prepared to acknowledge that there is a difference between the force of mind and the nervous system which exhibits it." (*From a Spiritual Communication.*)

If there is one God over all, and His WILL is working all things, FORCE, if you trace it backwards to its ultimate, is Will—the Will power of the Almighty. Life itself is some kind or form of law producing movement. Laws are not causes; they must proceed from a Cause.

CHAPTER VIII.

THE RESURRECTION *IN* THE FLESH.—THE SPIRITUAL BODY.

"LIFE, in its proper, generic sense," says Grindon, in his volume on the "Varieties and Phenomena of Life," "is the name of the sustaining principle by which everything out of the Creator subsists, whether worlds, metals, minerals, trees, animals, mankind, angels, or devils, together with all thought and feeling. . . . The soul is no will-o'-the-wisp in the swamps of the cerebrum, but an *internal man*, a body within a body ; a life within a life ; in the material body as God is in the universe, everywhere and nowhere ; everywhere for the enlightened intellect, nowhere for the physical view ; no more in the brain than in the toes, but the spiritual 'double' of the entire fabric. All the organs of the material body have soul in them, and serve the soul, each one according to its capacity ; yet is the soul itself independent of them all, because made of another substance. . . .

"Spiritual substances are none the less real because out of the reach of chemistry or edge-tools, or because they are inappreciable by the organs of sense. Indeed, it is only the grosser expression of matter which can be so treated, and which the senses can apprehend. Heat and Electricity are as truly material as flint and granite, yet man can neither cut, nor weigh, nor measure them, while the most familiar and abundant expression of all, the air which we breathe, can neither be seen nor felt till put in

motion. As for invisibility, which, to the vulgar, is proof of non-existence, no warning is so incessantly addressed to us from every department of creation, as not to commit the mistake of disbelieving simply because we cannot see. Each class of substances is real in relation to the world it belongs to ; material substances in the material world ; spiritual substances in the spiritual world ; and each kind has to be judged of according to its place of abode."

In confirmation of this, the messengers of the new Dispensation bid us logically to follow Nature's pathway from the region of causes to the region of effects, whose unalterable code is plainly and universally indicated. "*Forms visible are effects which flow from corresponding causes invisible.*" A man's body, for example, is the effect of an *interior* organising, vivifying, sustaining spiritual individuality. It elaborates his brain, his heart, his organs, his senses, and indeed all parts of his physical temple ; although each part may have been modified, and generally is modified and twisted, more or less, by parental and circumstantial influences both before and after birth."

They also assure us that the "spiritual body" is a substance, and yet not what we term "matter." "Spirit bears the same relation to earthy matter, that light sustains to the element of water. The spiritual body is matter spiritualised, as the flower is the earth refined."

We have long been familiar with the existence of the Spiritual Body through the writings of St. Paul, for by God's will it was declared to us like everything else. "There is a natural body, and there is a spiritual body" (1 Cor. xv. 44) ; there *is*, not there shall be ; and again, "I pray God your whole *spirit* and *soul* and *body* be preserved blameless" (1 Thess. v. 23), besides many other passages too numerous to recall.

The spiritual body spoken of by St. Paul, and which modern Spiritists have named "THE PERISPRIT," is composed of dynamic substance, and is possessed by, or rather enshrines, every living soul, or that soul could not be. To borrow a homely comparison which has been used before, I would say, we cannot have a glass of water without the glass—the contained must have a *container*. The perisprit is then the casket or container of the soul or spiritual principle; without it the soul (individualised from the elementary "spirit-mass") could not exist or manifest itself, either in the flesh or out of the flesh. It is the *real* man. The man that we see and touch with our material senses is not the real man, but only the material clothing or outward body formed of the material "atoms," which the spiritual-body, whose nature is both electric and magnetic, has accreted to itself for the time being; and which outward body, as we know, is ever changing by the processes of digestion and respiration. When a limb has been amputated or paralysed, the patient still feels that he can use it, and press the hand of his friend: endless instances are known in confirmation of this. It is that the spirit-body or *real* man ever exists, neither has death any power over it; the material atoms, attracted and held together by the magnetic action of the perisprit will fall apart and be resolved again and again into their original elements on the cessation of those magnetic vibrations which drew them around the spiritual form.

But the real spirit-body, or PERISPRIT, is indestructible, and lives on just the same in the spirit world after death has released it from its outward bondage to the flesh. For this reason, when spirits appear to man on earth, which they sometimes do by forming for themselves a temporary envelope drawn from our atmosphere, which

renders them visible to our outward perception for a moment or more, as the case may be, they have always been recognised, because they invariably appear as we knew them on earth.

Let me then again call attention to the fact which forms one of my principal motives for writing this volume, and that fact is that God has ever been beforehand with us in our discoveries, and has declared His great truths to us from the first. If we have hitherto seen them but through a glass darkly, and, consequently, distorted and misinterpreted them as we have done, it has been owing to our backwardness of comprehension, but not to any desire of mystery on the part of Him Who, from the first, cried "Let there be light."

Like many other great truths, that of the existence of the SPIRITUAL BODY has been declared unto us over and over again in the very book which we so treasure as Divine truth. And yet, strange to say, in spite of the teachings of St. Paul, and the clear distinct declaration of Christ, that flesh and blood cannot inherit the kingdom of heaven, it has been a steady and determined belief, until very lately, in all Christian churches that the bright, free spirit is to return again from wherever they may suppose it to be slumbering in the meantime (a bodiless soul! if one can imagine such a thing), to the precincts of the vast burial-places of earth, to seek its old worn-out body, which is there awaiting it, in the patient and "blessed hope of a glorious resurrection!"

Truly, it is astonishing that sensible men who profess to live by the Word of God, as set forth in the New Testament, and who believe in Christ, and call themselves by his name, should yet set themselves so entirely and so deliberately in direct opposition to his solemn declaration

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that flesh *cannot* inherit the kingdom of heaven, and this in spite of the folly and absurdity of such a belief as this ; for a very little thought would soon have convinced them all, as it certainly did convince many, that few of these forlorn and wandering souls would be able to find their buried bodies, and that nothing short of the greatest and most wonderful miracle man ever imagined *might* be performed by Divine power could enable them to do so.

We now know that God is not an enchanter or a magician, and that He does not, and never did, work by miracle, for all that appears to us as miraculous intervention in sacred history, is now perfectly explained as being the effect of purely natural laws, although all men may not yet have arrived at the knowledge of those laws, some of which are super-mundane, but never supernatural, and are all perfectly susceptible of explanation. To suppose that God works by miracle is to suppose that His wisdom and foresight had not been adequate to provide for all the contingencies that might arise on this little dewdrop of a planet which He had planted amongst the rolling worlds of His stupendous universe, and that its petty difficulties and dilemmas are worthy and important enough to occasion the disarrangement of the whole glorious system, which it inevitably would do, were God to raise His "enchanter's wand" every now and then, to please the children of earth—that small planet, which is only a little nursery or infant-school in the great universe, in which to educate those juveniles for future progress.

Notwithstanding all these considerations, which must occur now and then to the more advanced children of this nursery, the great majority of them are still under the firm impression that a time will arrive when the dead bodies of earth, and of all the generations of earth since Adam, are to

be hocus-pocussed again into existence, and to meet, I believe, in the narrow valley of Jehoshaphat. That the savages who have devoured and digested each others' bodies long years ago ; that the more civilised sheep and cows who have grazed on the rich, green grass nurtured by the luxuriant soil of quiet country graveyards, and whose bodies have been eaten and digested over and over, and over again in their turn, are all to return in savage hordes, in endless flocks, and in interminable droves to be made to disgorge their food, and return it again to the grass, and the grass to the earth, and the earth to the coffins, and the coffins to the bones, if they still confine them, and the bones to the bodies, which bodies are, by this refreshing process, then to arise into the air and meet again their wandering will-o'-the-wisps of souls and ascend to heaven—where they will not be allowed to enter, if Christ's word is to be believed that flesh cannot enter there—and, strange to say, these most absurd and contradictory children still maintain most firmly that it must be believed ; and that it is Divine truth, and, what is more, Gospel truth.

Of what use, then, will these precious glorified old bodies be to them ? And even supposing that they could be allowed to inherit the kingdom of heaven arrayed in the fleshly bodies they love so much (in spite of all the pain, agony, and weariness they have but too often occasioned them in life), could they not do just as well without them in heaven, considering their souls have contrived to exist somewhere or other, without them, for hundreds and perhaps thousands of years ?

Fortunately, the bright light shed by the new Dispensation is now dawning, and is penetrating into all the dark corners of men's dusty old creeds, and lighting them up so clearly that all will soon be able to see those dust-

covered old *truths in a new light*. One little word, which was better understood in ancient times, will again shine out with its original meaning ; that word is the little preposition IN, instead of the little preposition OF, which perhaps has been substituted in the course of ages ; and the sentence that has caused such an absurd belief to exist so long, will then read thus : "the resurrection IN the flesh," instead of "the resurrection OF the flesh ;" and then it will no longer be in direct opposition to the solemn declaration of Christ, that flesh and blood *cannot* inherit the kingdom of heaven, but strictly in accordance with his earnest teaching, that "man must be born again of water and of the spirit before he can see the kingdom of God." And this will be strictly in accordance with material science, as well as with Divine truth. It would seem to be a fact that man cannot be arbitrarily instructed, and that he must successively master the comprehension of each Divine truth for himself, and thus make it his own, before he can comprehend what God has voluntarily revealed to him, and caused to be inscribed in His "Holy Word," as evidence for all time that He has set no barrier to the knowledge of all truth, and that the only obstacle to man's enlightenment has been the undeveloped state of his own mind, the cultivation of which is daily enlarging his comprehension, and enabling his eyes to see and his ears to hear what he could neither *see*, *hear*, nor *understand*, when Christ spoke.

Modern chemistry has now come to open the eyes of the blind, and unclothe the ears of the deaf. It has brought to their comprehension, amongst other things, that the fleshly bodies they prize so dearly, even in the grave, as the bodies they are again to wear, must all have been chemically dissolved long ago ; for, in the words of Pro-

fessor Huxley, they are "nothing but protoplasm after all, and can all be dissolved into a little smelling-salts and water." We are, indeed, deeply indebted to Professor Huxley, who has thus come so opportunely to give his aid to the cause of the new Dispensation, and to confirm by his own observation the words of Christ, by proving that the resurrection of the flesh is a chemical impossibility; and also with regard to the resurrection IN the flesh—namely, that "man must be born again of *water* (the material element) and of the *spirit* before he can inherit the kingdom of heaven;" or, in other words, must be regenerated or born again in order to undergo the further education and discipline of life on earth, before he can expect to go to any higher school-house in the Father's kingdom.

This great truth, taught by Christ, was well known to the ancients; although, as we now see, they also misinterpreted it, but not so grossly and so ridiculously as we have done in more modern times. The doctrine of metempsychosis was a shadowy attempt on the part of the philosophers of Greece and Rome to give utterance and expression to their innate perception of a great truth underlying the education of spirit; for in their strict sense of Divine justice they believed that such transmigration would serve the purposes of punishment and reformation; they were, therefore, more surely on the track (although, as we now see, they had got hold of the wrong end of the story) than the modern Churches, which have so unreasonably taught a return of the soul to its old worn-out garment of a body, without use or purpose; and this in defiance of the express declaration of Christ.

The old Pythagorean doctrine of transmigration of souls, and their fall from a spiritual to an animal life,

was also a dim glimmering of perception of a FALL from a higher to a lower state ; and also an attempt to grasp yet another underlying truth, which, as we have seen, is that the spirit-element has undergone education and preparation in the animal, as in all the lower reigns—but it was *before* attaining to individualisation as a spiritual being.

The soul or spirit, once individualised into a separate entity, and enshrined in its magnetic spirit-BODY or perispirit in the Divine form, can never again accrete an animal *form*, although it accretes a material *body* as the corresponding consequence and result of its indulgence of material inclinations. That material body which occasions its fall to earth is at once its punishment and the means of its reformation and improvement. As long as it persists in wrong-doing it will continue to accrete a material body, which “body *cannot* inherit the kingdom of heaven,” and therefore will continue to chain it to earth as a child of Adam (from *Adama*) ; origin of the name of the child of earth.

Such persistence in wrong-doing, or placing itself in opposition to Divine law, occasions it to continue accreting the material element as the correspondential outward expression of its inward and spiritual state, and this is called re-incarnation, re-generation, or re-surrection *in* the flesh, but not of the flesh. To use the words of Christ, it is to “be born *again* of water” (the material element of which Professor Huxley tells us a human body is composed), “and of the spirit,” or the return of the spirit to that state of materiality which so nearly assimilates it to the animal ; but without many of the advantages possessed by the latter, which, being a perfect degree according to its kind, finds all its wants supplied by nature, whilst man, as we know but too well, hath not where to lay his head ! This

is because the *human* is not a perfect state, but an anomalous condition, man having fallen from his *own* original state.

How truly was the poet Wordsworth inspired when he wrote his beautiful Ode: "On Intimations of Immortality from Recollections of Early Childhood?"

Our birth is but a sleep and a forgetting :
 The Soul that rises with us, our life's star,
 Hath had elsewhere its setting,
 And cometh from afar :
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, who is our home.
 Heaven lies about us in our infancy !
 Shades of the prison-house begin to close
 Upon the growing boy,
 But he beholds the light, and whence it flows,
 He sees it in his joy ;
 The youth, who daily farther from the east
 Must travel, still is Nature's priest,
 And by the vision splendid
 Is on his way attended ;
 At length the man perceives it die away,
 And fade into the light of common day.

Earth fills her lap with pleasures of her own ;
 Yearnings she hath in her own natural kind,
 And, even with something of a mother's mind,
 And no unworthy aim,
 The homely nurse doth all she can
 To make her foster-child, her inmate man,
 Forget the glories he hath known,
 And that imperial palace whence he came.

• • • • •
 Thou, whose exterior semblance doth belie
 Thy soul's immensity ;
 Thou best philosopher, who yet dost keep
 Thy heritage, thou eye among the blind,
 That, deaf and silent, read'st the eternal deep,
 Haunted for ever by the eternal mind,—

Mighty prophet ! Seer blest !
 On whom those truths do rest
 Which we are toiling all our lives to find,
 In darkness lost, the darkness of the grave ;
 Thou, over whom thy immortality
 Broods like the day, a master o'er a slave,
 A presence which is not to be put by ;
 Thou little child, yet glorious in the might
 Of heaven-born freedom on thy being's height,
 Why with such earnest pains dost thou provoke
 The years to bring the inevitable yoke,
 Thus blindly with thy blessedness at strife ;
 Full soon thy soul shall have her earthly freight,
 And custom lie upon thee with a weight,
 Heavy as frost, and deep almost as life !
 O joy ! that in our embers
 Is something that doth live,
 That nature yet remembers
 What was so fugitive !

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Not for these I raise
 The song of thanks and praise ;
 But for those obstinate questionings
 Of sense and outward things,
 Fallings from us, vanishings ;
 Blank misgivings of a creature
 Moving about in worlds not realised,
 High instincts before which our mortal nature
 Did tremble like a guilty thing surprised :
 But for those first affections,
 Those shadowy recollections,
 Which, be they what they may,
 Are yet the fountain light of all our day,
 Are yet a master light of all our seeing ;
 Uphold us, cherish, and have power to make
 Our noisy years seem moments in the being
 Of the eternal silence : truths that wake
 To perish never ;
 Which, neither listlessness, nor mad endeavour,
 Nor man nor boy,
 Nor all that is at enmity with joy,
 Can utterly abolish or destroy !

Hence in a season of calm weather,
Though inland far we be,
Our souls have sight of that interior sea
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore
And hear the mighty waters rolling evermore.

This is true inspiration ; and only under its mighty influence could such a poem have been written more than fifty years ago ; for the light of the new Dispensation which was to reveal to us these mysteries of our origin and of our mysterious being, had scarcely risen above the horizon when Wordsworth wrote.

Notwithstanding all our cavillings, doubts, and scepticism, how surely we might allow our minds to believe in the communion of souls ; in the inspiration of the poet ; in the possibility of spiritual and of Divine revelation ; and in impressions made on our minds from a higher source, which, if we would but listen to with more attention and give them more encouragement than we do, we should find would come to us with more ease and more frequency ; such, at least, is my experience.

And now let us listen to some of the communications received from these heavenly messengers with regard to the nature of the PERISPRIT, or spiritual body ; but first let me say, that in all the communications we receive the style varies ; no two spirits being precisely alike, either in the flesh or out of the flesh, each having reached their actual stage of advancement by different roads and different processes ; but whilst noting this diversity, and this variety of expression, we observe that they all agree in their teachings as to the fundamental truth underlying the different subjects under discussion. To prove this I will not confine myself to one in particular, but select

from different communications, received at different times, and through different sources.

“ Science would build the body first, and without a soul. The true process is, that the germ is contained within, and unfolds its own characteristics in accordance with its external circumstances. If it were true that the external organisation gives life and birth to the germ within it, then it might be true of all nature that any germs of life planted on the soil would all develop alike. The acorn or corn of wheat must, therefore, spring up in a uniform manner. But, instead of this, they grow side by side, each preserving individuality from the germ within. We shall compare man’s spirit to a distinctive germ of life, that shapes its covering to the shape of the germ, and that germ of life is the soul. We now see somewhat where the soul resides, but for convenience we must divide this spiritual nature into three distinctive expressions :

- “ 1. The soul or inmost essence, which does not live within the body, but has its action in the brain as stated.
- “ 2. The spirit, which is the body of the soul, and which invades every fibre of the material being. This is known in the language of St. Paul as the ‘spiritual body,’ and which shall accrete, and afterwards throw off the outward body.
- “ 3. The mind which is connected with the spirit, that divides the lesser from the larger brain, or the posterior from the anterior brain ; and it is located in the superior brain, where the mental force chiefly acts.

“ So spirit is the form of which the soul—being the

innermost essence, and that which does not change, and cannot be destroyed—expresses itself through external organs, and in the form we have stated—namely, spirit and mind.

“You are told by science that matter is the only permanent thing ; we teach that spirit is the only thing which is enduring. Matter changes ; spirit builds up. Its foundation is from the Infinite Spirit, and the substance of which it is made takes shape and form, and becomes its external expression, its outward body of habitation ; and it is in the body of spirit that soul is itself a body. When we state as a truth, and one which all minds will understand, that if the soul of man be a substance capable of being handled by science then it is not as a soul immortal, you will distinctly understand what we mean. If it were possible for man to analyse the soul by science, it would reduce the soul to the same level as other substances ; but as science has not done this, we return to the sphere of mind or thought to know of what substance soul is made. And we declare it is in itself a simple, single, absolute substance of the Divine Mind, and that substance is spirit, and is not like any other substance in the universe, and cannot be destroyed or divided by any other substance ; for the spirit is a separate ultimate principle from the Infinite Spirit, and hence is indestructible ; and that its contact with the material body furnishes external evidence of its power. As God acts upon nature, so soul acts upon matter, through the physical organs, to illustrate those processes or powers which else were hidden.

“You desire to know how the soul acts in the brain of an idiot. The soul does manifest itself in the brain of an idiot, but only in a limited degree. It has been shown by eminent physicians that the soul of an idiot can be

reached by external appliances as well as others. Idiocy is not the result of the organic failure of the soul, but of the external organisation through which the soul expresses itself. Another thing is this—though the soul acts independently of physical organisation, yet it expresses itself through it. A musician on earth may be a master of melody ; but if you give him a piano or a harp, broken or imperfectly constructed, and though his soul be full of music, he can produce no harmonious melody. This is so with the organisation of some souls, and these are what you call idiots. Such a soul has not here an opportunity for its full development ; consequently it will develop itself in future existences."

"Q. Is the difference we see in the natural ability or minds of some men to be attributed wholly to organisation and circumstances, or is there more soul-spirit or mind-element in some than in others from the beginning ?

"A. All souls, as such, commence from the same point of absolute ignorance, but as all have not commenced at the same period of time, there must ever be a marked difference in the abilities of the minds of men, some bringing with them the result of long experiences, and others being comparatively children in growth of intellect. All being at different standpoints, the expression of no two souls can be precisely alike ; and as the face is the exact index of the mind, you will never see two faces alike, for each will bear upon it the traces of its past experience. There is a law by which souls are constituted ; there is also a law by which bodies are aggregated. Certain spiritual atoms compose the soul, as certain material atoms compose the body. All souls are composed differently. The component parts of my soul differ from yours. And so it is throughout the vast chain of eternal

life. But the life-principle, the eternal, all-pervading essence, I believe to be the same in the Bushman and the Hottentot as in the Anglo-Saxon."

"Q. Has the spirit-body corresponding organs to the mortal body? And when the spirit enters the spirit-world has it the same desires, inclinations, and tastes that governed it here? Also, is it the exact counterpart of what it was here?

"A. Externally the spirit-body corresponds to the natural body; as, when manifested in outward form, the natural body is the exact expression of the indwelling spirit; but there is a constant internal change going on. As the spirit mentally expands, and becomes more advanced in wisdom, the external takes on the changes of the internal, becomes more beautiful, more perfectly formed, more in accordance with the needs of the indwelling intelligence. The characteristics of the soul are the agencies intrusted with the formation of the spirit-body, and they were never known to make false representations; on the contrary, they are very precise, and they always give a delineation in the external from the internal. Whatever a man or woman is in the spirit-land, the representation appears upon the external. They cannot seem to be what they are not. There is no such thing as disguising one's soul characteristics after death. All things are governed by stern immutable law, and the soul is not exempt from law; form is not exempt from law, but all more by virtue of law, and law that is adapted to their unfoldment. Every form in being changes its external characteristics according to its own internal law. The various organs are represented in the spirit-body. And if they are represented in the spirit-body they are for use, and the soul has need of them. But the necessities of the soul are not exactly the

necessities of the physical body. One may need the grains and fruits and animal life of the sphere into which it has been born, and the other also needs the fruits and grains and animal life of the sphere to which it belongs. There is a difference. One is the crude, the other is the refined—the ethereal. One is the outside life, the other is the inside life. The mechanic in the spirit-world deals with the thoughts of the mechanic; the fruit-grower in the spirit-world deals with the thoughts of the fruit; the artist deals with the thoughts of the beautiful representations that you have here in mortal life. And yet thought is present in tangible form in the spirit-land, clearly and brightly defined. It is not a world of imagination. It is not a vague, unsubstantiated, unreal world, but a world substantiated and real. It is a step beyond this mundane physical world; it is the beautiful perfection of this world. If the rose is beautiful here, it is far more beautiful there. All forms that are represented on the earth—and physical forms are no exception—find also a representation in the spirit-land. You will all learn the truth of these statements sooner or later. To-day they may seem to be vagaries founded upon nothing, but by-and-by you will realise their truth, their soundness, and know by experience what you can never know by theory."

"*Q.* In what part of the body is the soul situated during life?

"*A.* It is unquestionable that the primal motive power of the mind rests in the brain. It was formerly supposed, partly from superstition and partly from undeveloped science, that the heart was the seat of the mind; but it is now shown that all thought, intelligence, the power of communicating thought, and whatsoever it is that constitutes mind, is located in or acts upon the organs of the

brain first, and then upon the other organs of the physical body. But the brain in itself is not the distinctive habitation of the soul, and the soul may be, perhaps, separate in form without it, or pervading the entire structure through it. . . . Science attempts to establish a theory that there is no mind, and no intelligence separate from organisation ; that every function of the brain is derived from evolution ; and that, separate from organisation, there can be no independent thought. This is the finality of science. But if we make mind and soul the object of matter, we have in humanity that which does not exist anywhere else in nature—we have a *result superior to the cause* ; for if we regard organisation as the result of law, and evolving an intelligence capable of solving all the mysteries of creation, then nature is at war with herself, and less than the thing she has created—a logical impossibility, occurring nowhere else in nature, for man thus becomes the god of that to which he should be but the humble slave. With all the knowledge that is possessed in the world concerning man's physical organisation, concerning all that belongs to the wonderful region of anthropological discovery, there remains no consistent data on which to build up the knowledge of the human spirit, much less the soul, which is the basis of all human life. Science has gone so far as to show what the nervous system is, and what is its nervous action in the cells called ganglion, within the brain. It is even known of what substance the brain is composed, and it is thought to be known by what process of evolution the mind is produced ; but of the substance of the soul, no one has pretended to state, as a possibility in science, that it has been even approximately discovered. It is true that the metaphysician, and the scientific mind with the skill of much thought and long practice, endea-

vour to show that the distinctive locality of the region of thought is in that portion of the brain which divides the higher from the lower portion, and which, perhaps, may be in its measurement only one-eighth or sixteenth part of an inch, and that here is centred the whole subject of human thought; and that this substance, from its resemblance to phosphorescent light, is thought to be the seat of the soul, although no one can tell how thought traverses the living brain. Undoubtedly, this statement of science is accurate so far as it goes; and, unquestionably, the structure of the brain and the anatomy of the fibres of the nervous system is as stated. But no one has been able to determine this from contact with the brain of a living* human being. It is only with inferior animals that experiments have been tried, and never with the brain of a human being in a proper state of activity."*

* Without further comment I subjoin the following from a last year's number of the *Dundee Advertiser's* London correspondent:—"For some time the scientific world has not been startled or rejoiced by any very great scientific discovery, but at the present moment we are on the eve of the publication of one of the greatest scientific discoveries of the present age. The happy man who has struck on a new and rich vein of scientific truth comes from the granite city and is a very distinguished alumnus of the University of Aberdeen. Dr. Ferrier, who was some time ago appointed successor to Dr. Guy in the Chair of Forensic Medicine, in King's College, London, has just crowned the study of years by a most happy and brilliant series of experiments. Dr. Ferrier was a successful student of philosophy, and gained the Ferguson Scholarship in Glasgow before he studied medicine. It was probably his acquaintance with Professor Bain's psychology that led him to give special attention to the physiology of the brain, and his graduating thesis on the brain, for which he obtained a gold medal, proved that he had already entered on the study in which he is destined to acquire enduring fame. He has never lost sight of the object to which he attached himself so early, and has been for a considerable time thoroughly up to the most advanced knowledge. About a month ago his plans were so far complete that he was ready to begin his experiments with the Easter holidays. By the invitation of Dr. Crichton Brown, he went to Wakefield, and was amply provided with cats, dogs, and other animals, for his experiments. The results astonished himself, and it is not too much to say that during the last month more has been discovered

regarding the action of the brain than all the preceding knowledge. Physiology is, therefore, on the eve of an extraordinary advance. What Gall and Spurzheim groped after in a loose and empirical fashion is now established on the sure ground of experiments. The *modus operandi* is new and ingenious. The animal to be experimented on is first put under chloroform. The next thing is to clear away the skull and expose the brain. This, it will be understood, is a difficult and delicate operation, and the animal may live from three hours to four days. All this has been done often enough before, but the difficulty was to get some mode of rousing parts of the brain into activity without injuring the parts. The process employed by Dr. Ferrier is what is known as Faradising. After uncovering the brain, he applies the point of an electrode to the convolutions of the brain. Its effect is to excite the functional activity of that part, and thereby to show what its real work is. One of the first experiments disclosed the part that is employed in wagging the tail. Soon after, the centres engaged in supplying the limbs, the mouth, head, &c., were discovered, and already Dr. Ferrier has succeeded in almost completing a map of the brain, with all its organs distinguished by the sure and rigorous test of experiment. Nothing could surpass the interest of those experiments. On the table before you is the dog, with the skull removed. All seems, but for the breathing and movement of the brain, an inert mass of dead matter. The doctor applies the electrode, and presently the tail begins to wag; all else is motionless. Another touch, and its fore paw is stretched out; another, and its head is erected; another, and its mouth opens. Again the magic wand touches the brain, and the animal seems convulsed with fear and rage, and so on the experiments go. Once the divining-rod has been discovered, it is comparatively easy for an expert vissicator to use it. This discovery, so simple, once known, will effect almost a revolution in physiology. One of the chief results attained by Dr. Ferrier is the belief that each convolution is a separate organ, although occasionally several may be conjoined for common work. He also finds that the great motion centres are collected in the front part of the brain, a result that shows that phrenologists were not far out in that quarter. It has also demonstrated that the nerves moving the muscles of the jaw are just above the ear, where the phrenologists place gustativeness. But other experiments make sad havoc with the locality of many of the 'bumps.' The most singular of all the experiments is one proving that one of the main uses, if not the sole one, of the cerebellum, is to supply the muscles of the eye. This is an extraordinary confirmation of one of Professor Bain's most characteristic views. But the most important immediate effect of Dr. Ferrier's discovery will be an improvement in the treatment of diseases of the brain. It has found out why considerable portions of the brain may be diseased without interfering with sanity, and why other lesions produce epilepsy. It has succeeded in artificially producing epilepsy in a dog. This is a most wonderful part of the discovery, and proves the truth of the conjecture of Dr. Hewlings Jackson, that epilepsy arises from a lesion between two convolutions of the brain. Dr. Ferrier has also found out the origin of chorea, or 'St. Vitus's dance,' and has been able to make his animals show all the symptoms of the disease artificially. He has caused

tetanus and other peculiar and difficult states of the muscular system. Curiously enough, Dr. Ferrier's discovery coincides with another almost essential to its practical success. Anatomists have warned phrenologists that they erred in taking the outward shape of the skull as indicating the shape of the brain. The skull varies considerably, and it is impossible to say of any particular part that the brain is such a distance below. Nevertheless, a young anatomist has recently shown that there is a relation between the shape of the skull and of the brain, and that it is possible to know what is in the inside of the head without breaking it open. This is most opportune, for when Dr. Ferrier has mapped out the brain, it will be possible to diagnose a man's faculties as easily as tell his shape. We are glad to learn that, at the instance of Professor Huxley, the Royal Society has come handsomely forward and voted a grant to Dr. Ferrier to carry out his experiments on monkeys. The monkey is the nearest approach to man in the animal kingdom ; and as it is of course out of the question to experiment on men, the monkey will form an adequate substitute."

CHAPTER IX.

CRANIAL DIAGNOSIS.—ELECTRICAL THERAPEUTICS.

—PROFESSOR FRENCH, OF PHILADELPHIA.

I AM now about to save Dr. Ferrier the necessity of the difficult and onerous task it appears by the preceding note he is engaged upon, and, by so doing, prevent the horrible sufferings which he would have been obliged to inflict on the poor animals provided by the vote of the Royal Society for the beneficial purpose of enlarging the circle of human knowledge and contributing to the happiness of mankind, for the discovery he is in search of *has already been made*, as I purpose showing in this chapter.

What I am about to say, will, however, oblige me to give an evidence in some measure contrary to the assertion of the communicating spirit with which I concluded the last chapter; at least, so far as the power to diagnose on the brain of a living human being may be considered as such. And the statement I feel called upon to make will prove that, although spirits are able to inform us on many points, of which we should never have known but for the gracious mission they are now fulfilling in our midst, they are but fallible, like ourselves. Of course, a spirit can only know, and take cog-

nisance of, the facts that at some period or other have come under his observation, either in this world or the other. They can, therefore, like ourselves, only speak of what they know. The consequence is that, on some points, spirits in the flesh may know what many out of the flesh still ignore, even though the latter be of a superior moral and intellectual advancement, but certain facts may not have been within their range of experience which may have been brought to ours.

The spirit whose communication I have quoted makes a statement which I am able to refute by personal experience. I am a living witness, and so are others of my family, that it *is* possible to determine the exact seat and nature of illness by contact with the brain of a living human being, and without having recourse to the cruelty of vivisection.

This will seem a bold assertion to the Faculty, and to men of science in general, but it is no less a solemn truth ; and I shall always hold myself willing to give any further information on the subject that may be in my power, as I consider it a duty to make known any evidence I possess of the truth of a discovery so useful to suffering humanity. For the present I will content myself with simply stating the fact, and giving a few extracts from a work which has been recently published on the subject by the highly-favoured discoverer of the positive method of diagnosing on the human brain of a living person.

We heard of this truly wonderful discovery two years ago, when in Philadelphia, and were most interested in inquiring further into it, as one of the great, if not the very greatest, boons of the age to suffering humanity, as well as from being convinced of its great importance to science ; for it is well known how frequently the most experienced

and able physician is obliged to prescribe in the dark for an illness whose symptoms he cannot unravel, and whose seat, without some positive data, he is unable to determine.

By the aid of exact charts now made of all the organs of the body as mapped out on the human brain by the discoverer of this positive science, the exact seat, and nature of illness, can now be accurately and immediately ascertained, with the help of a small electric battery and a weak current of electricity applied in a peculiar way. I have been eye-witness to this in several instances during my stay in Philadelphia, and two of the cases which came under my immediate notice, of complicated internal derangement, were discovered in members of my own family, and effectually cured by the application of electricity in the easiest and safest manner, without pain or inconvenience of any kind.

This truly wonderful and important discovery is due to the inspiration of a lady, who, one might suppose, had been purposely prepared by Providence to receive it—first, by her own inborn taste and inclination for the study of the power and application of electricity, which manifested itself in her favourite pursuits from a very early age; and, afterwards, by a terrible event which occurred in her family when she was still a mere girl, and which I have heard her describe in the most thrilling and vivid manner; an event which deprived her in one moment of time, and by one stroke of lightning, of a beloved brother and sister, and left her mother paralysed, as she was sitting by her side. This was, indeed, sudden, and terrible enough to have paralysed her own fine intellect, and her powers of action at the same time; but, so far from this being the case, it but served to assist all the more surely in developing them, for the

good of that suffering mother, and for the benefit of future generations. For, with all the energy of her truly energetic character, she immediately determined to dedicate her future life entirely to the study of the terrible element, and to devote her every effort to the alleviation and the cure of her afflicted parent, which she ultimately succeeded in effecting.

Who can doubt, after hearing this, and of the wonderful and important discovery that followed it, as the result of her earnest studies and researches, and, above all, of her unceasing prayers and supplications to a higher power, to be permitted to penetrate the dread mysteries of the mighty element that was at once so destructive, and yet so powerful to cure, that this was the right woman in the right place.

Or, let us rather say, the right mind in the right place, for fear of wounding any susceptibilities; and let us not stop at this moment to see in her either male or female, for fear any mind less noble and less great might feel inclined to cavil at, and undervalue the importance of her discovery, supposing it would better have befitted a member of the stronger sex to have been the author of it. Let us rather see in her the chosen instrument of that high power to whom she lifted up her heart and soul in her distress, and who, for what we know to the contrary, may have prepared her to receive a revelation which the dawning "fulness of time" rendered the fitting season to bestow on His children, who are at last prepared and fitted to make a right use and not an abuse of so powerful an agent; a more intimate knowledge of which had probably not been bestowed before, electricity being too dangerous a plaything in the hands of children who had not grown up to understand its nature and the uses to

which it might be applied, for, as we have seen, the knowledge of every science comes in its due course and season, and one follows another in rational and due sequence, as the development of mind fits humanity to receive it.

There is only one point upon which I would venture to find fault with my friend—for such, I hope, she will allow me to call her—Mrs. Elizabeth French, and that is, the quiet and unobtrusive manner in which she keeps her important discovery to herself, limiting it, as it were, to her native country, and almost to the boundary of one city in the Union. It is true she has a large practice, and that she imparts her method of treatment and teaches her wonderful discovery of diagnosing on the brain to her pupils, but this is not enough to please me. It is not the right means to attain the great end so desirable to effect, of making her discovery generally known to the whole world; even the able and clever little book she has lately written on the subject will have but a limited circulation, for I find it is published by *herself* and to be purchased at her residence.*

Surely this is too modest, and is certainly not the way to make her valuable discovery known as it should be known, or she will incur the reprimand of keeping the talent committed to her care hidden in a napkin, and of hiding her light under a bushel; that light that was surely given to shed its beneficent rays on the wide world. For this I seriously blame her, and earnestly entreat her to come to Europe without delay, and make her light so shine before men that it may light up the pathway of the medical practitioners of the world, who but too often have to grope their way in the dark to discover the seat and the nature of disease, which darkness is but too often the road to death.

* Since writing the above, I find the book alluded to, is also sold by the great publishing firm of J. P. Lippincott & Co., Philadelphia.

For this reason I venture to dedicate a few pages to an account of her valuable discovery, hoping, that by so doing, I may render a service to suffering humanity by at least bringing it to the knowledge of those who may glance at these pages. It may be that I am mistaken in my desire, and that the seeming dilatoriness and reticence in making it more generally known is providentially so ordained for a wise purpose, by those unseen directors who over-rule all human events, and who are the "ministering spirits doing His will." In their hands I will humbly leave the result of my effort to aid its more speedy promulgation, fully convinced that the times and the seasons are not for us to determine, but that all is ordered for the best by a wise and loving Father.

I will now let Mrs. French speak for herself, and give a few extracts from the interesting work she has published, and which, for the information of those who may feel an interest in becoming more thoroughly acquainted with it, is entitled, "A NEW PATH IN ELECTRICAL THERAPEUTICS: an Account of Professor Elizabeth J. French's great Discovery of Electrical Cranial Diagnosis, and the scientific application of nine different currents of Electricity to the cure of disease." Published by the author, 1609, Summer Street, Philadelphia. (1874.) Price, \$2 50 c.

It chanced that in taking up her book to make the extracts I have promised, I have begun to glance over it from the end, working backwards—a very unfair method adopted by many young ladies when reading their novels. It is a practice I never indulge in, considering it more honourable to allow the author to unfold his own plot than thus to steal a march upon him. In this case, however, it is different; there is no plot to unfold, and as in the last page of her work Mrs. French would seem to

excuse herself for her quiet attitude with regard to her wonderful discovery, it may, perhaps, be as well to extract a passage from the *last* page *first*. I find it in a lecture delivered by herself in March, 1873, in which she strongly advocates the necessity of a collegiate institution where electricity as a science could be studied and taught; and she states her reasons for urging this necessity as follows :

“I unhesitatingly affirm that there are not only laws governing the action of electricity upon the diseased organism, but that those laws are so comprehensible, exact, and practical, that I am enabled always to say to my patients, ‘I KNOW what the applications I give will do for you.’ I cannot always promise a cure. All cases are not curable; and accidents intervene. . . . I know that such and such points must be dealt with, such and such points avoided. I know that such and such currents must be used, and for such exact periods only—no more and no less. All this I KNOW—I do not believe, or guess at it; and though there is a perfect ocean of un navigated science yet to sail over in this great realm of electric force, as far as I have ventured to steer my barque I have avoided the reefs and shoals, on which I have seen many a fine constitution shipwrecked; and thus far I have carried scores of suffering beings to the shores of health and the ports of safety. But the most injurious results may be produced by ignorant and unskilful applications of electricity to the cure of disease. The evidences of this fact are presented to myself and the community at large every day. They are multiplying around us, too, on every side, and as the uses of electricity become more known and more appreciated, so do the abuses increase, and the

errors of malpractice grow in proportion to the growing popularity of the practice. It may be asked why I make no effort to found such an institution 'as I hint at, based on my own claims as a discoverer and a practitioner.

"I answer, because my hands are already full to overflowing with the demonstrable facts of my practice; because, moreover, whilst I can teach and demonstrate, I may not be gifted with the genius of organisation, whilst I know for a certainty I am not endowed with the financial means necessary for the establishment of such a work. Each craftsman to the accomplishment of his special mission. Mine is to discover the path, and point the way. If competent road-makers and builders will work after me in the direction which it has been my special privilege to find available for the purpose, I do not doubt but that, ere long, Philadelphia may rejoice in being the first city of civilisation to inaugurate electrical medical colleges; the first pioneer to open up to mankind the incalculable blessing of having found, delineated, and crystallised into a science that which is destined to be *The Curative Science of Sciences*, 'the way of the life-lightning,' and directed humanity in the safe, reliable, and scientific 'New Path in Electric Therapeutics.'"

This passage, perhaps, explains why the writer does not feel called upon to go about the world and proclaim her discovery; perhaps her duties to her own family may also be another impediment. Her discovery is sure to make itself known in time, but the sooner that time comes the better. I will now turn to Chapter V., entitled "CRANIAL DIAGNOSIS."

"Ever since the uses of electricity have been recognised in the treatment of disease as a popular remedial agent, it

has been observed that the application of one of the poles of the battery, attached to a sponge, or used as an electrode in any way, would produce especially painful sensations when directed to a sore spot or diseased organ. Those who have improved on this method of diagnosing by aid of the battery, and carefully watched the effects produced by passing over the organism with the electrode, must be aware of the peculiar susceptibility of the fluid to detect disease. . . . Make as light of the subject as we may, one thing is certain, if electricity can cure, it can also kill ; if it can assuage pain, it can just as easily produce it ; it can create as well as disperse tumors ; paralyse as well as renovate ; and injure by unscientific applications as effectually as it can benefit the organism by skilful methods. I have myself watched the operator passing the electrode over the surfaces of diseased organs, such as the kidneys, heart, liver, &c., and utterly fail to discover the seat of injury hidden beneath. These failures, and the serious damage the structure is liable to receive in feeling for the parts affected, determine me to put in my protest against such pernicious attempts. . . . Ignorant lookers-on have been actually seen to smile, and felicitate themselves, with the air of spectators at an amusing entertainment, as the victims of this kind of diagnosis shrank away from the lightning-knives that were piercing their suffering frames ; and none but the hapless patients themselves seem to have realised that such experiments were painful, might be productive of injury, and sometimes did actually result in muscular contractions, nervous spasms, and local aggravations of disease. In fact I have seen the worst effects produced upon persons thus examined, and I have long since come to the conclusion that if there was no better way of diagnosing disease, the old plan of symptomatic indications,

confirmed by partial guess-work, was at least more safe and less painful.

“Careful study and systematic research, however, have unfolded to me not only a safer but a far surer method of diagnosis, in such a fashion as reveals a new and wonderful phase of anthropology. It is many years since I discovered that the human brain is a chart upon which may be found delineated all the organs of the body, and with these a correct and comprehensive record of the exact condition in which the organs exist. I am quite aware that the theories of anatomists, and many of the self-elected arbiters of opinion upon medical subjects, are opposed to the acceptance even of the possibility that such a system of diagnosis can be made. It was only since the writing of this chapter was commenced that one of my students, commenting on the invariable success which attended this method of diagnosis, was insolently rebuked by a well-known medical practitioner of the city of Philadelphia, on the ground that it was *an impossibility* to detect diseased conditions of the various organs on the brain, and that the woman who claimed to do so ‘was mad,’ and anyone who reaffirmed it for her was as mad as herself.

“Remembering that every great reformer who has dared to advance one step beyond the beaten path in which mediocrity delights to run, whether in religion, art, science, or politics, has invariably been called ‘mad,’ recollecting, moreover, that one of the most popular definitions that has ever been rendered of genius is that it is ‘insanity;’ I can afford to content myself with the brand of insanity, shared by the noblest and most progressive minds in the world, and simply affirm to my readers that for twenty-five years I have practised this method of

cranial diagnosis with invariable success, that I have communicated it to several of my pupils, who practise it with more or less correctness according to their capacity to master its scientific details, and I still follow it, and at this present time may be found in its exercise any day during business hours.

“ It was about the year 1848 that I arrived at the conclusion that the nature and seat of disease could be correctly ascertained from cranial diagnosis. I beg distinctly to state here, that I do not derive my system from phrenology, nor any accepted or rejected methods now in use. I conceived the idea that the brain, as the great nerve centre and focal point to which all sensory and motor-nerves report themselves, should be the map on which the organs and their special conditions are represented. I tried and demonstrated the correctness of this hypothesis in a series of carefully-conducted experiments, and the result has not only proved the truth of my theory, but furnished me with hundreds of explanations to suffering conditions which would else have remained a sealed book to me. I do not conceive that I am bound to bestow upon the army of quacks and pretenders who flood the world, the results of my long years of study by publishing the minutæ of my system. The gentlemen who think that any woman must be mad who pretends to know more than they do, or deem nothing but lunacy can advance one step beyond them, may find out as best they can the secret of my madness. To the students who do not believe they know everything, and realise how much more effective my method has been to discern the true character of disease, than the assumed fossilised schools of routine practice, my system has been taught ; and in every instance in which it has been studied intelligently, it results in the same

characteristic methods of cranial diagnosis. I have now only to add that in making these diagnoses, I attracted the attention of some medical practitioners in New York, whose modesty was as eminent as their skill. These gentlemen have frequently attended my operating-rooms, pronounced the results of my electrical diagnosis truly wonderful, and a complete revelation in therapeutic science."

In another chapter our author says: "I would liken the human organism, not to a magnet, which has been often done, but to a great natural battery, of which the lungs are the magnet, generating the electricity for the whole organism; the nerves, the wires or conductors; the heart, the helix or intensifying factor; the head and feet answering to the positive and negative poles. Conceive that the lungs generate the fluid from the oxygen of the atmosphere, and we have at once a never-failing electric reservoir, in which the slightest perturbation in the current produces, as is well known, a corresponding disturbance in the electric condition of the body.

"With this view, and believing that the character of the fluid undergoes an important and refining change in its progress through the human battery, the marvellous, and otherwise inexplicable phenomena of animal magnetism seem to me not only entirely worthy of credence, but to be explicable under purely natural laws. The sympathy which must exist between all the modifications of this fluid and nature, is in itself a sufficient explanation of many of Von Reichenbach's most extraordinary experiments; while this same sympathy is equally explanatory of the extraordinary success which follows its application in cases of disease which might else be well termed 'incurable.' Believing in the divinely-ordained 'correlation

of forces' in all departments of life and being, I see no reason for leaving out of this grand category of motor powers the correlative of the life-principle in man, or vital electricity.

"The study of anatomy deals with and describes *dead* matter. Physiology treats of the powers, motion, and functions of *living* bodies. Physiology also includes a survey of all animated structures, from the simplest forms of the vegetable to the highest conditions of animal existence; but as the human structure may be regarded as a microcosm, including every form of life below itself, so the study of man is the most instructive and comprehensive of all other branches. The human organism is made up of matter and force—matter, in its three states of solid, fluid, and gaseous; and force, including all the various forms of motion, the sum of which we call life."

In a chapter entitled "The Human Organism," after describing the working of the complex scheme of nervous action, and considering the nature of the sympathetic system—which consists of a double chain of nervous ganglia running along the front and sides of the spinal column—and its connection with the cerebro-spinal nerves, our author continues as follows: "The sensory and motor nerves do not penetrate into the internal portions of the organism, where the sympathetics most abound. It follows that the telegraphic communications which they send off to the brain must proceed more slowly, as they act through a secondary system. It is for this reason that the parts of the body immediately under the influence of the cerebro-spinal nerves are more sensitive to pain than those supplied by the sympathetics. The sensations travel more slowly, and the motions, being purely instinctive, do not report themselves to the brain as directly as

those operating immediately under the influence of the will. Still, they are reported, and it is by this intimate connection between the two systems that the brain is kept informed of all that is transpiring in the body, of all its states and conditions.

“In describing, even in this brief sketch, the action of the two systems of nerves, their mutual relations to each other, and the intelligence resident in the brain, we may clearly understand how the skilful physician is enabled to interpret the nerve-language, which assumes the tone of pain; and the only marvel is, that the experiments and observations of more than two thousand years of medical practice have not been sufficient to reduce symptomatic indications to a far more exact status than that which it at present occupies.

“The cerebrum is obviously the seat of consciousness. No matter how structureless and insignificant may appear the matter of this grand cranial instrument, considered in its psychological workings, it is the seat of consciousness. The cerebellum is the governing organ, which controls and directs in harmonious combinations all the purely instinctive motions of the system, and enables the will, emanating from cerebral influence, to put its designs into execution.

“The medulla oblongata keeps the gate through which the telegraphic messages of the mind pass forth, and the obedient responses of the muscles, or the complaints of any diseased organs, inform the consciousness of their condition. The cerebro-spinal nerves, with their dual functions of motion and sensation, provoke the muscles to act, and report faithfully back to the brain the sensations which all such actions have produced. The pneumogastric and spinal accessory nerves, together with the whole array of the sympathetic system, pierce into the

dark and hidden places removed from the exercise of the will, but still they cannot escape from the duty of reporting their condition upon the little fibres of the cerebro-spinal system with which they are connected, and this again sounds the alarm in the tones of pain through the cerebral hemispheres, where it reports itself, with the accompanying demand upon the physician's art, to restore the equilibrium which any suffering organ has lost.

"But here the physician himself intervenes, exclaiming, 'Your picture is an exaggerated one and does not tally with the stern demands of science, and the accurate revelations of facts. The nervous system does act in the way you delineate, and does aim to record the conditions of the organism it supplies, with all the fidelity of which it is capable; but that it does or can make a *correct* record of all the conditions under which the system becomes diseased, that it can locate and disclose the *exact* extent of the degradation which has beset hidden organs, internal tissues, tumors embedded in secret places, and fluids, whose course no eye can trace, is an assumption which none but the ignorant or transcendental would venture to put forth. All that the physician's art can achieve must be learned from symptoms, and these do not, as you allege, constantly and correctly report themselves on the brain, inform the consciousness, or register their procedures on the cerebrum. Your position is a fallacy, then, your picture is a fancy sketch.' And now, world of therapeutic art and realm of medical science, it is at this point that I propose to take leave of you.

"Here it is that I, the disciple of electrical science, and the propounder of a new method in therapeutics, commence my path of departure. Electricity is at once my motor-power, my registrar-general, the force of my will, the

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carrier of my will, my silent and involuntary operator, working the machine whilst I sleep, wakening me by a sense of pain to inform me when I am afflicted, writing the record of my case on my brain when I am otherwise ignorant of it, and then submissively bowing its supreme powers and forces to my control as my agent of cure, provided only I have learned its language and can read its silent but infallible records. Electricity, I repeat, *can* and *does* inscribe on my brain a chart of the organs of which I am made up, and electricity can and does record, in characters which all may learn to read, the conditions of every organ and the extent of every form of suffering which afflicts it. If the physician has not learned to read this language, and interpret the chart which the life lightnings have inscribed on the human head, his ignorance is no excuse for mine, and no evidence that I cannot perform what he fails in ; nay, more, it is because I can read this infallible record, and that with the precision of a mathematician evolving his problems or the principles of exact science, that I now write this book, demand that it shall be read, its assertions tested, and its claims admitted or rejected, only upon the basis of practical demonstration.

“In conclusion, I have now been practising this method for upwards of twenty-five years. To assume infallibility for the status at which I have myself arrived, would be an amount of arrogance worthy only of a sect, a clique, or a craft ; but I nevertheless believe that the system itself is infallible, and when humanity has sufficiently realised the subtle relations between the brain and the *physique*, to follow them out in their exactitude, it will be found possible to detect the scratch of a pin, or a slight bruise, recorded on the marvellously fine tablets of the great nerve-centre.”

This is a long chapter, but the subject it treats of is so transcendently important, and so interesting in itself, that I feel sure my readers will thank me for having brought so much of Mrs. French's book to their notice, as of course she is the best exponent of her wonderful discovery, and of her system of treatment by this most powerful element. I will only add that her method is secured to her by patent; but, as it will have been observed by the extract given at page 121, she is not the only practitioner; and before concluding this chapter I feel bound to state I am informed of the very successful practice of her pupils, Dr. and Mrs. Hardinge Britten (of 206, West Thirty-eighth Street, New York), who also examine their patients by this INFALLIBLE Method of ELECTRICAL DIAGNOSIS; and that Dr. Britten has greatly perfected an Electro-Magnetic Machine which he calls the "HOME BATTERY," from the facility it affords for home use, and the ease and smoothness with which it runs by itself, without causing any sudden shocks to the patient, but procuring for him a soothing, delightful, and invigorating influence.

CHAPTER X.

PROFESSOR HUXLEY.—PROTOPLASM AND AQUOSITY.

The truth and solution to the mystery of human life is to be found in the outward and visible form of BAPTISM, which declares the inward and spiritual grace or thing signified.

MATERIAL science and spiritual science must ever go hand-in-hand in order to arrive at any satisfactory or positive solution of the mysteries of Nature. You cannot separate soul and body without producing death; you cannot separate matter from spirit, or God from His works. The great mistake made by men of science, to whom I acknowledge we are most deeply indebted, is to devote all their attention and all their energy in one particular direction. The votaries of material science, however, may study the laws of matter for ever, but will end by finding it mere matter after all. Protoplasm will not explain the mystery of life.

Professor Huxley has told us in some of his lectures, that if you go into the lowest forms of life, which he says you can hardly call life, except for their motion and powers of propagation, and ultimately get down to the very lowest form of life a living being, which is the very nearest approach to that which is not living, you come to "protoplasm," which, a

little while ago, was only known as the "homogeneous fluid lining the inside of the cell of a plant." He now thinks he has discovered that this is the "physical basis of life;" that there is not one single particle of our whole body which has not, at one time or another, been a protoplasm; and that this is the essential unity of life found pervading all creation. He says there are two kinds of protoplasm. There is the protoplasm which the plant elaborates out of the mineral kingdom, and the protoplasm which the animal elaborates out of the protoplasm of the plant; that the animal cannot elaborate protoplasm out of the mineral elements of the earth, but that he must obtain it through the vegetable; and that protoplasm is nothing more than a combination of carbon, hydrogen, oxygen, and nitrogen in some complicated form; that if you want to find a good equivalent for protoplasm, you will find it in the white of an egg, and that you may be satisfied that all the elements of your body are to be found "in a little smelling-salts dissolved in water!"

I will not deny this, for I know it has been proved that the body of an average man, weighing one hundred and fifty pounds, consists of about one hundred and sixteen parts of water. Therefore it is not extraordinary that Christ employed the word "water" as synonymous with *flesh*, when he declared, "unless a man is born again of *water* and of the spirit, he cannot enter into the kingdom of God;" and continued in context, "that which is born of the *flesh* is *flesh*, and that which is born of the *spirit* is *spirit*," thus most clearly emphasising that he employed this term to signify the universal fluid, or natural element.

Water, therefore, or incarnation, is the taking on of flesh; and reincarnation, of which I shall speak fully in another chapter, is the being born *again*, which, as Christ

declared, is the established method of purification for the spirit. Therefore, water is very properly used in baptism as the outward and visible sign of the thing signified by that rite — namely, the purification to be obtained by regeneration, or being born *again*, the *new birth* which that ceremony is intended to symbolise.

But although science, as represented by Professor Huxley, may succeed in dissolving all the elements of the outward body of that newly incarnated spirit into smelling-salts dissolved in water or into primal elements, he will not be a bit nearer discovering the mysterious thing called life, or the power whose action grouped those inert elements together into the form he has dissolved, let it be the highest or the lowest; for there is life in the humblest weed while it continues to grow and to accrete the particles it requires from the atmosphere that surrounds it, wherewith to form its outward material expression, or body, until that life-giving spirit departs, on passing onward and upward, to accrete, combine, and animate a successively higher form; when the form it has quitted will decay and wither, and be called “a *dead weed*,” until it is finally resolved into its original protoplasm.

Professor Huxley may dissolve and resolve those elements into smelling-salts and water as often as he likes, and call it protoplasm, but I defy him to recombine them into the form he has dissolved. Were he to attempt to do so, I fear we should have to translate his grand Greek word into a very disagreeable and prosaic English one, and call it a cataplasm.

Unless that human being, or unless that humble weed be born again of WATER AND OF THE SPIRIT, all the protoplasm in the world will fail to construct that form, or mould those material particles into shape again.

Jesus willingly, and in a few simple words, explained the whole problem to Nicodemus. If men have failed to this day to understand those words, it is the fault of their own pride and obstinacy in believing them to cover an hidden meaning, and to indicate the necessity of undergoing the mere symbolic outward ceremony instead of that regeneration or reincarnation it is intended to symbolise.

Let science, then, continue to pursue the work of discovery, for it is one of the means employed for the accomplishment of the designs of Providence to raise life to a higher level; and as man rises in intellectual power his religious views will expand, and he will thus solve for himself what Professor Tyndall calls "the problem of problems," and know how to "yield reasonable satisfaction to his emotional nature."

Let not scientific men, however, wander away from the direct path of discovery, pointed out to them by the Ruler and Creator of all they are endeavouring to explore. Surely, that beneficent Ruler, who has said, "Let there be light," would not send them on a wild-goose chase in a contrary direction, which is just the way they are going headlong by themselves, when they assure us that all the movements we see are nothing more than the action of those ordinary molecular forces which reside in the elements—carbon, hydrogen, &c. In the words of Professor Huxley: "The influence of pre-existing living matter is something quite unintelligible; but does anybody quite comprehend the *modus operandi* of an electric spark, which traverses a mixture of oxygen and hydrogen? What justification is there then for the assumption of the existence in the living matter of a something which has no representation or correlative in the not living matter which gave

rise to it? What better philosophical status has 'vitality' than 'aquosity?'"

Let him ponder on the words of Christ—those few simple words with which he so readily explained the whole mystery of "vitality" to the inquirer.

"Man must be born of WATER *and* of the SPIRIT." Aquosity then, or water *alone*, will not produce vitality.

In these few words of Christ to Nicodemus we have the key to the "insoluble mystery"—the "Archimedean fulcrum" which will solve the problem.

The Church has adopted the ceremony of baptism by water as the outward sign of Christianity, but we have seen that it has a much deeper significance—namely, that of re-generation or re-incarnation, a fact which in ancient times, when men had a more intuitive faith, was better known, and was intended to be symbolised in the abominable mysteries of PHALLIC WORSHIP,* and was afterwards figured among the Jews by circumcision; and which Christ's words to Nicodemus subsequently informed us is a reality, an unchangeable law established by God from all eternity, as a means of purifying the guilty spirit, of assisting its progress by educating, developing, and perfecting it through the trials and experiences of earth life, and thus fitting it for its entrance into eternal life, which it can only enter when it becomes "a child of the resurrection;" when, again to use the words of Christ, "neither *can* they die *any more*, being the children of the resurrection," which words distinctly imply they will not again require to be regenerated, or born again, which event would be a *sine quâ non* if they *could* "die" *any more*.

* The symbols of which are still generally used in Christian Cemeteries, although few probably are aware of the deep meaning intended to be conveyed by the symbol.

The Church has, therefore, quite diverted the ceremony of baptism from its nature and its object; and is also guilty of teaching a manifest contradiction, by pouring water on the head of a new-born child under the pretext of obliterating, in the person of that child, a so-called original sin which, according to orthodox doctrine, *another* has committed; and of which that child must be innocent, since at the very same time the Church teaches that the indwelling spirit of that child has been newly and expressly created for the body it has come to inhabit, and should therefore be personally pure and without blemish, having come direct from God.

But, on the other hand, how little do those imagine who would do away with baptism as a useless ceremony—or even those who continually administer it with the deepest reverence as a sacred, although mysterious, rite—how deep a meaning it is *really intended to convey*; no less indeed than the whole mystery of man's mysterious life on earth, explained by re-incarnation, by being born again, or regenerated. "Unless a man be born again of water and of the spirit he cannot enter into the kingdom of God."

Jesus himself underwent the ceremony, to the surprise of John, saying: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." He came to teach us the *way*, the truth, and the life. "I am the Way, the Truth, and the Life." He therefore submitted to the outward and visible sign of baptism, because it signified *the way*, which He, at the same time, declared to be by re-generation, or being born again of water and of the spirit. Water, or the universal fluid, having been in all times the exact emblem or synonym of the material

element,* of the fitness of which symbol we are again informed by the modern discoveries of Professor Huxley.

At the time of the baptism of Christ by John the Baptist in the river Jordan, in order that the significance of the symbol should be complete, and no emblem wanting, the Dove, which is, and always has been, the emblem of the Spirit, descended visibly upon Him, and hovered over His head as He underwent the immersion. Then the spirit-voice (from Heaven) proclaimed Him to be the beloved Son, because through re-generation, or being born again of water and of the spirit, he had become perfected.

It used formerly to strike me as a remarkable thing that this beautiful sign of approbation from heaven should have occurred on this particular occasion in the life of Christ, rather than on what has ever appeared to us as an event of much greater importance, namely, at His death. It is only while meditating this little volume that the whole of this symbol in its completeness has been revealed to me, and that I perceived the real significance of the descent of the Dove, or Holy Spirit.

It was while standing before the lovely painting of Carlo Maratta, in the church of Santa Maria Degli Angeli at Rome (formerly the baths of the Emperor Diocletian), and which represents the baptism of Christ in the Jordan in colossal dimensions, having been painted for the copy in mosaics which adorns the Baptistry at St. Peter's; and whilst repeating to myself the words used by John, and the humble reply of the highest Spirit that ever visited this earth, and listening to the stereotyped mutterings of the priest, who had withdrawn the shrouding veil to show us this masterpiece of art, and hearing from him that the

* From the very beginning the *Spirit* of God brooded upon the face of the *waters*.

Dove represented the third person in the Holy Trinity—that the still-shrouding veil was also withdrawn that had hitherto concealed the truth from my understanding, and a sweet still spirit-voice, to which I am now well accustomed, whispered audibly to my spirit-ear:

“There is but one God! One, and indivisible. It has ever been the sin of this planet to believe in a plurality of Gods; and this pagan edifice, although *now* a temple of Christianity, has not yet been cleansed of the sin of its former creed, which still hangs about it, under the disguise of Christianity, but not its true garb. The DOVE is the symbol of the new birth of the spirit, as the WATER is of the new birth of the flesh, or of re-incarnation. ‘*That which is born of the flesh is flesh, that which is born of the spirit is spirit.*’ Jesus, who was so high and pure a spirit, was proclaimed on this occasion to be the beloved Son.”

A new name is conferred upon us at the ceremony of Baptism, thus indicating the change of character that is to be accomplished by the newly incarnated Spirit, through its conjunction with Matter. The Spirit on being born again must naturally bear a new name, the name by which it was formerly known having become a thing of the past. John the Baptist, for instance, could no longer be *called* Elias, although Christ tells us over and over again “This is he.”

Our new name is given to, and received by us at Baptism, which ceremony is therefore a most complete and perfect symbol of the great fact that the WAY of man’s life is by Re-generation, or the *dusty highway* of Materiality, or being born again, on a Material earth.

Life must here be understood in the larger sense, not as the short limit of one earth-life, consisting of threescore

years and ten, but as life eternal ; the life that belongs to us as it did to John, and as it does to Jesus ; the only difference being that our Divine model has already attained unto it, whilst we are still on the dusty highway that he has travelled before, and which he came to point out to us, and to make easier for us to travel ; the *dusty*, or Material, highway that leads to life eternal.

As Saint Paul said : " If by any means I might attain unto the resurrection of the dead," not as if he had already attained, for well he knew that the children of the resurrection *cannot* die any more—in the words of Christ : " Being the children of the resurrection neither *can* they die any more, death hath *no more* dominion over them."

Consequently, there will be no further necessity for their being *born again*. " There will be no more *sea*." " Neither can they *thirst* any more," for that *material* water, so often " the *waters of bitterness*," having drank of the *living* water ; consequently already "*attained*" to the higher life, and entered into the kingdom of God, " Where there is no *more* death, neither sorrow, nor pain," and " Death *hath no more* dominion over them, having been swallowed up in victory."

The victory of one who has accomplished his course, who has ascended each step of the ladder of heavenly progress, and who is consequently no longer on the *way*, having reached the goal, and entered in at the *door* of eternal life.

Christ also said, " I am the door," and it is impossible to climb up by any other way than the way appointed by God, or to enter in by any other door than by the door which Christ has opened to us by his example. He has told us decidedly that, unless a man is born again, he cannot enter into the kingdom of God. This, therefore, is

the *way* God has appointed for our eternal progress ; it is the law of being, and the law of life.

Thus we see that Professor Huxley is on the track ; and that his discoveries in Chemical Science have come at the very right moment to assist those who might have been sceptical when called upon to receive the Divine Truth, which the great advance of Science in this "*the fulness of time*," has permitted to be once again, and this time more fully, revealed to us.

The inquirers into Spiritual Science are learning from a Spiritual Source that the all-powerful, all-sufficient, and only cause of the development of organic forms, known in Physical Science as the grand doctrine of EVOLUTION—which it is yet acknowledged by its principal exponents—that *the theory of natural selection* alone will not explain—is in reality due to the natural and ceaseless development and progress of Spirit ; which, as it advances in knowledge and power, continually builds up for itself higher material organs, and consequently higher outward forms as the expression of its interior state, until, in process of time, it finally reaches the very highest and noblest organism, and consequently the highest outward form. And that the law of man's life, and of his eternal progress towards the heavenly state, or "kingdom of God," is that of Regeneration, or being "*born again* of water, *and* of the Spirit."

Professor Huxley is, however, very far from perceiving, himself, that he is a mere passive instrument, under the guidance and direction of the Spiritual influence of those very messengers to man he so much affects to despise,*

* Professor Huxley, in a letter to the Committee of the Dialectical Society, says : " But supposing the phenomena of Spiritualism to be genuine, they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates at the nearest cathedral town, I should decline the privilege, having better things to do."

when he tells us so decidedly that PROTOPLASM is the essential unity of life found pervading all creation ; "the physical basis of life ;" and that protoplasm is nothing more than a combination of carbon, hydrogen, oxygen, and nitrogen, in some complicated form, and consequently asks us "what better philosophical status has vitality than Aquosity !"

It is true he cannot get out of the habit of talking of "living beings," and of "organic and inorganic matter," although he assures us that there is no such thing as vitality in nature, and that what we call vitality—all the movements we see under the microscope—are nothing more than the action of ordinary Molecular forces which reside in the elements carbon, hydrogen, nitrogen, &c. Professor Huxley is very eloquent on this point, and the passage is a very strong one. He says :

"When hydrogen and oxygen are mixed in a certain proportion and an electric spark is passed through them they disappear, and a quantity of water, equal in weight to the sum of their weights, appears in their place. There is not the slightest parity between the passive and active powers of the water and those of the oxygen and hydrogen which have given rise to it." He then goes on to speak of the beautiful frosted figures which represent the appearance and growth of plants which form themselves on our windows, "and sometimes build up frosty imitations of the most complex forms of vegetable foliage," as if there was the slightest analogy on earth between the formation of any crystal and the growth of a plant from its *root* ; and continues : "We call these and many other strange phenomena the properties of the water, and we do not hesitate to believe that in some way or other they result from the properties of the component elements of the water. We

do not assume that a something called 'aquosity' entered into and took possession of the oxide of hydrogen as soon as it was formed, and then guided the aqueous particles to their places in the facets of the crystal, or among the leaflets of the hoar-frost. On the contrary, we live in the hope and in the faith that, by the advance of molecular physics, we shall by-and-by be able to see our way as clearly from the constituents of water to the properties of water, as we are now able to deduce the operations of a watch from the form of its parts and the manner in which they are put together. Is the case in any way changed when carbonic acid, water, and ammonia disappear, and in their place, under the influence of pre-existing living protoplasm, an equivalent weight of the matter of life makes its appearance? It is true that there is no sort of parity between the properties of the components and the properties of the resultant, but neither was there in the case of the water. It is also true that what I have spoken of as the influence of pre-existing living matter is something quite unintelligible; but does anybody quite comprehend the *modus operandi* of an electric spark, which traverses a mixture of oxygen and hydrogen? What justification is there, then, for the assumption of the existence in the living matter of a something which has no representation or correlative in the living matter which gave rise to it? What better philosophical status has 'vitality' than 'aquosity'? And why should vitality hope for a better fate than the other 'ities' which have disappeared since Martinus Scriblerus accounted for the operation of the meat-jack by its inherent 'meat-roasting quality,' and scorned the materialism of those who explained the turning of the spit by a certain mechanism worked by the draught of the chimney?"

So far we see that Professor Huxley's testimony fully goes to confirm the first part of the declaration of Christ, that man must be born again of water; but the learned Professor does not appear to see his way very clearly beyond this point. He says that living protoplasm differs in no degree from the dead carbon, oxygen, hydrogen, &c., of which it is formed, except in the nature of the chemical combinations of those elements, and in their proportions; and he tells us that he "lives in the hope and in the faith that, by the advance of Molecular physics, we shall by-and-by be able to see our way as clearly from the constituents of water to the properties of water, as we are now able to deduce the operations of a watch from the form of its parts and the manner in which they are put together."

Ever since the illustrious Dr. Paley presented us with the beautiful and clever simile of the watch, men have had a suspicion that there is a marvellous mechanism in that little instrument, which vouches for the wisdom and intelligence of its inventor; for this display of forethought and mechanical skill has endowed it with something beyond the mere protoplasm of brass, steel, and gold, and that something, is the seeming intelligence with which it takes advantage of "Molecular Forces," and of certain laws of mechanics, to keep accurate time for us. Of course we must not call this seeming intelligence "Vitality," which is exhibited for our advantage by our useful friend the watch; but its accurate movements cannot surely be due alone to molecular action; nor is it likely that Professor Huxley will be able to see more of his way from the constituents of water to the properties of water by the advance of Molecular Physics, than we are able to discover any comparison between these still

mysterious properties of water and the manner in which the parts of a watch are put together, unless Professor Huxley wishes us to understand by his comparison, that the necessary result of certain complex combinations of the elements, atoms, or properties, inherent in that water, will result in the production of SELF-CONSCIOUSNESS, which he would compare to the intelligence evinced in a full-grown watch, when it is wound up and tells us the hour.

Wherever any art is evinced, and particularly when that art is conducive to use and purpose, one must naturally look to an artificer, to account for the skill and tact that have been bestowed in the adjustment of parts to the whole, and the wisdom and fitness with which those parts have been separately constructed for the purpose of adjustment; and whatever Professor Huxley's hope or faith may be in the advance of the study of Molecular Physics, he will be doomed to disappointment, for they will never be able to explain to him, or he to us, that the self-consciousness and intelligent faculties of organised beings are due to the properties of "Aquosity," or water, manufactured by the "chemical combination of proper proportions of those properties," into protoplasm, which is the essential unity of life, found pervading all creation. We may admit, with Professor Huxley, that "protoplasm is the physical basis of life;" that it is "the matter of life," and the means (not the cause) of organisation; but we cannot admit, or conceive the idea, that *protoplasm* will ever be discovered to be the primary source of sensation and consciousness, or that it can ever of itself become *conscious*, in the way he would wish us to understand, when he asks "what better philosophical status has Vitality than Aquosity?" and

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offers the comparison of the intellectual watch and the intelligent meat-jack to our consideration.

But even Professor Huxley himself admits that there is something he cannot account for, since he asks: "Does anybody quite comprehend the *modus operandi* of an electric spark which traverses a mixture of oxygen and hydrogen?" and distinctly says, that "the influence of pre-existing living matter is something quite unintelligible." Perhaps the electric spark has more to do with it than has yet been discovered by Science. But of this I have already adduced a great deal of evidence, as will be seen by reference to the seventh chapter on the FORCES OF THE UNIVERSE. I would merely observe now, that when science admits there is something she cannot "quite comprehend," and says, "Beyond this we cannot go," she has arrived at the outposts of another domain (also of Science), and at whose door she has not yet knocked. But since Professor Huxley's own experiments have led him so far to adopt the *first* part of the declaration of Christ—namely, that man "must be born again of *Water*"—would it not be better for him to risk a little credulity, for I will not call it faith (faith being the inward *perception* of the soul, which accepts a truth by intuition long before the outer principle or reason has had time to examine it), and put his trust in the *second* part of the declaration of Christ, who continued "and of the *Spirit*," since he has found the first part to be true; rather than to live, as he says, "in the hope and faith, that by the advance of Molecular Physics, we shall by-and-by be able to see our way," &c.

With all their philosophy, and all their labours, men have not yet been able to make a single step in advance of the science voluntarily given to them in the very first

chapter of the Book of Genesis. So true it is that there is no mystery with God, and that with him all is light and revelation. All that man is able to do for himself, beyond the revelation given to him, is to work out those truths for himself, and thus to make them his own. In this age, above all others, restless inquisition is going on into the realm of truth in morals, science, religion, politics, and governments. All things are brought to judgment, and it is quite right that it should be so, for it is the quickest, and indeed the only way for humanity to progress, to increase the powers of vision, and thus to see "Old Truths in a New Light." Those good old truths that were declared to man from the first, but whose beauty the progress of every succeeding century serves to unveil more and more to his intellectual vision, as the folds of the shrouding veil are withdrawn from his own eyes. Let men, therefore, start with the proposition—"What is Truth?" resolve that Truth is "*that which is*," and accept of no other authority than that of Truth, which is the discovery of God's law in any direction of inquiry, and in every department of Nature.

These must be our standard, but *standpoint* there is none for man; because the human mind is never standing still, and as it advances, so does its comprehension of all things expand, and admit of higher and larger views of those standards, and thus the ancient myth, the idea, it may be the mere allegorical representation of Truth, which once appeared enshrined in mystery, has now become the understanding of the age.

Professor Huxley tells us that the Spiritualistic formulæ, if true, will not advance Science one bit. And yet, he does not give us much hope that Materialistic Science will do much more for us, for he says, "I bid you beware

that, in accepting these conclusions, you are placing your feet on the first rung of a ladder, which, in most people's estimation, is the reverse of Jacob's, and leads to the antipodes of heaven. It may seem a small thing to admit that the dull vital action of a fungus, or a foraminifer, are the properties of their protoplasm, and are the direct results of the nature of the matter of which they are composed. But if, as I have endeavoured to prove, their protoplasm is essentially identical with, and most readily converted into, that of any animal, I can discover no logical halting-place, between the admission that such is the case, and the farther concession that all vital action may, with equal propriety, be said to be the result of the Molecular Forces of the protoplasm which displays it."

I do not think that anyone is desirous of going to the antipodes of heaven, even in company with Professor Huxley; but what is to be done, since he rejects the Spiritualistic theory altogether, which he says, even if true, will not advance Science one bit; and therefore, if our only hope is in him, and his only hope of seeing his way clearly is in the advance of Molecular Physics, we shall perhaps have a long time to wait, suspended like the coffin of Mahomet, before he will be able to explain to us how the fungus or the foraminifer came to have vital action at all, however dull it may be. And what is the difference between living and dead protoplasm? And how that particular protoplasm came to form fungus and foraminifer, and not something else; for it would seem that even fungus, which is a plant of very low organisation, must be a fungus, before it has the power of producing its kind, and of assimilating fresh protoplasm for that purpose. We can understand that protoplasm, under the influence of a pre-existing germ, if vegetable, can go on reproducing proto-

plasm out of the elements of water that surround it, the oxygen, hydrogen, carbon, and nitrogen, &c., but merely as protoplasm, and without a germ derived from a pre-existing fungus, it would not have that power. And it is the same throughout the range of the whole vegetable and animal creation, and thus we are inevitably led back to the great First Cause, who is A SPIRIT, and, to part company with Professor Huxley, and leave him to descend the ladder alone, which he tells us is the "reverse of that of Jacob, and will lead to the antipodes of heaven," for we see another ladder before us, which has been let down from heaven to our assistance, and if we will place our feet on the very first round of that ladder, we shall find ourselves mounting at once to a view of the second part of the famous declaration of Christ, and that all creation, from fungus to man, must be born again of *water and of the Spirit*.

So far it would really seem that Professor Huxley has been sent into the world expressly to support, prove, and promulgate the *first* part of the declaration of Christ, and therefore he has ably done his work, and we are greatly indebted to him for his earnest perseverance in carrying it out; but the moment he would lead us away from Heaven we shall do better to part company with him, even if we have also to do so with Materialistic Science altogether—which would be most unfortunate and most ungrateful; and which we need not do, for, happily, there are many men of Science to whom we are equally indebted, who have ever shown themselves willing to base their scientific researches on the spiritual and eternal principle, rather than on what, without it, is but inorganic, dead, insensible Materialism.

We know that it is as Christ has told us, and that all

iving things are born of water, and that carbon, hydrogen, oxygen, and nitrogen form various combinations, to which we may give the general name of Protoplasm. But the question is, how do they form protoplasm? We must not be one-sided, and look at only one-half of this declaration of Christ, for it is the second part that will alone give us the solution. "Man must be born again of *water and of the Spirit*."

That Baptism, the symbol of this re-generation might be made complete to man, the Dove, which is emblematic of the spiritual principle, or *Spirit*, descended upon the Son of Man as He received the emblem of the material principle, or *water*, when He was also declared to be the Son of God.

The Spirit, then, is the life-giving principle, and it comes from God, who is a Spirit, and our Father. All true Science must, therefore, have its basis in the spiritual, in the living, and in the real source, and so we must at last go back to Genesis and hear how "*the Spirit of God brooded upon the face of the waters*," and observe how all things are brought out in their own beautiful order. In our own being we see that which takes us to the very origin of creation, as it takes us to its end, the Alpha and Omega of all created things.

"The human body is a universe, subsisting and existing upon all the lower forms of life. The uses of all things to the outer world are discoverable in the inseparable relations which they sustain to all things, and in the offices they are perpetually fulfilling. Thus there is a use in the mineral, vegetable, and animal creations, and their external modes of existence demonstrate their offices, and also prove they are the indispensable developments for the purpose of unfolding and perfecting the human form. All the ascending forms are the established organs by which gross and inferior particles are purified and refined, in order that they may become suitable to enter into, create and sustain the highest *form* of matter, which is man. Thus the mineral assists to perfect particles by which the vegetable is created, sustained, developed, and perfected. The vegetable in its turn purifies and recombines atoms of matter, which thus become unsuited to remain in the vegetable world, and ascend immediately to the *animal* creation, which is thus produced, sustained, and perfected. So

with the whole animal plan of creation ; which in like manner performs its specific office, rendering particles of matter suitable to enter into, and to compose the *human organisation*. Thus the latter *Form* comprehends and subsists upon them all, receiving constantly into its composition the particles of purified and refined matter that flow through all the subordinate forms into itself.

"Therefore every particle of matter proceeds by and through the medium of *forms* in nature, to the highest degree of organic matter, by an unceasing gyration. And every change of form in matter is to the outer world *death* or disorganisation ; for death is nothing more than a change of any organised form or composition, as to its mode of existence.

"The *aspect* or *features* of a form are not the form itself, but every form is the express likeness of its interior cause, so the soul is constantly evolving *thoughts* which are suggested by influences proceeding from the outer, or from the promptings of its own internal principles ; and the thought is the *form* of these suggestions. The outward *form* of thoughts are *words*—these always being the express likeness of the thought evolved. Thus, ALL THINGS VISIBLE are expressions of an interior productive cause, which is the spiritual essence :

"Behold the truth—the *material* Universe is a perfect representation of the *Spiritual* Universe, in which nothing exists but is everlasting and infinite ; the whole material system is the Body of the Creative Soul ; the Spiritual Essence has unfolded and manifested itself in a material Form ! And this Form is the Order and Wisdom of the Divine Mind."—From "*Nature's Divine Revelations*." (By the American Seer, A. J. Davis.)

Thus all things are divine, both in the Material and Spiritual Universe ; and all are destined to become celestial. Every created spirit is invited by the progressive law of the Father to its home ; and when it enters, and becomes sensible of the loveliness and purity thereof, it glorifies the Father, not in prayer, but by *thought* and *deed*, for ever and ever. Each one, then, is an undying child of the Eternal One, who is the Father of all ; and no one is so low but that it is the highest of some still lower, and no one is so high but that it is the lowest of some yet undeveloped. One Spirit cannot say to another, "I need thee not," for each one is the sustainer of another, and this mutual dependence constitutes the harmony and wisdom of all things.

CHAPTER XI.

WATER—THE UNIVERSAL SYMBOL OF MATERIALITY. —THE ANCIENT MYSTERIES.

3. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

4. "Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?"

5. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

6. "That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit."

7. "Marvel not that I said unto thee, Ye must be born again."

8. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit."

9. "Nicodemus answered and said unto him, How can these things be?"

10. "Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?"

11. "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness."

12. "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

13. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John iii.)

Nothing can be clearer than this declaration of Christ. It is most definite, and yet many theologians who take

the Bible account of creation, and the fall of man in its purely literal sense, and believe that the humanity of this earth is to be born in sin, as long as it holds its place in the universe—in consequence of the disobedience of a first man, who had bequeathed his individual and personal sin to all his race—prefer to see an allegory in these plain-spoken words of Christ, and to believe that he meant, except a man receive the initiatory rite of baptism he cannot see the kingdom of God. Few, indeed, would be the list of the saved if the receiving of this rite were to be the necessary passport. We do not hear that Mary or Joseph ever received it; and most certainly neither Abraham, Isaac, nor Jacob ever did.

Had Christ intended to indicate the necessity of the *symbolic* rite of baptism as necessary to salvation, surely nothing would have been easier for him than to have said so, and to have undeceived Nicodemus, and put him right; particularly when he saw that the latter understood his words in their plain literal sense. We cannot imagine he would have misled an earnest inquirer, who had thus timidly come to him for some explanation that would set his mind at rest, on such an intensely important subject as the eternal salvation of his soul. What would have been simpler for Christ than to have said, "*I speak to thee of baptism*;" instead of saying with surprise, "*Art thou a master in Israel, and knowest not these things?*" For the doctrine of the plurality of lives being one of the Sacred Mysteries, or Secret Teachings, possessed by all ancient religions, since in the second chapter of Genesis the original text ran, "God breathed into his nostrils the breath of *lives*" (*lives* in the plural), was not only distinctly taught among the Essenians, but

also in all the secret teachings of the Jews, and was therefore well known to most of the Pharisees.

"The principal of the 'Ancient Mysteries,' or secret teachings of antiquity, namely, the Hermetic, the Orphic, the Eleusinian, and the Kabalistic, taught substantially the same three great doctrines. Those three doctrines thus made known to the initiated, from the earliest ages of the world, were—

"First, the unity of the Supreme Being, and the fact that the pretended gods of the temples were only representations of the divine attributes, symbolised for the use of the unlearned, who were considered to be incapable of appreciating abstract ideas.

"Secondly, the plurality of inhabited worlds, and the true motion of the planets round the sun, as subsequently demonstrated by Copernicus and Galileo.

"Thirdly, the anteriority of the soul to the body, and its gradual education and purification through the trials and discipline of a succession of earthly lives in this globe and in other planets, until freed from the need of any further contact with planetary matter."—(*From Döllinger's "Judaism and Paganism."*)

"From the earliest times the initiated have known the unity, infinity, and perfection of God; the infinity of inhabited worlds, and our successive lives in them. As it is absurd to suppose that blessings and sorrows are the result of chance, we must believe them to be the consequence of our right-doing or wrong-doing in previous lives."—(*Delormel.*)

"Cicero and Plutarch exalt the teachings of the 'Mysteries.' Aristophanes says, 'Their adepts led an innocent, tranquil, and holy life; they die counting upon the light of the Elysian fields, while others look only for eternal

darkness.' The grave and serious Sophocles, a glory of the Athenian stage, styles the teachings of 'The Mysteries' 'the hopes of death.' But though these views were thus handed down from generation to generation among the learned, their public promulgation was forbidden lest they should lead the common people to throw off the yoke of the priests, to addict themselves to the practice of magic, or even—disgusted with the ills of earthly life—to commit suicide in the hope of finding themselves in a happier state of existence; as did the pupils of Hegesias at Cyrene, after listening to his eloquent discourse on immortality when, impatient to enter on the enjoyment of the felicity he had described, they all killed themselves in a body." —(A. Blackwell.)

Christ therefore expressed his astonishment that, as a master in Israel, Nicodemus did not understand these things, and continued: "*If I have told you of earthly things, and you believe not, how shall you believe if I tell you of heavenly things?*" Intending to imply that this great law of *re-generation* was evidently beyond the actual grasp of his intellectual vision, when, as a master of Israel, and consequently a student of the sacred lore, he had failed to understand how changes of state and of sphere are accomplished, of what use would it have been for Christ to explain the relation between the moral state of the soul and the order of body, which it would correspondentially accrete, through the magnetic attraction of its spirit-body or perisprit? Of what use would it have been for Christ to have explained to Nicodemus the laws of magnetic attraction, when the world of that day was profoundly ignorant of the very existence of either magnetism or electricity. How, then, could he have explained to him the processes by which the spirit

gradually frees itself from the animality of earthly things, which weighs it down to a material planet, imprisoning the otherwise free soul in solid walls of flesh, impeding its flight to its native skies, to the "heaven that was about it in its infancy;" if his acknowledged ignorance of natural law would render it impossible for him to comprehend that the purification of the soul, through a succession of earthly trials, expiations, and disciplines, would gradually free it from the garments of earth, and enable it to soar again to more fluidic regions?

5. "I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Amongst the ancient Hebrews, water represented the germ of matter, that which we now call the *universal fluid*; thus, in the first chapter of Genesis, we read:

1. "In the beginning God created the Heaven and the earth."

Moses probably intended to describe the creation of SPIRIT AND MATTER, as we know our little earth was not created in the *beginning*. The following verse would also point to this conclusion, as no mention is made of the creation of water, which would appear to have been already in existence as the very vital current, the universal fluid, generator of all future things.

2. "And the earth was without form, and void, and darkness was upon the face of the *deep*, and the Spirit of God moved upon the face of the *waters*."

6. "And God said, Let there be a firmament in the midst of the *waters*, and let it divide the waters from the waters."

7. "And God made the firmament, and divided the waters which were under the firmament from the *waters* which were above the firmament."

8. "And God called the firmament heaven." . . .

9. "And God said, Let the *waters* under the heaven be gathered together into one place, and let the dry land appear."

Thus *water* most evidently represents the *universal*

fluid, or vital current, from which all things were made. We constantly read of "*the ever-flowing fountains of life*," "*the waters of life*," "*a river of living waters*," of which those who drink shall "*thirst no more*." The cessation of *thirst* (need of material bodies), and that there shall be no more *sea*, indicating the acquirement of the more ethereal bodies of higher planets.

In all ancient Scripture the same symbol is used to represent matter. In the oldest of these, the Vedas of ancient India, occurs the prayer, "*Waters! take away whatever sin is found in me!*" In another, "*Ambaya* (a word meaning equally *waters* and *mothers*), take away sin." In the book of Hermes it is said that "Darkness was boundless in the abyss; but *water* and a subtle spirit existed in chaos. Over all this the holy light broke forth, and the elements were produced among the sands of a *watery* essence." In the theology of the ancient Greeks, the passing of the soul through *Lethe* (the *river* or *water* of forgetfulness) symbolised both the continuance of our connection with matter and the temporary loss of memory attendant on our changes of outward envelope or body. "The souls of the dead seek out a new destiny, and re-enter, through *Lethe*, into the movement of universal life, from which they come down again upon the earth; some to repair the faults of an anterior life, and to purify themselves by new struggles; others, to win back to virtue those who are going wrong, and thus still further advance their own improvement"—(*Dr. Louis Mesnard*). "The Koran contains various traces of the great doctrine of the fluidic life, of the plurality and progressiveness of inhabited worlds, of the progressive development of the planetary reigns, stating that all animals are created out of *water*."—(*A. Blackwell*.)

There is no doubt the ancient belief was that water was the first or primitive element, the generator of all others. Moses does not speak of the creation of this universal fluid—which would seem to have been already in existence; he merely says, "And the Spirit of God moved upon the face of the *waters*." Just as the emblematic Dove is represented hovering over the head of Christ as he stands in the *waters* of the Jordan, to receive that symbol of Regeneration, in the grand painting I have described in the last chapter, which I saw in Rome.

It is now proved that the body of an average man, weighing one hundred and fifty pounds, consists of about one hundred and sixteen parts of water. And we have also the authority of Professor Huxley for asserting that all the elements in our bodies are to be found in a little smelling-salts and water. Although he fails to see the Spirit of God brooding over the face of the waters, and would fain persuade us that "*Vitality itself has no better status than Aquosity*."

When the imprisoned soul is set free by the death of the material body, which it had accreted through the magnetic vibrations of its Perispit, that body returns again to its original elements; that is to say, one hundred and sixteen parts return to water. Is it then to be wondered at that WATER, the great purifier, the synonyme of the material bodies, through whose vicissitudes the soul is to be purified, and to receive a *new name*, each time it is re-generated or born again, should be used as the symbol of purification; or the outward and visible sign, or form in baptism? For is it not the rite by which is signified that very inward and spiritual grace, of death unto sin, and new birth unto righteousness, which the new birth into the material body is intended to effect, and at which ceremony

a new name is conferred? thus indicating the change of character that is to be accomplished by the newly incarnated spirit through its new conjunction with matter.

When in Revelation we are told "*there shall be no more death,*" namely, no further necessity for conjunction with the material element, which conjunction must ever conclude with *death*, or the disaggregation of the material body; we are also told, "*there shall be no more sea.*"

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

That Christ employed the term *water* as synonymous with *flesh*, is apparent by reference to the next verse, where he says, "*That which is born of the FLESH is FLESH, and that which is born of the SPIRIT is SPIRIT.*" Showing clearly that he employed the antithesis of flesh and spirit as the *equivalent* and *explanation* of the antithesis of WATER and SPIRIT, the two expressions completing and confirming each other.

7. "Marvel not that I said unto thee, Ye must be born again."

8. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

His employment of a word (rendered by *pneuma*), signifying both *wind* and *soul*, and saying, "as *pneuma* the wind cometh and goeth, so *pneuma* the soul also comes and goes," constitutes a positive assertion that it was *not* created with its material body, but *comes from* some other region—you know not whence—just as you know not the "path of the wind," so you know not whence comes your soul, nor whither it goes.—(A. Blackwell.)

7. "Marvel not that I said unto thee, Ye must be born again."

Still Nicodemus continued to marvel, and answered, saying unto him :

9. "How can these things be?"

Now, it is very evident that Nicodemus did not understand that Jesus intended to allude to the rite or ceremony of baptism, as Jesus most certainly did *not* intend to allude to it; for nothing would have been easier, or safer, under the circumstances, than to have said so, and thus to have enlightened Nicodemus, remove his perplexity, and set his mind at rest.

The meaning he *did* intend to convey was the necessity of the REAL BAPTISM, not the rite that symbolises it—the necessity of regeneration, or new birth in material bodies, *symbolised* by the material fluid, or *water*—the outward and visible sign of that inward and spiritual grace.

And therefore he answered and said unto him :

10. "Art thou a master of Israel, and knowest not these things?"

11. "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness."

12. "If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

13. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

No *man* hath ascended up to heaven.—This saying is a still further affirmation of the same fact, that in using the word "water," Jesus alluded to the material fluid of which the fleshy body is composed; for a *man* is a complex being, formed of spirit and matter, and we have already heard from St. Paul that flesh and blood cannot inherit the kingdom of heaven, therefore it is very certain that no *man* has ascended there. This verse is also another proof of the fluidic nature of the body of Christ, for he could not

have ascended there in an earthly body ; besides, he speaks of himself as still being there, "*even the Son of man which is in heaven,*" although he was then speaking to Nicodemus.

A high fluidic, or rather *sidereal* Spirit, such as Christ, the Guardian Ruler of our planet, could not assume flesh and blood, although He could assume the *appearance* from the material elements in the atmosphere, and take upon Himself the "*likeness,*" but not the nature, of man ; for, reversing the saying of St. Paul, "Incorruption cannot put on corruption," but *being* the heavenly, He could *bear the image* of the earthly at pleasure, for the time being, and could disappear and "*convey himself out of their midst,*" when in a crowd which sought to stone him to death, and from the sepulchre, which could not contain His *incorruptible* body. "*Made not after the law of a carnal commandment (fleshly generation), but after the power of an endless life.*" We are "*of the earth earthy,*" He was "from above" and "above all," and says of Himself, "*I lay down my life of myself, no man taketh it from me : I lay it down, and I take it again.*" (John x. 17, 18.)

We are now told by the messengers of the New Revelation that when our beloved Guardian Ruler visited our earth, He was not *really* incarnated in material flesh, but adopted our earth garb from the material elements contained in solution in our atmosphere, just as all Spirits do when they appear to us—a fact which is now being proved by the materialisation of Spirit bodies both here and in America, many of which I have had the good fortune to witness. The Spirit, or rather several spirits, have formed their visible and tangible appearance quite distinctly enough to be perfectly recognised by me, and by others, and again dissolved this outward form into thin air before me. These Spirits can make themselves perfectly tangible to the

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touch, as the Spirit hands will testify which so many have witnessed through the mediumistic powers of Mr. Home and others, casts of which are now being obtained in Boston, by means of boiling paraffine, which, as it cools and hardens, retains the perfect mould of hands, and even sometimes of features. On one occasion these hands, coming from the centre of the table, held my hand, removed the rings from my fingers, and afterwards replaced them, in view of everyone. They are, both to sight and touch, exactly like hands, of warm, solid flesh, the nails as perfectly formed as our own; but will dissolve and vanish from our grasp as Christ did, when in the midst of a crowd who were ready to stone him, he so mysteriously "*conveyed himself out of their midst.*" The power possessed by spirits to materialise their hands, and make them visible in the present is nothing new, for there are several instances in the Bible of the very same power; in Ezek. viii. 3, we read: "He put forth the form of a hand and took me by a lock of mine head." Again, in Daniel v. 3: "In the same hour came forth the fingers of a man's hand, and wrote upon the plaster of the wall, and the king saw the part of the hand that wrote." This wonderful manifestation of super-mundane power so astonished and alarmed the king, that he immediately sent for all the wise men of BABYLON, and Daniel was made the third ruler in the kingdom for interpreting the writing. The phenomenon is now of frequent occurrence at spiritual séances, and, as I have said, casts are taken of them with the greatest success, to witness which operation the wise men of BOSTON are earnestly invited, as will be seen by the extract from a Boston paper, in the foot-note.*

* "We have recently had many successful experimental sittings, and have obtained complete and perfect moulds of materialised hands and wrists, and even of faces—some of which have been fully recognised by persons present. The

The Spirit materialisations which are now being made patent amongst us by scientific inquiry in England will perfectly explain the many seeming mysteries in the history of Christ, which have so long been a stumbling-block to those out of the Church, and could only be accepted as "*mysteries*" by her most faithful children, as, for instance, the Immaculate Conception and the mysterious birth—his being missed by his parents and found in the Temple at Jerusalem, with the Doctors—the walking on the waves, the disappearance of his body from the sepulchre, his appearance and disappearance amongst the disciples although the doors were closed, and a thousand other facts of his sojourn amongst us.

whole operation is performed in the presence of many witnesses, and with the medium sitting at the table in full sight the whole time. In this manner we have obtained moulds giving the veins, sinews, and fine lines of the cuticle—moulds that it would be an impossibility to obtain in any way but by the melting away or de-materialisation of the substance (boiling paraffine) of which the mould is composed, for it would be impossible to withdraw the hand without destroying the mould; as for half an hour after it is formed, the paraffine is so hot that it is impossible to touch it. . . . We earnestly and cordially invite the representatives of Harvard University, and of Dale and Dartmouth, to investigate this phenomenon, as the professors of science, Mr. Wallace, Mr. Crookes, and Mr. Cox are doing in England, for which every facility shall be afforded them."—(BANNER OF LIGHT, Boston, November, 1875.)

CHAPTER XII.

ANCIENT PROOFS OF THE DOCTRINE OF RE-GENERATION DURING A SUCCESSION OF DISPENSATIONS ON THE EARTH.

THERE is another proof of the truth of the doctrine of Re-incarnation, or Re-generation, as symbolised by Baptism, to be found in the Old Testament, which should follow immediately upon the last chapter, before proceeding any further, because it bears the same signification as the rite under discussion, and, therefore, should be adduced in connection with it, the ceremony of Baptism having been ordained by Christ to supersede its practice, which it has done in all Christian countries, except in Abyssinia, where it seems it is still employed for the same purpose.

The prevalent idea among Christians is that this rite originated with Abraham, who, as we read (in Gen. xvii. 9—14) was commanded by God to circumcise himself and his whole household, and to transmit the custom to his descendants ; but this is inconsistent with the very terms in which the command is expressed, the terms pre-supposing a knowledge of the rite on the part of Abraham. That it existed previously to the time of the Patriarch is now indisputable. The researches of modern scholars prove that the Egyptians were in possession of this rite long before Abraham was born, or 2000 years B. C. We read that it can be traced at the present

day in an almost unbroken line from China to the Cape of Good Hope. It is also in usage among the South Sea Islands ; and the followers of Columbus were much astonished to find it existing in the West Indies and in Mexico. Recently, too, it has been ascertained to have been long practised by several tribes in South America. Such being the case, many scholars hold it impossible to suppose that the origin of so universal a religious rite can be traced to a single Semitic nation, more especially where that nation was peculiarly averse to intercourse with other nations, and, in other respects, exercised no overt influence on their customs. In the case of Abraham and his descendants it was ordained to be the token or seal of the everlasting covenant between God and His people. Such is the view of St. Paul, who looked upon it as symbolical of the circumcision of the heart ; and that along with all that was merely Judaistic and material, it was abrogated by the more spiritual teaching of Christ.*

It would be extraordinary if a ceremony so widely spread, and whose origin is lost in the darkness of distant ages, except that by universal tradition it is ascribed to having been ordained by the Almighty, were not of more significance than a mere symbol of the regeneration of the heart of a new-born child, for which any other symbol might have been chosen, which would have done as well ; and if this heart, or life-giving principle of the new-born child, had come direct from the Divine source, as it is supposed to do, for it is only the *flesh* that is of the earth (or Adama), it would surely not require to be regenerated, or rather, let me say, reformed, and purified ; for as Nicodemus very sensibly inquired, why hit upon a word, or a ceremony which pre-

* Sonnini's "Travels in Egypt ;" Sir Gardiner Wilkinson's "Manners and Customs of the Ancient Egyptians," &c.

cisely implies to re-enter the womb of the mother, and be born again, if it did not imply that literal meaning?

The reply of Christ, as we have seen, was not to correct the supposition of Nicodemus but to confirm it; while it expressed, at the same time, his surprise that Nicodemus, as a "Master in Israel," or one of the initiated in the Sacred Mysteries, was not aware of this most important doctrine.

We have already seen what were the three great and fundamental teachings of these Mysteries, which are now permitted to be declared openly by the messengers of the New Dispensation. Very, very curious and interesting do they become as we advance. Unfortunately the limits of this volume will not allow me to do more than give an instance of this here and there, as it may seem to be applicable to the subject; but these communications should one day be gathered together, as they would form the most wonderful volume that the earth contains; those received by the celebrated American seer, A. J. Davis, have long attained a world-wide celebrity, under the significant title of "Nature's Divine Revelations;" but those to which I now allude are of much later date, and every ten years in the science of Spiritualism is equal to an age of the past; for we are not only living much faster, but progressing much faster, and the gigantic strides constantly made by the wide-spread discoveries of Science permit these Revelations to succeed each other very rapidly.

In the translation, I shall give farther on from those compiled by Mr. Roustaing, it will be seen how much farther they carry us than do those compiled by the late Allan Kardec, only ten years previously*; and even Roustaing was told not to make them known until the world was ripe to receive them.

* Translated into English, and published by Trübner & Co.

The communications to which I refer bear the date of another ten years later, a proof that we are not standing still, but going on very fast indeed, and drawing near the end, or rather the beginning, for end there is none!—end there is none! One Dispensation on this earth has succeeded to another from the beginning of time, when the earth first issued from the hands of the All-wise Creator. The fundamental law in every department of nature seems to be this: the beginning and the ending; the Alpha and the Omega are in perfect and complete correspondence, the two extremes meet facing each other; in music, for instance, the first note and the last are the same, and the last or eighth note, which is the reproduction of the first, is also the basis of another and a higher, but exactly similar scale, adapted to higher sound, let us say to higher states of advancement, and so onward and upward for ever. As in music, so in every department of nature. Take colour for another instance. The *positive* white, and the *negative* black, forming the natural basis, in the intervals of which, as between the first and eighth note in music, all the varieties and tints of colours appear. In like manner our communications inform us that, in the interval between Earth "*negative*," and Spirit "*positive*," all the diversified wonders of Matter and Mind are unfolded.

As Science is now informing us of the natural order and government of the physical laws that surround us, so does Spiritism or Spiritual Science, inform us of the order and administration of Spiritual laws on the earth, and that physical laws are in themselves secondary to Spiritual laws, which are primal.

It appears that the first Dispensation on this earth was under the ministration of its most ancient angel, known to

the ancients by the name of "Osiris," who represented the Spiritual power symbolised by the sun, or light of day ; but just as the earth was not the most ancient planet, so Osiris was not the most ancient angel or archangel in the celestial hierarchy. Under his reign the ancient Order of Melchisedec was founded, which was the order of angels "without length of days," without beginning or ending, and who saw into the mysteries of creation. It was in the beginning of the reign, and under the control of Orisses, or Osiris, that the first thought of the ancient order of Freemasonry was founded, where the all-seeing eye represented the light of day, the various implements of mechanical toil and worship, represented the symbols of creative power, and where the arc of circle and the angle represented the contact of the Divine mind with nature in the production of life and of mechanical force. It was under the reign of the ancient angel Orisses that those most subtle laws and forces were revealed, whereby the atom which is globular is pierced by the angle or point of vital life, and thus made to reveal itself as the symbolic expression of vital power upon earth.

This spiritual communication should be taken in conjunction with another which I have already inserted, at page 65, in the 6th chapter, "on Forces," as together they would appear to throw some light on the origin of an ancient worship which was a human distortion of Divine truth. The passage to which I allude is as follows :—"The vital expression of matter was represented by two points of magnetic and one of electric life, and these are mutually interchanged and passed from one system to another. The magnetic having two points and the electric one point, produce the exact quantity and measure of vitalised life. When referring to general matters we stated the same, that the ultimate

atoms shape themselves either in two magnetic points, or one electric point, the two points making the two sides, of which the third point, when united with them, makes the triangle, or rather the magnetic points, being the two poles of the magnet, shaped exactly in accordance with the rules that govern the shape of the magnet, and the third point being the electric, which unites the magnetic current producing vitalised life."

Let me connect these communications with yet another bearing on the same subject. "As Osiris, or Orisses, culminated the first power in the form of Adam, or Gaudama, so through Buddha was expressed the second formation of Spiritual renovation in the far East, as Brahma expressed himself in the ancient revelations; and you will find by reference to the Bibles of the Indias, Vedas, &c., that those ancient revelations correspond precisely all throughout the East, though under different names and titles. Buddha represented Deity to the several Brahminical worshippers, the absolute expression of this angelic messenger or power that was conferred upon the earth for the expression of Spiritual contact with matter; and an enlightened student only requires to understand the language of symbolism to be perfectly aware that those ancient peoples possessed the secret science of the laws of life; that they knew the exact and precise meaning of the atomic creation; that they understood the precise point of contact between Spirit and Matter; and that through this religion or revelation, was revealed the creative principle and function that belonged to Spirit itself. For, whereas Adam, taking the material creation as he found it under the government of Orisses, could not penetrate into the knowledge of Spirit, after the advent of the Brahminical Dispensation upon the earth, there came a consciousness of the Spirit that behind

matter controlled and governed it, and that within each subtle globule, and every element of life, took some part in the great creative function of the Universe.

"All the pre-Adamic peoples must be termed experimental people ; they were the first stepping-stones to the final and absolute perfection of the Adamic races on earth, and hence are not named in the ancient Scriptures. In all ancient Scripture, and in those that are preserved through the Hebrew prophets and writers, all directions of governments and all expressions of power had direct bearing upon material objects, and material things were guided to the extent of producing and fructifying the earth for the preparation of future races. To Adam, or the first Evangel, was commissioned the power of giving titles and denominations to the various orders of creation ; for Orisses, the God of the Sun, or presiding angel of the first dynasty, had not withdrawn his influence, and must needs perfect, to the greatest possible degree, the forms under his administration. When the perfection culminated in the final expression of soul in man, then God revealed Himself in the second dynasty ; and as Adam, or Guadama, represented that soul in man who could not express it, so it belonged to the second dynasty that prevailed all over the East, to reveal for the first time the existence of a subtle Spiritual element separate from matter—since under Adam, or Guadama, the Spiritual substance was supposed to exist *through* matter. In the Brahminical faith, the Spirit of God *took shape* and *form* by a power of spirit. Brahm or Brahma is very rarely named in the East ; he represents what Jehovah did to the ancient Hebrews, and what the subtle Spirit of the Godhead does to-day. But the first announcement of this dispensation wrought a renovation over all the earth, and made the

expression of God—instead of a living form—an absolute and overruling power. The ancient worship of Osiris degenerated into mere externalism, and the Brahminical faith, from its pure transcendental and scriptural worship, also descended in time to mere expression of outward offensiveness and folly ; but not until the splendid theory had culminated in those records that made the empire of the East the sacred citadel of learning.

“As under Adam the natural functions of life were first called forth, classified, and analysed, and as all through the ancient symbolism tokens of creative power were expressed by the various symbols that had been perpetuated in various sacred authors, so to-day the triangle, which was the symbol of the ancient Brahminical faith, has become a portion of actual science, and represents the symbolic mind of Deity. The Brahminical faith represents the threefold life of the Godhead, the more ancient religion only recognising the two-fold or bicycle life—the Sun and the Earth—Osiris and Isis. But the three-fold power of the Divinity was revealed under the Brahminical faith ; and as Osiris, the angel of the first dispensation, represented the construction of the earth, and its physical functions, Brahma, the angel of the second Dispensation, represented the mystical and Spiritual connection between the body and spirit ; while Jehovah, the angel of the third Dispensation, revealed the absolute nature of the soul of man and its connection with the Divine mind, Jehovah finally culminating His thought in the form of the Messiah or Christ. Since the time of Christ, all nations have been looking for the Comforter, or ‘Spirit of Truth,’ that is to be the next expression of Spiritual power upon earth ; Christ representing the first expression of His dynasty.”

CHAPTER XIII.

PROOFS FROM THE OLD TESTAMENT.

LET me now adduce a few conspicuous proofs from the Old Testament, that water was used as the symbol of materiality ; we observe, then, that the first and second chapters of Genesis contain each a separate and distinct account of the creation of man, which to me is most significant. But let us begin before that, and we shall see that the same sequence is observed as taught by the new unveiling.

“The earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.”

I again call attention to the fact that no mention is made of the *creation* of water, which was supposed to be already in existence as the universal fluid, and generator of all things.

“And God said, Let there be light, and there was light. And God divided the light from the darkness : and God called the light day, and the darkness he called night : and the evening and the morning were the first day.”

“*The first day.*”—This is the Mosaic description of the nebulous and gaseous state of a planet in course of formation, as described by modern astronomers.

One of the points that have been most criticised in the Mosaic account, is that of the creation of the sun after the light; but Moses was quite justified in his assertion, for the sun is not the cause of universal light, but the concentration of light element at one point. The fluid which is the source of light would naturally precede the creation of our great luminary, which is but an effect. The sun is the cause of the light which it diffuses, being at the same time the effect of the light it has received.

If you light a candle in a dark room you form a little sun. How have you lighted the candle? By developing the light properties of the luminous fluid at one particular point; if the light principle had not existed before your candle, you would not have been able to light it.

The Persians have a more scientific account of this. We read in the "Dictionary of Universal Mythology," "I created the light, which lighted the sun, the moon, and the stars."

It is generally supposed that Moses alludes to the creation of our little earth when he opens his account by saying, in the very first verse of the first chapter of Genesis—

"In the beginning God created the heaven and the earth."

He has naturally been much criticised in our scientific day for such an assertion, particularly as he ascribes the account to the Great Creator himself. It has therefore been said, "Either God was mistaken in the account He gave to Moses of His work, or the account is not of Divine Revelation. As the first supposition is not admissible, we must conclude that Moses only gave his own ideas."

But would it not be more natural to suppose that our little planet is not alluded to at all in the first verse, and

that Moses intended to begin at the very beginning of all things—if we can imagine that they ever had a beginning ; which, as we cannot, I would merely suggest that he wished to describe the universe before we were called into existence.—Then, instead of reading, “In the beginning God created the *heaven* and the *earth*,” we should read, “In the beginning God created *spirit* and *matter*,”—or rather, the universal fluid, generator of all things in heaven and on earth. FLUIDIC is the heavenly state, COMPACT on the surface of planets ; which is exactly the account given to us by the New Unveiling, or New Revelation.

This explanation would, I think, entirely vindicate the Mosaic account from the accusation of ignorance which, at first sight, has been lightly ascribed to it by science. The statement I have just alluded to as having been so much criticised, namely, that the sun was created *after* “God said, Let there be light : and there was light,” and the apparently total omission of any mention of the creation of water, will, I think, quite justify me in my view of the case ; and confirms me in the idea that Moses did not allude to our earth at all in the first verse of Genesis, but to the creation of the universal fluid, the *water* alluded to by Christ, of which it is necessary to be born again. The supposition that he did so probably arose from the erroneous idea that existed during so many ages, that creation began with our earth, and that the sun was the source of light. We know now that before our sun and our earth millions of suns and myriads of earths must have existed in God’s universe, enjoying the blessing of light.

6. “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

7. “And God made the firmament, and divided the waters which were under the firmament from the waters which were above the

firmament." [A further proof!] "And it was so. 8. And God called the firmament heaven, and the evening and the morning were the second day. 9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. 10. And God called the dry *land* earth, and the gathering together of the waters called he seas; and God saw that it was good.'

Here at last we distinctly have the creation of our particular planet.

11. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so."

12. "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself after his kind: and God saw that it was good."

13. "And the evening and the morning were the third day."

This is the description of the creation of the **VEGETABLE** world on this planet; through the consecutive series of whose innumerable bodies the spiritual element may be said to continue the education—commenced in the still lower earthly, or **MINERAL** state—by developing its powers of assimilation—and acquiring the rudiments of all the animal functions, fitting it to continue its course of educational progress through the innumerable bodies of the **ANIMAL** world, whose creation is described by the author of Genesis after the six following verses, which are dedicated to the work of the "*fourth day*," namely, to the creation of the lights in the firmament, the sun, moon, and stars, to rule over the day and over the night. Although these existed before, yet their creation, as far as our earth is concerned, may be said to have taken place at the time mentioned; for the thick and impenetrable atmosphere of the newly-formed planet, still almost in an incandescent state, and constantly vomiting forth dense

volumes of smoke, would prevent their light from penetrating to its surface.

The next four verses contain the account of the calling into existence of the next degree in ascension of God's creation, the *moving* creatures in the water, that have life, and the fowl that fly above the earth in the open firmament of heaven. (Verse 23.) And the evening and the morning were the fifth day.

The twenty-fourth and twenty-fifth verses continue the account of the creation of the living things of the earth—cattle after their kind, and the beasts of the earth—through whose organisation the spiritual element is destined to finish its preparatory education; developing all its previous acquisitions, and adding thereto the faculties of locomotion, accreting organs, and acquiring the rudiments of all the functions, vices, and virtues of a yet higher state, fitting it for that next great step in advance which will transform its simple instinct into reason and intelligence, and endow it with the dangerous gift of FREE WILL.

The twenty-sixth verse begins a new sentence—

“And God said, Let us make man in our image, after our likeness. So God created man in his *own* image, in the image of God created he him, male and female created he them. And God saw everything that he had made, and behold it was very good. And the evening and the morning were the sixth day.”

Here ends the first chapter. The account of the whole six days, or epochs, into which the Mosaic account of the creation is divided, is contained and completed therein by the creation of *man*, the crowning work of the Creator; for he is made in the image of his Maker—“male and female created he them,” therefore *complete*, the masculine qualities of the manly character being softened and graced by the feminine attributes of woman—made after

the likeness of God, who is the essence of Wisdom itself, and of Love itself in one Being.

Only in ONE have they ever been perfectly united on earth, and that was in the person of Christ, who was stern, manly, and energetic in reproof, and inexpressibly sweet, tender, and feminine in his love for mankind. Let us not forget that we were originally created in HIS image, for God said (*to the Elohim*) "Let us make man in our own image," but that we have fallen from our high estate to be children of the earth, earthy.

We are told by the messengers of the New Dispensation, that Christ has never fallen, and that he is a high Sidereal spirit, therefore "*far above, and above all,*" one of the Elohim,* or anointed ones of the first chapter of

* The word Elohim is employed throughout in the original of the first chapter of Genesis, and always with a plural verb and adjective, a sufficient proof that it was understood to imply the plural number.

According to the original of the book of Genesis, the world was created by the Elohim. In the English version the words ELOHIM are replaced by "God," and IeHOuah, or Jehovah, is substituted by "Lord."—*Luke Burke*; also *De Wette*.

The supposition that this form was merely employed as a plural for majesty will not meet the difficulty created by the modern version, more especially as this was never adopted by the Hebrews, with the far loftier name of Jehovah, in Exodus ix. 30, in opposition to the Egyptian gods. It appears to indicate that Jehovah is the God of these gods, and is exalted above them. Also in Samuel vii. 22, for David, after extolling the works of God, with the title of Lord God, adds these words—"Wherefore thou art great, O Lord God (Jehovah Elohim); for there is none like unto thee, neither is there any god (Elohim) beside thee." In these passages, and in many others, Jehovah is made superior to the Elohim; and, as Schumann says, the author certainly intends to show, by the contrast of the names, that Jehovah is greater than the Elohim, and not the same who had just before been mentioned as the Creator of the world. Von Bohler says, "The meaning is undoubtedly, therefore, God of gods; in Psalm lxxx. 8, we have the expression, God of hosts."

Michael Angelo Lanci, one of the greatest orientalists of the present day, says that the word Jehovah should be read from left to right, and pronounced Ho-Hi; that is to say, "He-She," *ho* being in Hebrew the masculine pronoun, and *hi* the feminine. Ho-Hi (*hi* pronounced he), therefore, denotes the male and female principle, the *vis genatrix*, the notion of which, in some one form or another of this double gender, pervades all the ancient mysteries, as the representation of the creative power.

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Genesis, to whom the formation and guidance of a planet is entrusted. We are told, by spiritual communications, that every planet of every solar system throughout Infinity is evolved from the incandescent cosmic matter by one of these guiding spirits; and that Christ, whose title is the Prince of Peace, is the particular Eloha, or guardian, and guiding spirit of the present Dispensation on this earth. We also know he has promised the Father of those that have been given to him, *not to lose one*.

Thus the creation was complete; and the second chapter begins with the declaration to that effect:

1. "Thus the heavens and the earth were finished, and the host of them. 2. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

And yet, after this explicit declaration, we find a still further, and quite another and a different account of the creation of man.* In the seventh verse of the second chapter we read:

7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives, and man became a living soul."

By this he no longer appears to be formed in the image of God, but of the dust of the ground. Surely this must allude to the advent of man on the material earth, when he had fallen from his first or spiritual creation. He had then forfeited his first high fluidic state, when he had become so material as to be formed with the material

*Although all hypotheses have hitherto exhausted themselves in vain speculations, we cannot purposely shut our eyes to two quite different narratives.—See Stahelin, *Kritische, Untersuch* (*Critical Examination of Genesis*, p. 20); Rosenmüller, Ewald, Von Bohlen (*Illustrations of first part of Genesis*); Nott and Gliddon (*Types of Mankind*).

element, the *dust of the ground*, and was called Adam, or child of the earth (from Adama, or earth). Man properly bore the name of an earthly being, "*Adam*," when he was formed of the dust of the ground, and now the woman had to be re-created from the rib of man, although *male and female* had been already created, *blessed*, and placed as lords over the creation.

I do not pretend to read it in the original, but have not hesitated to vary the text of the English translation in the words "the breath of *lives*," for upon repeated inquiry I find the original text is invariably in the *plural*, and therefore it is stated that God breathed into man's nostrils the breath of lives—not *life* in the singular, as in the English version. Thus man, after being formed of the material element, was destined for re-generation, or re-incarnation, the purifying processes of which would enable him to "ARISE and go to his Father," and be received back again, when he shall have become, through this purifying process, as the angels of heaven, "and as the children of God, being the children of the resurrection."

In the Psalms of David there are many passages that will bear upon our new views. I will particularly call attention to the beautiful 90th Psalm, beginning :

"Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction ; and sayest, Return again, ye children of men, for a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

Another proof from the Old Testament is the wrestling of Jacob and Esau in the womb of their mother, of whom Saint Paul tells us, before they were born, it was written, "*Jacob have I loved, but Esau have I hated*," which would not have been the case unless the previous conduct of Esau

had excited the hatred, for we are told that God hated nothing that He had made.

To Jeremiah God says, "*I knew thee before thou wert formed in the womb.*"

In the very ancient poem of the Book of Job we have several indications of the truth of the doctrine of regeneration, as, for instance, the following: "How often is the candle of the wicked put out! and how oft cometh their destruction upon them." And again, "All the while my breath is in me, and the spirit of God is in my nostrils." "I have said to the Earth thou art my Mother, and to the worm thou art my brother and my sister." "I know that though after my skin worms destroy *this* body, yet in my flesh shall I see God," implying that he used the word "flesh" for the outward "body" or external casket of soul. For there are different orders of *bodies* for the progressing soul in all the planets it may successively inhabit.

"If a man die, he shall live again, all the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."

These words would appear to refer to the second regeneration of the spirit. After the death of a man his spirit will live, and after the days of his appointed time upon earth it will wait—that is to say in the spirit sphere—until called to live again on earth.

Had we time to examine others of the sacred writings, I believe we should find in them endless indications of the great law of our progress through successive existences; "the mystery" which, though always indicated, has yet been, until now, Providentially "*kept secret from the foundation of the world,*" the time not having before

arrived for it to become generally known, although, as we have seen, from the earliest times the initiated few have known the three great doctrines which were ever most jealously guarded and preserved as Sacred Mysteries, and consisted—*First*, Of the unity of God ; *Secondly*, The Plurality of Inhabited Worlds ; and, *Thirdly*, The succession of incarnations for the soul in this and other planets.

The oldest of the Bibles of this earth, and those which are still the oracles of the greatest number of its inhabitants, are the Ancient Hindu Scriptures ; they are pointed out as the source whence Pythagoras and Plato drew the elements of their philosophy. All these most ancient of the world's Scriptures proclaim the soul to be anterior to the bodies it successively assumes, in the course of its education and purification ; and the necessity of the repeated descents from the spirit world into the life of flesh, for the purposes of education, expiation, and advancement. The Vedas, Puranas, Rig-Veda, Bhagevat-Gita, Ramayana, &c. &c., are full of sublime thoughts and spiritual ideas, such as the power of the higher spirits to clothe themselves in a luminous ether and appear to mortals. The great linguist, Müller, says every "learned man knows that the *Hebrew* was not, as Jerome and other Church Fathers taught, the oldest or primitive language of mankind." The Sanscrit of the old Hindoos was a much more ancient and a far more perfect language. This was in its full glory more than five thousand years ago. The Rev. Mr. Maurice thinks the Bahagavat-Gita (so marvellously rich in thought relating to the immortality of the soul, and its pre-existence) was written over four thousand years ago. A celebrated American author says, "Long before the patriarchs pitched their tents under Syrian skies, long before Moses saw the tables of stone on

the mount, long before the oldest Hebrew Prophets were inspired to sound the alarm in Judean mountains, there were millions of spiritualists, prophets, sages, seers, and mediums in India." Sir Godfrey Higgins, in the "Anacalypsis," proves Abraham himself to have been without the least doubt a *Brahmin*. Terah, the Father of *Abraham*, came from an Eastern country called Ur, and proves that this Ur of the Chaldees was in India, that portion of the country, lying on the river Jumna, and now called Uri or Ur. Abraham emigrated from Ur, in India, to Haran in Assyria; from thence to Phœnicia, and finally to Egypt, nearly 2000 years before Christ, in consequence of a terrible famine; in all his journeyings he took with him the belief in, and practice of the mysteries of Spirit Communion he had learnt in India. Therefore we read that "the Lord (a spiritual being) appeared unto him on the Plains of Mamre; also when he sat in the door of his tent, he lifted up his eyes, and lo, *three men* stood before him; and when he saw them, that is, these three spirits, he bowed himself towards the ground," recognising them immediately as Spiritual Visitants.

The natives of the three provinces of Biscay, in the North of Spain, claim for their language (the Basque) the honour of being the oldest in existence; they call it "the language of Adam," or of the first inhabitants of the earth; they also claim to be descended from the ancient Phœnicians. Strange to say, some Biscayan words have been found on the ancient stones of ruined Mexican cities, at Chapultepec for example, and also at Palenque. The ancient City of Mexico itself was called Anhauac, which in Biscayan means the "place of waters" or "meeting of the waters," a name which corresponds exactly with the locality of that city; Every word in the Biscayan carries its meaning with it, thus, the sun is signified by a word expressing "the light of

day," the moon "that which illumines the night," &c. &c. When Hernan Cortes and his soldiers reached the ancient City of Mexico it is recorded that they found images in the temples which exactly represented the "Virgin and Child." Another indication that the same event has occurred more than once on our planet ; or, rather, that it has been under several different Dispensations.

In the sixth volume of the "Mexican Antiquities" we read, "A messenger from heaven announced to the first woman created (Suchiquecul) that she should bear a son who should bruise the serpent's head, and then presented her with a rose, the rose being the fruit of the tree of knowledge of good and evil." In the same volume we also read that the ancient Mexicans believed in the immaculate conception, in the crucifixion, and the resurrection on the *third* day of their Saviour, who was named "Quexalcote ;" and in an ancient work entitled "Codex Vaticanus" the immaculate conception is spoken of as a part of the history of Quexalcote, the Mexican Saviour born of a virgin mother, who, the same work informs us, was named "Suchiquecul," and was called "the Queen of Heaven." Among the ancient sculptures and paintings brought from Mexico there is one representing the Saviour as crucified on a mountain, and another as crucified in the heavens. The "Mexican Antiquities" (Vol. II. p. 166) inform us that Quexalcote is represented in the painting of "Codex Borgianus" as nailed to the cross ; and in the above-named work may be found the account not only of the crucifixion but of his death and burial, descent into hell, and resurrection on the third day.

This statement will sound startling to unaccustomed ears, but such being the fact, it is useless to shut our eyes to it, and it is wiser to endeavour to trace the same underlying thread of revelation through the history of all

ages, and thus to reach its source, which is so ancient that it is altogether lost in the darkness of pre-historic times, passing, as it does, beyond the reach of history, for no one has ever attempted to give any date to the story of the fall of man and of his subsequent redemption or reconciliation to the Divine, as traced upon the most ancient book of all—the “Celestial Chart of the Starry Heavens.” And yet sceptics would fain bring it forward as a proof against scripture, when it is, on the contrary, the very strongest proof of the divine origin of revelation, for that this history should have been traced by the very earliest inhabitants of this planet on the starry vault of heaven would be, to say the least of it, more prophetic than man's unaided powers could ever have compassed.

Since writing the foregoing paragraph, I find myself suddenly impressed to say, that the Rose alluded to that was presented by the heavenly messenger to the Virgin Mother, and which is stated to represent the fruit of the tree of “KNOWLEDGE OF GOOD AND EVIL,” will throw much light on the origin of the very ancient order of Freemasonry, the “ROSE-CROIX,” which has often been confounded with the cabalistic and alchemical sect of “Rosicrucians.” I was not aware any doubt existed as to the date or origin of this most ancient and important order, but upon referring to Mackey's “Lexicon of Freemasonry” I find it stated that, although it is agreed by all writers on Masonry to be one of the earliest, if not the very earliest, of the higher degrees, yet the most inextricable confusion reigns as to its origin. Nevertheless, the degree of Rose-croix is to be placed among the most ancient of the higher degrees of Masonry. The Rose in ancient mythology was consecrated to Hippocrates, the god of silence. Hence this flower was considered the emblem of knowledge, silence, and secrecy. When anything was intended to be kept secret it was said to be delivered *sub rosa*, or “under the rose.” Ragon, in explaining the jewel of the Rose-croix (of which he gives a long and minute description), says that the cross was in Egypt an emblem of immortality, and the rose of secrecy; the rose followed by the cross was the simplest mode of writing—“the secret of immortality.” On one side of the jewel is a golden compass extended on an arc; the head of the compass surmounted by a triple cross; between the legs of the compass is a cross resting on the arc of the circle; its centre is occupied by a full-blown rose, whose stem twines around the lower limbs of the cross. On the other side is the figure of an eagle, with wings displayed, which Ragon says is the emblem of perfect wisdom (knowledge of good and evil).

CHAPTER XIV.

PRIMARY OR SECONDARY ORIGIN?

BEFORE taking leave of the two most important first chapters of Genesis, which to my mind are so easily and beautifully explained by the first beams of light now thrown upon them by the New Dispensation, as it shows them so evidently to describe the original creation of Spiritual beings for a Spiritual or SUPERIOR SPHERE, and their subsequent FALL to a material earth, thus vindicating them from the charge of triviality too often lightly thrown upon them, I would fain draw particular attention to the fourth and fifth verses of this second chapter, which I think throw light upon another much-vexed question in the scientific world, and that is, the question of secondary or of primary origin. In other words, whether the acorn preceded the oak, or the oak the acorn. The verses are as follows :

" These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew ; for the Lord God hath not caused it to rain upon the earth, and there was not a man to till the ground."

These two verses should be read in conjunction with the eleventh and twelfth of the first chapter, which I have already quoted at length ; and then each one will of course draw his own conclusions.

The conclusion to which my own train of thought would lead me, although I know the *result* of creation is that we cannot obtain the seed until we have the mature growth, is that the Spiritual germ of every created thing was what God planted in the earth ; and that this germ was subsequently fructified and developed by progressive spirit as it was gradually educated up through each successive reign step by step. Thus, although seen from our present stand-point, we can have no acorn before we have the full-grown oak, no seed before the fruit has fully ripened, yet we know that the earth had to be prepared to receive the seed, for long ages before it could "bring forth grass," or any "herb yielding seed after its kind ;" and that we cannot take the time specified for this operation as having been literally on the third day, for we know now that God does not work by miracle, but by law ; that he does not wave any magic wand and produce phenomena by hocus-pocus, but by natural sequence. I therefore cannot imagine that the full-grown oak suddenly arose from the earth, or dropped down from heaven on the third day ready made, with fields of grass and forests of ferns, but believe that God the Creator implanted the germs of all that we behold in the fecundating bosom of "Mother Earth," and that the earth subsequently "brought it forth" in due season, which it would do as the vivifying spirit-element, destined to animate and inform it, progressed in its rudimentary education through its slow elaboration of the mineral, which is the first stage or degree through which it has to make its ascending steps of progressive development. It is known at the present day, as a fact in natural history, that each particular rock of different chemical formation produces a moss peculiar to itself, "*when God causeth it to rain upon the earth,*" and that each particular moss produces its particular animalcule.

As the germ which contains the oak tree must contain in embryo all the possibilities of that oak, so the germ that holds the fruit Spirit must contain all the future possibilities of that Spirit.

“Matter is the *inertia* of the universe, and Spirit the motion, or motor power, of the universe; when these two combine the *vis-animus* of life is created. Whenever the germ of human existence is created, the *vis-animus* previously existing takes on its outward and visible expression, and all the possibilities of the future man are contained in the infantile germ.”

In the absence of any direct Spiritual revelation on this subject, which I find I am unable to obtain at the present moment, I will transcribe a Spiritual communication which bears very nearly upon it. It is so beautiful that I think it most desirable to make it more generally known, and feel sure the reader will reap his reward, and give me his thanks. It is as follows :—

“Let us in the first place consider the advent of Spirit upon this planet, as revealed in earth’s natural history. We will not inquire into the various systems, religious and philosophical, which attempt to explain the theories of creation; it is enough for us to know that this ancient earth, whose brow is scarred with fire, water-worn with floods, and torn and rent with volcanic rifts and earthquake shocks, presents the testimony of a molten mass fused in the laboratory of countless ages, which, sweeping in cycles of change and growth over earth’s planetary existence, bore it through all the wondrous action of elemental strife, until it became a fitting scene for animated beings. Naturalists say that there must have been vast periods during which all manifestations of life were wholly material, not Spiritual; times when the gracious sunbeams never pierced the awful gloom profound—when impenetrable night veiled earth’s

unlighted brow, or it was only illumined by the red tongues of flame, which shot up from the awful realms of quenchless central fires, when no air, no atmosphere, no moonlight-ray nor starry beams could pierce the murky mists which poured out in burning vapours from the boiling seas, whose tossing billows lashed the rocky ribs of the rude and unformed earth—and so *they say* time was when Matter *was*, but Spirit *was not*, in vast Nature's laboratory.

“But let your mind in fancy revert, for instance, to the period when the vast western continent of the new world was a wild untenanted solitude ; vast prairies stocked with game with none to hunt it ; vast fisheries in inland seas, and mighty rivers but none to explore them ; endless growths of gigantic timber, with none to hew or build it ; Nature's orchard and garden grounds of delicious fruits and roots, with no human Adam to luxuriate upon them. And yet would a view of this endless wealth of nature's choicest gifts impress the beholder's mind with a lack of Spiritual existence ? with the uselessness of matter, or its spontaneity in growth ? And the fact that no visible forms of life were there, be received as tokens that Spirit was not imminent ?

“Could your *Spiritual* eyes have beheld this scene instead of your natural vision, you would have seen God's angels in eternal ministries tending this unwrought garden of the future, and culturing every atom of this paradise with a care and a wisdom belonging alone to mind, for the unborn millions of the future—painting the autumn leaves with gorgeous hues, and staining the summer flowers with the colours of the rainbow, decking the fields with the loveliest vernal green, or wreathing snow palaces and diamond frost arcades ; tossing up crystal fountains locked

in ice, or twining old winter's silver hairs in ten thousand ice-locked arches, and all for the practice of times, and tides, and seasons, growing earth, and trees, and flowers, and seas, and lakes ; that life and death might do its work in matter, change, recompose, and change again in progress, seeds, and earths, and stones, and trees, and landscape, till Spirit born in human form should find the land, prepared by creative love and wisdom, a fitting habitation for God's noblest creature—MAN.

“Why, who can doubt that rocks, and trees, and flowers, sunshine and storm, billows and foam, are elemental witnesses of God, and preachers of His whereabouts? Age after age, His Spirit in the ancient earth, where Materialism would deny His presence, has been working in the crucibles of time, piling up gems in mountains, making new rocks, elaborating earths, and changing continents and shores, tossing up islands ; and, in short, making the whole earth a measure of His majestic footprints through all time.

“From the starting-point of animated life, the rudest animals you see display the elements of that volition which is the highest and special attribute of Spirit. I do not say that in the lower creatures you have the evidence of that completed power which in the human being we call soul, but I do say that even from the inorganic rock which, age after age, elaborated and prepared, matter in higher and more various forms was given forth, until it gave birth by decomposition, chemical changes, and recombination to the vegetable world. From the points when these two, combining with atmosphere and water, heat, light, electricity, and moved on by the creative Spirit, produced at last forms of animal life, you have successions of graduated and progressive forms, ending at last in the

first *manifestation* of Spirit in Matter, in the rudimental shape of that instinct, which enables a form of matter by locomotion to move from place to place. Humble as is this power, it still is evidence of some intelligence or will which guides these movements, and in this you have the first faint dawn of thought.

“Pass onward through Time’s cycles, and you will discover, from the poor mollusca and the humble radiata up through the various vertebratæ, one ascending prophecy of the coming sovereign—Man. From the fishes of the sea to amphibious creatures, from the cold-blooded reptile to the forest beast and atmospheric bird, form, matter, and will, ascend higher yet, and higher. Every form of life seems struggling to assume nobler proportions, until the spine (that spine which as the continued column of the mighty brain, the centre of nerve power and seat of mind, stands representative of Nature’s highest organisms), the spine no more runs laterally along the earth, but stands erect, and drinks in the solar rays in that triumphant and commanding attitude, which draws the line of demarcation between the man and the animal. The glorious gift of speech, too, defines the grand ascent of the sovereign ruler above the subject beast, and predicates a power of intellect subserved by this faculty of interchanging thought, which marks the power of Godlike mind, of which speech is an attribute, but thought is the substance. In the fulness of time, then, Nature prepared for and received her sovereign—Man.”

The next extract I will make to enforce my view of the question of primary or secondary origin is from “Nature’s Divine Revelations,” by the celebrated Seer, of America, A. J. Davis, and bears very strongly on the subject :

“As one forcible evidence of the fact of vegetables first

originating from the elements of the rock on which they germinate, and from the heat, light, atmosphere, and moisture, is, that each rock of different chemical composition, when exposed to these influences, will produce a moss peculiar to itself, and the same rock, in any latitude where it can grow, will always produce a plant of the same species; and each plant in its turn, of the thousands of classes, orders, genera, species, and varieties now in existence, will invariably produce an animalcule, or insect, peculiar to itself. These are facts that have been abundantly substantiated by the most scientific naturalists of the age.

“The first forms of vegetable life were brought into being, and perfected in their kind, elaborating from their own substance a germ or nucleus of vitality, with the impress of its own individuality, inclosed within a receptacle capable of preserving and sustaining it, till the favourable action of the elements (in heat, light, moisture, and the soil) could bring forth from each germ or seed ‘an image and likeness’ of its parent. The organised substance or body of the original plant, having performed the ultimate object of its existence, dies, and the elements of which it is composed mingle with the thin soil on the surface of the rocks, adding to its substance, increasing its complexity, and refining its particles; so that, with the return of the vernal equinox, and the genial rays of the sun, not only the seeds of the old lichen unfold and expand into the same species, but a new and more complicated plant, with distinct and marked difference (perhaps a fern) makes its appearance, evolved from it under the influence of guiding spirit, and rears its graceful stem, and spreads its glossy foliage above the lowly moss.

“Thus the ever-present and ever-active principle of

fitting introduction to a further proof from the Old Testament, contained in the Psalms of David, that the truth of the present—

Is but the truth of the past,
That each phase is greater and grander
And mightier than the last ;
That the past is ever prophetic
Of that which is yet to be,
And that God reveals His glory
By slow and distinct degree.

The new light now thrown upon these eternal truths will better enable us to appreciate the grand sublimity contained in the 148th Psalm, "Praise ye the Lord. Praise Him all His angels, ye sun and moon, all ye stars of light, ye waters that be above the heavens, mountains, and all hills : fruitful trees and all cedars, beasts and cattle, creeping things and flying fowl ; kings of the earth and all people, young men and maidens, old men and children. Let them praise the Lord."

We see that the inspired psalmist, like Moses, enumerates each reign in its natural sequence ; but unless the Spiritual element animating each was destined to progress, and to attain a higher state, it would be as impossible for either the mineral degree in the mountains, or the fruitful trees and cedars of the vegetable degree, as for the cattle and flying fowl of the animal degree, ever to comprehend the goodness of God or to feel the love and gratitude which would cause them to praise the Lord. This can only be brought to pass by the gradual elevation of their animal instinct into the reason and intelligence which will enable them to lift up their thoughts to God, and enable "*even the very stones to cry out,*"

and according to the words of Christ, "to raise up children unto Abraham."

Through the circle high and holy
Of an everlasting change,
Now more swiftly, now more slowly,
Form must pass, and function range.
Nothing in the world can perish,
Death is life, and life is death ;
All we love and all we cherish
Die to breathe a nobler breath.

CHAPTER XV.

THE STARRY HEAVENS.

"The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs."—CICERO.

SHOULD any learned man of Science be induced to read this volume, attracted by the high-sounding names adorning some of its chapters, which I sincerely hope may happen, he will be amused to think that I have provided one for his delectation with the above title ; but he may smile, and pass on without reading it, for it would be but to waste his time to read over again what perhaps has been the study of his life, and which he may have been the means of assisting me to write.

This chapter is not intended for him who should teach me ; from whom I would humbly learn, and the result of whose studies and inquiries into the mysteries of nature I am so thankfully adopting, in order to give a passing insight into the grandeur of the things that are of God to others who may read these pages, and who have not undergone his studies, or even had my opportunities for taking advantage of them.

It does, indeed, astonish me to find how many there

are amongst those I meet in daily life who have never inquired into the wonders of the magnificent nature that surrounds them, the glories of the great Creator to whom they so humbly bow, and to whom they profess such deep reverence and attachment. And yet how can they know God except through His works? It is not that these are out of the reach of their inquiry, for let a man go where he will, Omnipotence is never out of his sight. But, added to this trite observation, the glories of God are declared to them by the labours of Science, on endless pages of delightful reading ; which they, however, by some extraordinary perversion of taste, never seem to care to unclasp ; fancying, I suppose, that it would be but dry reading after all, wherewith to pass away an idle day—which, alas! seems to be the great object of the existence of half the easy-going people around us, who, not having to work for their daily bread, prefer to seek food for the mind in the last fashionable novel, rather than from the Bread of Life, which would nourish their souls for all eternity.

It is to these unfortunates (!) I would dedicate this little chapter, for I will make it as short as possible, in order not to alarm their delicate nerves, or take up too much of their valuable time. And as I would gladly tempt them to read for themselves and gather some of the sweet flowers from the grand books I so delight in, I will cull for them a little bouquet which they can wear on their breast and inhale at pleasure, when so inclined ; for it will be so sweet and lasting as never to wither or fade, but will bestow its undying fragrance upon them whenever they care to notice it, and lift up their eyes to the starry heavens as they take their way to opera and ball, or as they sip their iced champagne-cup on the deck

of their fairy yacht, and lazily watch the light smoke of their cigar as it curls upwards towards the blue vault above them, and some one by their side is inspired to warble "Star upon star."

Yes, there they glitter overhead as we have seen them glitter since we can remember anything, and until the sight of them has become so familiar that we have ceased to wonder at or to think about them. Some one has said before now that if they only shone once in a hundred years, and were only to be seen from one particular spot, we should all sell what we have to enable us to flock thither to behold the wonderful and mysterious spectacle; but, alas! we are so accustomed to see them that for too many of us they have lost their charm, and no longer appear enshrouded in that mystery which is always the first condition of interest to the human mind. And yet they are mysteries still; for in spite of all that has been discovered of their distances, and in spite of all that has been written and taught about them, they still remain the silent spectators of all our actions, shining coldly down upon us in their inscrutable magnificence, and we often look up to them in vain for sympathy and comfort, although they have been our constant companions, and the only witnesses of many a confidence we have been forced to entrust to their solemn keeping.

The sublime idea of the poet of the Bible, that the Creator hath made all with number, weight, and measure, is followed by Plato, who called the starry spheres the geometry of the heavens. Modern poets have called the stars "The flowers of heaven;" and have also said, "Ye stars which are the poetry of heaven;" and well has it been said that they are the luminous *handwriting* of Him who reveals Himself to us, His children of earth, in

their glittering characters, traced by His own hand on the blue vault that surrounds us on all sides.

This prospect vast, what is it? Weigh'd aright,
'Tis nature's system of Divinity ;
One sun by day, by night ten thousand shine,
Which light us deep into the Deity !
And every student of the night inspires.
'Tis elder scripture, writ by God's own hand ;
Scripture authentic, uncorrupt by man.

YOUNG.

“Look up, and behold the eternal fields of light that lie round about the throne of God. Had no star ever appeared in the heavens, to man there would have been no heavens ; and he would have laid himself down to his last sleep, in a spirit of anguish, as upon a gloomy earth vaulted over by a material arch, solid and impervious. When I gazed into these stars, have they not looked down on me as if with pity from their serene spaces, like eyes glistening with tears over the little lot of man !”—
(Carlyle.)

Who is there amongst us, when feeling very desolate at some time or other of our lives, that has not sought sympathy from those constant companions who seem to look down upon us with serene and holy pity from their thrones on high, and who, from their great altitude, we sometimes imagine, can see far into our future, as they have never ceased to gaze upon our past ? Until the sun, moon, and stars appear to us almost like personal friends, who regard our every act and word, and sympathise with us through life, just as in the earlier days of our development, we looked up to them and worshipped them as deities, and held communion with them and appealed to them with outstretched arms against their own unkindness, or against the injustice of our fellow men.

Experimental means have been employed to prove that light takes a definite time to travel; these experiments were formerly said to prove that the velocity of light was 192,000, but more recent experiments have reduced this rate to only 185,000 miles per second.

Light performs its journey from the sun to the earth, a distance of ninety-one millions of miles, in about eight minutes. It takes five hours to reach us from our sister planet Uranus, and three whole years and four months from the *nearest* fixed star or sun of another planetary system. From a star of the seventh magnitude, 180 years; from one of the twelfth magnitude, 4000 years; and from those yet more distant stars only seen through the most powerful telescope—that of Lord Ross's for instance—the light requires many tens of thousands of years to reach our planet.

Consequently, when we look at any of these glittering stars that surround us, we do not see them as they are at present but as they were at some former time, more or less remote. Let us now reverse this problem, and we shall understand that “an inhabitant of a star of the twelfth magnitude, if we imagine him with unlimited powers of vision, contemplating the earth, sees it not as it is now, but as it was 4000 years ago; when Memphis was founded, and the patriarch Abraham wandered upon its surface. Possibly in some star still further removed from us an observer, equally gifted, would at this very moment have obtained a view of the earth at the time of the creation of mankind, and farther back of the primitive chaos.” This new and original idea of the possibility of reading the past history of the planet and of our own individual experiences from some distant star has been curiously worked out in a recent novel entitled, “THROUGH THE AGES,” by the author of “The Honeymoon.”

The bright stars we see in the firmament are SUNS. They are distinguishable from planets by remaining apparently immovable with respect to one another, and hence they are called fixed stars, although their perfect fixity is by no means proved. Twinkling or scintillation is another mark which distinguishes stars from planets. As we have already seen, it has been ascertained that it takes more than three whole years for the light to reach us from the nearest fixed star—situated in the constellation of Centaur, the finest double star in the southern heavens. The brightest of all the stars that are to be seen from the earth is Sirius, which is at six times the distance of the one before mentioned. It is certain that all the fixed stars are self-luminous.

Stars are more dense in that region of the heavens called the Milky-way, but this Nebula, or star system (*which we may call our own*, as our sun belongs to it), is but an item in the stellar universe; and yet we are told Herschel observed 116,000 stars pass the field of his telescope in a quarter of an hour while directed to the densest part of the Milky-way, in which astronomers can count thirty millions of suns like our own. The appearances like star-dust in the heavens, known as Nebulæ, are believed to be similar agglomerations of suns, separated from our system, and from one another, by unfathomable starless intervals. And they tell us that the Milky-way, of which we form part, is not the largest of the three thousand Nebulæ known to astronomers.

I shall never forget the pleasure I have experienced, when it has been my good fortune to visit the Observatory at Madrid at night, and be permitted to sit down before the great Mural telescope (employed for the purpose of observing the meridian transits of

the heavenly bodies), and, like Herschel, see these glorious suns appear to sweep through the field of the glass, exactly at the moment I was told to expect their appearance. Amongst stars of the first three magnitudes, every sixth is a double star. Some of them are of the richest colours; one green, the other a bright red, or one blue and the other orange; and always appearing to the [second, as their coming was announced by the assistant astronomer in attendance. Not, of course, that they really sailed past, as they appeared to do, but that the telescope and aperture at which I sat, moved with the movement of the earth, just as if I were looking from the window of a railway carriage; but instead of fields, I looked out upon worlds, as one glorious orb after another appeared to fly past, with the velocity of our own motion.

The Royal Observatory at Madrid, although not so celebrated as those of Paris or Greenwich, is a very fine one, and possesses the finest instruments in Europe, for the simple reason that they are the most improved, being of the latest construction, and were provided by the late Queen Isabella II., at her own expense. Madrid, from its situation, is also a good point from which to observe the heavens, for it is situated on the highest ground in Spain; and its atmosphere is wonderfully clear, through which the sky appears of the most intense sapphire hue. There is another peculiarity about the sky over Madrid, which I have never observed anywhere else—not even when sailing on a summer sea in the tropics, and gazing on the constellation of the great Southern Cross, or even in the far north, where the nights are also celebrated for their beauty, and where I have frequently witnessed the Aurora Borealis, or Zodiacal light—

and that is, its intense DEPTH. Even when not animated by any particular enthusiasm for astronomy, which I own myself to be, one cannot help exclaiming, "What an intensely *deep* sky. One appears to see deep into space, and literally to perceive and measure the immense height one star is above another!"

There is no doubt that the eye, even unassisted by a telescope, can see further and deeper into space, and gauge the heights of the celestial vault, better at this central and most elevated spot of old Spain, than from many other points, where perhaps the observatories are more justly celebrated.

I shall never forget on one occasion, when approaching Madrid at very early dawn, after a long night's travelling, drawing up one of the dark blinds of the railway carriage, to see the brilliant tints reflected on the clear sky by the rising sun, and then on raising the other curtain looking out on what looked like a starry midnight, so darkly and deeply blue was the sky, so intensely brilliant the stars with which it was still studded! And each star was probably a sun, and surrounded like our own by its planetary worlds, all teeming with busy life; each the abode of a progressive humanity like our own, and connected with ours by the ties of a common brotherhood, being all the children of the same Divine Father and Mother God!

Immeasurable distances separate those solar systems from our own, and from one another—distances for which the human intellect has invented no numbers. Yet notwithstanding the inexpressible space that separates these suns from one another, their number is so immense, that it also surpasses all our means of enumeration.

Thought, could it conceive, could not express the vast number of solar systems which exist in the Universe, any

more than it can calculate the distances which separate one from the other. Paralysed and confounded before this infinite multitude, that no human language can express, it is only able to admire the indescribable marvel in awe-struck silence. Were it to transport itself for years, ages, myriads of periods, through the far-off realms of this boundless ocean, space and yet more space, worlds and yet more worlds, for ever and for ever, will meet its bewildered sight, heaven will succeed to heaven, sphere to sphere, one populated desert to another, one immensity to another immensity; and then, after having travelled without ceasing, during endless ages, with the rapidity of thought which far outstrips the lightning's flash, were the soul's flight to be eternal, passing all the limits possible for human imagination to conceive; even then, the infinity of space would still remain unexplored, before it, undiminished by the incalculable distances it had travelled in the eternity of its flight's duration; for the infinitude of space would succeed to the infinitude of time without any limitation, and then the soul, overcome with immensity, finding itself only on the threshold of infinite creation, would sink down overpowered, before having taken a single step in space. Human imagination would stay its flight, palpitating, fainting, oppressed, utterly overcome and overwhelmed! Only He who has called them into existence, and who holds each one in its appointed place, can measure their distances, or count their myriad lights!

We have seen that it takes eight minutes for the light to reach us from our sun, the great luminary upon which not only our well-being, but the very existence of our earth and its seven sister planets depends. These eight planets, of which our earth is the third from the sun, and the third in size, circle round that centre, forming, as it

were, the court of which he is the sovereign lord, and to which is given the name of the solar system.

Some of these planets are attended by their moons, or satellites, of which our earth possesses one, while Jupiter can boast of four, and Saturn and Uranus of eight, but there are also other members of this system, and very important ones, as, for instance, the minor planets or Asteroids, the first of which was only discovered on the first day of the present century by Piazzi of Palermo ; his success stimulated his brother astronomers to search for more planets, and their efforts have been rewarded, for in the last thirty years 128 more were discovered, and these small worlds of our solar system now number 132. They are numbered as members of our family circle, for such indeed it may be called, on account of the mutual attraction of its members for each other, as they circle round their parent sun, for they are all bound to each other by common ties, which could not be broken in the case of one without communicating a general shock, and probably a cataclysm to all the others.

The names and distances of the planets which circulate around our sun are as follows :—

Name.	Diameter in Miles.	Period of Revolution round the Sun in Days.	Distance from the Sun in Millions of Miles.
Mercury ...	2,962	88	35
Venus ...	7,510	225	66
Earth ...	7,912	365	91
Mars ...	4,920	689	139
132 Asteroids			
Jupiter ...	88,390	4,332	476
Saturn ...	71,904	10,759	874
Uranus ...	33,024	30,687	1,754
Neptune ...	36,620	60,127	2,746

I have purposely left a large space to describe the position of the group of asteroids, which curiously divide the four smaller from the four larger planets, of which Jupiter, the first from us of the larger planets, is the most colossal; it is 1400 times larger than the earth, and its year is twelve times longer—and although it is so enormous, it turns so much more rapidly on its axis that its days and nights consist of five hours each. The shortness of its days are compensated by the beauty of its nights, which are lighted by four moons, first discovered from our earth by Galileo. Although it is so much larger than the earth, from its small density, its mass is only 338 times more, so that an inhabitant of the earth would be heavier than a ponderous elephant on its surface, a proof that its inhabitants must be far more fluidic, and probably more purified, than those of earth; this coincides with what we are told by the spiritual communications received respecting its inhabitants.

Beyond Jupiter comes Saturn, surrounded with its wonderful and mysterious rings—a truly glorious sight when viewed through a good telescope—and attended by the eight moons which light his short midnight, for Saturn, like Jupiter, turns on his axis in the short time of ten hours; but the year of Saturn is thirty times that of the earth, and he is 734 times larger.

Of the two farthest, little is known, on account of their great distance. Uranus is also escorted by eight moons, takes eighty-four of our years to accomplish its revolution round the sun, and is eighty-two times larger than the earth.

Neptune is the farthest planet that has been discovered of our solar system, and probably terminates its dominions.

It is calculated to be 105 times larger than our earth, and its years are 164 times longer.*

Having given the precedence to the four larger, let us now return to the group of the four smaller planets—Mercury, Venus, Earth, and Mars—of which our Earth is the third, and which circulate so much nearer to the Sun.

Sir John Herschel has given us a thought-enlarging illustration of the planets of our system to this effect. Conceive the Sun represented by a globe two feet in diameter; at eighty-two feet distance put down a *grain of mustard seed*, and you have the planet MERCURY, that bright silvery point which is generally enveloped in the Sun's rays. At the distance of 142 feet lay down a *pea*, and it will be a similitude of VENUS, our dazzling morning and evening star. At 215 feet from the central globe place another *pea*, only imperceptibly larger—that is Man's world—(once considered the centre of the Universe!)—the theatre of our terrestrial destinies—the birthplace of most

* J. Kepler, a native of Wurtemberg, and one of the greatest astronomers of all ages, who lived between 1571 and 1680, after an indefatigable search of twenty-two years discovered an arithmetical relation subsisting between the distances of the planets from the Sun, which can be illustrated by writing a row of fours, and under these a geometrical series beginning with 3 and increasing by the ratio 2, when, by addition, we have very nearly the relative distances of the planets from the sun.

4	4	4	4	4	4	4	4	4
0	3	6	12	24	48	96	192	384
4	7	10	16	28	52	100	196	388
Mercury.	Venus.	Earth.	Mars.		Jupiter.	Saturn.	Uranus.	Neptune.

When the illustrious astronomer Kepler first made this curious calculation the Asteroids had not yet been discovered, and therefore his perception of this nearly exact "Law" was all the more wonderful. Bode argued from it that a planet might be found between Mars and Jupiter to fill up the gap; his hypothesis was subsequently proved to be correct by the discovery of the group of fragmentary planets called "THE ASTEROIDS," and therefore it has since been called "Bode's Law." . . . All honour and glory to Kepler!

of our thoughts, and to one short life on which we would limit our education for eternity! MARS is smaller still, a good *pin's-head* being his proper representative, at the distance of 327 feet from the Sun. The small planets seem as the least possible *grains of sand*, about 500 feet from the Sun. JUPITER, as a middle-sized orange, distant about a quarter of a mile; SATURN, with his rings, a *lesser orange*, at the remoteness of two-fifths of a mile; and the far-off URANUS dwindles into a *cherry*, moving in a circle three-quarters of a mile in radius. Such is the system of which our earth was once accounted the chief constituent—a system whose real or absolute dimensions are stupendous, as may be gathered from the size of the SUN himself, the glorious orb round which these planets circle, and whose radiant atmosphere pervades the whole family of planets, moons, asteroids, comets, and, like a fountain, feeds all the streams of cosmical matter belonging to our solar system, which has a diameter nearly *four times larger* than the immense distance which separates the MOON from the EARTH.

Compare this mighty diameter, or the space of 900,000 miles, with the assumed diameter of two feet, and the proportion will tell by how many times the supposed orbit of Uranus should be enlarged! And yet that of Neptune lies still beyond, and a cannon-ball flying at the rate of 500 miles an hour would not reach the orbit of Neptune from the Sun in less than 680 of our years!

The Sun is said by astronomers to contain more than 700 times as much matter as all the planets of our system together. The dimension of this system surpass all effort to conceive or embody them, and yet a wider knowledge of the Universe shows that they belong only to our first or smallest order of INFINITIES, to one sun of the one nebula called the Milky-way.

CHAPTER XVI.

THE CONSTELLATIONS.

SOME conception of the interminable magnitude of the stellar universe may be arrived at from the following extracts from a lecture of M. Arago, to this effect :—We count in the northern hemisphere 4400 stars visible to the naked eye. And for the purpose of counting we proceed in this way : Through a narrow slit, corresponding with the meridian of the place of observation, we look attentively and note the stars gradually as they appear. The following approximate calculation will give an inferior limit to the number of stars visible with the powerful instruments of which we have the use.

Observation has demonstrated that the number of the stars of the *second magnitude* is *triple* that of those of the *first magnitude* ; that those of the *third magnitude* is triple that of those of the *second magnitude*. In a word, that in general to obtain the number of stars of any given magnitude, we must multiply by *three* the number of stars of a preceding magnitude.

Let us then admit this law to the fourteenth magnitude—to stars which the most powerful instruments render visible. As the number of stars of the first magnitude is *eighteen*, then the stars visible by the naked eye, and with

telescopes as far as the fourteenth magnitude, will be about *twenty-nine millions*; and if to these twenty-nine millions we add those of the thirteenth and fourteenth magnitudes, we obtain the number of forty-three millions of stars or suns.

When Newton pronounced the sublime words UNIVERSAL ATTRACTION he was laughed to scorn; now they fill the world and form the text of schools.

Herschel, in that part of the heavens occupied by the knee of Orion, in a band of fifteen degrees long by two wide, has distinctly counted *fifty thousand stars*; and as the band is only the three hundred and seventy-sixth part of the celestial vault, the entire surface of the heavens must contain 98,755,000 visible with the telescope; and as we must remark, in a great many regions of the heavens the stars are much closer together, and that with our telescopes we only reach the least distant celestial spaces, and the stars least remote, we must recognise the fact that the first estimate of their number is infinitely far from the truth; and that, admitting one visible star in each square minute, we must have a number of distinct stars amounting to 148,507,200 stars, and yet remain much below the truth. There are then 148,000,000 of stars, and *our SUN is one of them only*. The mass of our earth is but the 355,000,000th part of that one sun.

“If this earth, which ranks among the smaller globes of our system, contains such an immense number of living bodies (30,000,000,000,000),” asks the celebrated Scottish philosopher, Dr. Dick, when considering the possibility of higher worlds of human life, “what must be the number of sentient and intellectual existences in all the worlds to which we have alluded? We are assured that 2,019,100,400,000 worlds may exist within the bounds of

the visible universe ; and although no more beings should exist in each world at an average than on our globe, there would be the following number of living inhabitants in these worlds, 60,573,000,000,000,000,000,000 ; that is, sixty quadrillions five hundred and seventy-three thousand trillions—a number which transcends human conception.”

“We would now ask, in the name of all that is sacred,” continues this philosopher, “whether such magnificent manifestations of Deity ought to be considered as irrelevant in the business of religion, and whether they ought to be thrown completely into the shade, in the discussions which take place on religious topics, in the assemblies of the saints? If religion consists in the intellectual apprehension of the perfections of truth, and in the moral effects produced by such an apprehension, shall we rest contented with a less glorious idea of God than his works are calculated to afford?”

The far outstretching views of the human mind appear nobly in this great philosopher. How energetically did his thinking faculties grasp the fundamental idea of an open intercourse with the inhabitants of other worlds! “Whether we may ever enjoy an intimate correspondence with beings belonging to other worlds is a question which will frequently obtrude itself on a contemplative mind. It is evident that, in our common state, all direct intercourse with other worlds is impossible. The law of gravitation, which unites all the worlds in the universe in one grand system, separates man from his kindred spirits in other planets, and interposes an impassable barrier to his excursion to distant regions and to his correspondence with other orders of intellectual beings. But in the present state he is only in the *infancy*

of his being; he is destined to a future and eternal state of existence, where the range of his faculties and his connections with other beings will be indefinitely expanded. A wide boundless *prospect* lies before him, and during the revolution of interminable duration he will, doubtless, be brought into contact and correspondence with numerous orders of kindred beings, with whom he may be permitted to associate on terms of equality and of enduring friendship. But should the laws of the physical system, and the immense distances which intervene between the several worlds, prevent such associations as I have now supposed, there may be *another* economy, superior to the physical, which may consist with the most extensive and intimate intercourse of all rational and virtuous beings. There may be a *spiritual* economy established in the universe, of which the physical structure of creation is the basis, or platform, or the introductory scene in which rational beings are trained and prepared for being members of the higher order of this celestial or intellectual economy. It appears highly probable that the first introduction of every rational creature into existence is on the scene of a *physical* economy.”*

“Oh could we wing our way with the swiftness of a seraph, from sun to sun and from world to world, until we had surveyed all the systems visible to the naked eye, which are only as a mere speck in the map of the universe; could we, at the same time, contemplate the glorious landscapes and scenes of grandeur they exhibit; could we also mingle with the pure and exalted intelligences which people

* This hypothesis, we have learnt from our Spirit friends, is not correct. After individualisation as an Elementary Spirit, and being appointed to a Fluidic world, the “rational creature” has fallen to a “*physical economy*” or material earth—as a Man, or Adam.

those resplendent abodes, and behold their humble and ardent adoration of their Almighty Maker, their benign and condescending deportment toward one another—each esteeming another better than himself—and all united in the bonds of the purest affection, without one haughty or discordant feeling, what indignation and astonishment would seize us on our return to this obscure corner of creation.”

Thus dimly, but naturally and philosophically, or energetically and assuredly, the highly-developed reason and intellect of man works its way to a belief in the unity of the universe; and the relationship and sympathy, which so evidently unites all these worlds in the universe in one grand system, and leads him at last to perceive that the inhabitants of these worlds must all be children of the same Father, of the ONE universal Creator of those worlds, who has revealed Himself to us as the Father of all; and, consequently, that we are all united in the bonds of one common brotherhood—all equal in the eyes of God, although some are more advanced than others, because they have had more time to gain experience, having been called into existence at different periods. Hence all are on the road of continued and progressive life, throughout that eternity which surely enables the imperfect and rudimentary to develop into the highest types in which the Divine spark which animates us is destined to attain.

Having seen the conclusion to which the unaided reason of man must eventually lead him in the course of his upward progress and development, let us for one brief moment listen to the teachings of those who come to us from the other side, and whose vision is no longer limited to the material telescope of the astronomer.

They tell us that there are worlds in the universe of a far higher order than that to which our planet, the

earth, has yet attained. They have become purified whilst our earth, although on the sure road of progress, is still a mass of compact matter, which is nothing else than fluids thickened and solidified, as the ice on our streams is a concentration of the light vapour exhaled from them under the action of the solar rays. We learn from our spirit friends that the spiritual firmament, after the same manner as the material firmament, presents a successive line, a graduated scale of developed and undeveloped planets, and that if we go to the outermost world in our solar system we shall find the highest degree of spiritual advancement, and if we go to the innermost world of the solar system we shall find the lowest degree of spiritual advancement. We learn by this that the outermost planet must be the oldest, and the innermost planet the newest world in our solar system. Hence we are told that the state of Mercury is infinitely lower spiritually than that of the earth; so low, indeed, that there are no human beings at present able to abide upon it, because the planet is not as yet perfected to the degree of maintaining human life, and that it corresponds in its present condition to the geological epoch of the earth in its carboniferous period. The planet Venus possesses human inhabitants; but these are in their outermost or sensuous periods of existence, and correspond to the earth under the dominion, perhaps, of the first Angel, or Dispensation that came to the earth (*Osiris*). The earth itself is third in rank, and occupies that position between the material or external life of intellectualism, which is the prevailing atmosphere of the earth to-day—the religious or spiritual atmosphere being very inconsiderable; for that although the world has been visited with prophets, seers, and saviours, those prophecies and those visions, and those

Saviours, have not yet left their prevailing atmosphere upon the entire portion of the earth, nor upon any appreciable portion of its inhabitants. Beyond the earth is the planet Mars, developing higher attributes of spiritual power, and inhabited by souls who have passed through all possible advantages of development upon earth or some other planet, and possessing a spiritual aura that is next in degree in advance of the earth—namely, an inclination to spirituality or religion, instead of an external materialisation or science. The planetary system has a break after Mars, and we come to the Asteroids. These occupy a middle position, presenting a sphere of spiritual art in its varied light of music, poetry, sculpture, painting, and literature. They are occupied by souls or spirits who, graduating in these various degrees of art, find their spirituality in the highest expressions of outward harmony.

Belonging to the spiritual atmosphere attending these planets, or small stars, is the sphere, or one portion of the sphere, of harmony, which typifies the link between the pure materialism and intellect of the planets that lie nearer the sun and the *pure wisdom and spirituality* of the planets which lie beyond the Asteroids. Jupiter, Saturn, Uranus, Neptune, present a gradual and inclined plane of wisdom—upon the planet Jupiter of justice, upon the planet Saturn of hope and love, and in the outermost of wisdom and absolute truth; and the spiritual states surrounding these planets present a gradual sliding scale of development of which the highest height that man has dreamed on earth is the feeble expression. And we are assured that between the earth and each of these worlds there is not a point of space unpeopled by souls or spirits intent upon the perfection and development of others; and that the lesson which is given to man in this lowest

earthly, or planetary, state is the lesson of vanquishing that substance over which he, after a time, shall become a ruler. It is stated by science that nature is governed by law. But the spirits also inform us that atoms, worlds, systems, and systems of suns are governed by mind ; not only by the Infinite mind, but the Infinite mind working through individual conscious beings.

If outward form manifests to man his power of changing matter, the ultimate spiritual form manifests to man his power of creating matter, and the soul becomes the instrument of the Infinite Mind of evolving and perfecting worlds and systems, where other souls may abide for ever and ever. No spirit is so low and so engrossed in outward substance but that through other lives, and other worlds, and other processes of change, it may at last blossom into an angel of light.

CHAPTER XVII.

"THE STARRY SCRIPTURES OF THE SKY."

AT a time earlier than authentic record can trace, the bright stars which stud the firmament were formed into artificial groups called constellations, under names borrowed from fable, or rather from the *source* of fable, which source were the visions of Ecstatics or Seers. In the eyes of seers animals have always been the emblems of human thought and affections, and were used for this purpose before language was sufficiently refined and cultivated to express abstract ideas.

For this reason animals always play so important a part in ancient fable and mythology, which may be looked upon as a distorted fragment of primitive revelation ; and they were offered in sacrifice to the Almighty because they were typical of human passions and affections—for before a man can become regenerate he must sacrifice his passions, and devote his heart and affections to holiness, which were thus typified in the holocausts of the Jews. To this day we use the very same emblems, and say : "As brave as a lion ; as cunning as a serpent ; as gentle as a lamb ; as innocent as a dove," &c.

Animals were thus adopted as signs or figures of the great truths revealed to man from the first, by Him who said, "Let there be light," and has never ceased to

pour down upon man that light according to the degree in which He was capable of receiving it ; for to have given all at once would but have blinded him. Before any other written characters were invented, these signs were inscribed upon the vault of heaven, where they will remain for all time the indelible and first legible evidence of primitive revelation.

If those who first traced the celestial chart had been astronomers, they would have filled it with straight or circular lines, and presented it as a geometrical figure, in place of which we see animals which have no connection with the configuration of the stars, and the signification of which no person has been able to explain. It is attempted to be explained by Dupuis, in his "*Origine des Cultes*," in the following manner :—The most ancient eastern nations adopted the dogma of two principles ; one of good, the other of evil. One was God, the other the Devil. Wise men inculcated this fable on the people, to restrain them by the influence of hope and fear ; while to themselves they explained by this means the operations of nature. The genius of good, in their eyes, was the sun, which sheds upon the earth heat, light, and life. The genius of evil was the winter, which dispenses cold, darkness, and death. The celestial vault was thus covered with emblems, explanatory of the struggle between those two principles. The genius of good has for its emblem the lamb, or the celestial ram—the first sign of spring. This was the lamb which came to take away the sins of the world. The genius of evil had for its attribute the serpent—the autumnal constellation, which announces the return of cold and darkness ; or the dragon, placed as the antagonist of the sun at the very pole of the ecliptic. "The sun

was so plainly the sole deity of these nations," says Dupuis, "that the fêtes celebrated in honour of the divinity perfectly coincide with the celestial phenomena. The birth of God at Christmas expresses the new course which the sun begins to take at the winter solstice. The sun is then born, like God; and at this very conjunction the constellation of the Virgin rises on the horizon, holding a child in her arms, while in the meridian appears the nebulous *cradle*, placed in Cancer. In describing this aspect of the sky, we actually write the first chapter of the life of Christ. There are the three kings or Magi whom the people, even in the present day, place in the constellation of Orion, then becoming visible in our hemisphere. We then come to the feast of Easter, when the resurrection of the Saviour is celebrated. At this period, the sun passes, in fact, from the southern hemisphere into the northern, and in so doing saves us from the winter. From that day he sets no longer for our pole; he passes the equator, and his resurrection is complete. It is in the middle of the month of August that the feast of the Assumption is celebrated, and it is at this period also that the sun, entering into the sign of the celestial Virgin, absorbs her in his fires. The sun is accompanied by the twelve signs of the Zodiac, as Christ is by his twelve apostles. Our Saviour is represented in the Apocalypse by seven stars, by a candlestick of seven branches, which are plainly emblematical of the seven planets. It is in the season of fruits, that is to say, in autumn, that evil is introduced into the world; it is in spring that the redemption is effected."

What Dupuis advances and proves is quite true with respect to the epochs which *succeeded* the earliest ages of society. It is not at all true with respect to the first ages

themselves. These emblems were adopted *before* the adorers of nature appeared. It is not they who gave them their signification, and consequently it is not from them that we must seek their interpretation. Dupuis has proved, better than any other writer, that the ancients looked on the sun and the constellations as objects of worship. But natural objects were all originally designed to recall to man the doctrine of a union with his Creator. They were books, written in ineffaceable characters, which, like those of Moses, had a figurative signification. Fallen man grew more and more earthly, and seeing natural objects play an important part in the worship which had been transmitted to them, said, "Our ancestors adored nature;" and then, following their example, they adored it themselves.

But everything which has been handed down to us from the most remote antiquity proves clearly that in those times they were only emblems, and not realities—emblems borrowed from nature to express ideas and moral qualities, when language was in its infancy, and to supply the place of writing, which had not yet been invented.

The fact of borrowing symbols from nature does not in the least prove that we were to adore nature. Nature is not represented by these symbols; she is, on the contrary, the representative of something moral. The adoration of the sun is not the original worship. The first men adopted it as the symbol of God, the Spiritual Sun, the life-giving principle, which the Visionary or Seer, who is illuminated by the light from above, and warmed by the Divine heat, often speaks of. The word "sun," in his language, is synonymous with the word "God." All the Divine qualities, in fact, find their type in the orb which gives us light. Does not our ordinary language indicate the analogy

between the light which lights up the eyes of the body and the truth which shines in the gaze of intellect? Do we not speak of the warmth of love, of the fire of genius?

Dupuis asserts that physical nature was the object of worship as revealed to the Seers and Extatics; but we know that they merely availed themselves of physical phenomena to give expression to Divine truth and to illustrate the Spiritual principle contained in all visible things—which are but the Spiritual and invisible made manifest. They thus represented the relations of the Deity towards man by the movements of the sun, they spoke in emblems, and, what proves it beyond a doubt, is the date of the celestial sphere itself, which cannot be assigned to historic times, even by Dupuis himself. It goes back to the epoch when men spoke in emblems, and it would be very astonishing if all the monuments of antiquity, all the books of this epoch, were sacred hieroglyphics, and if the vault of heaven, the most ancient book of all, were not one also. Even our own more modern Jewish Bible speaks by emblems, because it speaks the primitive language when Divine principles were expressed by terrestrial objects; for this reason, that moral events absolutely require physical objects as their representatives, that which is an attribute in one being is a body in the other, and the body is a necessary appendage of the intellectual attribute, and the exact correspondence of it. The material world, as Saint Paul has told us, being a system of invisible things which the Creator has manifested visibly to us.

Common sense can, however, determine in the matter better than all that can be written on the subject. Let us take it as, umpire, whether the evil which was introduced into the world is a moral evil, figured in the sphere by the constellation of autumn, or whether, as Dupuis affirms,

the only evil which has ever existed in the world is the cold that this constellation brings with it, and that, in order to deceive the people, an imaginary moral evil was invented. One would rather have supposed that the inhabitants of those meridional regions of the earth, who first invested those heavenly characters with an arbitrary significance, would have hailed the approach of the cold of winter as a heavenly boon, rather than have attributed to it the evil influence of the serpent, which they adopted as its emblem. Assuredly it would be absurd to decide that there is no evil but winter, and no other sin committed by man than eating apples which ripen in autumn. It would be absurd to affirm that the only favour we have to expect from God is to see the sign of the celestial Ram return in the spring. As a figure it is very well, as a reality it is simply a finished absurdity.

The primitive revelation which was spread over all the East, enlightened the Medes and Persians as it did the Jews, and the latter found their own faith among the adorers of Mithra. Our learned men, from not being aware of this moral ancient revelation, have all attributed to the Babylonian captivity a peculiar influence of the Jewish religion, instead of perceiving a fusion of two revelations, each confirmatory of the other. The revelation that good has been gradually changed into evil, and that evil is combated and finally overcome by good.

In fact, when studying the primitive constellations, we can recognise all the symbols of the earliest revelation. That revelation represented the Mediator to Man under the image of a Shepherd leading his flock. The Persian sphere shows us at the pole itself a Shepherd with his flock. The constellation has since been called Cepheus. A King has taken the place of the Shepherd, but a King

is also intended as an emblem of truth. Near the Virgin, which some (the ancient Mexicans for instance) have called Eve, is found the Serpent. The Persian sphere represents a serpent twined round a tree. Arbalist called this sign Adam; its name, they said, was *Adam Kadmos, the first man*, from which the Greeks took occasion to figure in this constellation Cadmus and his serpent. These two autumnal constellations mark the approach of darkness on the sphere, and are the emblems of the two Beings that introduced moral evil into the world.* There seems, indeed, to be little doubt that the most ancient revelation wrote its symbolic characters on the heavens in the luminous and ineffaceable characters we still read, for even now many things must strike us, the Lamb and the Dragon are there, the Virgin and the Lion; in short, in studying the primitive constellations, we can recognise all the symbols of the earliest revelation of those same *Old Truths we are now receiving in a New Light*.

The Virgin, with her child, was pictured on the Hindoo Zodiac, at least three thousand years ago, as well as on the ancient Egyptian planispheres, and if we examine a modern "Geography of the Heavens," we shall find the infant God-Son (the Sun) represented as being born into a new year on the 25th of December, and may be seen rising over the eastern horizon, out of Mary, Maria, Maia, or Mare (the Latin for *sea*), with the infant Saviour in her arms, being heralded and preceded by a bright star, which rises immediately in the east. Such facts led the learned Alphonso to exclaim, "The adventures of Jesus Christ are all depicted among the stars." In the ancient celestial

* For this refutation of the theory of Dupuis I am indebted to "The Religion of Good Sense," by E. Richer.

diagram of the Etrurians, the head of the Virgin is surmounted by a crown of twelve stars, which is probably the origin of the woman with the twelve stars on her head, in Revelation xii. 1, the "*Regina Stellarum*."

In Numbers xxiv. 17, it is declared "there shall come a star out of Jacob." This star of Jacob, or Judah, is represented on astronomical maps as a very prominent and bright star in the constellation of Virgo, fancifully termed by the Hebrews Ephraim. It was known in the Syrian, Arabian, and Persian systems of astronomy as Messaeil, and was considered the ruling genius of the constellation. Messaeil can be analysed to mean Messiah God. This is surely a proof of the inspiration of those who, in pre-historic times, inscribed the Celestial Chart with events that were to happen in the future, and which were to concern all time, for it is the history of the perpetual struggle of good and evil—the history of that bridal of the earth and sky called "religion," or of man's relations with God—good and evil struggling on earth, good and evil struggling in the church; the physical world is the emblem of the moral world; church succeeds to church as day succeeds to day. All that is born must end, and all ends to be re-born again; the struggle between the false and the true goes on just the same, and must ever go on till the end of time; for *time* can only be predicated of a material earth, and the very fact of its being a material earth implies the continued struggle of good and evil. There is neither past nor future in the characters traced for all time upon the celestial chart.

'Tis elder scripture writ by God's own hand;
Scripture authentic, uncorrupt by man.

And as long as man lives on earth generation after generation will still read that record there.

The record of the continual struggle between the enemy of truth, whom the Bible designates as "a murderer from the beginning." St. John, describing the victory of Michael, says, "The dragon is that old serpent called the Devil and Satan, who deceiveth the whole world." For my part, I believe, as stated by Swedenborg, that the words Devil and Satan represent Evil in the aggregate. Evil, or D-evil, is a state or condition the opposite of Good, or God.

Sir William Drummond, in his "*Ædipus Judaicus*," p. 27, says: "The anointed of *EL*, the male infant who rises in the arms of Virgo, was called Jesus by the Hebrews . . . and was hailed as the anointed king or Messiah. Christ is often called the star of our salvation." Michael is a collective being, figuring the TRUE warring against the FALSE. Consequently, he is the emblem of the Lord; and it is not strange that St. John in the Apocalypse should see the combat between truth and error in the Christian church under the same symbols that this very combat has been represented to us from the beginning, and subsequently by every ancient tradition.

As God was ever typified by the sun in ancient cosmogonies, it is not astonishing to see Michael endowed with the attributes of Hercules, who, as every one knows, was the sun personified on the Celestial Sphere. The twelve labours of Hercules are simply the course of the sun through the twelve signs of the Zodiac. Hercules is represented in the act of contending with the Serpent, whose head is placed under his foot. Hercules slew the Lernean Hydra, and the constellation of Hercules shows him with the feet resting on the head of the boreal dragon. Nor must I forget to mention that this serpent guarded the tree with golden fruit in the midst of the garden Hesperides (Eden). The Greek Hercules is the image of

the sun, conqueror of darkness and fogs. The archangel Michael is the type of the moral sun of the Eternal Word, which banishes evil and falsehood from the heart of man. In a word, the sun, Hercules, and St. Michael, are all types of God, or rather of the Divine humanity. Daniel acknowledged to have received his revelations on the necessity of a life in accordance with the Divine precept from Michael: "I will proclaim," he says, "all that is written in the Scriptures of truth, and none has helped me in these things but Michael, your Prince At the time that Michael the prince shall stand up, thy people shall be delivered, every one that is found written in the book."

This prophecy of the Virgin and Child who should bruise the head of the serpent, which has been from all time so unmistakably inscribed in glittering characters on "the starry Scriptures of the sky," we find pervading all history; we have already seen (at p. 184) that the "Mexican Antiquities," inform us a messenger from heaven announced to Suschiquecal, the first woman, and Virgin Mother, that she should bear a son who would bruise the serpent's head, and then presented her with a rose (the fruit of the tree of knowledge of good and evil), the principal events in whose history we have also seen to have been almost identical with those of Christ. "Osiris of Egypt," says Mr. Bryant, "bruised the head of the serpent after it had bitten his heel." It is related by all Oriental writers, that Chrishna, of India, is often represented as treading victoriously on the head of a serpent. Mr. Maurice, in the second volume of his "Indian Antiquities," speaks of "Chrishna crushing the head of a serpent with his foot," and remarks on the striking similarity of this story with that of the Christian tradition; but there are more striking resemblances than

even this, for it is well authenticated by many writers on Indian antiquities, that there is a rock temple at Mathura in the form of a cross, facing the four cardinal points of the compass, and inside of this temple stands a statue of "the Saviour of men," Chrishna, presenting the appearance of being coeval in construction with the temple itself, by the circumstance of its being cut out of the same rock, constituting a part of the temple. Among other writers, Monsieur Guigniant, in his "Religion of the Ancients," speaks specifically of the crucifixion of Chrishna, by being nailed to a tree.*

"The Ancient Persians," says Volney, in his "Ruins of Empires," p. 169, "had the tradition of a virgin, from whom, they predicted, would be born a son that would crush the serpent's head, and thus deliver the world from sin." The prophecy was fulfilled by Mithra, the Persian Saviour, who was also crucified. "According to the doctrine of the Persians," says the Rev. J. C. Pitrat, "Meshia and Meshiane, the first man and first woman, were pure, and submitted to Ormuzd their maker. But Ahriman, the evil one, saw them, and envied their happiness. He approached them under the form of a serpent, presented fruits to them, and persuaded them to eat, pretending that he was the maker of man, of animals, of plants, and of the beautiful universe in which they dwelt. They believed it. Since that time Ahriman was their master ; their natures became corrupt, and their

* By reference to Mackey's "Lexicon of Freemasonry," I learn that Freemasons secretly taught the doctrine of the Crucifixion, Atonement, and Resurrection long before the Christian era. The Cross was an important symbol in all pagan and all Egyptian mysteries, and represented Regeneration and Eternal life. The doctrine of Salvation by Crucifixion is also represented astronomically, not only by the great Southern Cross, but by the Sun's crucifixion, or crossing over the equinoctial line into the season of spring, and thereby giving out a saving light and new life to all created things.

corruption infected their whole posterity." This story is taken from the *Vandidatsade* of the Persians, pp. 305 and 428. The Hindoo or Indian story of the same event, as related by the Rev. Father Bouchat, in a letter to the Bishop of Avranches, is as follows: "The Hindoos say the gods tried by all means to obtain immortality. After many inquiries and trials, they conceived the idea that they would find it in the tree of life, which is in the Chorean (Paradise). In fact, they succeeded, and by eating once in a while of the fruit of that tree, they kept the precious treasure they valued so much. A famous snake, named Cheiden, saw that the tree of life had been found by the gods of the second order. As, probably, he had been entrusted with guarding this tree, he became so angry that his vigilance had been deceived, that he immediately poured out an enormous quantity of poison, which spread over the whole earth." Saint John says: "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." (Rev. xii. 15.) Now, even this flood is represented in the earliest of all scripture, inscribed on the starry skies. At the moment the constellation of Virgo rises in the east, Eridan, the eastern flood sets in the west; the earth which swallows it is the intervening horizon which hides all the constellations. This symbolic flood evidently means an overflowing of errors on earth, endeavouring to drown truth. Afterwards, John saw a "new heaven and a new earth; for the first heaven and the first earth were passed away, and there was NO MORE SEA."

We now know that Water, Sea, Mare, Maia, Mary, were all synonymous terms, signifying the material element—the Earth Mother. In one of the hymns of the *Rig-Veda* it is said that *AMBAYA*, a word signifying both Mothers

and Waters, taketh away sin, an evident allusion to regeneration by the material element. There is no other end of the world than the end of error and vice; no new heaven but the new influence of Divine light, which had become obscured; no new earth but a new religious doctrine communicated to man by a New Dispensation, destined to elevate him above the necessity of being born again of Water, or Earth.

A profusion of evidence can be produced to show that astronomy and religion are interblended and interwoven; and that all the different and successive systems of worship throughout history are but one and the same continued stream of the primitive revelation, of which we get fresh glimpses and broader views as veil after veil is uplifted from the eyes of progressive humanity. Everywhere we see the same emblems and the same signification rigorously exact. Thus every succeeding Scripture always confirms the Primitive Scripture—"The elder Scripture writ by God's own hand."—(YOUNG.) We know that Osiris, the most ancient angel or messenger from heaven that we read of, connected with the ministration of the spiritual dispensations of the earth, was represented under the symbol of light, or of the sun, and that he abode with his angels and ministering spirits of the first period of the earthly creation, preparing the earth for the humanity that was to progress upon its surface, and preparing that early humanity for the reception of successively higher views of spiritual truth, of which he was the most initial representation to them. This angel had the appearance of, and always manifested himself in the form of, the sun, and possessed powers over all the elements of the earth. It was revealed by Osiris, under the form of Osiris and under the symbol of Isis, that the earth was a creative

power, a Mother, afterwards symbolised as Mare—Mary. Osiris derived his attributes from the sun, and upon each beam of light and heat, or each ray that penetrated the darkness over the face of the earth, he poured the subtle influence of his divine breath, or “holy spirit.” Osiris, Isis, and Horus formed the Egyptian Trinity.

We thus see how the material sun was made the object of worship by the Ammonites instead of the Spiritual Sun, and that they became idolaters instead of pure worshippers; that they bowed before the form of Isis till they forgot that this material image of the fruitful earth really represented the Holy Spirit or sacred power of the Divine Mind, in creative capacity; hence all things degenerated in those days from their original condition, as all successive religions, founded upon broader revelations of the same great truths, have degenerated and been turned in the course of ages, and the superstructures built upon them by the wisdom of man, until the wisdom of God has become obscured, and required another and a further unveiling, (from *re-velare*) or revelation.

These cycles of spiritual development correspond, and in the ancient days of symbolism were understood to correspond, to the twelve cycle epochs of earth’s history. Hence the twelve signs of the Zodiac; hence the twelve sacred numbers and symbols that formed a portion of the ancient churches; and these cyclic epochs not only were relevant to the development of spiritual life, but also to the development of the planets themselves, each planet being the expression of some power in an appointed angel. Hence all ancient records conform to the fact that is handed down to all time as inscribed on the most ancient Scriptures, “the starry Scriptures of the sky,” in attributing to this one culminating representative of the power of the

Deity, the particular and specific title of the Son of God, because he is so in an especial sense, and being connected with the material world, was the first exponent of this great spiritual power.

Of the Egyptian God, or Saviour Osiris, we are informed in his sacred legends that he observed a fast of forty days. Lord Kingsborough tells us that the ancient Mexicans had a forty days' fast in honour of their Saviour Quexalcote, who was tempted forty days on a mountain, and who is called "the Morning Star." According to the Bible, Moses, Elijah, and Christ each fasted forty days, and we find that even this coincidence is recorded on the sacred vault of heaven in "the passage of the sun through the constellation Aquarius, where John, Johannes, or Janus the Baptizer, had his domicile, and baptizes the earth with his yearly rains." The conception of John the Baptist took place on the 24th September, his birth on the 24th June, that of Christ on the 25th of March, his birth on the 25th of December. Observe the two solstices and the two equinoxes fixed here in the most decided manner! The sun of one year replacing that which preceded it; the luminary heralding and announcing another, as each day heralds the one that follows. Thus the Precursor says of Christ: "He shall increase but I must decrease."

Having been baptised in Jordan, Jesus fasted forty days in the wilderness, in exact accordance with the passage of the sun from the constellation Aquarius through the Fishes (constellation of Pisces) to the Lamb or Ram of March. During the forty days when the sun is in this constellation all Catholics, many Episcopalians, and all Mohammedans abstain from meat and live upon the fishes—which are represented by the constellation of Aquarius and Pisces—and call it the season of Lent. I have adduced but a tithe of

the natural symbols engraven on the starry vault, which evidently was the earliest revelation to man of his Divine origin, and of his relations with the Deity, of the mystery of good and evil, and of his ultimate redemption from the latter by the Divinely-appointed means. Man's perception of natural facts and symbols must necessarily precede his conception of the evidence of the moral action by which they are produced ; it was therefore inevitable that those facts should shape the earliest doctrinal revelation of that fact.

CHAPTER XVIII.

MR. DARWIN.—THE TRUE PROCESS OF EVOLUTION.

DOES it ever occur to us to reflect that we are living in the SPIRIT WORLD at this moment ?

Let us ask ourselves whether we are not spirits to-day as much as we shall ever be ? We live now in the material world because it is part of the Divine plan that we are to come to it from time to time to expiate our former sins, or for education to prepare us for our next step in advance, but we are spirits nevertheless ; therefore, in the degree in which we now live, this world is to us a spirit-world.

Everything around us is from God, and God is the great living spirit permeating all things, which, therefore, all partake of His Spiritual nature, each in its degree ; for God is the only principle that really exists—the alpha and omega of all created things.

We thus see that God, the universal Creator, is a principle pervading all forms, and occupying all space. God is in the atmosphere, and is the atmosphere. He is in everything, and in all places ; for all partake of his nature in different degrees.

I cannot imagine God as seated on a great white throne in one particular spot called "Heaven ;" that would be to rob God of the God-power by which he is not only Omnipotent, but Omnipresent ; I see the God-power, or God-

life everywhere, and do not believe in a God outside of nature. And if God is everywhere, and God's dwelling-place is heaven, then heaven must also be everywhere.

Has it ever occurred to the majority of mankind to reflect, that after all said and done, we are actually in heaven at this very moment? Probably not; and yet we may be very sure it is the case. And Christ himself most distinctly informed us of the fact, when he enunciated that heaven is a state, and not a locality, when he said that the kingdom of heaven is within us.

We point upwards when we speak of heaven, and downwards when we wish to indicate the locality of the opposite place; but in twelve hours these localities will have completely changed places. Our own little earth is, nevertheless, one of the myriad worlds rolling in space, and the telescope has revealed to us the unending immensity of that space, filled with sister planets, and suns, all related to one another, as having proceeded from the same First Cause, and as being dependent on the same Almighty Power; and we now know that the space which appears to divide us is but an illimitable realm, filled with spirit life and being, analogous to our own.

The ancients were not aware of this fact, and but few of their philosophic minds dared venture on so grand a speculation. Narrowed, therefore, in their conception of creation to this little world alone, they deemed this earth was all of life and material existence that the Creator had appointed for man's probation.

Theologians have based their doctrines on the conceptions of these ancients, and supposed this little earth to be the centre of the universe. Astronomy, in showing us the vanity of this ancient illusion, has also shown us the vanity of any doctrines based upon it.

Theology will have to go hand in hand with astronomy in future ; science is destined to control religion. To use Professor Tyndall's own words, "All religious theories, schemes, and systems, which embrace notions of cosmogony, or which otherwise reach into its domain, must, in so far as they do this, submit to the control of science, and relinquish all thought of controlling it. Acting otherwise proved disastrous in the past, and is simply fatuous to-day."

Science, then, tells us that the earth on which we now dwell is one of the numerous worlds in heaven ; the life, therefore, that circulates upon it, and that grows up and develops upon it, is a heavenly life as much as any life that circulates on Venus or Jupiter. We are actually in heaven, and quite as much so as if we were to take the wings of the morning, and speed to the fairest planet of the most distant constellation.

The earth is an inhabited world, pursuing its destined course through space under the guidance and guardianship of a superior spirit, whose name we have long loved and venerated, in company with myriads of other inhabited worlds. Our present earth-life forms part of universal and eternal life, and of course the life of the inhabitants of those other celestial mansions form part of the same great whole ; for all is unity in this glorious universe, which has proceeded from the same universal source. Space is peopled by human colonies, all living at the same time, on worlds far distant the one from the other, but united to and dependent upon each other, by laws of which we as yet only perceive the most conspicuous.

We know that all living creatures are formed of an organising soul, which is the life-giving principle, independent of space and time ; and, therefore, that material

existence cannot be the object or the sole aim of creation, but that it would rather indicate a state of passage and a means to an end. We perceive very clearly from the arrangement and succession of life and death that earth-life is not an aim to itself. Besides, an earth-life is neither a beginning nor an end. It is accomplished in the universe, side by side with an infinite number of other modes of existence.

The earth, suspended in space by that attractive cord which holds planets to their suns, and suns to one another throughout immensity, bears through that space the generations that blossom and fade upon its surface. All is in movement, and the circulation of life through time is not less certain or less rapid than its circulation through space. Can we imagine that it will ever cease? If so, when?—and where?

WHEN . . . At death? But we know there is really no death. It is but change from one glory to another; it is but the birth from one sphere to another. The changes of mortal life are but the immortal's growth; and whilst the body fades like a worn-out garment, the spirit shakes it off in the normal birth of a new and better state; this is the law of progress; but it is not death, it is birth. We therefore see that what we call death, instead of being so, is but a process of life.

WHERE . . . In Heaven? But heaven is around us now; we have just seen that our present existence forms part of a series of existences which constitute universal life, and that we are actually *in heaven*—in God's heaven, and in the presence of the eternal Father, as completely as if we inhabited any other of the many mansions of this heavenly kingdom.

I will here give a spirit communication, bearing strongly

on this assertion. It was obtained in answer to the following question :—

“*Q.* When the spirit leaves the body—if very pure, does it ascend to a high altitude above the atmosphere, and live in the element called electricity? If the spirit is gross, or unprogressed, is it obliged to remain on or near the earth until it has become purified ?

“*A.* It is not necessary that the soul should pass out of the atmosphere of the earth in order to dwell in the highest state of heaven. The atmosphere which belongs particularly to the soul may be found everywhere. There is no special place set apart for it. It has an existence wherever there is harmony. Whenever and wherever the soul is happy, when it rests in a state of contentment and peace, then it is in that rarefied atmosphere which you call by the term heaven. It is not necessary that the soul should rise, pass beyond the earthly atmosphere, to one more rarefied and electrical as belonging to human things. The atmosphere of heaven is a moral atmosphere. You are so apt to confound the conditions which belong to mind and those which belong to matter, that it is almost impossible to make you understand that heaven, or the atmosphere in which the soul lives, is not a locality. It can be here; it can be millions of miles away; it can be everywhere. It is a mistaken idea that there is a land where the soul gravitates after death, sixty, seventy, a hundred or more miles out of the earth's atmosphere. This is reasoning from an entirely material standpoint, and the soul takes no part in it whatever.”

But this truth also has been declared to us before, for there is nought that the Father hath kept back from the children. Christ, as I have already observed, told us, eighteen hundred years ago, that the kingdom of heaven is within

us ; and, certainly, the more we grow in wisdom and goodness the nearer we approach the fountain of all wisdom and all goodness ; consequently, every step we make in advance the higher we rise in the universal heavens. But we can only advance by steps. We cannot fly before we have learned to walk, and before doing either we have had to crawl and grope our way upon all-fours.

Aye, literally to crawl and grope, as the worm of earth must do before it can attain sufficient development to ascend another step higher in creation, before it can learn to walk, or even, after reaching an upright position, before it can aspire to spread its future wings, the wings of intellect and thought, that will cleave space and distance ; or the allegorical wings of the radiant angel we are destined to become in our ever-ascensional progress from the lowest to the highest form, and the lowest to the highest life.

There is, indeed, a profound truth in the horrible sublimity of the words of Job : " I have said to corruption, thou art my father, and you worms of the tomb are my mother and sisters ;" for in a material sense we know that they are so, as matter passes incessantly from one body to another ; and we now see that the author of that sublime poem was indeed inspired when he made his hero give utterance to that deep underlying spiritual truth, that man's intellect was not then prepared to receive, but which is occasionally foreshadowed in Scripture by David and others, and even more clearly insinuated by Christ, and afterwards by St. Paul in his celebrated fifteenth chapter of the first Epistle to the Corinthians.

The intellect of man has now become sufficiently developed for him to perceive this great TRUTH for himself, and accordingly he is now on the track of the unity of all created things, and we see him working it out under the

guise of that modern theory advocated by Mr. Darwin, and not less by Mr. Alfred R. Wallace—the celebrated “PROCESS OF EVOLUTION.” They are now on the track, and will soon find that track will lead them to discover the high road to life immortal, and that its name is “life eternal;” for there can be but one ascending scale, and that must be universal as it is eternal, and cannot stop at man, or there would not be unity in the universe; they will therefore discover in their own spiritual nature the next link in God’s harmonious chain of being, connecting them with higher, and even the highest of the intelligences of Creation’s prophetic nature, for man is told to strive after the highest perfection, even that of his Father: “Be ye perfect even as your Father is perfect.”—(Matt. v. 48.)

Thus will the wondrous natural history of earth merge at last into the spiritual; and the unknown Alpha of man’s mystic origin become revealed in the bright immortal Omega of his destiny and ultimatum.

Man looks on the humble caterpillar and seeks to discover the next link above it. He sees the minute limbs hidden beneath the skin in many of the snake-like lizards, and the complete series of jointed finger-bones in the paddle of the whale; he naturally asks himself what these are for, and he looks for the next link above it to determine what its status in the animal kingdom may be; and then he finds the next, and yet the next ascending species, eclipsed alike in beauty and rejoicing life by the transmigration of the humble form that crawled the earth into the gorgeous many-coloured butterfly whose beauty gilds the summer air in which it sports. And thus the whole beautiful and wondrous creation is seen to be one unbroken and harmonious system; one ever-ascending scale. And thus man, having perceived his advent on

earth to be preceded by prepared stages of creation, is brought to ask himself the startling question of what is the next order of being, and to find that he contains within himself the prophecy of the angelic being who is next to be evolved in the scale of Eternal and Universal progress, just as *in his present organism* he has already passed through every humbler character of the great universal creation, and borne the form of the invertebrata, the fish, and the reptile, before he was fully matured to appear in the proud, erect form he now boasts of.*

ETERNAL because, step by step, as we continue to advance, the divine model will be ever before us. But here, again, on this ever-ascending pathway of spirit, there will be found many intermediate links, as between each reign on earth; and the man who determines to give his attention to the study of the new science of Spiritism will have to learn the meaning of those, to him, still mysterious names of angel, arch-angel, cherubim and seraphim, and other names that we are now hearing for the first time from the Spirit world, carrying us on step by step higher and higher on the ladder of eternal progress.

Man has now reached that period in the history of the advancement of his race when he has himself perceived the track, and is steadily following it; he may be said to have planted his foot on the first step of the ladder of discovery, that has been let down to him from heaven, as such ladders always are, the moment that the human mind is sufficiently prepared and advanced to comprehend spiritual truths, and to climb to higher views of creation by the ladder which, like that of Jacob, ascends to heaven;

* The organisation of the human foetus passes through all the conditions of animated life, and, at different stages of its progress, resembles a worm, a fish, a bird, the lower mammalia, and a perfect ape, before it attains maturity as a human creature.

and it will not be the fault of the angels who are ever descending it to his assistance if he does not mount to the discovery not only of the "PROCESS OF EVOLUTION," but of many other glorious truths which they are ever ready to help him to unravel.

The world grows and science grows, and scientific men grow in knowledge and wisdom, and thus, by degrees, they have been able to commence discoveries in the realms of nature, and in the laws of nature's God, which are fast sweeping away the cobwebs and the accumulated dust of the past ; and thus, by their means, the bright new light, now dawning again upon the world, will be able to penetrate to the minds of men, and will, by God's help, lead them into all truth, according to the promise of the New Dispensation.

Our obligation to them is immense ; they are the truly great men of the earth. What is the glory of the soldier, or even of the statesman, compared to that of the scientist, who, by his ceaseless inquiries into the secrets of nature, is leading us to a nobler conception of the Divinity, and will thus be the means of "raising life to a higher level," by giving us a deeper insight into our glorious destination, and lighting up the pathway by which we are to reach it ?

Man must grow and ascend without ceasing, but it is the inner or spirit man that grows, the material man follows the opposite course ; the confines of life and matter limit his development on every side, and were it not for the portal of death which enables him to shake it off, in the bright hope of a glorious resurrection, not OF the flesh, but IN the flesh, which will enable him to take a fresh start on his journey of progress, he would never reach that goal to which he inwardly aspires ; for God has made the human soul so large and so deep that only the prospect of eternity

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and of infinity can satisfy it. We live in this world with the instincts of a higher one, and the way is now again pointed out to us by which we are to reach our royal abode.

Whenever a New Dispensation has dawned upon the world, bringing to its humanity a new modicum of truth or further insight into Divine law, which is that of LOVE AND WISDOM, it has always been heralded by precursors, of whom it may be said, as of John the Baptist, they come to prepare the way of the Lord and to make his paths straight. Surely the earnest searchers for Scientific, Spiritual, and Physical Truth of the present day may be considered as the precursors of the promised "SPIRIT OF TRUTH," whose advent we are so anxiously expecting.

The present time is so pregnant with change, and knowledge has so much increased within this last century, that it would seem we have every reason to believe the New Dispensation we are looking for, and which, according to prediction, was to occur about the present period of the world's advancement, is at hand ; indeed, all the signs of the times, to which I will devote a subsequent chapter, are indicative of its rapid approach ; and amongst others I will here cite the rapid advance of science during the last fifty years, whose discoveries and achievements are fast changing the whole face of the earth, and will greatly assist to change the relations of man with man, give a new tone to society, to its charity, to its knowledge, to its literature, to its morals, and consequently to its religion, which will soon be established on another basis ; and this is really what is meant in Scripture by the terms "a new heaven" and "a new earth," and not the literal fulfilment of the *letter* of the word which *killeth*. When man sees everything in a new light it

will certainly create for him a new heaven and a new earth, consequently a new Church or Dispensation.

God, who does all things well, and who determines the times and the seasons of all things, has sent the promised and general outpouring of the Spirit at the very moment it was required; at a time when the great and rapid advance of Material Science rendered it necessary it should come, to counteract the too evident enthusiasm of blind man for materiality; and to refuse the light that is given to us after praying for light is to refuse to eat our daily bread. This is the Holy Spirit that was promised to guide us into all truth: it is the bread from heaven which will nourish the soul for eternity.

Spirit and matter are inseparable *throughout the universe*; for we are told that, even in the very highest life we can conceive of, spirit is, and ever must be, clothed upon with matter, although that matter is probably of a more attenuated and subtilised description than it is at present possible for our material senses to comprehend. When you talk about spirit, as divided from matter, you enter a wide field of useless speculation, and nothing more; all your deepest investigations will end in disappointment, for spirit and matter are inseparable. You can no more separate them than you can separate God from His works.

I know that many suppose the soul becomes freed from all connection with matter on leaving the outward and visible body at death; but we are told that such is not the case, for a soul could not BE without an envelope, or container, as, to use a very homely and commonplace comparison, a glass of water could not be, without the glass that contains it; but this is no new truth, for it was told us by St. Paul many centuries ago: "There is a natural body and there is a spiritual body;" and again: "There

are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." This then is a truth which we have been taught throughout the present Dispensation, which is the first *spiritual* one; if we have failed to perceive and to receive this truth it is from no fault of the words which declare it, for they are plain enough, but that our intellectual vision was still clouded and had not yet become sufficiently expanded to understand and receive it; therefore did Christ speak unto us, and unto them, in parables, "because they seeing see not, and hearing they hear not, neither do they understand." (Matt. xiii. 9—17.) It is now told us again and very evident and tangible proofs are given us of the continued existence of the spiritual body from time to time in our investigations in Spiritualism that such is the fact, and we find we can only know of spirit through matter, as we can only know of life through forms of matter, and we can only read of our God through matter; life and form are one and inseparable.

Professor Tyndall, in his Belfast address, said boldly to the world that the knowledge of the potencies of matter has gone farther than was formerly supposed possible, and he believed we should be prepared for it to go still farther; for, abandoning all disguise, the confession of faith he felt bound to make before them was that, prolonging the vision backwards across the boundary of experimental evidence, he "discerned in matter the promise and potency of every form and quality of life."

I have just told him the very same thing from the spiritual side of the question, and I have but echoed the words of St. Paul. As a spiritualist I fully coincide and agree with this "confession of faith" in the potencies of matter, which has drawn down upon him the indignation

of many short-sighted people, and the accusation of Atheism from some who were not able to discern the sentiment of religious reverence which I cannot help perceiving in this much-discussed Belfast address.

I also, as a spiritualist, do not hesitate to make the same confession of Materialism, and say that I, too, discern in matter "the promise and potency of every conceivable form and quality of life." But it is not the form which will give the quality, but *vice versa*; and according to the *quality* will be the *form*.

According to the quality or state of advancement of the indwelling spirit will be the outward form it will accrete to itself with the aid of the ever-active forces; for let us not forget the doctrine taught by those who have been sent to teach us, that the "primal fluid," efflux of the divine creative thought, has ever contained the elements of three powers of action—namely, those of SPIRIT, MATTER, and (magnetic) FORCE—all and each of which are equally necessary for the manifestation of the Divinity, both in the first creation and in subsequent evolution. Thus all is growth and universal progress, and ever, as man searches through the unfolding cause of law and effect, growth and decay will resolve themselves from miracle into the domain of natural law, and that process of Evolution that he once pronounced to be the manifestation of a power inscrutable to the intellect of man will become to him one of the most glorious pages of God's open revelation.

It will, perhaps, not be out of place here to give a very short but comprehensive spirit communication received once upon a time by two ladies, who, like two witches of old around their cauldron, or like the immortal Watt gazing at his boiling kettle, were seated opposite each other before a very innocent-looking little table, by whose

means they were inquiring about many things which they imagined to be of importance from friends on the other side of the mysterious veil. Amongst other matters they asked for information on this very subject—the mystery that so puzzles the men of science of the day. The answers were received in French; and this one is too prettily turned to spoil it by translation, so I will give it as it was received :

“Vous désirez savoir la vérité sur le mystère de la vie, et le progrès de l'Âme ; sachez donc la vérité—

Le gaz se minéralise ;
Le minéral se végétalise ;
Le végétal s'animalise ;
L'animal s'humanise ;
L'homme se divinise.”

Here, then, in a few beautifully-turned sentences we have the whole mystery revealed and declared to us ; from a quarter, however, which is so despised by men of science that they probably would not condescend to pause and listen to the little *tap* by means of which it was given. So true it is that wisdom is sometimes given unto babes and refused to stronger constitutions.

Read it again ; pause upon it ; weigh and see how beautiful it is ! See how easily it gives us the key to the whole mystery of the unity of God, to the universality of His universe, to our own union with all created things, and to the progress of spirit, continual and eternal, which according to its development, at each stage of its advancement magnetically attracts to itself higher forms of outward expression. Beginning at the very lowest, and thus throwing a new light on the hitherto mysterious but sublime

words of Christ, that of the very STONES God is able to raise up children unto Abraham—(Matt. iii. 9)—which, as God does *not* work by miracle, we are now able to understand in all their deep significance—and ascending every step of the ladder, until, on reaching the summit, the law of death is swallowed up in victory, as it soars away from the materiality of earth to join its *elder brothers* in more ethereal regions, when, “being a child of the resurrection, it *cannot* die *any more* ;” “Neither can they die *any more*, death hath *no more* dominion over them ;” and again it is said, “There shall be *no more* death.” All these mysterious passages are now being explained.

But this is anticipating, and giving a portion of the New Light now dawning, when this chapter should be dedicated more exclusively to that which has gone before, and which but heralded the New Revelation—not of new truths, but of Old Truths in a New Light.

There are no sudden jumps in nature ; all transformations are very gradual, the links by which each series is connected with the series above and below it, and the closeness with which each higher form succeeds the preceding one, has been proved by Mr. Darwin and other naturalists, and we now perceive the smallness of the successive steps by which the education of the spirit element is accomplished, and how the phases of this education grow out of one another by almost imperceptible degrees ; the spirit elaborating the progressive embodiments which are the exact material expression of its degree of advancement.

Nowhere can these progressive steps be more easily perceived than in an aquarium, which offers such great facilities of observation to an Amateur Spectator, and the one at Naples, where I first made this reflection, is, I am told, one of the most complete of its kind. I

could sit for hours and observe the wonderful inhabitants of this new world now opened out to us—the favoured children of this age of progress. Whilst some turn away in disgust from seeing the tiny monsters, which appear to them so hideous, merely because their eye is unaccustomed to look upon these hitherto unknown and consequently startling forms, I delight to observe the wonderful and inexhaustible variety of these works of the great and wise Creator, and to study the almost imperceptible steps by which these forms evidently follow each other.

The long, grassy, inanimate seaweed, followed by the all but inanimate zoophyte, the interior of whose body is little more than an intestinal cell with one aperture. Then again, the curious forms of the Medusa, or jelly-fish, which, I am told, is produced from a germ which floats away from the zoophyte, and, in its turn, drops a germ, which, becoming attached to some base, grows again into the tree-like form of the zoophyte, with fruitful, clear, crystal-like germs, or polypes, on its branches. Then we have the lowly yet symmetrical crinoid, which might be described as bearing the appearance of a star-fish fixed on the top of a flexible stalk arising from the bottom of the sea. Another kind of the same humble family possesses multitudinous tentacula, or arms, wherewith to supply itself with food, and seems to be endowed with a good appetite to enjoy its continuous repast.

But what I most admired was the graceful, spreading, tree-like coral, and the beautiful, bright-coloured, flower-like anemones, which, I believe, belong to the same family, and which, judging from outward appearance only, would seem to be the first link between vegetable and animal life, although I am told such is not the case.

How beautiful are the little forests of miniature palm trees, which, as we rivet our gaze upon them, we are surprised to see are not trees at all, but are already entering upon a higher stage of existence, and are learning their rudimentary lesson of suction through the new organ they have developed, since in a still more initial state, as a purely vegetable form of life, they had previously acquired the powers of accretion, respiration, and circulation. They now open their little mouths, and seem to do so with long and lingering delight ; a step higher in the scale of being, and the power of locomotion begins to be added to the hitherto stationary little plant, and although still obliged to carry and drag about its flowery envelope, we can perceive the little embryo legs and feet in the long feelers it puts out in its first endeavours at locomotion.

How much it has now advanced beyond the mineral and even vegetable stage ! And yet any of the higher and more intelligent animals are already nearer to the human degree than they are to these first animal forms which they have successively elaborated before they could have attained their comparative perfection in the scale of being. Certainly an intelligent dog who can understand his master's will by a mere look, or by the inflection of his voice, is far nearer to the next step above him than to these younger members of his own animal degree through which he has passed.

Do we not also perceive all these small and successive steps of advancement in our own higher human phase ? How gradual is the progress of spirit amongst men may be inferred from studying the infinite shades of character and of intelligence that exist. How nearly some are still allied to the untamed savage and even to the brute creation, and how difficult do they find it to sup-

press their brutal passions and instincts ; if this could be done in one existence there would be no shades of difference, no ascending scale amongst us ; we should all be perfect men, and not have to go through any discipline or any slow education to make us so. But though at a certain point of advancement we begin to feel within us the God-like or Divine nature to which we are all destined sooner or later to attain (when we enter upon the next phase of spirit development), struggling within us for expression, it is as yet but like the initial efforts of the little anemones I so delight to contemplate in the aquarium ; we do but open a tiny mouth and seek to imbibe the first breath of that celestial atmosphere which will one day be our natural element, or put forth our tiny feelers in our endeavour to grasp those higher truths to which we are all tending, and destined some day to attain, as our spirit becomes developed by its slow and gradual progress through the ages.

CHAPTER XIX.

THE MISSING LINK.

IT would appear, then, that our men of science are on the track, and that the theory they have propounded of Evolution is not so far wrong, or so much to be laughed at, as the unthinking, or those who make a point of turning everything to ridicule, have in their innocence imagined. What fun the idea has afforded them, that their descent has been traced, by one of the *savants* of the day, to a monkey progenitor!

I remember seeing the fact beautifully illustrated in an extravaganza at Covent Garden or Drury Lane; when a long line of ancestors on one side of the stage, and of descendants on the other, met at the top of a mound in the centre, where Lord Dundreary stood side by side with a very sapient-looking baboon; but they did not join hands as the rest did, on either side of them: the chain was evidently incomplete, and they asked each other where was the missing link, and both agreed to inquire of Mr. Darwin.

We have not yet heard that Mr. Darwin has advanced any nearer to the discovery of this link than he had done when he gave his celebrated theory to the world.

I have endeavoured in these pages to prove that the true process of Evolution is to be found in the progress of Spirit, which, at each stage of its advancement, elaborates

a higher, and ever-ascending material form, as its outward expression ; and that the time arrives, at last, when this "*Spirit Element*," having performed all its preparatory steps, and received its elementary education, through the lower reigns in which it has acquired all the rudiments of that intelligence which is to fit it for its high destiny (that of receiving the gift of individualisation, and free will, as an independent being), is ready to enter upon its new state ; and at this point, the information we have so far received from our Spiritual informants stops short ; just as does the information we have received on the material side, from Mr. Darwin. As earnestly, and as vainly have we inquired of the Spirits for information concerning the missing link, as it is probable that gentleman can have sought for it, on his side, from the revelations of material nature. The Spirits invariably say one of two things : "We do not know," or "We are not permitted to tell."

Now, in the evident impossibility of obtaining the much-sought-for clue on either side, I think I am justified in entertaining an impression I have received, and even in recording it for what it is worth ; for my experience in life, so far, has been, that no hint should be despised, and that even the fall of an apple may lead to the discovery of the gravitation of a material universe. We may be on the track of the gravitation of a spiritual universe now ; for who can say of what importance one link may be in such a vast connecting chain as the one that unites all created beings, and whose mighty length reaches from earth to heaven, from "*the stones of the earth, unto the children of Abraham*?"

No hint then, however small, should be despised, and surely the one I am about to give is at least equal to the fall of the apple, to the up-heaving lid of the tea-kettle, or

to the flight of the school-boy kite that has helped us to a knowledge of electricity.

Now that I have reached this point of my peroration, and when I ought to produce my hint which is to help on the cause of Science, I hardly know how to do so, or rather in which way to do so, without exposing myself to encounter the keen shafts of ridicule of the class of critics I have already alluded to, who are always ready to turn the most serious things into a broad joke. I know but too well that I may expect no mercy from their clever pens, and can already hear their arrows hissing over my devoted head, and yet I feel urged and constrained to go on.

I have collected anecdotes bearing upon what I am going to advance from the experiences of personal friends, and of my own ; but, in order to screen myself as much as possible from the ridicule I apprehend, I will put myself under the protection of the Church, and it shall be one of her Holy Fathers who shall introduce the new visitor on the scene.

Place, then, for one of the greatest Doctors of the Church—for one whose authority no good Catholic will question for a moment. I quote from an old Manuscript of the last century :

Ex Auctoritate D. Hieronymus,
in vita S. Pauli primi Eremitæ.

Refert is D. Antonium iter per desertum arripuisse ut ad visendum D. Paulum perviniret, et post nonnullas diœtas itineris centaurum reperiisse, a quo cum fuisset percontatus mansionem D. Pauli, et ille barbarum quid infrensens potius, quam proloquens, dextræ protensione manus

It is the testimony of St. Jerome, in the "Life of St. Paul," the first Hermit.

This doctor states that Saint Anthony set out one day to visit Saint Paul. After a journey of several days, he encountered a centaur, of whom he inquired the way to the dwelling of the saint ; upon which the centaur, endeavouring to utter some strange and scarcely intelligible words,

iter D. Antonio demonstrasset, in sylvam se abdidit cursu concitissimo. Prosecutus iter S. Abbas in quadam valle invenit haud grandem quemdam homunculum, aduncis manibus, fronte cornibus asperata, cujus extrema pars corporis in carprarum pedes desinebat.

Ad ejus aspectum substitit Antonius, et timens Diaboli artes signo sanctæ crucis se munivit. Ad tale signum nec fugit, nec metuit homuncio ille, immo ad sanctum senem actu humili appropinquans palmarum fructus ad viaticum quasi pacis obsequies ille offerebat. Tum B. Antonius quisnam esset interrogans, hoc ab eo responsum accepit, "Mortalis ego sum, et unus ex accolis Eremitarum, quos vario errore delusa Gentilitas faunos, satyros, et incubos vocans colit; legatione fungor gregis mei; precamur, ut pro nobis communem Deum deprecemur, quem pro salute mundi venisse cognovimus, et universam terram exiit sonus ejus." Ad quæ gaudens, D. Antonius de gloria Christi, conversus ad Alexandriam, et baculo terram percutiens, ait: "Veh tibi, civitas meretrix, quæ pro diis animalia veneraris!" Hæc D. Hieronymus, qui late prosequitur hoc factum, ipsius virtutem longo comprobans sermone.

indicated with his hand the direction of the hermitage, and galloped off to hide himself in the forest. The holy abbot continued his journey, and met with another encounter; this time it was a *little man*, almost a dwarf, with crooked hands, with horns on his forehead, and whose legs terminated with the feet of a goat.

At this sight St. Anthony stood still, and fearing an artifice of the Devil, he prepared himself by making the sign of the cross. But far from flying from this sign, far even from evincing any signs of fear or alarm, the little man respectfully approached the venerable saint and offered him the fruit of the palm, as if to assure him of his pacific intentions. Then the holy St. Anthony having asked him who he was, "I am a mortal," he replied, "and one of the inhabitants of the desert, whom the Gentiles in their delusive error honour with the various names of fauns, satyrs, and demons. I have been sent on a mission by my flock; we come to ask you to pray for us to the universal God, whom we know has descended for the salvation of the world, and whose praises resound through the whole earth." At these words, and at this glorification of Christ, St. Anthony, transported with joy, turned towards Alexandria, and striking the ground with his staff he exclaimed, "Cursed art thou, prostituted city, who adorest animals as if they were gods!" Such is the narrative of Saint Jerome, who expatiates much on this fact, and sets forth all its consequences.

Primo notandum est, quod si ullus sanctorum artibus Dæmonis impetitus fuit ; si ullus diversas ejus artes nocendi calluit ; si ullus victorias, ac illustria de eodem trophea reportavit, is fuit D. Antonius, ut constat ex ejus vita a D. Athanasio descripta. Dum igitur D. Antonius homunculum illum non tanquam Diabolum agnovit sed animal intuitulavit dicens : " Veh tibi, civitas meretrix, quæ pro diis animalia veneraris !" Convincitur, quod ille nullo modo fuit diabolus, seu purus spiritus de celo dejectus, ac damnatus, sed aliquod aliud animal.

Et confirmatur, quia D. Antonius erudiens suos monachos, eosque animans, ad metuendas Dæmonis violentias, aiebat, prout habetur in lectionibus Breviarii Romani in festo S. Antonii Abbi l. 1. Quæ recitantur in festo ipsius : " Mihi credite, fratres pertimescit Satanas piorum vigiliis, orationes, jejunia, voluntariam, paupertatem, misericordiam, et humilitatem ; maxime vero ardentem amorem in Christum Dominum, cujus unico Sanctissimæ Crucis signo debilitatus fugit." Dum igitur homunculus ille, contra quem D. Antonius crucis signo se munivit, ad ejus aspectum nec pavit nec fugit, immo confidenter, humiliterque accessit ad eum dactalos illi offerens signum est illum millo modo Diavolum fuisse.

Firstly. We must observe that if ever a saint was the aim of the artifices of the devil, penetrated his infernal arts, and conquered them, it was certainly St. Anthony, as his life, written by St. Athanasius, will prove. Now St. Anthony did not recognise this little man to be a devil, but an 'animal ; when he said, " Cursed art thou, thou prostituted city, who adorest animals as if they were gods." From which it would appear that it was by no means a devil, or an evil spirit, turned out of heaven and damned, but some sort of animal.

There is more : St. Anthony, when instructing his monks and putting them on their guard against the enterprises of the Devil, said to them, as we read in the Catholic Breviary (on the feast of the Holy Abbot St. Anthony) : " Believe me, my brothers, what Satan most fears in pious men are the vigils, the prayers, the fasts, the voluntary poverty, charity, humility, and, above all, the ardent love of Christ our Lord, since the sign of the Holy Cross is sufficient to put him to flight." Now, the little man in question, when St. Anthony thought to arm himself against him with that holy sign, evinced no signs of fear, did not by any means dream of flight, but, quite the contrary, he drew nearer to the Saint, with a respectful and confiding air, and offered him his dates : a certain proof that it was not the Devil.

Secundo notandum quod homunculus ille dixit : "Mortalis et ego sum;" ex quibus verbis docemur, quod ille erat animal morti obnoxium, et proinde, quod per generationem esse accepit : spiritus enim immaterialis immortalis est, quia simplex, et ideo non accipit esse per generationem ex præjacente materia, sed per creationem ; unde nec amittit esse per corruptionem, quæ dicitur mors sed per annihilationem tantum potest desinere esse. Quod si ille se mortalem esse dixit, professus est se esse animal.

Tertio notandum, quod ait se cognovisse communem Deum in carne humana fuisse passum ; ex his verbis convincitur illud fuisse animal rationale : siquidem bruta nihil agnoscunt, nisi sensibile et præsens, unde ab ipsis Deus nullo modo cognosci potest. Quod si homunculus ille ait, se cum aliis suis cognovisse Deum in carne humana passum, hoc probat, quod aliquo revelante habuit notitiam de Deo, sicut etiam nos habemus de illo fidem revelatam ; pariterque Deum carnem humanam assumpsisse, et in ea passum ; quæ duo sunt articuli nostræ fidei principales nempe Dei unius, et Trini existentia et ipsius Incarnatio, Passio, et Resurrectio ; ex quibus omnibus habetur, ut dicebam illud fuisse animal rationale capax divinæ cognitionis, per revelationem, ut nos et proinde polleus anima rationali et ex consequenti immortalis.

Secondly. We must observe that this little man said, "I also am mortal;" so this proves that he was an animal subject to death, and that he had received his being by means of generation. In fact, an immaterial and immortal spirit, because he is a separate type, and consequently has not received his being through generation and from pre-existing causes, but by creation; consequently, again, he does not lose it by corruption, otherwise called death, and could not cease to be except by annihilation. Therefore, in saying he was mortal, he declared himself to be an animal.

Thirdly. He says he knows that the universal God has suffered in the flesh of man ; these words prove that he was a reasoning animal, for the beasts know nothing beyond the evident and the present, and consequently can have no knowledge of God. If, as this little man said, he and his brethren know that God has come in the flesh, this would prove that (thanks to some revelation) he has the knowledge of God in the same way that we have ourselves had this knowledge revealed to us ; and this idea, that God has assumed human flesh and has suffered, constitutes the two principal articles of our faith. First, the existence of God, Trinity in unity, then His incarnation, His passion, and His resurrection. All this shows that this little man was a rational animal, capable of Divine knowledge by means of revelation, like ourselves gifted with a reasonable soul, and consequently immortal.

Quarto notandum, quod oraverit nomine omnium gregis sui, cujus legatione fungi se profitebatur, D. Antonium, ut communem Deum pro illis deprecaretur. Ex his deducitur, quod homunculus ille capax erat beatitudinis, et damnationis, et quod non erat in termino sed in via ex hoc enim, quod ut supra probatum est, se prodidit rationalem, et anima immortalis consequenter donatum, consequens est, quod, et beatitudinis, et damnationis capax sit; hæc enim propria passio est creaturæ rationalis, ut constat ex natura angelica, et humana. Item deducitur, quod ipse erat in via, et proinde capax meriti et demeriti; si enim fuisset in termino, fuisset vel beatus, vel damnatus; neutrem autem potuit esse, quia orationes, D. Antonii, quibus se commendabat ipsi nullo modo prodesse potuissent si fuisset finaliter damnatus; et si beatus fuisset illis non eguisset. Quod si ipsi se commendavit signum est eas sibi prodesse potuisse et proinde in statu viæ et meriti.

Quinto notandum, quod homunculus ille professus est, se esse legatum aliorum suæ speciei dum dixit legatione fungor gregis mei ex quibus verbis plure deducuntur. Unum est quod homunculus ille non solus erat unde potuisset credi monstrum raro contingens sed

Fourthly. In the name of all his flock, of which he declared himself the delegate, he asks St. Anthony to pray for them to the universal God. From which I deduce that this little man was capable of salvation and of condemnation, and that he was not *in termino*, but *in via*; in fact, from the moment that he is a rational animal, and consequently endowed with an immortal soul, as he has proved above, logic would equally require that he should be capable of beatitude and of condemnation; this is, in fact, the heritage of the reasonable being, angel or demon. For this reason I deduce that he was in the way, *in via*; that is to say, capable of merit and demerit, for if he had been at the term, *in termino*, he would either have been blessed or damned. Now, he could neither have been one or the other, for the prayers of St. Anthony, to which he recommended himself, could not have been of any avail to him if he were definitely condemned; and if he were blessed he had no need of them. Since, therefore, he recommended himself to those prayers, it was that they could benefit him, and consequently that he was in the way of salvation *in statu viæ et meriti*.

Fifthly. In saying, "I am sent on a mission by my flock," this little man declares himself to be the delegate of other creatures of his species; from which we can draw several conclusions. In the first place, that this little man was not alone—that is to say, was not

quod plures erant ejusdem speciei; tum quia simul congregati gregum faciebant, tum quia nomine omnium veniebat; quod esse non posset si multorum voluntates in illum non convenissent. Aliud est quod isti profitentur vitum socialem: ex quo nomine multorum unus ex ipsis missus est. Aliud est, quod quamvis dicantur habitare in Eremito, non tamen in eo fixa est eorum permanentia; si quidem cum D. Antonius in illa eremo alias non fuisset (distabat enim illa per multas dietas ab eremo D. Antonii), scire non potuerunt quisnam ille esset cuiusve sanctitatis; necessarium igitur fuit, quod alibi eum cognoverint, et ex consequenti extra desertum illum vagaverint.

Ultimo notandum, quod homunculus ille ait esse ex iis, quos cæco errore delusa Gentilitas faunos, satyros, et incubos appellat; et ex his verbis convincitur nostrum intentum principale. Incubos nempe esse animalia rationalia beatitudinis et damnationis capacia.

Talium homuncionum frequens est apparitio in metallorum fodinis ut scribit Gregorius Agricola, lib. De Animal Subterranean, prope finem. Isti nempe coram fossoribus minerarum comparent induti habitu, qualem habent fossores ipsi, et jocantur inter se, tripudiantque

an exceptional and rare monster—but that there were many of the same species in existence, since together they formed a flock, and that he presented himself in the name of all, which would not have been true if a great many wills had not concurred in delegating him. Also that these animals live together, since they send one of their number to represent all. And, lastly, that, although they inhabited the desert, they were not all permanently settled there; in fact, St. Anthony, never having had occasion until then to visit that solitude, which was very distant from his hermitage, they could not have known who he was, nor to what degree of holiness he had attained; it was then, necessary that they must have known him elsewhere, and consequently that they must have journeyed away from the desert.

Last observation: this little man declared himself to be of those *whom the Gentiles, deceived by a blind error, call fauns, satyrs, and demons*; which perfectly proves the truth of our argument, namely: that these creatures are reasonable animals, capable of blessedness and of condemnation.

The appearance of little men of this kind is very frequent in metallic mines, as taught by Gregorius Agricola, in his book on "Subterranean Animals." They often show themselves to miners, dressed in the same style as themselves; they play and joke

ac rident et cachinnantur, parvosque lapides joco mittunt in metallarios, et tunc signum est, ait auctor prædictus, optimi proventus, ac inventionis alicujus rami, aut trunci principalis arboris mineralis.

Tales homunculos subterraneos negat Petrus Thyraeus Novesianus, lib. De Terrificatio Noctur., c. 2, per totum, nixus argumentis sane puerilibus, quæ sunt hæc: Si darentur hujusmodi homunciones, ubinam degunt, et quænam, et ubi habent sua domicilia qua ratione genus suum conservant, si per generationem, aut quomodo? Sioriantur, et intereant, quo cibo vitam suam sustentent; si beatitudinis et damnationis capaces sunt, et quibus mediis propriam salutem consequantur? Hæc sunt argumente Thyraei, quibus permotus negat talem existentiam.

Sed viri parum, cordati est negare id, quod graves Aucthores, fideque digni scribunt, quodque quotidiana constat experientia. Argumenta Thyraei nec minimum cogunt, ac ea solvimus supra a No. 45. Remanet solum satisfacere quæstioni ubinam locorum habitent hujusmodi homunculi, seu Incubi? Ad quod dico quod ut supra dedimus No. 71 ex Guaccio istorum alii sunt terrei alii aquei, alii ærei, alii ignei, quorum nempe corpora, aut constant ex talium elementorum subtiliori parte, sive licet ex pluribus constant elementis, prævalet tamen in iis, aut aqua, aut ær pro ipsorum natura. Mansiones igitur, et domicilia

together, laugh, play tricks, throw little stones at the miners in play; and it is to them a good sign, says the before-mentioned author, that they are sure to discover some rich vein, or even to find a trunk of mineral tree.

Peter Thyraeus, of Neuss, in his book, "The Terrors of Night," denies the existence of these little men, supporting himself by arguments which will, no doubt, be found puerile. "Supposing there are little men of this species," says he, "where do they live? How and where do they dwell? In what way do they propagate their species, by generation, or otherwise? Are they capable of blessedness and of condemnation? and by what means do they obtain their salvation?" Such are the arguments which suffice for Thyraeus to deny their existence.

But we must own it is giving proof of little sense to venture to deny what has been written by grave and serious authors worthy of credence, which is attested by every-day experience in other matters. The arguments of Thyraeus have not the least value, and we have already answered them (at No. 45). The only question which it is necessary to satisfy is this: "Where do these little men inhabit?" To this I answer, as it has already been set forth (at No. 71) according to Guaccius, some are of the earth, others of the water, others of the air, and others of the fire—that is to say, their bodies are composed of the

eorum erunt in elemento illo cujus natura in eorum corporibus prævalet ; ignei enim nisi violenter et forte nullomodo in aquis aut locis palustribus morabuntur, cum hæc sint sibi contraria nec aquei ad superiorem ætheris partem ascendere poterunt ob sibi repugnantem regionis illius subtilitatem, quod etiam videmus accidere hominibus, qui ad quorundam Alpum summa juga pervenire nequeunt præ summa æris subtilitate quæ homines crassiori æri assuetos nutrire nequit.

Pluribus sanctorum patrum auctoritatibus, quos congerit Molina in D. Thom., q. 50, art. 1 : circa med., probare possemus Dæmonum corporeitatem ; quæ tamen stante determinatione Concilii Lateranensis de incorporeitate Angelorum ut dictum fuit supra No. 37, exponi debent de Dæmonibus istis Incubis ac vitoribus adhuc, non autem de Damnatiss.

Tamen ne nimis longus sim, solius D. Augustini, summi Ecclesiæ Doctoris, auctoritates damus, quibus evidenter convincitur illum fuisse in sententia, quam nos docemus.

D. Augustinus, igitur, lib. 2,

most subtile parts of one of these elements ; or, if many elements are united, there is at all events one that predominates, either of water or air, according to their nature. Their dwellings are consequently to be found in the one of those elements which enters as the dominant part in the composition of their bodies. Those of the fire, for example, would not willingly live—or, rather, would not live at all in the water, or in the marshes, which are opposed to them, and the water spirits could not raise themselves unto the superior regions of ether, this region being too subtile for their nature. We observe this even in men, who, accustomed to thick air, cannot reside on certain summits of the Alps, where the air is too rarefied for them.

In his "Commentary of St. Thomas," q. 50, art. 1, Molina has collected much testimony from the holy fathers which might serve us to prove the corporeality of the demons ; but in presence of the decision of the Council of the Lateran, reported *farther on*, concerning the incorporeality of the angels, we should understand that the holy fathers had in view those incubi who are still in the way of salvation and not fallen angels.

However, without going any further, we will confine ourselves to St. Augustine, that great doctor of the Church, and it will be seen how far his doctrine coincides with ours.

Saint Augustine, then, in his

super Genesim, ad litteram, c. 17, de Dæmonibus, sic habet : "Quædam vera nosse, partim quia subtiliore sensus acumine, partim quia subtilioribus corporibus vigent;" et lib. iii., c. 1 : "Etsi Dæmones ærea sunt animalia, quoniam corporum æreorum natura vigent." Et Epistole 115, ad Hebridium, *affirmat eos esse*, "animalia ærea seu ætherea acerrimi sensus." Et de Civit. Dei, lib. 11, c. 23, *affirmat*, "Dæmonem pessimum habere corpus æreum." Et lib. 21, c. 10, *scripsit*: "Sunt sua quædam etiam Dæmonibus corpora, sicut doctis hominibus visum est, ex isto are crasso et humido." Et lib. 15, c. 23, ait : "Se non audere definire, au Angeli corpore æreo, ita corporati possunt etiam hanc pati libidinem, ut quomodo possunt sentientibus fœminis misceantur." Et in Enarrat. in Psal. 85, ait: "Corpora beatorum futura post resurrectionem qualia sunt corpora angelorum;" et Enarrat. in Psal. 14, 5, ait: "Corpus Angelicum inferius esse anima." Et lib. De Divinit. Dæmonium, *passim per totum*, maxime c. 23; *docet*, "Dæmones subtilia habere corpora."

Accedit quod hac sententia facile solvitur alias insolubilis contradictio inter duo Concilia Œcumenica nempe Septimam Synodum Generalem, et dictum Concilium Lateranense. Siquidem in illa Synodo quæ est secunda Nicæna actione quinta, productus

"Commentaries on Genesis" (vol. ii., chap. 17), expresses himself thus on the subject of demons: "*They know certain truths, either because their senses are more lively and subtile, or because their bodies are more subtile;*" and in vol. iii., chap. 1 : "The demons are aerial animals because they partake of the nature of aerial bodies." In his 115th Epistle to Hebridus, *he affirms that they are "animals, either aerial or ethereal, endowed with very delicate sense."* In the "CITY OF GOD" (book 11, ch. 23), he says, "*The worst demon has an aerial body.*" In the 21st book, chap. 10, he writes, "*Some philosophers believe certain demons have BODIES composed of the thick and damp air we breathe.*" In his commentaries on the 85th Psalm, he says that "*the bodies of the blessed shall be, after the resurrection, like the bodies of the angels.*" In Psalm 14 he observes that "*the bodies of angels are inferior to the soul.*" Finally, in his book on the Divination of Demons, particularly at chap. 23, he teaches that the demons have subtile bodies.

But this important question has been debated and decided upon by Œcumenical Councils, as we shall now see.

Let us observe that this doctrine has the advantage of easily reconciling the otherwise incompatible decisions of two Œcumenical Councils, namely, the Seventh General Synod and the Lateran Council. Indeed, in the fifth sitting of this Synod, which is the second of

est liber Joannis Thessalonicensis scriptus contra quemdam Philosophum Gentilem, in quo ita habetur : De Angelis, et Archangelis, atque eorum Potestatibus, quibus nostras Animas adjungo, ipsa Catholica Ecclesia sic sentit, esse quidem intelligibiles sed non omnino corporis expertes, et insensibiles, ut vos Gentiles dicitis, verum tenui corpore præditos, et æreo, sive igneo, sicut scriptum est : Qui facit Angelos suos spiritus et ministros. suos ignem urentem. Et infra : Quamquam autem non sint ut nos, corporei, utpote ex quatuor elementis nemo tamen vel Angelos, vel Dæmones, vel Animas dixerit incorporeas ; multoties enim in proprio corpore visi sunt ab illis, quibus Dominus oculus aperuit. *Et cum omnia lecta fuissent coram Patribus synodaliter congregatis, Therasius, Patriarcha Constantinopolitanus, proposcit adprobationem Sanctæ Synodi his verbis* : Ostendit Pater, quod Angelos pingi oporteat, quoniam circumscribi possunt, et ut homines apparuerunt *Syndous autem uno ore respondit* : Etiam, Domine.

Nice, they produced a book of John of Thessalonica, written against a Pagan philosopher, in which occurs the following proposition : "*With respect to angels and archangels and their powers, to which I will adjoin our own souls, the real opinion of the Catholic Church is that they are intelligences, but not altogether deprived of bodies, and insensible, as the Gentiles would pretend. She recognises them, on the contrary, to have a body partaking of the nature of air or of fire, according as it is written, He maketh spirits His angels, and His ministers a flaming fire.*" And, again : "*Although they are not composed like us of the four elements, it is, nevertheless, impossible to say that the angels, the demons, and souls are incorporeal ; for they have appeared many times re clothed in their own bodies to those whose eyes it has pleased God to open.*" And after this book had been read in its entirety before all the fathers assembled in Synod, Therasius, the Patriarch of Constantinople, submitted in these terms to the Synod : "*The demonstration of the father concludes that the angels ought to be represented in paintings, since their form is circumscribed, and they have been seen in human form.*" To which the Synod, with unanimous voice, responded, "YES, MONSIGNOR."

It will not do to quote much more from this old manuscript, for it would be easy to fill a volume with it ; I

will therefore content myself with selecting another passage or two, which bear strongly on the subject :

Præmittendum 3° : Nondum rerum naturalium quæ sunt in mundo, satis perspectam esse existentiam, aut naturam, ut proinde aliquid negandum sit ex eo, quod de illo nunquam alias dictum, aut scriptum fuerit. Patet enim tractu temporis detectas esse novas terras, quas antiqui nostri ignorarunt novaque animalia, herbas, plantas, fructus, semina nunquam alias visa ; et si pervia esset Terra Australis incognita, cujus indagatio et lustratio a multis hucusque incassum tentata est, adhuc nova nobis alia panderentur. Patet adhuc, quod per inventionem microscopii, et alias machinas, et organa philosophiæ experimentalis modernæ, sicut etiam per exactiorem indaginem anatomistarum multarum rerum naturalium existentiam vires naturamque tum innotuisse, tum diutim innotescere, quæ præcedentes philosophi ignorarunt ut patet in auro fulminante, phosphoro et centum aliis chymicis experimentis, circulatione sanguinis, venis lacteis, vasis lymphaticis, et aliis hujusmodi quæ nuper anatomistæ adinvenerunt. Proinde ineptum erit aliquod exhibillare ex hoc quod de eo nullus antiquorum scripserit, attento maxime logicorum axiomate, quod locus ab auctoritate negative non tenet.

In the third place, we must own that as yet the existence of the natural things of this world has not been sufficiently scrutinised that it should be permitted to deny a fact, merely because others have never spoken or written of it. Has it not been verified that in the course of time new countries have been discovered which were unknown to the ancients? The same as new animals, new herbs, plants, fruits, and grain, which had never before been seen? And if at last that mysterious southern land were to be explored, which so many travellers have vainly attempted to do until now, how many new things would still be revealed to us ! Is it not an ascertained fact that the invention of the microscope and other instruments employed by modern experimental philosophy, added to the more exact experiments of anatomists, has brought, and is bringing to light the existence, the nature, and the character of a crowd of natural things unknown to the ancient philosophers, such as fulminating substances, phosphorus, and a hundred other similar phenomena recently discovered by anatomists? Therefore, to ridicule a doctrine because no mention is made of it by ancient authors is an absurdity, particularly when we take into account the logical axiom, *locus ab auctoritate negative non tenet.*

Præmittendum 4°: Quod in Sacra Scriptura et Ecclesiasticis traditionibus non traditur nisi id; quod ad Animæ salutem necessarium est, quoad credendum sperandum et amandum; unde inferre non licet ex eo quod nec ex Scriptura nec ex traditione aliquod habetur proinde negandum sit, quod illud tale existat aut nos quidem Fides docit, Deum per Verbum suum omnia creasse visibilia et invisibilia pariter que ex Jesu Christi Domini nostri meritis tum gratiam tum gloriam omni, et cuivis rationali creaturæ conferri. Num autem alius Mundus a nostro, quem incolimus, sit; et in eo alii homines non ab Adam prognati, sed alio modo a Deo creati existant (sicut ponunt illi, qui lunarem globum habitatum opinantur) pariterque num in hoc mundo quem incolimus aliæ existant creaturæ rationales ultra homines et Spiritus Angelicos quæ regulariter hominibus sint invisibiles et per accidens ei earum executiva potentia fiant visibiles; hoc nullo modo spectat ad fidem et hoc scire, aut ignorare non est ad salutem hominis necessarium sicut nec scire rerum omnium physicarum numerum aut naturam.

Præmittendum 5°: Nullam inveniri repugnantiam nec in Philosophia nec in Theologia, quod dari possint creaturæ rationales constantes spiritu et corpore aliæ ab

In the fourth place, let us observe that the Holy Scriptures and the Ecclesiastical traditions do not teach us anything beyond what is necessary to the salvation of the soul; that is to say, to Faith, Hope, and Charity; therefore, because a thing is not stated, either in Scripture or in tradition, it must not be concluded that this thing does not exist. For instance, Faith teaches us that God, by His word, has created all things, *visible and invisible*; and also that every reasonable creature personally obtains grace and glory through the merits of our Lord Jesus Christ. Now, that there exists a world, other than the one we inhabit; that in that world there are men who are not the descendants of Adam, but created by God in some other manner, as those suppose who believe there are inhabitants in the moon; or again, that in this very world we inhabit, there may be reasonable creatures, independent of man, and of the angelic Spirits, which creatures are generally invisible to us, and only show themselves to man by accident, by an act of their own particular power; all this has nothing to do with Faith, and to know it, or to ignore it, is not more necessary to the salvation of man, than to know the number or the nature of all physical things.

In the fifth place, neither philosophy nor theology offer any objection to the admission of reasonable creatures having body and spirit, and yet distinct from man.

homine quia si esset repugnantia hoc esset vel ex parte Dei (et hoc non quia ipse omnipotens est), vel ex parte rei creabilis et neque hoc, quia sicut creatura mere spiritualis ut Angeli creata est, et mere materialis ut Mundus et partim spiritualis, partim corporea, corporeitate terrestri, et crassa, ut homo, ita creabilis est creatura constans spiritu rationali, et corporeitate minus crassa sed subtiliore quam sit homo.

Astriuitur autem magis talium creaturarum possibilitas ex solutione argumentorum quæ contra positam conclusionem fieri possunt pariterque ex responsione ad interrogationes, quæ possunt circa eam formari.

Prima interrogatio est: an tales creaturæ dicendæ essent animalia rationalia? Quod si sic, quomodo different ab homine, cum quo communem haberent definitionem. Respondeo quod essent animalia rationalia sensibus et organis corporis prædita sicut homo; different autem ab homine non solum ratione corporis tenuioris sed etiam materiæ. Homo siquidem ex crassiore elementorum omnium parte puta ex luto, nempe aqua et terra crassa formatus est, ut constat ex Scriptura, Gen. ii., v. 7; isto vero formata essent ex subtiliore parte omnium, aut unius, seu alterius elementorum; ut proinde alia essent terrea, alia aquea alia ærea, et alia ignea, et ut eorum definitio cum hominis

The only objection, in fact, would be the impossibility of such a thing, deduced either from the power of God (which would be false, since God is all-powerful), from the thing created, which is also false; for, just as there exist purely spiritual creatures, such as the angels, or purely material, as the world—or, in fact, half spiritual and half corporeal, and of a heavy earthly corporeality like man, just as much we must admit of a being gifted with a reasonable spirit, and with a corporeality less heavy and more subtile than that of man.

But in order better to establish the possibility of these creatures, we will anticipate the arguments which may be brought against our conclusions, and answer the questions they will give rise to.

First question: Should these creatures be called reasonable? and, if so, in what do they differ from man, with whom this definition would be in common?

I reply: Yes, they are reasonable animals, furnished with feelings, and material organs, like man, although they differ from man, not only in their more subtile nature, but also in the materiality of their bodies. In fact Scripture states that man was made from the heaviest part of all the elements, that is to say from the dust (mud), a thick mixture of earth and water. These creatures, on the contrary, would be made of the more refined—a subtilised part of all the elements, or from one of them; thus some of them

definitione non conveniret, addendum esset definitioni, hominis crassa materialitas sui corporis per quam a dictis animalibus differret.

Secunda interrogatio est : Quoniam hujusmodi animalia fuisse condita, et num cum brutis producta a terra aut ab aqua ut quadrupedia, et aves respective ; an vero a Domino Deo formata, ut fuit homo ?

Respondeo quod de fide est : quod posito, quod existant de facto, creata sint a principio mundi : sic enim definitur a Concilio Lateranensi (Firm. de Sum. Trinit. et Fide cathol.) ; nempe quod Deus sua omnipotenti virtute simul ab initio temporis utramque de nihilo condidit creaturam spiritualem et corporalem. Sub illa etenim Creaturarum generalitate etiam illa animalia essent comprehensa. Quo vero ad eorum formationem, decuisse ipsorum corpus a Deo ministerio Angelorum formatum fuisse, sicut a Deo formatum legimus corpus hominis, quia ipsi copulandum erat spiritus immortalis, quandoquidem spiritus incorporeus, et proinde nobilissimus corpori pariter originaliter nobiliori cæteris brutis jungendus erat.

would partake of the earth, others of the air, or of fire ; and in order to define them in the same terms as man, we must add to the definition of the latter the mention of the heavy materiality of his body, through which he would differ from these other beings.

Second question : To what epoch must we assign the origin of these animals ? Are they the produce of the earth or the water, like the beasts, quadrupeds, birds, &c., or, on the contrary, could they have been created, like man, by the Lord God ?

I reply : It is an article of faith, and the Council of the Lateran has expressly defined that all that exists was created from the commencement of the world. By His all-powerful potency God has drawn together from the beginning (at the origin of the ages) the two orders of creatures, spiritual and corporeal ; now the animals in question would be comprised amongst the generality of creatures. As to their formation, it could be said that God Himself, by the ministry of His angels, has made their body as He has made that of man, to which an immortal soul was to be united. In fact, that body being by its nature more noble than that of the other animals, there was every reason to unite it with an incorporeal and a very noble spirit.

This statement would exactly describe the link we are in search of between the animal and the spiritual ; higher than the former, and yet partaking of many of their dis-

tinctives, even to horn and hoof; partaking, too, of the intelligence and speech of the spiritual degree towards which they are tending; and yet not wholly spiritual, or entirely risen from earth life to the fluidic degree, although of a materiality so refined and subtilised as no longer to be visible to the wholly material sight of man (the *fallen* being), in his normal state.

There are more questions and more reasonings quite as logical as the foregoing, but space will not permit of my giving any further extracts from this curious Manuscript. It must be borne in mind that the writer, who was a learned monk of the beginning of the last century, did not possess the scientific knowledge which has since been accumulated, and which is the heritage of the favoured children of the present; and therefore his remarks on many subjects must appear crude to us, as certainly to me does his most illogical observation, that "God had made their body as He had made that of man, to which an immortal soul *was to be united*," for certainly it is most irrational to suppose that the body could be formed without an animating principle, or cause, or that the soul could come to inhabit a ready-made body. My theory is certainly the very reverse of this hypothesis.

But our author had an advantage over the philosophers of the present, and that was his more simple, because more natural and inborn, faith in the invisible creation of God, and that he wrote before the Age of "Reason" had deprived us of every POSSIBILITY, which we could not see with our poor limited material sight; his manuscript, therefore, comes to us with all the freshness of feeling, and all the innocence of childhood, and yet this was a learned man of only a century ago. Let our wise ones pause and reflect when they consider this, and remember that

knowledge is rushing upon us so fast in this age of electricity, which I, with many others, am supposing to be the "fulness of time" predicted in Scripture; that the very *dictums* they are now giving to the world as the ultimates of knowledge, and of scientific discovery, may appear to their children, a century hence, still more puerile than *they* will probably consider the arguments of my good old Italian Monk of 1750.

Indeed, if I may judge of the signs of the present times, I might almost predict that the latter will be thought the wiser man, for he does not limit God's power to the tangible and the visible, as do the men of the present, but believe Him to have created the Visible and the Invisible. The evident reaction that is taking place to-day—not amongst the learned, but on a larger scale, for it is affecting *the multitude*—may lead us back to the good old system of trusting a little more to our innate knowledge—to the intuitions of our own souls—and then we shall learn even faster than we do now by appealing only to the hardened reason of the human mind, which has adopted settled theories of its own, instead of to the soft, pliant flexibility of the child-like nature of those who were described by Christ as little children. Truly was it said, that God had kept the knowledge of many things from the wise, and had revealed it unto babes.

Just let us suppose for a moment what would be the result were Professor Huxley, or even Professor Tyndall, to indulge their *innate* feelings, and give way sometimes to the intuitions of their souls, which the first is fast endeavouring to silence and blot out altogether—perhaps because he finds it a troublesome companion—for whatever he might tell me to the contrary, he would never convince me that often and often, in the

silence of the night, when working hard at some of his problems, and suddenly feeling a sinking or a chill, a gentle touch on his hair, a tingle on his hand, even a slight tap on the table, or a "*pricking of the thumbs*," he has not cautiously, nervously, fearfully, looked round, dreading to see something which all his science and all his philosophy have not yet been able to explain, or convince him does not exist ; for he may say what he will, but he is made of the same stuff, after all, as his fellow men ; his spirit is as much spirit as if the dust ("mud," the Italian monk calls it) did not exist, which he sets such store by, and as spirit it must and does communicate with its fellow spirits, not only in sleep, but at all times. How little does it remember, when it returns to the dust in the morning, the beautiful sights it has witnessed in its free flight, when no longer chained to the material walls he has built up so inexorably around it.

It would be a strange thing that the existence of invisible beings should have been prevalent from the earliest times, in all countries of the earth, were it not the innate knowledge of the soul of a great truth in nature. And this knowledge still exists, whatever the strong-minded and the philosophic may do to suppress it ; for the soul has moments of freedom when it contrives to gain this knowledge from sources which they have it not in their power to cut off, to change, or to overpower with what they would call logic, reason, and science ; all they are able to do is to suppress its outward expression, for no one, with any pretension to strength of mind, over fifteen years of age, would own openly, to the belief in their inmost hearts, of the super-mundane (I will not use the word "supernatural," which really has no foundation). Ah ! there it is deep-rooted, although hidden, and unacknowledged ; but alone, in the silence of the night,—I will not say in the deep

forest, or the silent churchyard,—but in the accustomed chamber; then it is present, and the strong-minded know it, and feel it as much as I do.

But let us speak of the good, honest, old past. In England the belief in fairies was homely and domestic—ever connected with the skimming of the milk, the sweeping of the floor, it was of the Robin Goodfellow kind. In Scandinavia, and even in the Highlands, invisible beings are connected with storms and convulsions of nature; whilst among the German or Teutonic tribes they were believed to be more harsh, fierce, and deformed than those of Celtic nations, which have a tendency rather to believe in the benign and the graceful. Still there is much characteristic in common in the belief of the invisible beings throughout Europe; but its peculiarities are much more marked in Scandinavia than elsewhere, and is communicated by them to a greater or less extent to all the countries over which their Vikings carried their ravages. In old Norse they are called *Alfr*. In Spain and Italy and all the more southern countries the belief in these invisible beings is just as deeply rooted, but is distinguished by an idea of their superiority to the human race in all the qualities which elicited respect in the age of chivalry. They are generally supposed to be princes and princesses covered with gold and jewels, and possessing immense treasures, like those we read of in the *Arabian Nights*.

In Ireland and the Highlands of Scotland, they have been spoken of as a wandering remnant of the fallen angels. They do not live alone, but always in large societies. They are invisible to man, particularly in the daytime, but as they can be present and hear what is said, the peasantry never speak of them except with caution and respect, terming them the good people or friends, just

as the Spiritualists always speak of the "*dear Spirits*;" and I can certainly testify that these are more open to praise and flattery than even we vain mortals, and will often redouble their efforts to produce wonderful phenomena, after receiving thanks and praise; and a want of sympathy with them is often enough to stop a good séance. We know that even Jesus "could not do many things amongst certain people, *because of their unbelief.*"

They are supposed to have their dwellings in clefts of rocks, caves, and ancient tumuli, which to this day are respected and left undisturbed even in ruins, rather than molest them; the beautiful music which sometimes issues from them in the night has delighted those who have been fortunate enough to hear it. There are Irish fairies, however, of more special character. Among these are the Banshee, or female spirit, who watches a particular family; the Cluricaune, of evil disposition, who usually appears as a wrinkled old man, and has a knowledge of hidden treasure. Of similar varieties are the Scottish Brownies, or domestic spirits, nearly corresponding to the Banshee; the Kelpy is a kind of water-horse.

In classical countries the belief has been in Nymphs of the fountain, or grove, in Fauns, in Satyrs, in Cyclopes, in Centaurs, such as the one who first astonished Saint Anthony in his journey through the forest. We have read that these invisible creatures (or animals, as the Italian monk I have quoted at such length called them,) are supposed to dwell in the four elements, earth, air, fire, and water. The Scandinavians call those of the air white Elves; and those of the earth, black. Whatever was genial, light, playful, and benevolent, came from the former; the latter did all the work that was dark, cruel, and rapacious. Naturally enough, the mining districts are

said to be full of them, and in the mines they may be seen extracting the ore, and often lead the miners to discover rich veins of mineral. They are said to be seen in an occasional peep through an aperture of a hill, and are called Gnomes and Kobolds.

Like every one else, with the least pretension to common sense, in this Age of "Reason" and enlightenment, when I formerly read of these mysterious creatures, I only gave them the value of a fairy tale, although I have had the personal experience of full twenty years of the possibility of communion with the spirits of dear ones gone before ; but I have finally been induced to give more importance, and a place in my belief, to these elementary spirits, from two circumstances, joined to the reflection that in all countries, and throughout all ages, their existence has always been a matter of faith to the untaught human mind.

The first of the two circumstances to which I allude is, that, some eight years ago, I unmistakably saw two of them in the following manner : It was at a time when my mediumistic power, which is variable, was stronger than at others ; we were taking our afternoon drive in the well-wooded grounds of the "Casa de Campo," a private park of the Queen's near Madrid, when we met, and passed, with merely a salutation, a well-known English gentleman, who, like ourselves, had the privilege of the *entrée* to that delicious retreat, and who, evidently fond of solitude and exercise, we had often thus seen indulging himself with an afternoon ramble on foot. On the afternoon in question, we passed him as usual, at a slow pace ; I was sitting with my back to the horses, and distinctly saw that he was closely followed by two "little men," whose appearance I find it most difficult to describe on paper, though I have done so verbally hundreds of times ; they were very tight

and shiny, as round and sleek and tight-looking as porpoises, to which I would liken them more than anything else, for they were almost of the same colour ; their faces were kind and smiling, almost comic, and as they passed they grinned and turned a somersault, and then holding up their short little arms like fins, and raising their fore-fingers like the comic images of the Chinese Mandarins, they ludicrously imitated the steps of the grave English gentleman, and continued to follow him as if it was a part of the business of their lives to be his personal attendants.

Strange to say, I was not so much astonished at their appearance at the moment as I was the moment they were out of sight, and as I have been since, whenever I have thought or spoken about them, just as if such an apparition was quite to be expected in sylvan shades on summer afternoons, for I think it better to tell my readers distinctly it was summer time, and not carnival, lest it might be supposed these two figures were mere masquerading merry-makers ; had they been so, they would of course have been seen by others of my party.

The other circumstance that has assisted to exercise so powerful an influence on my mind, as to cause me to waver in my former disbelief in the existence of elementary spirits, is a conversation I had a few years ago with a most interesting and accomplished friend, who possesses very remarkable clairvoyant and mediumistic powers. This lady (Mrs. E. Hardinge Britten) gave me an account of her personal experiences of this matter, which she has lately been induced to make public, and I am therefore able to produce it, at the end of this chapter, in her own words to those who feel any interest in the subject.

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It will be found that her narrative exactly confirms the declaration of the Italian monk I have before quoted, as to the existence of the peculiar spirits (who are now said to be elementary) in mines. The idea I have suggested that they and their kind may ultimately turn out to be the very "missing link," which has excited so much merriment at the expense of Mr. Darwin, is entirely my own, although I will add that it may have been projected on my mind from those on the other side of the veil which divides this world from the next, whose vision extends farther than ours, for during the writing of this chapter I have been accompanied by showers of little raps on my table and paper.

Before adducing Mrs. Hardinge Britten's testimony to their existence, I would distinctly state my reasons for imagining they may have some connection with the celebrated link that is still missing to complete Mr. Darwin's rather Materialistic chain and my own Spiritual one. Mr. Darwin's theory of Evolution is too well known to render it necessary to say anything further about it in this place; and I trust those who have followed me so far have perceived that I believe in the process of Evolution on the purely *spiritual* side of nature, which spirit as it progresses continually builds up higher FORMS as its outward manifestation; until it attains the highest animal form, and thus completes the preparatory education that fits it for higher stages of existence. Spiritual Beings are then individualised from the spirit mass, or element—who are thenceforward destined for spiritual or more fluidic worlds, but some having individually fallen from this higher state to a state of materiality, these spiritual beings again accrete material outward bodies of the dust ("mud") of the earth;

because the outward expression must inevitably correspond to the inward or spiritual state, and their PERISPIRIT, or magnetic spirit body, will then attract the compact, instead of the subtilised matter at a state of fluidicity, which causes it to fall by its own weight to a material earth, there to remain subject to that class of materiality, until it works its way back again by continuance in well-doing to its purer home :

The heaven that was about us in our infancy.

But we are distinctly informed that there is an *intermediate* state before that "infancy," before that individualisation as a spiritual being. An embryonic stage, which is no longer animal, for it bears a strange resemblance to the human type, to which it strongly approximates, although it is totally *distinct*; so much so, that it is not visible to human sight, for its outward form is composed of a more subtile materiality, not discernible by mortal eyes, as described by the Italian monk at p. 265. This embryonic state is the preparation which enables it to accomplish the final steps of the long series of transformations it has undergone through the various *moulds of form* of the lower reigns, and to purify it from the instincts of animality, and thus prepare it for the attainment of the permanently individualised degree, as a responsible spirit, endowed with the dangerous gift of free-will, which but too often (as in our own case) occasions its fall, or return to material life on a purgatorial earth of compact matter like our own. For although our earth is a fitting home for the lower reigns, and therefore their necessities are naturally and spontaneously supplied, it affords but a purgatorial existence for a

spiritualised being like man, who has already attained the perception of higher needs.

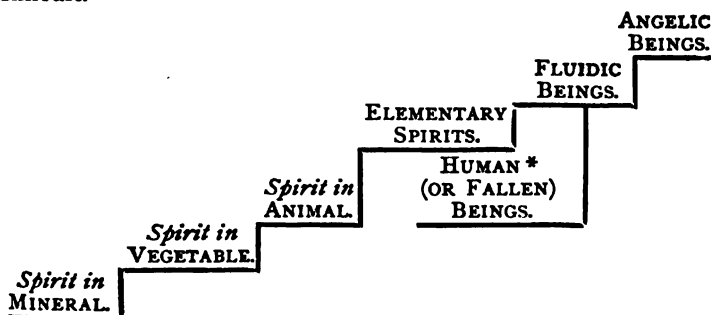
It will be seen, therefore, that the embryonic or ELEMENTARY state is neither the previous animal, nor the fluidic, nor the human ; it is distinct from all, and yet must partake of the two first—viz. : the animal it has quitted, and the fluidic, quasi-angelic, to which it is tending.

It is, in fact, a connecting link in the *ascending* scale, for let us remember that the human is a *descent* from the higher, or a return towards animality ; whereas the Elementary is an ascent from animality to spirituality. They are quite distinct degrees, and on different planes, therefore *invisible* to the material sight, inasmuch as the material vision cannot perceive spiritual beings, except under abnormal circumstances such as clairvoyance, or mediumistically, as I must have seen those strange little beings I have described.

We can see animals, because we have fallen to their level, and we can see all the lower reigns, because it is a fact declared unto us that all spiritual beings can see those on their own level, and those lower than themselves ; but none can ascend to higher states than those they have gained and made their own, by having conquered their position step by step.

Perhaps the following scale will better serve to illustrate our position, and the reason why there is a missing link, and that we cannot see the elementary spirits who nevertheless surround us, but who are on an entirely different plane from our own ; and yet scarcely a higher one, for let us not forget that we have been, where they have not yet attained—and that is to the Fluidic state from which we should have ascended with comparative facility to the Angelic, to which

we are even now on our way, but it is a steep one, and a difficult.



ASCENDING SCALE OF NATURAL AND SPIRITUAL EVOLUTION, SHOWING THE MISSING LINK.

* I have already proved that the word Adam is derived from Adama, or child of earth ; and, since drawing the above scale, I have felt a strong, and constantly recurring conviction, that the word HUMAN also carries its meaning with it. I have inquired of those who are far more learned than I am, who answer me that it is derived from the Latin "*Humanus*," which leaves me pretty much where I was before. I have looked in vain through several dictionaries in which words are declared to be deduced from their originals, to find the origin of the words human—humanity, that describe our *fallen state* ; even the complete dictionary of the learned Dr. Johnson quite fails me, for, although it gives endless poetical and other illustrations of what man should be, it does not really throw any light upon what man is ; and yet, I still feel convinced, that the etymology of the word conveys its real meaning ; and that it will be found to do so quite as much as the word Adam, or child of earth. While I must leave it to the more learned to decide, I may suggest to them that the word "INHUMATION" means—to bury in the earth.

A proof that I am on the right track, is the following definition of the word "HUMUS," which I have very much abbreviated, and which perfectly describes the material essence of humanity, and also fully corroborates the doctrine of Professor Huxley, and the assertion that WATER represents the regenerating material or maternal element, or Universal Fluid, the great mother of all organisms, over which the animating Spirit of God is depicted as brooding like a dove.

HUMUS, the organic matter of the soil, composed of substances divided into three great classes ; probably, all composed of carbon, hydrogen, and oxygen, all remarkable for their power in fixing ammonia. . . . All products of the decomposition of vegetable matters of the soil. . . . Humus imbibes nearly twice its weight in water, and retains nine-tenths of it after four hours' exposure. It thus confers on the soil the power of absorbing and retaining water.

HUMIDITY, curiously enough, is described in Johnson's Dictionary as

Horst, in his "Zauber Bibliothek," informs us that one of the doctrines taught in the sacred Caballah of the Jews is that, besides the angels, there exists a race of beings called Elementary spirits, or Schedim. These are spirits of the elements, who, although not visible to men, are well disposed towards them, and who can both see and aid them. They are connected with the angel world, and understand the laws of good and evil ; they also possess many secrets of nature. Solomon made use of them, as did all those who sought to attain their desires by the aid of magic and the occult sciences.

No doubt St. Paul alludes to these Elementary spirits when cautioning us against the spiritual powers in high places against whom we have to contend, which passage the French have probably rendered more correctly by "*les esprits malins qui sont dans les airs.*" . . . We further learn the Caballah teaches that the second class of these elementary spirits are formed out of fire and air; they are lower, but are also good and wise, but invisible to the human eye. The third class consist of fire, air, and water, and are *sometimes* apparent to the senses. Their soul is of the vegetable nature. No doubt the two curious specimens it was once given me to perceive, among the trees, were of this third, or vegetable class. The fourth class, besides the former elements, has a component of fine earth, and their soul is of the mineral nature, and can be

"differing very much from *fluidicity*." Curiously again, the very next word is HUMILIATION, described as a descent from greatness, and illustrated still *more curiously* by a quotation from Hooker as follows : "The former was an *humiliation* of Deity, the latter an *humiliation* of manhood ! for which cause there followed upon the latter an exaltation of that which was humbled ; for with power He created the world, but restored it by obedience."

We also are destined to be exalted by obedience (even as Christ was lifted up), and restored to the higher state from which we have fallen.

fully perceived by the senses—probably those seen in mines. All these elementary spirits eat and drink, propagate, and are subject to dissolution. The greater part of the two last kinds are of wicked disposition, mock and deceive men, and are glad to do them mischief; therefore, they are on the side of evil, or Smaël, the devil, whence they are called, like the dark, satanic spirits, Masikim and M'chablin. There are amongst them some individuals of a more friendly nature, who mean well to men and employ themselves in all sorts of domestic services; these answer to our brownies and fairies. Some live amongst men, although invisible to them, others in mountains and deserts, and some in filthy places; each loves that element out of which it has had its origin.

The two higher orders of these elementary spirits, who form the transition link betwixt the visible and invisible, stand bodily next to man, and are very dangerous, being endowed with various extraordinary powers and having great insight into the hidden kingdoms of the lower nature, and through their connection with the spirit-world have some knowledge of the future, but chiefly in natural things. These spirits, the Caballah informs us, though able to predict something of the future, are not much to be depended upon, because they are more connected with the natural than the spiritual world (as my scale will show). The lower of these natures are still less trustworthy, since, from their lower position, their vision is more obscure, and they often seek to deceive men by lies. Magicians obtain instruction from them through the elements to which they separately belong. The Schedim, or elementary spirits, appear and answer the questions even about the future, and are frequently constrained to do their bidding. The Jews had the practice of tattooing certain signs and names on

their hands, by which they were brought in contact with these spirits, besides employing many magic ceremonies for the same purpose. (Maimonides in Abodah, Sarah 12, Absch. : 11 Abth.)

Maimonides further says that it was not only allowed the Jews, but commanded them to maintain a connection with their departed friends, not out of curiosity or selfish purposes, but for fellowship in and through God (the communion of saints), therefore, the Israelite was bound to pray for his brother, who was yet in the region of purification.

It is too well known to make it necessary to say that the Catholic Church, and, I believe, also the Greek Church, prays and makes intercession "for those who by evil spirits are persecuted and troubled," and to be "defended from every attack of violence and obsession from demons."

"SPIRITS OF THE MINES.*

"I firmly, emphatically believe that we have ample demonstration of a human origin in every manifestation where human forms are presented or human intelligence rendered. I cannot say I know this, but I believe it, and I think an immense array of the testimony our experiences in Spiritualism furnish us with, all tends to confirm this belief up to the point of absolute certainty. At the same time I not only believe in, but I *know* the fact of the existence of other than human spirits. I have seen them, held some kind of intercourse with them, and confidently believe they can *measurably* intervene in human affairs. I have never seen any in human form, except in such a caricature, miniature, or distorted resemblance of that divine image, that I should not have been liable to mistake them for human beings.

"Commencing with the old, but never out-of-fashion saying of Hamlet, 'There are more things in heaven and earth than we dream of in our philosophy, Horatio,' I shall give my experience in one instance, at least, with the so-called 'gnomes,' 'kobolds,' or spirits of the mines.

"It is well known in certain mining districts, especially in Bohemia and Hungary, that many of the miners cherish faith in the existence

* By MRS. HARDINGE BRITTEN, from "The Banner of Light" (Boston, U.S.), Oct. 8th, 1875.

of an order of beings who take especial interest in their labours, and help them to find rich leads of minerals, knock, or, as they call it, 'hammer' away lustily when they are at fault, and sometimes by these sounds, sometimes by lights, and occasionally by the apparition of *little figures*, point the way to the richest leads of the metals. I have visited the mines in Germany and the Bohemar Wold, where I have heard those knockings, seen the lights, and should have unhesitatingly attributed such phenomena to the spirits of deceased friends of the miners, had I not also, not once or twice, but many times, seen little stocky-looking things in the shape of men, very small, and either black, red, or metallic in colour—little chunks of creatures, whom the miners were accustomed to see, and call by a name which, translated, signifies 'earth spirit.' They said they were kind and good; never meddled with them, though they sometimes, in sport, threw their tools about. These miners told me they often saw lights, and all could hear the knockings, *but few could see the figures*, and in some of the mines I visited, the poor workmen thought more highly of me than ordinary, because I could see their 'well-beloved little earth spirits.' With the light of modern Spiritualism to guide me, I easily understood that I, as a medium, could see spiritual apparitions invisible to the eyes of those who were not mediums. I also comprehended why certain of the workmen, their wives or children, being spiritually unfolded, could perceive the forms of those whom their less-gifted companions only knew by their knockings or flashing lights.

"DERBYSHIRE GNOMES.

"In William Howitt's charming sketch, called 'Berg-Geister,' he alludes to these popular beliefs amongst miners; but he does more, he gives a very graphic account of a certain *Clamps in the wood*, where veritable gnomes figured as the principal personages. Mr. Howitt's narrative is supported by names, witnesses, and sundry details which confirm his own undoubted testimony. As I happened to be one of the privileged few who visited the haunted region which Mr. Howitt writes of, I shall cite my own experiences in the matter, with what I trust my readers will allow to be the honest purpose of making myself responsible for the story.

"It is now some few years since, being in the neighbourhood of a lovely valley called Dovedale, in the county of Derbyshire, England, I heard my kind host and hostess, Mr. and Mrs. Hart, expatiating upon the singular phenomena they had witnessed in the cottage of an old labourer (then passed away to the better world), called Clamps; I think, if I recollect right, he had worked for Mr. Hart, who was interested in the mines adjacent to Dovedale. My friends informed

me that Clamps had resided for over fifty years in a ruinous old farmhouse, only a small part of which was habitable. The place was on the edge of the mines, where the old man in his youth and prime had worked, and where, as I believe, he died. During his long residence of half a century in this place, old Clamps and his associates were accustomed to see strange globular lights, which year in and year out would come and go with all the familiarity of household ghosts.

"Mr. Hart, who was somewhat of a sceptic on the subject of my 'spirits,' as he termed it, declared that if Clamps' lights were spirits of 'humans,' they must have been those of deceased lamplighters or gasmen—for they never appeared by day, and generally chose the long winter nights, or particularly dark evenings, for the periods of their visitations. Old Clamps called them his 'glorious lights,' and was very particular about returning to his shanty early every night, so that he should not miss seeing them. They came out, or seemed to come, as my friends alleged, from a firm wall, fashioned of rock, and the blocks so solidly cemented together that not a crack or cranny could be discovered. They generally came from two or three to seven or eight in number. Mrs. Hart said that one very cold winter's night she saw as many as ten of these lights. They seemed to fill the little room, and hovered about the fire as if gratified with its pleasant warmth. 'They came,' said my informant, 'out of the wall, some about two feet from the ground, others as high as three feet, but none more than four, and all remained the same height during the time of their stay.' They shook, trembled, or *flickered* the whole time, as if they were quivering with fear or cold. They had been seen for years and years, longer, indeed, than the memory of the 'oldest inhabitants' of that region could trace them, except the venerable octogenarian Clamps, who affirmed they had always been there as long as he could remember. Their coming was generally preceded by crackling sounds, or direct knockings, and many of the neighbours declared they saw the figures of *little men* just as Mr. Howitt's narrative describes them—'black as a coal, and polished as a boot.' One of the neighbours, a woman who had often visited the cottage of Clamps with her children, described the appearance of the little men as being short, chunky, destitute of hair, polished all over, and bearing about the region where the heart lies in human beings, a large globular light about the size of an ostrich's egg. It was this light, she said, 'which the folks saw,' and it was by this light that she and her children saw them.

"A NIGHT IN A HAUNTED HUT.

"I might fill a volume with the stories related to me of this region, and the matter-of-fact narratives which many of the most intelligent of the miners and their families furnished me with seemed beyond

gainsay or denial. Shortly before my visit to that section of country terminated, my friends the Harts proposed to give me an opportunity of witnessing for myself some of the marvels they had discoursed about. . . . Starting early one fine October morning we drove about ten miles from home, intending to visit the mines, which commenced about the end of Dovedale Valley, but terminated in the direction my friends pursued. Arrived at a wild and most romantic glen, we left our horses and carriage at a poor tavern called 'The Miner's Rest,' perched on the very top of the mass of rocks which reared up their craggy heights like sentinels guarding the entrance to the charmed region. . . . The women who had made us so welcome in their cottage now piled up the logs on the hearth, where a cheerful fire was burning, and prepared to quit us. Just as they were bidding us good night, the logs, which they had arranged with some care, suddenly tumbled down and rolled over and over on the floor. Deeming this a mere accident I took no notice of it until I observed, whilst Maria, the miner's wife, was in the act of replacing them, several small, glimmering lights flickering over the wall, against which the logs were piled. This might have been the phosphorescent light occasioned by the decay of the wood, I thought; but lo! the logs were no sooner piled up again than down they toppled, and that apparently without any cause. I then observed significant looks passing between the mother and daughter, and an evident disposition to linger and make some explanation as yet unspoken. At this moment a succession of loud knockings was heard on the wall at the back of the room, which I should say, by-the-by, was of stone, and little more than a cave, having been partly formed out of the solid rock. . . .

"The wind is rising," said my friend; "I fear we shall have a stormy night."

"Don't be skeary, ladies," said our good hostess, encouragingly, "but I s'poose as how I'd just better say them's not the wind, but just the little hammerers; *you knows who*, marm," she added, nodding mysteriously to Mrs. Hart.

"Oh yes! I know all about them, Betty," said my friend, addressing the mother; "they won't hurt us, but they seem rather rough to-night. Don't they like our being here?"

"Lord love ye, marm," replied the old woman, "it's all along of they's joy to see ye that they's making this to-do. I think they be mortal glad to see the young lady. Only look 'ee there, ma'am!"

"WHAT THE LITTLE GOBLINS DID."

"I did look, and there, to my astonishment, and I must confess with a thrill of deeper awe than I could account for or control, I saw a row of four lights as large as the veritable ostrich's egg which

adorned the mantelshef of the humble shanty. These lights were directly behind me, and I did not see them till, attracted by the woman's explanation, I turned round and faced them. They were bright, globular in form, vapoury in substance, and nebulous, thickening towards the centre, and deepening in colour almost to a dull red. The faint outline of a miniature human form appeared in connection with each light. They were of different sizes ; none of them, however, were higher than four feet. They jumped up and down, and threw out something which resembled hands toward me, and as they moved the lights danced and shimmered. These wonderful *things* at length retreated into the solid wall behind them, and the place where they had been was illuminated only by the light of the wood fire. . . .

"Once again, and this time far more distinctly, I saw the little men I had before but imperfectly beheld. They were grotesque in shape, with round, shining heads, destitute of hair, perfectly black, and more human about the head than the body. I saw their faces, and recognised a sort of good-humoured expression in them, and saw them throw somersaults several times, as if for my amusement. A strange duck with each little head ended the performance, and then they sank into the ground made of planks laid down upon the rock of which the house was built.

" 'There !' cried the younger woman, 'they won't mislest ye again, ladies. When they goes down they never comes again the night. It's the end of their game to sink down like that.'

"The woman was right. Though at our entreaty both mother and daughter remained with us all night, sleeping soundly, curled up on shawls and garments, and though we, lying awake, and—must I confess it?—shivering and trembling from head to foot, kept our eyes open, straining them in every direction, and with bated breath and ears sharpened by fearful anticipation, listened until we could hear the deep silence of that long, long night—we neither heard nor saw any more of the 'little hammerers.' . . .

"I have never seen this family and never visited that region since. My experiences, however, in this connection, do not begin or end here."

CHAPTER XX.

PROFESSOR AGASSIZ.

THE privileged lady, to whose wonderful discovery I have dedicated the chapter on Cranial Diagnosis, was by no means the only person of interest whom I had the good fortune to meet when in the United States. I might mention several others with whom I enjoyed the pleasure of frequent intercourse, such as the late Judge Edmonds, Mr. Robert Dale Owen, the well-known and respected Dr. John Gray of New York, the highly-gifted and eloquent Mrs. Emma Hardinge Britten, whose account we have just read, the late lamented Mrs. Conant, the learned and talented Professor Henry, of the Smithsonian Institute, Washington ; and many others, to whom neither time nor space will allow me at present to dedicate more than this passing tribute to the pleasure I enjoyed in their society.

There was one, however, with whom I had the good fortune to spend a morning, and the privilege of having a long and interesting conversation, when in Boston two years and a half ago, who, like my friend the good and venerable Judge Edmonds, has since been called away from his studies on earth to enter upon the more important ones of spirit life, and to whom I must devote a few pages, having devoted so many to several of his contemporaries, who are not all by any means so spiritual-

minded as he owned himself to be, and who, consequently, would indeed find themselves in a *terra incognita*, in spite of all their investigations into the phenomena of nature, were they suddenly to find themselves in that world of causes to which he has gone before.

It was a bright sunshiny morning in winter, and the snow was lying thick on the ground, when we drove over to Harvard University, Cambridge, a few miles out of Boston, to pay a visit to the world-renowned Professor Louis Agassiz, who received us with all the courteous amiability, and all the finished suavity of manner of a man of the world, and of a refined and intelligent member of society. Professor Agassiz was a Swiss by birth, and his personal appearance betrayed him to be a foreigner. Exceedingly handsome for his age, for he was born during the first ten years of the present century ; a large man, with a noble head, a fine open, yet bland and amiable expression of countenance, and keen intelligent eyes, under rather heavy and thick eyebrows ; quite a French face, with an expression I have remarked in the faces of other men of science on the continent of Europe. Speaking with interest and feeling on every subject that was broached, a man from whom one could learn much, and with whom it was impossible to pass an hour without gaining much information, and feeling better and wiser for his conversation.

He spoke English with us, and spoke it as well as we did ourselves ; and of course a great deal better than we could have done, whilst kindly showing us his wonderful collections in the fine museum, and giving us details of many of the varieties, habits, and customs of some of the inhabitants of its extensive glass cases, and explaining to us, with the greatest patience, the system of instruction

and practice adopted in the museum. The students, he informed us, were required to commence their work of observation on, or dissection of, some part of the bird or fish, or whatever subject might be the object of their inquiry; and without being allowed the use of any books of reference on the subject, were each required to write their own observations and analysis. Professor Agassiz assured us that by this method were obtained far quicker insight, and better results, besides cultivating a great deal more originality in the students; that, of course, their efforts were crude enough at first, but that their improvement was very rapid. The masters, or rather I should say the professors, afterwards commented upon the result of their labours, and from what he told them they had often to correct their first impressions and modify their views, re-modelling their analyses in accordance to the light they obtained from them, and from the daily lectures they attended in the museum.

Professor Agassiz showed us the different lecture rooms, as he accompanied us over the vast building. We were afterwards joined by his wife, an American lady, who seemed in every way a fitting companion for his elevated and inquiring mind; and while the rest of our party went for a ramble about the surrounding grounds, he very kindly consented to allow me to remain with them; and in the course of a long and quiet conversation to give me his own particular views on many subjects, that have always had for me a peculiar interest and attraction.

I then found how great a contrast existed between the views of this scientific philosopher and those of others, whose writings I read sometimes with so much sorrowful interest, because it appears to me that "too much learning

maketh them mad ;" for it is too evidently driving them away from the contemplation of the Great First Cause, to seek for causes where they will only find a blank. Great intellects that, by continued speculation and a keen realisation of the wonderful action of the Great Spirit through matter, have become so enamoured with the *effects*, that they are forgetting the Cause. To them matter alone is powerful ; to Agassiz matter was unintelligent, and entirely governed by mind or spirit. Although he did not speak at all of religion, or allude particularly to Scripture, yet I could perceive that he never lost sight of the origin of all things, attributing it to one Divine source.

Of course I dilated to him upon the New Light now given to humanity, in which to see the Old Truths revealed to man from the beginning, and which had again become clouded with the lapse of ages and the false theories built up by man in the pride of his outward intellect ; for it is generally the outward reasoning of man that misleads him ; not the inward intuition or knowledge of the soul, which is nearer to God and to the Spiritual side of his nature ; and whose promptings, did he listen to them with more attention, would lead him at once to seek knowledge from the right source.

I recounted to Professor Agassiz the beautiful and comprehensive spirit message received in French by two ladies who were inquiring into the secrets of nature, and the truth of the theories advocated by Mr. Darwin ; and which I have already related in the chapter which bears his name, as follows :—

Le gaz se minéralise ;
Le minéral se végétalise ;
Le végétal s'animalise ;
L'animal s'humanise ;
L'homme se divinise.

To this he replied something to this effect : " We are indeed forced to admit that the gradations which mark the great and gradual progression of all created things, and which unites all animals, is an *intellectual* and not a *material* one." And then he continued in this wise : " However much we may improve and develop the different species confided to our more immediate care, by time, care, and cultivation, we must have a starting-point. We must have our first pair. However the processes of development may approach and cross each other, they never end in making any living being different from the one which gave it birth : types in their essence are invariable."

These are very different ideas from those of Mr. Darwin—at least, from those concerning the processes of development. The ideas of these two eminent naturalists are wide apart ; the latter gentleman sees the evolution of all nature's varieties from atoms. Agassiz says that although he notices the remarkable similarity in the embryological forms of widely different species, when we follow out the growth of the animals themselves, we find that, close as it is, no animal misses its true development, or grows to anything but what it was intended to be.

The spirit communications we are now receiving through different mediums inform us that "each category of forms in the lower reigns is permanent, because it is not the Divinely-established mould which is susceptible of education or improvement, but the spirit substance which evolves that particular form or mould, as the exact form corresponding to its stage of advancement. The supposition that, through any series of developments, a mineral can become a vegetable, a vegetable an animal, or an animal a man, has resulted from man's ignorance of the laws of divine progress, and the *modus operandi* of nature."

Every form in the lower reigns is the literal expression to the outer senses of the phase of development at which the in-dwelling Spirit has arrived ; a truth which was spiritually declared to Swedenborg, the great Seer of the last century, who was certainly the precursor of the present pouring out "of the Spirit of Truth," of the New Dispensation ("the New Jerusalem" he called it), as John the Baptist was the precursor, and came to prepare the way for the one that is now giving place to it. Any one who has read Swedenborg's "Doctrine of Correspondence," as set forth in his grand work, the "ARCANA CŒLESTIA," in twelve volumes, will have perceived that the *forms* or *moulds* of the material world constitute a complete image or picture-book of the various stages of Spirit development, so that by forming the races of the animal kingdom into a graduated scale, we obtain, as it were, a pictorial representation of the various propensities, employments, virtues, and vices of human life ; for in the animal races are to be found exemplifications of almost all the different stages of human advancement, through whose experiences the *spirit element* has learnt the special lesson of sensation and activity, and developed the earliest rudiments of domestic and social qualities.

So few have the time or inclination to go through the voluminous volumes of Swedenborg for the purpose of forming this compendium, that I have come to the determination to do it for them, and hope very shortly to be able to offer it as a sequel to the present volume. Each category of forms in the lower reigns was likened, in a series of papers entitled "The Philosophy of Re-incarnation," to the *classes of a preparatory school*, "each of which remains the same as a class, and in each of which the same branch of study is always carried on, although the boys in each

are constantly changing, new boys coming into the lowest class, those in the lower classes passing up into the higher ones, and those in the higher classes—having worked their way up from the lowest to the highest—leaving the school to pursue the course of their education in an institution of a higher order. Thus, while the school continues to exist, each of its classes will continue to represent *exactly the same degree of educational progress*, not because there are special races of boys corresponding to the educational *status* of each class, but because every boy at some period of his educational training finds himself at the point of educational capability and need, corresponding to each of those classes, which though constantly changing the scholars who compose them, and who are being educated in them, are *permanent as classes*; just as the whole category of forms or moulds in the lower reigns are permanent, through which the spirit-substance must pass in order to acquire the rudiments of all the intellectual, affectional, industrial, and social faculties which it must attain before it is ripe for *individualisation*, which constitutes the human or personal degree."

I related this comparison to Professor Agassiz, who I thought appreciated it, for he seemed to weigh it fully in his mind before speaking, and, after a little reflection, he said something of this kind: "This is no longer the Pangenesis of Mr. Darwin, this is Palingenesis, a very different thing! Your classes are the different '*Primordial and permanent forms*,' your boys are the varieties of species developed by the education of the spirit through these classes or forms. I like your theory of the eternal progress and education of animating spirit better than the eternal evolution or development of outward form; I cannot accept PANGENESIS!" I expressed a hope that he would, upon

reflection, accept the doctrine of PALINGENESIS, as it cleared up so many difficulties, and fully explained the many mysteries of our otherwise mysterious life.

"Life!" he said, "how do you explain life?" I believe he asked this question to try me, because his own views on this point are very well known. I began to feel nervous, but armed myself with my truly feminine courage; "for, after all," I thought, "Why should I be ashamed of my ignorance? Professor Agassiz knows he is not talking to a philosopher, and will not expect a philosophical reply from a lady; besides, if the truth must be confessed, as usual when in difficulty, I besought the aid of my spirit friends, before replying, and the following answer glided from my lips almost before it was formed in my mind:—

"Life is a manifestation of spirit; its manifestation is movement. I am very simple-minded, and naturally refer all that exists to God, the Great First Cause. If you ask me what is movement, I should say it is a manifestation of force, and force is a manifestation of Will power. I can, therefore, only tell you that my definition of Vitality would be movement produced by the Will of God."

"Right," he answered, "quite right; the power which originated the first manifestation of life on earth is ever active around us."

Of course I cannot vouch for the exact words used on this occasion, and can only give their meaning; the distance of time is too great to remember more than this, although mentally I have often recurred with sincere pleasure to the remembrance of this interesting conversation; and more particularly so, since I can never hope to renew it, Professor Agassiz having been since removed to the more spiritual side of existence, where he has probably ere this discovered more nearly the truth of all the mys-

teries of our nature, than we can ever hope to solve them while on earth. It seems to me, however, that the very fact of his removal enhances the interest of any account of a conversation with so great a mind, and so distinguished a naturalist. I have not, therefore, hesitated to recall it on paper to the best of my ability.

Our conversation again turned naturally upon the subject of Evolution, for, without agreeing precisely with the theory of Mr. Darwin, who, however, agrees perfectly with the authoress of the "*Vestiges of Creation*," who seems to have suggested to him his system, for he says "the organic rests on one law, and that is DEVELOPMENT ;"* still, in a certain way, I cannot help believing in the theory, although, as the reader is by this time aware, my view is based upon the progress of Spirit, which manifests its progress by continually developing higher material forms.

As an illustration in point, I related to Professor Agassiz a little circumstance which once occurred to me, and which made a great impression on my mind at the time. I was standing, one day in autumn, in the shrubbery in our own park in Hertfordshire, and whilst in conversation mechanically broke off a dry twig, as I supposed, from the dead branch of a shrub near which I happened to be. I was startled beyond description by the supposed twig beginning to wriggle about between my fingers. It seemed to have become suddenly animated, as if by enchantment ; and I found to my astonishment that the dead, brown twig, with its little branches, was no twig at all, but literally a living creature ; and nervously horrified at the idea of such

* I have not hesitated to say the *Authoress* of the "*VESTIGES OF CREATION*," having learnt, beyond all doubt, that the writer of that celebrated volume, which so anticipated the speculations and theories of our wise men of to-day, was written by a well-known and talented lady.

a creeping monster, as ladies are apt to be, in the surprise and agitation of the moment, I hurriedly threw it from me. The next moment I very much repented of what I had done, and commenced a vain search amongst the innumerable dry leaves and twigs on the ground for my lively twig, but all to no purpose, for they but served to hide and disguise it. My search was vain and fruitless, and to this day I have regretted my nervous impetuosity, which prevented me from having an opportunity of admiring one of the innumerable wonders of nature. I have often related the little incident, but no one has ever appeared to understand the phenomena better than I did myself.

Professor Agassiz laughed at my enthusiastic wonder, and led the way to a glass case, saying, "What you saw, and threw away, is commonly called a 'walking stick,' from the singular resemblance it bears to twigs and branches," and at the same time he introduced me to a great variety, of the different relations of my friend of the shrubbery at Stagenhoe Park. He told me their family name, which I wrote down—it is *Phasmidæ*, or Spectre—and there they were in the glass case before me, some of them a foot long and as thick as my finger, and their colouring, form, and appearance, and the whole arrangement of their bodies, head, legs, and protuberances, such as to render them absolutely identical to dead sticks. No wonder I was deceived in the shrubbery. It seems also that they have the habit of stretching out their legs unsymmetrically, so as to render the deception complete; and that sometimes they are even overgrown with moss, although alive.

When Professor Agassiz saw my delight in gazing at these curious productions of nature, which are so unmistakably a link—one of the numerous and infinite links

—between the vegetable and the animal degree, and yet so nearly resembling the types of the former degree, which the spirit animating them has quitted for ever, as to be mistaken for one of them, he very kindly said he would show me more wonders, and accordingly he produced a drawer full of the most lovely green leaves; some were single leaves, others double, others were branches of rose leaves beautifully arranged. “Not leaves at all,” he told me, “but all early specimens of animal life,” each adorned with beautiful green leaves, which serve it for wings, and which wings are perfect imitations of leaves in every detail, beautifully veined and painted; exactly in imitation of a leaf—indeed it would be impossible to say which was which, whether it belonged to the vegetable or the animal degree; if seen in a garden, or mixed with other leaves, even the very closest observation would be unable to distinguish between the two reigns.

In spite of the evidence in favour of the theory of Evolution afforded by these beautiful little links between the vegetable and animal degree, Professor Agassiz appeared to me to be at the very Antipodes with Mr. Darwin; he told me he saw different species even amongst mankind, as clearly defined as amongst any of the genera of earth, and therefore imagines a considerable number of creations of “first parents” for the human race, as well as for other races, each pair made suitable to a particular climate, and placed there along with suitable types of life around them. The diversity among animals is a fact determined by the Creator; he called them “distinct primordial forms of the type of man,” and he insisted on the continued action of the power which gave life to all primordial beings.

I declared my entire agreement with his views in this

respect ; for I cannot limit the creative powers of the great Creator to any particular period of time. But I could see by his looks that I rather astonished him by saying that when the true nature of the FALL OF MAN should be properly understood it would prove him to be right ; for it is now revealed to us that the account of the "Fall" given in Genesis was as allegorical as the undeveloped intellect of the generation of men to whom it was given required it should be ; and that it but typified the fall of each individual soul or spirit to a material earth, to which it would never have come had it kept its first pure estate in "*the heaven that was about in its infancy*," as many spirits do, and thus continue their upward progress under more advantageous circumstances in a less material and opaque atmosphere, called by the spirits the "Fluidic-worlds," and described in the Mosaic account of that event as the Garden of Eden, whose locality, search as we may, we shall never discover on this earth, although only so late as the fifteenth century the hope of doing so tempted the great and noble Columbus to face the unknown dangers of the Atlantic Ocean, and may perhaps still exist at the bottom of the persistent determination to reach the North Pole!!

Although many spirits continue to keep their first estate, and therefore make their comparatively easy progress of education and development in the purer spheres of the Fluidic world, the great majority fall away at some period or other of that progress, in consequence of the material tendencies inherent in, or rather acquired by, the spirit during its primitive education, when, at the early stage of *spiritual element*, before its individualisation as a separate spirit, it had animated in succession the ascending scale of the lower reigns. (See the Scale of the

Progress of Spirit, p. 277.) This view of the Fall, by which each spirit who deviates from the laws of God or Divine order, and eats of the allegorical forbidden fruit, is no longer able to preserve his first estate and falls to a material earth (Adama), thus becoming an Adam or child of earth, would fully bear out and confirm the opinion expressed by Professor Agassiz, that He who gave origin to man and to every living thing on this earth has not ceased to act.

But this is not the only lesson we are taught through the story of the Fall of Adam ; by the revelation consequent on the advent of the New Dispensation, we are also taught to see another *Old Truth in a New Light*. The history of the Fall is intimately connected with the important doctrine of the true nature of Christ.

"Christ," we are told, "is one of those pure spirits who have never fallen, who having started on his career of self-development, in connection with the materiality of a planet of a far earlier creation than this earth, from the very same initial point of elaboration at which all spirits begin their career, namely, through the magnetically effected construction of the various bodies of the MINERAL, VEGETABLE, and ANIMAL reigns of that planet, have subsequently, when individualised, undergone the educational discipline of the progressive fluidic spheres of Spirit training, and attained to the Sidereal Degree, *without having ever deviated* from the line of simple rectitude, have consequently never been subjected to any mode of incarnation or incorporation, in any material planet ; and therefore, although originally of exactly the same nature as ourselves, never having incurred the penalty of humanisation through the accretion of a material human body, never have been, and never will be *men*. They have been '*tempted at all points like as we*

are ;' in order that they may convert their negative innocence into positive goodness, but they have '*remained without sin ;*' having always '*loved righteousness and hated iniquity,*' and are consequently '*anointed with the oil of gladness above their fellows.*'"

Many sayings of Christ will tend to confirm this view of his true nature, thus : "I know whence I came, and whither I go ; but ye cannot tell whence I come and whither I go." "Whither I go ye cannot come." "Ye are from beneath ; I am from above ; Ye are of this world ; I am not of this world." "Verily I say unto you, before Abraham was, I am." "Thou lovedest me before the foundations of the world." "And now, O Father, glorify me with the glory I had with Thee before the world was."

These passages of Scripture confirm the New Revelation concerning the true nature of Christ, which declares to us that he is one of "the Elohim" who presided at the formation of this planet, which has been placed under his guidance ; as he tells us himself : "The Father hath given *all* things into my hands." And, again : "Of those that have been given unto me, *I will not lose one.*"

And, on the other hand, the New Revelation explains many passages of Scripture which were difficult to understand while we could only see them through a glass, darkly. Jesus said "I and my Father are one" in the same sense that he said to the Jews, "because ye do not the works of God ye are of your father the devil. If ye were Abraham's children ye would do the works of Abraham." "I do nothing of myself, but as the Father hath taught me." "If ye continue in my word ye are my disciples indeed, and ye shall know the truth, and the truth shall make the spirit free."

The spirit is indeed free when it knows the truth ; it is

no longer bound by any particular creed or dogma, for it knows that God blesses to all alike that which each one believes in his inmost soul to be *the truth*; and we can only implicitly believe that which our soul perceives to be truth. As our soul knowledge extends, so will that soul expand to receive broader views of God's truth; the truth does not change, but our views change, and will continue to change and expand for ever.

Thus, you see that the truth of the present
Is but the truth of the past ;
But each phase is greater, and grander,
And mightier than the last.
That the past is ever prophetic
Of that which is yet to be ;
And that God reveals his glory
By slow and distinct degree.

God is God, from the creation ;
Truth, alone, is man's salvation ;
But the God whom now you worship,
Soon shall be your God no more ;
For the soul in its unfolding,
Evermore its thought remoulding,
Learns more truly, in its progress,
How to love and to adore.

—*From an inspired spiritual poem.*

“ After all, what is Truth ? ” says a well-known author. “ It changes as you change your clime, or your country; it changes with the century. The truth of a hundred years ago is not the truth of the present day, and yet it may be as genuine. Truth at Rome is not the truth at London, and both of them differ from the truth at Constantinople.”

We know, however, that Christ's words are true, and if we each act up to the light in which we see them to be so, we shall do all that is required of us, and we shall understand what he meant when he said : “ Verily, verily, I

say unto you, if a man keep my saying, he shall never see death."

The Jews, to whom he spoke, did not understand him; they said, "Now we know that thou hast a devil, Abraham is dead, and the prophets, and thou sayest, if a man keep my saying, he shall never taste of death."

But the new light now thrown upon old truths teaches us that if we were literally to keep the sayings of Christ, and to be good, and pure, and wise, as he would have us be, we should not see death, for we should not be born again on a material earth, but "we should be *the children of the resurrection*," the resurrection which will enable us to return to our Fluidic home. Of that resurrection which can only take place when there is no longer any evil in our nature, when we have been thoroughly purged and purified from evil, which weighs us down to a material earth, and then that other saying of Christ's will be applicable to us :—

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life." We shall thus, like Christ, "have life in ourselves," "and be equal to the angels and the children of God ; being the children of the resurrection." "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage ; neither can they die any more, for they are equal to the angels." "Being the children of the resurrection." "Neither hath death *any more* dominion over them." "Neither can they die *any more* ; death hath no more dominion over them."

All these passages are fully explained by the new unveiling of truth, for it enables us to see that our im-

perfections magnetically drag us down to the sphere of materiality, and that when we have freed ourselves from them, our purified perisprit will no longer be magnetically capable of attracting and accreting the kind of bodies which subject us to the conditions of a material earth, but will then be attracted to purer and more fluidic spheres: "where there is no more death." *"Neither can they die any more, being equal to the angels."* Death will then be *"swallowed up in victory."*

The victory we shall have gained over sin: "for the sting of death is sin, and the strength of sin is the law." In other words, we are under the law of death as long as we continue in sin; because those that are born must surely die; and, as Christ told us, we "must be born again of water and of the spirit" (water being the synonyme of materiality or "protoplasm") until we are thoroughly purified from sin, which is that weight which drags us down to a material earth, and causes us to accrete material bodies subject to death. But when we have overcome our propensities to evil and sin, then death, which *is the law*, will be swallowed up in victory; the victory we shall have gained over sin.

And Christ came to point out to us the road to victory, for he is the *way*, the *truth*, and the *life*. "Verily, verily, I say unto you, if a man keep my sayings he shall never see death."

CHAPTER XXI.

FAITH, THE INWARD KNOWLEDGE OF THE SOUL.

THE definition the Apostle Paul gives us of Faith, is, that it is "the substance of things hoped for—the evidence of things not seen." But we could not hope for things unless we had a knowledge of them ; and "the evidence of things not seen" is the knowledge of those things stored up, and lying deep in the treasure-house of the soul, and implies what Paul did not know, or did not think advisable to teach openly, and that is, the previous acquirement of that knowledge by the soul.

No one can admire the writings of St. Paul more than I do, but at one time I admired them more than I do now ; for more mature reflection has made me view them in a very different light, and however grand and philosophic they may be in themselves, I cannot help thinking that the religion of Christ would have made its way much more quickly and much more surely to men's hearts without them ; and when I see how much they have influenced the churches, and how much room they have given for dispute and cavil, and consequently that they have been a very firebrand and sword of discord, and have caused the shedding of rivers of blood which might have been spared ; I cannot help wishing that the sweet, broad, clear, and true teachings of Christ, which went straight to the heart when unadorned by the logic, and philosophy, and dogmatism,

of Paul, had remained without the support of his great mind and powerful pen.

Perhaps this is rather too sweeping a wish, as it would have deprived us at the same time of a great deal that is truly sublime and beautiful; and as I know that few will be found to coincide in my views, I daresay I should have done better to have kept them to myself; but I have given them utterance because I cannot help thinking that Paul made many difficulties, and many mysteries where none really existed, and that he greatly assisted to "jumble the judgment and confuse the understanding," as an old Scotch wife said, with the greatest admiration of her beloved minister, whom she was lauding to the skies for what she considered a great merit and attraction.

After all, Paul himself did not always seem quite sure of his own infallibility, for he says, "I count not myself to have apprehended." Indeed, it may be said that the apostle himself was learning more and more of the "righteousness of God" up to the last hour of his life. Certain it is that when he was converted on his way to Damascus he knew little of its meaning, therefore could not have had FAITH, which he tells us is the substance of things hoped for, for he could not have hoped for what he had not as yet heard.

The only delay in man's attainment of the highest truth is occasioned by his want of power of perception—a fault which, in this age of scientific inquiry, is daily diminishing. All the great and fundamental truths were declared by God from the first, but it was only possible for man to make them his own, as he has done, by gradual insight and progressive experience of facts. And by experience I mean personal experience, which it is impossible to obtain in one earth life.

We owe a deep debt of gratitude to our scientific men, who have prepared the way for us, and so much facilitated our acquirement of knowledge by their hard labours. They are indeed working in a good cause, and may truly be called apostles of the gospel of Truth, for, more than any other labourers in the vineyard, are they sowing the good seed, and assisting its growth and advancement in the right way ; and thanks to popular lectures, but chiefly to our good friend, the printing-press, their discoveries in the realms of God's great TRUTHS—for every truth is a fact from nature—have become, or at least are becoming, very generally known, and are enabling us at last to see the truth and the true meaning of what formerly appeared dark and mysterious in that book which is commonly called the "Word of God," because it is the only volume in use amongst both Jews and Christians, in which has been compiled and collected the declarations, visions, and prophecies of the Seers of the ages, which still appear as mere Eastern fable to many who "*have not ears to hear, or whose eyes are not yet opened to see,*" and therefore, as Christ said, they "*cannot understand;*" for, experience of their deep, underlying truth not yet being attained, they can only be blindly accepted by the gift and power of "FAITH," and either ignored, and not inquired into, or carped at, and fiercely contested, by those who do not possess this blessing.

"Blessed are they who have not seen, and who yet have believed," were the words that fell on the ears of Thomas ; because the ready acceptance by faith would prove that the heart had comprehended—faith being the knowledge and acceptance of things not seen, but intimately acknowledged by the indwelling spirit—which, nearer to God and unconsciously in communication with

higher spirits, could perceive and accept a truth long before the external or human sense—whose culminative powers are intellect, reason, sense, and judgment—could reach it. This is the soul's knowledge, which the external mind has not attained to. All knowledge that the mind can acquire through the avenues of the senses may be gathered first from observation, or instruction, or from any of the ordinary modes of obtaining information, and then applied to the intellect according to its capacity to receive knowledge. That is the ordinary way by which we acquire knowledge. But there is something more within the soul. "That spirit which communicates with the great Spirit, that consciousness which bears witness of the attributes of the common Father and author of creation, that spiritual recognition of eternity and infinity which the soul alone possesses, assures you of permanence, eternal permanence—assures you of that which you do not know, and that is faith. Even so of your recognition of the soul's immortality. Neither logic, nor reason, nor gospel creed, nor revelation put it into the heart of man to believe it. God Himself wrote it there. When He made the soul He formed within it a witness, speechless, incomprehensible by aid of sensuous perception—but yet a faith that trusts in the soul's own nature, a recognition of its deathless character, a perception of its alliance with an eternal author, which originated the idea of God, and has handed down the belief in immortality from one generation to another, and will carry us forward to its perfect realisation in eternity."

This is Faith; it is the soul's knowledge. All that we learn from infancy, in schools, in the daily habits of life, and in colleges; all that we afterwards learn by reading, and study, and experience; all that we are continually

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learning from science and art, is the man's knowledge—the knowledge of the senses. Both are most desirable, but the former, the soul's knowledge, is the most desirable of the two, because it indicates, surely and certainly, what we are and where we are ; that is to say, on what particular round of the ladder we are standing. Those souls who can most readily, and, as it were, intuitively, perceive high and divine truths, without the necessity of bringing them continually to the tribunal of reason and judgment of the outer man, evince, by this very capacity of perception, their state of advancement and the progress they have already made ; this very capacity proving a long experience and an advanced spiritual state.

Faith is not reason's labour, but repose.—*Young.*

Spiritual perception is a sixth sense, and it comprehends all the rest. The other senses are but the various avenues by which the sixth is instructed, and by which the outward forms of matter inform the spirit, which at last gathers up all the revelations of mere sensuous perception in the one grand realisation of its own spiritual nature, and of its alliance with God the Great Spirit. FAITH, therefore, proves that just so much knowledge was lying latent in the inward soul, only waiting to be aroused and elicited to outward existence and manifestation ; and as there is no high road to learning, but everything, from the highest to the lowest knowledge, has to be acquired by time, study, and experience ; and as the advanced state of progress and development which our ready faith, or soul knowledge, would imply, cannot be attained in the short compass of one earth life, it proves that we have already had more opportunities than our brethren, or that we may have made a better use of the opportunities we have had for acquiring

the experience that has made us what we are, and placed us where we are on the ladder of progress. It is not that God has endowed us with intuitive knowledge above our fellows, but that we have attained unto it, and are, therefore, so much in advance, enjoying a higher and more extended view, and are, therefore, so much farther on the ascending road. They are still learning, and they will continue to learn *for ever*, as we also shall do, for end of knowledge, or of Divine wisdom and truth, there is none.

All that we are daily acquiring, either of goodness or wisdom in the world, in our daily habits of life and in every branch of study, by the advance of science, by labour, perseverance, and reflection, is so much soul knowledge gained for eternity; for we shall never lose what we acquire—it will be ours for ever. Some parts of it may lie dormant during a future earth-life, because not called into action; some other branch of love or charity, wisdom or science, having to be brought out and cultivated; but it is there, and the slightest touch on the chords will awaken its echo, and its vibration will thrill through our being, and we shall know and feel that it is there, without having to bring it again to the test of the tribunal of our outward reason. Again I quote :

Faith is not reason's labour, but repose. — *Young*.

Except on the hypothesis of pre-existence and the doctrine of regeneration and consequent re-incarnation, how is it possible, when we look around us, to account for the great difference we must observe in the mental, moral, and perceptive capacities, and also for the amount of knowledge possessed intuitively, as it were, by some in comparison to others; unless indeed we adopt the easy plan of supposing God has favoured some more than

others ; but how reconcile this supposition with the idea and with the doctrine of the supreme justice of God ? If we only judge by what we see around us, we must perceive that He has not only endowed some with far higher faculties of comprehension than others, but that He has also placed them in very much more advantageous positions for acquiring knowledge. Instead of being obliged to till the soil, and work hard all day and every day of their lives, like mere beasts of burden, to obtain the bare necessities of life and of subsistence for their families, He has placed them in a position of ease and opulence, or perhaps showered down every comfort and luxury upon them, and thus exempt from all material care and anxiety they are also perfectly free to continue the cultivation of that fine intellect with which they have been endowed from their birth, and to employ the long summer days of their bright sunshiny existence in the constant accumulation of more and more knowledge.

We see many in this happy position, who are also good in every sense of the word—good, and moral, and charitable, and who make a good use of the wealth of worldly and of mental riches confided to their care. They are very fortunate to be so happy ; and apparently from no merit of their own, but only because it has pleased God to endow them so richly above their fellow-men, as to allow them to go to heaven in a comfortable arm-chair. Their fellow-men oftentimes look upon them with wonder, perhaps sometimes with envy, when they compare their lot with their own hard fate in life ; and then the thought must, and will, occur to them, for a moment, even if banished the next—Is this justice ? Can God really be a *just* God ?

We will suppose these poor, neglected, and seemingly forgotten ones, are also good, and religious, and charitable, so they will not long indulge their envious feelings ; but

what is the conclusion to which they must inevitably come at last? They must either determine that God is unjust, and capricious, or will almost unconsciously flatter themselves with the idea that their turn will come, and that they will one day be exalted when the others are abased, and that they will decidedly be the best off in the next world; and be only too ready to apply to themselves the comforting sermon they have heard on the text which was applied by Christ to a very different rich man, compared to the good, and noble, and pure-minded rich neighbour we have described. "Son, remember that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things: but now he is comforted and thou art tormented."

They will thus naturally be drawn to look upon their richly-endowed and *good* neighbour as condemned already, with Dives, to a place of eternal torments merely because he has been favoured in lifetime, and that therefore he will henceforth be tormented—for *ever*! because the popular belief of Protestants does not stop at trifles, or limit the punishment of their friends and neighbours to periods of chastisement or expiation, but condemns them for all eternity! And in this case it will do so in order to avoid the alternative of calling God unjust because He appears to have favoured some more than others.

The beautiful Revelation now more fully made known to us, is not only more charitable but also more consistent with common sense; it teaches us to see that each individual is placed by God,—or rather has taken his place in the world, and his position in society, in the exact condition to which he has attained by his previous acquirements; that the ceaseless magnetic vibrations of his perisprit or spiritual body, which has been already described, have drawn around him the exact surroundings, and consequently placed him in the exact state corresponding to his

moral and mental condition or stage of advancement. If any mistake has been made by the superintending and guiding spirits (who are all ministers, doing God's will), and who have guided him to that position and to those surroundings, his own superior abilities will soon help him to find his own level ; and thus we often see men rise and advance in life by their own abilities and consequent endeavours. This is not always owing to a mistake having been made in their original position, for such mistakes are not very probable, but it is, that their original position had been imposed upon them as a spur to exertion, and consequently, as a help to their quicker advancement.

God is just—and yet we see a Newton and a Hottentot born the same day, and in the same hour—but the Newton is not born by accident, or by caprice, amongst the savages ; we see that the spirit who bore that illustrious name amongst us, chose better his surroundings than the spirit who was magnetically attracted at the same moment of time to the Antipodes. Each gravitated—if I may use the expression—to the right place, to *their own place*, as it was said of Judas Iscariot. And so it must ever be, both at our advent on this earth and on our departure from it, which is but our advent upon another sphere of existence. We must inevitably gravitate "*to our own place*." There is no *condemnation* commonly understood as such ; the judge is within us, as the Kingdom of Heaven is within us, and the attributes and capacities of Heaven or earth are within us ; we are therefore in Heaven, or in a state of evil, commonly called Hell ; in wisdom, intelligence, and knowledge ; or in ignorance, indolence, and idleness (which is the root of all evil), and perhaps amongst the Hottentots, according to the state to which we have attained.

And thus God is vindicated from the imputation of

injustice, which, in his ignorance of the true law of life and progress, man has but too often cast upon the loving Father, who cares for all His children alike, and maketh His sun to shine on the just and on the unjust. "O ye of little faith!"

"But," I may perhaps be told by some, "we do not expect to go to Heaven on our own merits. How do you dispose of the Atonement? Why did our blessed Lord go through so much suffering, and undergo such a cruel death, to save the souls of all that believe on Him, if we can possibly be saved by anything we can do ourselves?" And this they will ask, although he told them so plainly, "If a man *keep my sayings*, he shall not see death."

If you be saved through faith in the merits of Jesus Christ, you will be saved for having believed, and not for having acted. Now this is a palpable absurdity, for actions alone decide the morality of a man, because they are the outward and natural manifestations of his inward and spiritual state, and we know that it is impossible for anything impure to enter there, not because it would be ejected, but because, not being the atmosphere congenial to its state, it must gravitate *to its own place*, just as we could not breathe in an atmosphere not adapted to our lungs. We may try very hard to gaze at the sun with our present organs of sight, but we should only blind ourselves by so doing, and so we very naturally look another way.

Besides, how do you dispose of all God's children (for He is the Father of all) who never even heard of Jesus Christ, and who consequently do not believe on him, from no fault of their own, but because God their Father and our Father has placed them where they never could hear of Him? And without going to Africa, even amongst our own people, around and about us, how many there are who

have never been taught to know and to love Him ; who, although they live in a Christian land, have never found Him, and from no fault of their own, but from the fault of circumstances of birth and of education ; and how many children die before they have learnt His holy name !

Of course, after all I have said, it will not be supposed that I understand the Atonement as the Churches understand it ; and, in another chapter, containing the New Revelation now given concerning the true nature of Christ, it will be seen that the view now held by the churches of that great fact is quite untenable ; unless, indeed, they persist in continuing to see the truths of Scripture by the dim rushlight of the past, and refuse to see those old truths in the pure, clear light that is shed upon them in the present. But even this persistence will not avail them long, for the New Dispensation is certainly at hand, when "all things will be made new," and God will again "shake the heavens and the earth." For the fulness of time has come, the end of the world has arrived, "the end of all things is at hand," and God will again create a new heaven and a new earth ; *i.e.*, a new church upon earth, "when those things that exist at present will no longer be remembered nor come into mind," because "God will create all things new."

This was said of yore, of former churches, and the end of the material world did not follow the predictions, but that of the spiritual world, or church, of the time. The predictions were fulfilled by the birth of Christ, and by the New Church or Dispensation which He came to establish. Many churches had already existed on earth when Christ came ; and Christ foretold, in exactly the same language, the end of the Church He came to establish. The signs of the times would indicate that the event he then predicted

is at hand ; for all the Christian churches are divided amongst themselves, and the doctrines taught in them no longer come up to the advance and the requirements of the age. It is not that a new truth will be taught, for God's TRUTH, as we have already seen, is always and for ever the same ; but man's truth is the discovery he attains to of God's law in any and in every direction of inquiry ; and as man is ever progressing, he must ever continue to see these OLD TRUTHS IN A NEW LIGHT.*

I once heard the word "Atonement" explained as meaning at-one-ment, and that man by it had been again united to God, from whom he had fallen away, through the mediation of Jesus Christ. Also that the reconciliation produced by Christ's Atonement is fourfold. *In the first place*, Christ reconciled man to God by a twofold step—by exhibiting the character of God in a new light from the cruel one in which it was beheld by the Jews, and by that exhibition changing the character of men. *In the second place*, He reconciled man to man. *In the third place*, he reconciled man to himself. And, *in the fourth place*, he reconciled man to duty.

This doctrine, and that of Justification by Faith, we owe to the writings of the Apostle Paul, and he has made of them precisely two of the most abstruse of all Scripture truths, so much so as almost to transcend the powers of human understanding ; and which have from the first set people by the ears, and given unending occupation to theologians, each to interpret according to their own particular views, or rather, I suppose, according to their particular tenets or dogmas ; for let us not lose sight of the

* The author of these chapters is now preparing a volume for press, entitled "The End of the World."

fact that each "Church" is composed of a body of men who have one and all received a dogmatic education that has fitted them to swear to keep to certain articles of "faith," *and never to see beyond them*. For this reason the Church has ever been the last to receive any new truth, or new view of truth, that has dawned upon the world, as witness that of the movement of the earth, and of the six days of creation, and the resurrection IN the flesh, which they still maintain to be the resurrection OF the flesh, although scientists tell them it is a chemical impossibility, and Christ tells them flesh and blood cannot inherit the kingdom of heaven.

I cannot conceive anything more bewildering than the doctrine of Justification by Faith as taught in the churches. They tell us that no explanation, founded on human analogies will aid us, for it is a Divine mystery, and only capable of being apprehended by a ripe Christian.

There are no mysteries with God, and no desire for mystery; all His glorious truths have been revealed to us through the ages, and are daily being revealed to us as we learn to spell them out letter by letter in our daily progress *through the ages*. The great stumbling-block put in our way by St. Paul, and by the teachings of the churches who have closely followed his example, is to isolate statements from the context which would place them in a totally different light. All the doctrines of Scripture are in some sense complementary of each other; they are all subject to numerous qualifications, and are very differently stated when viewed from different standpoints. There is hardly a doctrine of Scripture which can be isolated from the rest.

We do not see Christ frightening little children by telling them that they are the "children of wrath," lying

under "the curse of God" on account of the sins of their grandfather, or of their great-grandmother; or that some of them were predestined to eternal punishment from caprice, and that only a very few would be saved by the good pleasure of God, who had predestined them to eternal life. Neither do we see Him asking them to define in what the act of Justification consists; but they will be all the more likely to find it out for themselves, for, by His gentle kindness and love to them, they will learn to love Him, and to seek Him on all occasions through life, not only when they are "*weary and heavy laden*" to find the "*rest*" he so sweetly promises, but they will always seek Him as the kind friend, who, when He wished to exhibit the tenderness of God to the repentant sinner, told them the beautiful story of the Prodigal Son, and when asked by a proud Pharisee "Who is my neighbour?" did not say oracularly "Humanity is of one blood," or "the universe is ONE," but told them the story of the Samaritan who fell among thieves.

I venture to say that these two beautiful and touching picture illustrations convey more vivid conceptions to a child, of God's love to us, and our duty to Him and to our neighbour, than all the dogmatical teachings of St. Paul and the articles of the churches, and will draw the hearts of even the disobedient to seek the kind and loving friend who conveyed His teachings to them so sweetly and so gently that they reached not only their understanding but their hearts; and loving Him they will *seek* Him, and they will try to keep His sayings because they have by experience *learnt* to have faith in Him. We already know the context—which is surely the best definition of the seemingly awful doctrine of "JUSTIFICATION by FAITH." "*He that keepeth My sayings* will never see death, neither can he die any more. Death will have no more dominion over him."

CHAPTER XXII.

TRANSMIGRATION.

THE careful study of the theories of the two great naturalists to whom I have dedicated Chapters XVIII. and XX. leads to the better perception of the eternal Truths declared unto us from the beginning, which I have embodied in a preceding one from the Old Testament, and which, now revealed to us in a New Light, are destined to yield a satisfactory faith for the future. It is not unfrequently said that the Bible was not meant to teach us science. Perhaps there is a sense in which the statement is true, but such is not the sense in which it is frequently used. When, for example, it is insisted that the Book of Genesis is not to be at all considered in a scientific discussion on creation, it is untrue. What are those grand philosophic principles around which the almost incredible labours and researches of Darwin and Agassiz gather? They are those very principles laid down with Divine simplicity and truthfulness in the Bible. There is "the beginning:" and do not both the great naturalists before us found all their speculations on this very idea of a beginning? There is the chaotic state in which life was not; and both declare they have found scientific evidence of this truth. There again are the separations of the atmosphere from the watery surface, of the Spiritual from the Material element

(as I have endeavoured to prove in Chapter XIII.), of the dry land from the ocean, and we have the principles of natural science there. More than geology, with the aid of all the other sciences, has yet wrought out, is thus laid down clear and full in the Bible. It is too bad to say that this is not meant to teach us natural science, when so-called science has failed to bring us to the point of knowledge at which this Book places the humblest reader! But now begins the order of life, and vegetation covers the land. That vegetation is divided into such as propagates itself by its rootlets, and that which does so by its seed-bearing powers. It is not the seed nor the budding rootlets that come first in order, but those plants which propagate themselves, each "after its kind." Mr. Darwin would take this creation in a more limited sense than Professor Agassiz, who insists upon a continued action of creation; but both hold "inheritance" as of the last importance in the science of life. Both really accept the fundamental teaching of Moses, given so long before their day. Then come the fishes and amphibious creatures of the waters, including fowl that fly in the air, as well as live on sea and land. Is not this in strictly scientific order? If Moses did not mean to teach us science, it is surely marvellous that he taught us such perfect knowledge of nature without meaning it. If unconsciously he taught that which has never been excelled by the best minds on earth, it would be miraculous indeed. When we come to the creation of man, there is a breathing into one form, not of "several powers," but of a *special life* ("the breath of lives"). This is in perfect accordance with all that true science teaches, though not the result of unaided human inquiry such as claims the monopoly of being that science. In the lowest specimen of human kind there is

a life, or movement of spirit, that is specific in the highest sense of the term—a movement which rises to the Creator Himself, and marks Him out as the object of either love or fear ; a movement which has nothing analogous to it in all the rest of creation. Surely the teachings of such a truth in the creation of man is teaching the very loftiest and most trustworthy of all science ; and it only needs that one should fairly compare this sacred truth with that which sets up as its rival, in order to feel in the innermost depths of our intellectual being the conviction that Moses wrote as the taught of God.

I am indebted for the above conclusions to a most able and very admirable paper by the Rev. Professor Kirk, of Glasgow, who is a man of science, although a thorough believer in Scripture ; and who comes in as a moderator between Mr. Darwin and Professor Agassiz ; most logically proving that with all their science, and all their philosophy, our scientific men have not been able to make a single step in advance of the science which is to be found in the very early chapters of the book of Genesis. But the careful study of the theories of the two great naturalists under consideration, when taken in conjunction with Chapter XIII., wherein I have endeavoured to place in a prominent light the divine revelations given to us through Moses, and subsequently through Christ, would, I believe, lead to a clearer perception of these old truths, now declared unto us in a new light.

The doctrine of Re-incarnation, so evidently taught by Christ, as I have endeavoured to show in Chapters X. and XI. of this work, has been declared unto men from the beginning, but only those could understand who had "ears to hear ;" it was consequently not generally taught, but only to the initiated few in the Secret Mysteries of all the Religions of Antiquity. We read

that a belief in this doctrine is inculcated in Masonry by several emblems, but more especially by the second round of Jacob's ladder, which was always made to consist of seven rounds, in allusion to the seven stories of the Tower of Babel, or to the Sabbatical period. Each of these rounds was said to be of metal of increasing purity, and was dignified by the name of a planet. Upon referring to the *Lexicon of Freemasonry*, I find the second round of this symbolic ladder is Quicksilver . . Mercury . . World of Pre-existence, and also that the teaching of this doctrine was one of the most important of All Ancient Mysteries, the ladder of seven rounds being symbolical of the soul's approach to perfection. The resurrection and new birth of the spirit was symbolised by the final part of the ceremonies which celebrated the restoration of their hero to life, as in the case of Bacchus among the Dionysians, or the finding of the mutilated body, as in that of Osiris among the Egyptians. The same truth is now taught in the Master's degree, but aided by a better light.

In earlier times, the human mind not being yet ripe to receive it, this law of progress was so much misinterpreted as to be taken for one of retrogression; and the transmigration of a human soul into the body of an animal was supposed not only to be possible, but of general occurrence. But this very misinterpretation proves that the ancients had some glimmerings of the truth, even in those primitive times; they perceived fragments of spiritual life, of thought and intelligence, in the various animals, and assumed that all the representations of human passions were to be found in the animal kingdom, and especially all the lower passions, which degrade the soul to the level of the brute, with whom they felt they were allied at some period of their career. The most natural punishment for those who indulged in such passions was imprisonment in the form of

that animal which most nearly represented the particular degree of ferocity, bloodthirstiness, cunning, or mischief to which they had fallen.

This theory, based upon their intuition of the great truth of the close alliance between man and the lower reigns, through which we now know that the spiritual element is primarily developed, but with which the ancients were grappling in the dark, satisfied their innate perception of the necessity for the punishment of sin, and the natural craving of the soul for the strict administration of justice by the degradation of the evil-doer to the limitations of the animal form which represented some of the lowest conditions of humanity. Upon these foundations they built up the belief in Metempsychosis, or Transmigration of Souls, whose source was found in Hindoo theology, in which it still continues a stationary doctrine. From the kingdom of Hindostan it radiated to Egypt, Assyria, Arabia, and the various dynasties of the East, though each one modified the doctrine according to the specialities of the nation by whom it was received, till it struck its deepest roots into the philosophies of Greece and Rome; so much so as even to be called to this day "the Pythagorean doctrine;" but Pythagoras was but the culminating point of his age, the concentration of the grandest thoughts of his period. By the light of the nineteenth century we perceive that, in their ignorance, they reversed the order of things, putting that last which, according to the law of PROGRESS, can only be first, a fact which our modern men of science are now making so patent to us as the strict order of nature, for the creation of man did not precede, but succeeded to that of the animal, as the animal succeeded to that of the vegetable, and the vegetable to the mineral. This is the strict order

of succession, as we were told in the very first chapter of Genesis, for there is no mystery with God, with whom all is light and revelation.

Absurd, however, as the doctrine of the transmigration of the soul into the body of an animal may appear to our enlightenment of the nineteenth century, the Hindoo mythology was founded upon a great truth, which I have only perceived since writing the foregoing paragraph, when it has been spiritually whispered to me that Pythagoras was right after all in supposing that the punishment of the sinner was imprisonment in the body of an animal, only that animal is—MAN.

The creation of man did not really succeed that of the animal, but the creation of a much higher being, as distinct, and as superior in degree to the animal as the animal is distinct and superior to the vegetable, and the vegetable to the mineral, for there is really no analogy between these; we cannot say that the animal is a higher class of vegetable any more than we can call the vegetable a superior mineral; but we can certainly perceive that man is but an advanced animal, superior in intelligence, and in his capacity to rise to a higher state than the limited one of the animal sphere he at present occupies, but inferior to the animal in many respects; as, for instance, in that of clothing, which the animals possess ready made, and without the trouble of taking thought wherewithal they shall be clothed, or the expense of summer and winter wear, or the anxiety of appearing in the fashion.

The lilies of the field in their generation are, indeed, arrayed with more loveliness than the proudest beauty of the court of King Solomon, and unless that fair one has by this time recovered the purity of her first heavenly state from which she fell when she entered the gates of an

earthly palace, she may still envy the spontaneous beauty of the white garments of the lilies of the field, although they neither toil nor spin, but are arrayed by the hand of God, being in the fulness and perfection of their own pure state. But I prefer to suppose that the fair star-like beauty, who was perhaps the delight of King Solomon in all his glory, is by this time very far on that road which we are all travelling; for she has had ample time, if she have made good use of it, to return to the abodes of purity, no longer the impure and ignorant spirit she left them, but the educated, developed, intelligent, and pure spirit who has learnt by much suffering and experience to love good and to hate evil; who has, in other words, come to see the wisdom and love of the Divine laws, and to bring her own will into conformity with them. She will henceforth neither have to toil nor to spin, but will be "*arrayed with light as with a garment,*" and adorn herself at pleasure with the spontaneous and beautiful raiment, which is both luminous and resplendent, as the correspondential expression of her mental and moral advancement, and find in the ether that surrounds her all the elements necessary to the sustenance of the higher order of body proper to her high estate.

And until, by determination and striving, we can reach the same bright abodes of perfect purity, we shall continue to linger on a material earth, and find ourselves exiled from our normal state, the "heaven that was about us in our infancy," and in the unhappy condition of the allegorical first pair, or Adam and Eve after their expulsion from the bright and happy abode that was assigned to them as their proper home. The first result of their wrong-doing was, to find themselves unprovided with the necessary outward clothing, which was the privilege of the lowest animal around them to possess, as a gift and provision of nature; and the second result was to find themselves under the

necessity of taking thought for what they should eat and drink, and envying the fowls of the air, who neither sow nor reap, nor gather into barns, and yet were fed by the kind provision of their Heavenly Father. Another glance at the scale of Universal Progress, on p. 277, Chapter XVIII., will clearly point out the position of man compared with the animal and lower reigns, who are in the fulness of their life, and in the enjoyment of all its natural privileges; whilst man, although so much higher, is but an outcast and a fallen being.

What better proof can there be that man is a fallen being than this inferiority in many respects to the lower reigns? For if God so clothe the grass of the field, and so provide for the birds of the air, would he not much more have provided for the necessities of His crowning creation, man?—the child of God!—who, however, turns out to be a far higher animal, far worse provided for.

But what is the context? What the promise? “Seek ye first the kingdom of God, and His righteousness; and *all these things shall be added unto you.*”

So that, when we have found the kingdom of God, all these things will be ours in the natural order of things; and we shall no longer have to take thought for them, nor seek them, but be clothed spontaneously like the lilies of the field, and fed like the birds of the air, not one of which falleth to the ground without the knowledge of the Father. We have now to toil, and to spin, to sow, and to reap, and unless we gather into barns, the winter will come, and find us unprovided. And yet we “are of more value than many sparrows.” We are of so much value to the Father, that “the very hairs of our heads are numbered.” Can we then doubt the love, bounty, and goodness of our Heavenly Father, or that He will fail to provide for us, as He provides spontaneously for the lower reigns, when it is in His

power to do so? That is to say, when we are in the normal and natural state to which we were destined and assigned in the order of creation, as the lilies of the field and the birds of the air are in theirs.

If, through our own fault, we have undergone the punishment of Transmigration, and from our own high estate have returned to the level of the animal, having fallen so low as again to animate an animal form, we must make the best we can of it; for no provision has been made by nature for such an anomaly as a *fallen spirit*—a god-like being in an animal body!

It will be said God is omnipotent, and if He so loves us why does He not provide as well for us as He provides for the lilies of the field, the birds of the air, and the beasts of the earth? This question can be answered by two others. First: shall God change the order of Nature which, in His PERFECT WISDOM, He established from all eternity? Can the Great Law-giver be a Law-breaker? And, second: if we have sinned, shall we not suffer the punishment of that sin? Remember the texts, "Death came into the world by sin"—"*The wages of sin is death.*" And again, "*If a man sin he shall surely die!*" *Death*, then, is the punishment of sin; but yet the purest and the best of earth also *die*—death comes to all alike. What, then, is the meaning of the text? We must seek it beyond the tomb, since all must descend to it. The pure and the good have *won the victory* over death, they will therefore die no more, for in order to die we must first be born; born on a material earth, and in the body of that animal to which we have fallen as the consequence of our sin, for the animal reign is the highest degree on earth. This, then, is "transmigration," and Pythagoras was, therefore, right after all!

Here then we are, of the earth, earthy—and yet with the heavenly aspirations of our own higher state, the kingdom

of Heaven, after which Christ tells us to seek, *when all these things shall be added unto us*. And, if with Nicodemus, we ask the way to the kingdom of heaven, Christ has answered, "Unless a man is born again, of water and of the Spirit, he cannot see the kingdom of heaven." We see, then, that the road back to our bright abode is by the dusty highway of earth life, whose troubled waters will purify us, and enable us at last to attain the pure garments which will procure our entrance to the wedding feast. But, until we have procured it, we may be assured we cannot enter there—for without the wedding-garment it will be asked us, "Friend, how camest thou in hither, not having on a wedding-garment?" and we shall be speechless.

Shall I go on? It is very hard to have to do so, for the next verse is very terrible; but it is always better to look our dangers fully in the face, and therefore, having put my shoulder to the wheel, I will not now turn back. "Then said the king to the servants, Bind him hand and foot, and take him away; and cast him into outer darkness; there shall be weeping and gnashing of teeth, for many are called, but few are chosen." We see that this is intended for the description of life on a material earth, and no doubt it is not overdrawn when contrasted with the supreme blessedness of the kingdom of heaven, where sorrow cannot enter in, but all is as joyous as a marriage feast, to which it is here compared by Christ. On earth we are bound hand and foot by the limitations of a material body; for who has not felt the constraint of this prison-house of flesh, which binds us to the earth, from which we would so naturally rise and soar, as our thought still can do, to brighter regions, quicker than the electric spark by which we communicate with the antipodes, but which, with all its swiftness, is poor, compared to the flash of thought! From this to the remotest star is but the flight of a second.

Thought (thank God !) is still unconfined by any of the laws that fetter our material form, and it can spring aloft and soar away to the remotest regions of light, as our spirit will one day do, when freed from the bonds with which it is "bound hand and foot" in a world of "outer darkness," in which it may indeed be said there is "weeping and gnashing of teeth," for there is sorrow, sickness, and death. Death ! upon whom, in his ignorance and apprehension, man looks with fear and horror ! Death ! the only liberator !

But until that liberator shall open our prison doors, and allow our *purified* Spirit to ascend at last to its pristine home, we must be content to borrow our summer and winter clothing from bird and beast, and even press the crawling worm of earth and the despised mollusk of the ocean into our service, to yield us their fair fabrics of shimmering silk and glistening pearl ; and dig deep into the bowels of the earth to force the still lower reign of the mineral to lend us the bright radiance of its gem and stone to glitter on our breast ; and the stored-up treasures of the forests of former days, from the coal-mine, to colour our borrowed raiment, and warm our otherwise cheerless homes. Thus borrowing all the naturally-acquired garments of these lower reigns, in order to supply our own natural deficiency.

Until man can rise to his own bright skies,
And wear the clothes he wishes ;
He'll his littleness deck in the gaudy wreck,
Of birds, and beasts, and fishes.

It is true that man's superior intelligence soon converted this necessity into an art, conducing both to empty and to fill the pockets of the human race ; which operation, with that of attending to the daily requirements of sowing, reaping, and bread-making, which also has developed into the grand art of cookery, occupies nearly all their time.

Well did Christ say, that "foxes have holes, and birds have nests, but the Son of Man hath not where to lay his head." The lilies of the field are arrayed with pure and beautiful clothing, the birds of the air neither sow nor reap, but are fed by our Heavenly Father, because they are in the full and spontaneous enjoyment of their degree and kind.

Except upon the hypothesis of a FALL to an inferior and abnormal state, it would be impossible to account for this disinheritance of His noblest work by the great Creator ; the wise and beneficent Father who has provided so bountifully for all His creatures, and yet placed His children in a far less harmonious condition than He has done the lower reigns, whose material necessities are fully supplied. And yet man has requirements far more imperative than theirs, which he has to provide for himself by perpetual warfare with the elements and the natural conditions, which are all hostile forces arrayed against him ; the animals would devour him, the vegetation, if left to its natural growth, would overwhelm him, and the very soil which affords them habitation and food in abundance, must be tilled by him before it will yield him a loaf of bread.

Everything combines to prove that man is in a fallen state, and not in his proper element on a material earth. He is undergoing "TRANSMIGRATION," or a repetition of animal life, under outward conditions far less favourable, and far harder to endure, than when, in his previous animal condition, he was neither endowed with memory, apprehension, or aspirations, which render him ever unsatisfied with his present attainments. It is true that the very necessities of his present state serve to awaken his faculties of invention, and stimulate his desire of progress, in order to better his condition ; for his very intuition causes him ever to seek for something beyond his present fallen state. Man is indeed a fallen child of

God, and undergoing the consequences of his fall; but possessing within his imprisoned soul the germs of endless advancement. Bound hand and foot, and at present consigned to outer darkness, where there is weeping and gnashing of teeth, and from which only death will set him free; which it will do when once he has undergone the discipline, and done the work of expiation and purification required to fit his spirit again to clothe itself with the "wedding garment," as the outward expression of its state, and no longer to accrete the garments of materiality which weigh it down to a material earth; but those robes of purity once attained, which will fit it to reascend to the more ethereal spheres of joy and gladness, it will not be again cast out; "neither will it die *any more*," for it will have attained that state, "wherein there is *no more death*," it will have become as the angels, being a child of the resurrection."

But we are told by the spirits that even this earth is fast attaining a higher state of purification, and that the time will come when it will no longer be classed as a purgatorial abode, where there is "weeping and gnashing of teeth;" and then certain properties will be so concentrated from the atmosphere as to make the laborious process of food-making almost unknown. Even at this moment there are requisite supplies of food in the atmosphere, and in surrounding conditions that we know not of, and which are consequently at present unthought of and unattainable. They tell us that the atmosphere contains in solution every requisite for human existence, and for human clothing. I can bear witness to this last assertion, having frequently seen them condense it so as to form spontaneous raiment, and by merely waving it repair the rents made by cutting pieces from a muslin veil to retain as remem-

branches of so radiant a visitor. When full knowledge of these atmospheric properties shall enable man to bring a sufficient power to bear upon them, these elements contained in the atmosphere may be concentrated for human use.

"The time undoubtedly will come, that has been known to the few in ancient days, when life may be sustained upon the simplest vitalised elements that are requisite. The locusts and wild honey which the ancient prophet feasted upon were not a miracle. The manna that descended from above was not in itself a miracle, but only a condensation of certain atmospheres abounding in certain districts, in certain climates, and near certain forests where the atmosphere itself is laden with sweets. What chemist does not know that in the midst of orange groves sufficient power of perfume can be obtained to last for a hundred years; and what chemist does not know that every property which tints the grape upon the vine, or paints the fruit upon the tree, or the flower upon its stem, is dealt out by the fully-blown rays of light and atmosphere that are prepared in the laboratory of nature for this very work. There are things connected with this subject that point to the higher stage of growth, when man, being less material, shall not 'live by bread alone,' but when words, and sentences, and sounds upon the atmosphere, and wondrous sights and harmonies in nature, shall nourish and sustain the mind and body to the extent that food will be only a thing of the past." But that will be when this earth shall have taken its place amongst the higher and more purified and perfected worlds of God's universe—when death, and sickness, and suffering shall no more abide; because the body shall no more decay, being made after the order "of an endless life."

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CHAPTER XXIII.

REGENERATION, OR RE-INCARNATION.

THE word "regeneration" carries its meaning with it: such a word would never have been invented had there been no such thing as new birth, for we do not invent words for what does not exist in nature; some other metaphor would, therefore, have been employed to describe the act of renewing the heart, or purifying the affections, for regeneration simply means to reproduce, to generate, or produce anew; in other words, to be born again, which is exactly what Christ affirmed, "except a man be born again he cannot see the kingdom of God." Jesus, therefore, underwent the outward ceremony of baptism, which was henceforth to symbolise the act of regeneration to the church he founded, as he had previously undergone the rite of circumcision, which symbolised the self-same act to the Jewish church it came to succeed; and is since employed by the Mohammedan church for the same purpose. †

This affirmation of Christ should not be taken separately, but in conjunction with the others I have already cited from the highest teacher who has yet instructed man in the things that be of God. "Neither shall ye die any more;" "death hath *no more* dominion over them;" "there shall be no more death;" "for he is alive for evermore;"

"I have power to lay down my life, and power to take it again;" to all of which may be added the declaration of St. Paul, that "the sting of death is sin, and the strength of sin is the law,"—*i.e.*, the law of death; "but when the *corruptible shall have put on incorruption* death shall be swallowed up in victory."

We know, alas! but too well, that few who are released by death from the troubles of this world can be considered quite free from sin, or "incorruptible," so cannot be said to have gained a victory over death, and must, therefore, still *be under the law* of death; for we know it has been said "the sinner shall surely die," and as long as we are under the dominion of any evil inclinations which put us in opposition to the good and wise laws of God, we come under the law of death; so that, literally, the spirit must continue to be born again, until sin, and, consequently, death, are swallowed up in victory, "when death will have no more dominion over it," but it "will be passed from death into life."

"Master, did this man sin or his father, that he was born blind?" inquired the disciples of Jesus; who, so far from reproving them for asking a foolish question, had it appeared to Him in that light, answered them in the very same words and with the very same construction, that had dictated the inquiry—namely, whether the man had sinned or not before birth, meaning to say in a previous existence. "Neither did *this* man sin nor his fathers, but that the glory of God should be manifest in him." Thus indicating that this particular spirit had expressly subjected himself to the unhappy privation under which he laboured, perhaps as a particular penance or trial which he judged might be beneficial to his own advancement, but certainly as an offering to God, "that His glory might be manifest in him."

Let us see what further proofs we can gather from Scripture concerning the law of re-incarnation.* "No fact is brought forward so frequently by all the four evangelists as the identity of John the Baptist with Elias, or 'Elijah.' Nothing can be more explicit than the declaration of the angel to Zacharias than that his son should come in the spirit and power of Elias: 'He shall go before him in the spirit and power of Elias' (Luke i. 17); and the claims to identity put forth by him at the circumcision of the child, when he applied to him the prophecy of Malachi, 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord' (chap. iv. 5). Christ explicitly, emphatically, repeatedly, affirmed the same declaration. '*This is he* of whom it is written, Behold I send my messenger before thy face, who shall prepare thy way before thee.' And 'if ye will receive it, if ye can understand, *this is Elias*, who was to come; *he that hath ears to hear, let him hear.*' And emphasising the declaration still further, he added, 'This is he that was spoken of by Isaias the prophet, saying: A voice of one crying in the wilderness, Prepare ye the way of the Lord.' 'And His disciples asked Him, saying, Why then do the Scribes say that Elias must come first? But He, answering, said to them, Elias indeed shall come, and restore all things. But I say unto you, that Elias is already come, and they knew him not, but have done unto him whatever they had a mind. Then the disciples understood that He had spoken to them of John the Baptist' (Mark ix. 10—12). 'And they asked Him, saying, Why do the Pharisees and Scribes say that Elias must come first? .

* As this search has already been made, I gratefully avail myself more or less of the result published by the Author of "THE TESTIMONY OF THE AGES."

. . . I say unto you that Elias has come, and they have done to him whatsoever they would, as it is written of him' (Mark ix. 10—12). That John himself, when questioned in regard to this identity, should have denied being Elias (John i. 21) proves nothing against the words of Christ. Even if it could be shown that he was ignorant of the past, that his soul had previously been incarnated as 'Elias,' his forgetfulness of that former incarnation would only imply the temporary suspension of memory of a past life, which is a necessary condition for the well-being and happiness of the present; and if, having passed through the figurative waters of Lethe,* we do not remember *who* we were, nor the faults we committed in a past existence, we are always aware of the tendencies that we have brought away from it, and can judge whether we are improving or not. It is not *who* we were, but *what* we were, which is to decide what we are, and what we should endeavour to be.

"That the MAN John the Baptist still had the character tastes of the MAN Elias, cannot be doubted; he evinced the same asceticism, the same austerity in dress and manner; his abode was the desert, his garment of camel's-hair, with a leathern girdle; his food the locusts and wild honey. His speech was severe: 'Ye brood of vipers!' 'Every tree that bringeth not forth good fruit is hewn down and cast into the fire.' Compare this with the denunciations of Elijah. Of all the prophets, Elijah was held

* "THE WATERS OF LETHE" was a poetic fancy (which most certainly figured the forgetfulness of the past consequent upon regeneration, or the Spirit being born again of *Water*—emblem of Materiality.) It is very probable the ancients intended the passing of the soul through the waters of this figurative river to symbolise the draught of oblivion necessarily quaffed by that soul during an earthly incarnation, or its union with the material element, which we have seen is ever signified by *water*. In other words, re-incarnation or being born again of *Water* and of the Spirit.

in the most profound reverence by the descendants of Israel. A mysterious intimation had closed the hallowed volume of the prophetic writings, announcing, from the lips of Malachi, on which the fire of prophecy expired, a second coming of Elijah—'Behold I will send you Elijah the prophet before the great and dreadful day of the Lord' (Malachi iv. 5). And where, at what time, and in what form was he so likely to appear as in the desert, by the shore of the very Jordan which we are told he smote with his mantle, and divided, previous to being taken up into heaven in a chariot of fire (2 Kings ii. 6—15), at so fearful a crisis in the national destinies, and in the wild garb, and with the mortified demeanour so frequent among the ancient seers? We are told of the personal appearance of Elias, that he was a hairy man, girt with a girdle of leather about his loins (2 Kings i. 8). The nature of the *spirit* of Elijah had not changed, for the language of the Baptist took the same bold, severe, and uncompromising tone of that delegate of the Most High.

"But connected with the name of Elias we find another Scripture proof of the truth of re-incarnation, and an indication that the doctrine was held by many at the time of Christ. Herod was in doubt whether Christ himself might not be another incarnation of John, or of one of the prophets. 'Now Herod the Tetrarch heard of all these things that were done by him, and he was in doubt, because it was said by some that John was risen from the dead; but by others, that Elias had appeared, and by others, that one of the old prophets was risen again' (Luke ix. 8, 9). 'And Herod said to his servants, this is John the Baptist; he is risen from the dead, and therefore mighty works shew forth themselves in him' (Matthew xiv. 2). 'And King Herod said, John the Baptist is risen again from the

dead, and others said it is Elias, but others said it is a prophet, or one of the prophets. Which Herod hearing said, John whom I beheaded, he is risen again from the dead' (Mark vi. 14—16). Thus we see that a belief in re-incarnation must have been prevalent, when they thought Jesus himself might be one of the old prophets returned to the earth. And Jesus himself did not ignore this doctrine, when he inquired of his disciples 'Whom do men say that I, the son of man, am? (*whom*, not *what*) And they said, some say John the Baptist, and others Elias, and others Jeremias, or one of the prophets.'

"He always inquired *whom* do men say that I am? never *what* do men say that I am?

"Connected with John the Baptist, we have also a proof of the truth of the new revelation concerning the fluidic nature of our Beloved Ruler, and Guardian Spirit, Christ, and that the body temporarily assumed by him was an example of the Spirit's power of voluntarily modifying its external envelope, when we recall to mind his own words to his disciples, 'I say unto you, there hath not risen among them that are born of women *a greater than John the Baptist*, yet he that is least in the kingdom of heaven is greater than he' (Matthew xi. 10, 11, and Luke viii. 28). Thus excluding himself, and indicating that when he had taken upon himself '*the likeness*,' but not the nature of man, his own birth was merely an apparent assumption of the flesh, and thus, with a fluidic body, he walked upon the water and made himself invisible at pleasure; as, when in the midst of an infuriated crowd, 'he conveyed himself out of their midst;' and says of himself, '*I lay down my life of myself; no man taketh it from me, I lay it down, and I take it again*' (John x. 17, 18).

"A high sinless soul of the sidereal degree, as Christ is,

could not accrete to itself *material* flesh, as he said often, 'Ye are of the *earth, earthy, I am from above*,' and '*above all*.' 'Made not after the law of a *carnal commandment*, but after the *power of an endless life*' (Hebrews vii. 16). Born not according to the law of fleshly generation, but by the power he possesses, through his perfect command of the various fluids and forces of our solar system, to elaborate a visible and tangible corporeal envelope; as so many spirits are permitted to do at the present day; to which fact I have already given my testimony (p. 161). 'He took upon himself the *form* of a servant, and was made in the *likeness* of men; and being *formed in fashion as a man*, he humbled himself' (Philippians ii. 7, 8).

"We have seen he quite excluded himself as having been born like other men, through the organisation of a mother, when he declared that of *those born of women a greater had not arisen than John*; and yet, he who was least among the pure fluidic beings, who had never fallen to a material earth, was greater than John. Here we have two proofs in one sentence—first, of the true nature of Christ; secondly, of the purity of the heavenly or fluidic beings, who have never fallen, and who are therefore greater than the *spirit* whom we know to have been incarnated as Elias, and as John."

But we are told that the words of John the Baptist will furnish us with proof on yet another point of the truth of the doctrines we advocate. "When repudiating the claims of those who rested their sole title to the favours of God on their descent from the chosen race, he announced the necessity of a complete moral change, and that a long delay on the road by a wilful rejection of his teachings, and neglect of repentance and amendment, would enable the younger mass of spirit substance, now arrived at the

stone-making, or *mineral* phase of development, to overtake and pass them on the road of progress." 'Say not unto yourselves that you have Abraham for your father, for God is able of these *stones* to raise up children unto Abraham.'

"This is corroborated by the words of Christ on another occasion, when he said that if the men of that day refused to recognise the validity of his claims, 'the very *stones* would cry out.' Thus presenting, under another form, his warning, that, under certain circumstances, '*the last shall be first, and the first last*;' or, in other words, that the spirit element then at the *first*, or mineral stage of preparation and development would arrive first at the appointed goal, or perfection.

Upon looking over the New Testament, I find proofs bearing upon every point of this doctrine so abundant, that I am puzzled which to choose. I will take them, then, as they come, on turning over the leaves :

"'Cut off the offending hand or foot, or pluck out the offending eye.' 'It is better to *enter into life* maimed, rather than having two hands, or two feet, or two eyes, to incur the purification of hell-fire' (Matthew xviii. 7—9 ; Mark ix. 45).

"This counsel can only be followed by us as a preparation for some future earth-life upon which *we have yet to enter*.

"'They that take the sword *shall perish with the sword*' (Matthew xxvi. 52), confirmed (Rev. xiii. 10).

Therefore in a fleshy body.

"'All who have lost relatives, friends, lands, for conscience sake, shall not only receive a hundredfold more in this present time, brethren, children, houses, and lands, but in the world to come, life everlasting' (Luke xviii. 30 ; Mark x. 30).

A promise which, if we lived but once, would be very much at variance with fact.

“ ‘What if I will that he tarry till I come?’ (John xxi. 22).

“ ‘*This generation shall not pass away until all be fulfilled*’ (Luke xxi. 22).

“ ‘There be some standing here that shall not taste of death till they have seen the Kingdom of God come with power’ (Mark ix. 1).

“All these passages declare our continued connection with this earth, and that some would not quit its sphere until they have seen the Kingdom of God come with power. It also gives the idea that there are others who *will quit it* previous to that renovation; the length of our connection with any material world being determined by our progress in purity, goodness, and knowledge; Christ holds up to us the very highest model—‘*Be ye perfect even as your father is perfect,*’ implying that we are for ever to tend towards perfection. We are not told to excel in one thing but in all. Is one earth-life sufficient to acquire thoroughly any one of the numerous branches of knowledge? Newton confessed to having only picked up a pebble on the sea-shore, the immense ocean still lay before him. We all feel conscious of possessing aptitudes lying dormant that have never been called into activity in our present life; they may be the result of the prior education of certain faculties, or an indication of others we are yet to cultivate in some future incarnation. And let a man live the longest life on earth, he always feels that he has to leave it before having done a tithe of what lies before him still to do.

“When we look around us and see how much there is to be learnt, and reflect that to be perfect we must learn *everything*, we then see how very little we do know, and that it would be folly and irreverence to imagine that we shall be able to go at once, in this imperfect state, ‘to the highest

room,' given as an illustration in the parable of the man at the wedding, who having got into a 'room' which he is not entitled to enter, is met by the rebuke, 'Friend, go down lower!' and thereupon begins with shame to take the lowest room (Luke xiv. 17).

"In my Father's *house* (the universe) are many mansions, (the planets of the solar systems) (John xiv. 2), each presided over, in the language of St. Paul, by its 'Christ, as a son over his own house,' an ever-ascending scale, and each fitted for the learning of some lesson, or the performance of some duty, through which alone we can fit ourselves for admission into a higher sphere.

"The assertion, that 'the wages of sin is death,' 'the last enemy that shall be overcome is death,' that 'death is to be swallowed up in victory,' alludes, in the same way, to our victory over sin, when, of course, we shall die no more. For salvation is always declared to be the attainment of 'everlasting life,' when we shall 'build up' for ourselves 'a body like unto his glorious body,' being raised in 'his image' at 'the LAST DAY,' because a day will come when our purified PERISPRIT will no longer be able to accrete a material body, and that day will be *our last* on a material earth.

"*As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly.*

"*The first man is of the earth earthly.*

"But he will gradually 'put away earthly things,' for 'flesh and blood cannot enter the kingdom of God,' he will become less material, consequently more spiritual, and better able to rise again towards his native skies—until, as a purely fluidic spirit, he can again soar to higher and brighter regions; and, as he 'has borne the image of the earthly, he shall also bear the image of the heavenly,' and

leaving the corruptible on earth '*will put on incorruption and immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*'

" '*Neither can he die any more.*'

" '*For he is alive for evermore.*'

"The expression, '*Neither can he die any more,*' implies very distinctly that he may previously have died many times, otherwise the words would have been, '*Neither can he die again.*' "

The souls who have triumphed over matter, and freed themselves from those material inclinations which bind and subject them to a material earth, change their nature so completely that their purified perispit can no longer accrete the material element wherewith to elaborate bodies of flesh ; they therefore rise magnetically to purer spheres, where they are attracted by their change of affections and desires. In other words, they have regained the purity of their first estate, which restores them to the normal fluidic life, and "*are alive for evermore,*" henceforth they may take upon themselves the *likeness* of man, and make themselves visible to him if necessary, but they cannot take upon themselves his nature or "*die any more.*" The declaration, "Ye shall not come out from thence *until* ye have paid the uttermost farthing," like many similar passages to the same effect, also implies that when we have triumphed over matter and paid our debt to the Divine justice, by undergoing the punishment we have brought upon ourselves, we shall come out from hence ; and proves that suffering is not eternal, but will terminate with the strict payment of the debt incurred, at the same time that it will have been the means of educating us for a step in advance, by inculcating the lesson we required for our improvement. This is a very different view of sorrow,

suffering, and punishment to that given by the Jewish Scriptures or even by the teachings of the Church.

Christ frequently gave us to understand that suffering and infirmity was a punishment for sin, either in this or in some previous life. Our sin cannot be hidden, and will always find us out, because it is in our nature until completely eradicated, wiped out, and purified. When speaking of those on whom the Tower of Siloam fell, He said, "*And unless ye repent ye shall all likewise perish;*" indicating that those who then perished had deserved their fate by their iniquities. To the "impotent man" whom He had cured of an infirmity that had lasted for thirty-eight years, Christ says, "*Sin no more lest a worse thing happen unto thee*" (John v. 14); thus plainly affirming that his infirmity was a punishment of some anterior sin—for it must have dated from a very early age, and probably from birth, as we know that our sins are not always punished in the life during which they are committed. The expiation must have been, however, complete when Christ removed the punishment.

Christ expressly attributes the illness of the woman who had been bent double for eighteen years to her having been "*bound by Satan*" (Luke xiii. 16), or, in other words, *by sin*, "bound by the bonds of iniquity," "*like cords, which none can break,*" which bind the penalty of evil-doing to its author.

"*Visiting the sins of the fathers upon the children till the third and fourth generation*" would be a gratuitous cruelty, unless the children of the third and fourth generation were still the very same spirits who had sinned. And this is really the case, for we certainly are the children of our works. That our literal forefathers are not here alluded to is proved by many passages of Scripture,

as, for instance, "The son shall *not* bear the iniquity of the father" (Ezek. xviii. 20). "Every man shall bear *his own* burden" (Gal. vi. 5).

From these and many passages of Scripture it is evident that human suffering is often a direct retribution for wrong-doing in this life, or in some former life; it is also, of course, frequently the consequence of human ignorance and imperfection, which failing to see the necessity of obeying the Divine laws of wisdom and goodness, which conduce to life and happiness, puts itself in opposition to them, and reaps as a consequence unhappiness and death, or the necessity of undergoing another and yet another earth life, whose course is sorrow and whose end is death! Does not Christ tell us, "Verily, verily, I say unto you, if a man keep my sayings he shall never see death." In other words, that "he would be passed from death into life"—life eternal, "where there shall be no more death," but "life evermore." Thus salvation is always declared to be the result of our victory over sin and the attainment of *everlasting* life, when we shall build up for ourselves "a body like unto his *glorious body*," which cannot see corruption, not being of the materiality of the earth. Thus the mystery of the disappearance of the body of Christ from the tomb is fully and easily accounted for by perfectly natural means.

By means, however, which were necessarily ignored by the earlier expounders of the Christian faith, for it was reserved to the Next Dispensation to make these means—or, rather, this LAW of nature, known to men. For this reason Christ declared that "when the Spirit of Truth should come, he would guide us into all truth." "I have many things to tell ye, but ye cannot bear them now; t when the Spirit of Truth is come he will guide you into

all truth, and he shall glorify me, for he shall take of mine and shall show it unto you. And when he is come he will reprove the world of sin and of righteousness and of judgment."

This is clearly the prophecy of the New Dispensation now dawning, precisely in the manner it was foretold it should dawn, by the pouring out of the Spirit of Truth. Let the beautiful revelations we are now daily receiving from the spirit-world attest that this Dispensation has arrived ; for at no other time of the world's history has there been known anything like this. That angels have appeared at particular times to the chosen ones of God—chosen as prophets or messengers, mediums in fact of revelation between that world and this, is perfectly true—that in later times this communication was shaded over by the wickedness of man, who with necromantic and occult arts encouraged the proximity of evil spirits rather than of the good, and summoned them again to the earth by the powers of magic and witchcraft, is also a fact. But that a better time is now again dawning, our own glorious and beautiful communications must proclaim. Let us then welcome "the Spirit of Truth," the angel of the coming Dispensation, which must increase like that of Christ—to use his own words—while the Jewish one to which it succeeded decreased.

We are told that each nation and each religious Dispensation has had its ministering power or angel to preside over it. The most ancient angel connected with the spiritual dispensation of the earth was known to the ancients as the Osiris of Egypt ; who represented the spiritual life or power over which the material expression was the sun or light of day. What Osiris was to the physical earth, and to the knowledge of the laws of physical

life, Brahma was to the spiritual nature of man, and represented the mystical and spiritual connection between the body and the spirit ; whilst the third, or Jehovah, taught the absolute nature of the soul of man and its connection with the Divine mind, culminating his thought in the form of Messiah or Christ. Since the time of Christ all nations have been looking for the Comforter, or " Spirit of Truth," who is to be the presiding angel of the next dispensation in succession. As the world was prepared for many hundred years for the Messiah, and as he came revealing the all-pervading spirit of God's great love ; as Buddha came revealing the subtle spirit of life ; as Adam came revealing God in the natural man, so all the signs and tokens of to-day presage the advent of a mighty spiritual power which is already shaking the thrones and the theologies of the earth to their very foundation—" the Spirit of Truth," who is to make all things clear.

We see already the clear light that is thrown by the dawning of this new day on the old truths of the ages, that have hitherto so puzzled and bewildered mankind, and caused so much dissension, anguish, and bloodshed. If such is the dawning, what will be the meridian splendour of that day in which the men of earth " will see all things clear." Shall we still be lingering here to behold it ? It depends entirely upon our own efforts whether we shall be here or whether we shall behold it from brighter regions, where " death can have no more dominion over us ;" for we may so improve the time that is ours as to be long on our upward road ere that meridian light illumine the earth we shall have quitted for ever. Although it may still be our duty, and it may be our pleasure, to revisit the earth we have conquered, on a mission of love or a ministration of truth and mercy ; for then, as *now*, in our limited and finite

degree, we shall still and for ever be ministering spirits who are doing the will of God.

Many Angels who are messengers of mercy have passed through organised life, and been again reinstated in the spiritual kingdom, through triumph over matter. They may be likened to the rebellious but repentant son, "who was lost but is found ; who was *dead* but is *alive* again," in the parable of the Prodigal Son, who, after having indulged his inclinations for materiality, and filled himself with the food provided for the lower animals, which, although food for them, proved to be but dry, unpalatable husks for a superior, although a fallen being, had found could not satisfy his higher requirements, and, after seeing the folly of his rebellious conduct, and undergoing all the suffering and misery it had brought in its train, had repented and returned to his Father's house.

CHAPTER XXIV.

THE TESTIMONY OF PAST AGES TO THE DOCTRINE OF REGENERATION.

WHEN verbally advocating the wisdom and beauty of a doctrine so satisfactory to the human mind, explaining, as it does, the seeming mysteries and incongruities of earth life, and offering so ready a solution to them, and so sure a prospect for the future on the pathway of eternal progress, I have been met with the objection that it was not a new doctrine !

Certainly it is not a new doctrine ; it has, on the contrary, the recommendation of being as old as any of the other Old Truths we are now viewing in a New Light—the light of reason and revelation. To quote the words of the celebrated German critic and philosopher, G. E. LESSING : “ This, my system, is certainly the oldest of all philosophical systems ; for it is in reality no other than the system of the pre-existence of the soul, and metempsychosis, which did not only occupy the speculations of Pythagoras and Plato, but also before them of the Egyptians, Chaldeans, and Persians ; in short, of all the sages of the East ; and this circumstance alone ought to work a good prejudice in its favour ; for the first and oldest opinion is, in matters of speculation, always the most probable, because common sense immediately hit upon it.” (*Dass Mehr als fünf Sinne den measchen sein Können*).—Gotthold Lessing.

Since I have begun by quoting the great German philosopher, I will continue to do so, before seeking testimony from other sources. Lessing, who is one of the greatest names in German literature, was evidently most thoroughly imbued with the truth of this theory, and endeavoured to establish his views on metaphysical grounds. His arguments are briefly these: The soul is a simple being, capable of infinite conceptions; but being a finite being, it is not capable of such infinite conceptions at one and the same time—it must obtain them gradually in an infinite succession of time. If, however, it obtain them gradually, there must be an order in which, and a degree to which, these conceptions are acquired. This order and this measure are the senses. At present the soul has of such senses five, but neither is there any ground to assume that it has commenced with having five senses, nor that it will stop there. For since nature never takes a leap, the soul must have gone through all the lower stages before it arrives at that which it occupies now. From this he goes on further to say, that, since nature contains many substances and powers, which are not accessible to those senses with which it is now endued, it must be assumed that there will be future stages, at which the soul will have as many senses as correspond with the powers of nature. “And what if it were as good as proved,” he says in his “Education of the Human Race,” “that the vast slow wheel which is bringing mankind nearer and nearer to its future perfection, is only put in motion by smaller, swifter wheels, each of which contributes its own individual unit to the sum of that great movement? . . . And so it is! The very same way by which the Human Race is travelling on to its perfection, must every individual of that race—one sooner, another later—have travelled over. *Have*

travelled over in one and the same lifetime? Can he have been, in one and the self-same life, a sensual Jew and a spiritual Christian? Can he in the self-same life have overtaken both? . . . Surely not that! But why may not every individual man have existed more than once upon the earth? Is the hypothesis so laughable merely because it is the oldest? Because the human understanding, before the sophistries of the schools had perverted and debilitated it, lighted upon it at once? Why may not *I* have already performed these steps of my education, which the prospect of merely temporal penalties and rewards can bring men to? And why may I not also have performed all those other steps which the prospect of eternal rewards has so powerfully assisted me to accomplish? And why should I not come back again as often as I am able to acquire fresh knowledge, fresh expertness from the experiences of this world? Do I take away so much from one life, that there is nothing to repay me for the trouble of coming back? Is this a reason against it? Or because I forget that I have been here already? *Happy is it for me that I do forget!* The recollection of my former condition would permit me to make only a bad use of the present. And even that, which I forget *now*, is it necessarily forgotten for ever? Or is it a reason against this hypothesis, that so much time would have been lost to me? Lost! Time lost! And how much then should I miss? *Is not a whole eternity mine?* —“The Education of the Human Race,” by Gotthold Lessing. Translated by the late Rev. J. W. Robertson, of Brighton.

The Duke de Medina-Pomar, in quoting this author in the preface to his romance founded on this fertile theme, entitled, “Through the Ages,” gives the following reason

for so doing: "I have quoted at some length the reasonings of this eminent philosopher, because I believe they will serve as the fittest introduction to the subject of this book, as they present the doctrine on which it is based in its four principal points or aspects.

"First. That the education of each and every individual must be accomplished as that of the whole human race, by gentle and progressive stages, for which a plurality of earthly existences becomes necessary.

"Secondly. The just and wise reasons why we should forget during our present life those already undergone by our Spirit.

"Thirdly. The great superiority of this doctrine to all others, for it affords us the only possible demonstration of the justice of God, and of the brotherhood of the human race, and the only plausible explanation of the difficulties, sorrows, and inequalities of this life, which every other doctrine has as yet failed to explain.

"Fourthly. The antiquity and universality of this doctrine, which is one of the greatest proofs of its truth, for (to recur to the philosopher's own words) 'the first and the oldest opinion is, in matters of speculation, always the most probable, because common sense immediately hit upon it.

"Thus you see that the doctrine with which I have tried to solve the great problems of existence—What am I? Why am I? Where do I come from? and whither am I going?—would seem at once to be the most probable and philosophical, as it is the oldest; a truth which would appear to have been both revealed by God and arrived at by the speculations of men, and is certainly a doctrine which has occupied the minds of the greatest philosophers and divines since the creation of the world."

A belief in the transmigration of the soul has been common to the most uncivilised as well as to the most civilised nations of the earth, both in ancient and modern times. It has been the object of fantastical superstition in nations which could only form a crude idea of the immortality of the soul. But it has also ever been the object of philosophical speculation amongst advanced minds, and has, of course, more or less influenced the actions of men according as their ideas concerning it have been crude or developed, founded on a vague fear of death and a craving for material life, or on ethical grounds, and a settled belief in the connection subsisting between this and a future life. It has thus assumed various forms according to the state of development of the minds of those who have adopted it, and according to the ideas they had conceived of the immortality of the soul and the purpose and meaning of material life on earth.

The basis of this belief is, of course, the assumption that the soul does not perish with the body ; it would, therefore, appear that it could only belong to nations which had already conceived an idea of the immortality of the soul ; but we find that even amongst very low and savage tribes such a conviction is entertained. The lowest forms of this belief are probably those met with among some of the savage tribes of Africa, which hold that the soul after death must look out for a new owner, and until it finds one must enter the body of an animal. The negroes of a tribe called the Lucumis are of a gentle and timid, as also of a reserved, character, and very much inclined to melancholy. When transported to another country as slaves (which is generally the consequence of their having been taken prisoners in battle, and often the means of saving them from being killed and,

perhaps, eaten by their enemies), they have been known to hang themselves several at a time, after dressing themselves most fantastically with all the wearing apparel and finery they could obtain from their masters, under the idea that they would be able to carry it away with them to their country, where they expected to return together, and begin again a new life in a new body. This was their crude idea of the immortality of the soul.

Several negro tribes suppose that the soul will choose the body of a person of similar rank to that it has quitted, or will desire to animate the body of some relation or friend, and they, therefore, bury their dead near the houses of such persons, in order to enable the souls of the dead to return and occupy the bodies of newly-born children ; and we read that, until the soul finds its fitting abode in a human body it is accommodated by its surviving relatives with food and milk, placed on its grave, to keep it from starving, and sometimes holes are dug in the grave to facilitate its egress.

The natives of Madagascar, it would seem, have invented a kind of artificial transmigration, for they make a hole in the roof of the hut in which any one is about to die, in order to catch the departing soul, and to breathe it into the body of another on the point of birth. These undeveloped nations assume that the souls of the departed must continue to dwell on earth, but without comprehending why it should be so, or what purpose such continued earth-life will serve ; with them the transition from one body to another is a matter of chance, devoid of any ethical principle or any moral influence ; it is with them merely an established fact, and occasions a stolid indifference to death.

We have, so far, been considering the lowest and most

savage and undeveloped nations, who are in the same state of barbarism at this day as they were hundreds of years ago; and probably remain so because such tribes serve for an initiatory entrance upon human life, which in their case may indeed be called elementary.

According to the doctrine of the old Egyptians, the human race originated from demons after the pure gods and spirits had left the earth for higher abodes of purity, which demons were sentenced to animate earthly bodies, so that by expiation and suffering they might regain their state of original purity, after having purged themselves of their guilt; and these earthly bodies, inhabited by the demons (fallen spirits) are the human race. Their souls were therefore created at the same time as those of the gods, and human life—the connection of body and soul—is merely intended as a means of purifying the soul, which had rebelled against its Divine nature.

And this, after all, is the very doctrine we are again taught to believe by the new unveiling of old truths; and, with very little alteration, is the old story of the fall of man, created in the Divine image in the first chapter of Genesis, and of the dust of the earth in the subsequent chapter, when he became an "Adam," or child of earth (from *Adama*). Strange, that the ancient Egyptians should have hit upon this truth so exactly at such an early period of the world's history—or, rather, not strange if we agree with the great German philosopher I quoted at the beginning of this chapter, GOTTHOLD LESSING, that the very fact of this belief and doctrine being the oldest, and known to the earliest nations of the earth—the Egyptians, Chaldeans, and Persians—is precisely the best reason for believing in its truth, "because the human understanding lighted upon it at once, before the sophis-

tries of the schools had perverted and debilitated it." To this argument I would add another still more probable and conclusive; and that is, that those early nations did not "light upon this belief at once" *of their own unaided reason*, for they were even less capable of reasoning out such a theory for themselves than are the Europeans of the nineteenth century, who seem to find it very difficult indeed to do so—probably on account of the theories of the schools with which they are so deeply imbued, and so thoroughly diverted from the first pure simple and natural revelation received from Divine source by the ancient Egyptians, who were unbiassed and without prejudice, not having an accumulation of theories and dogmas to contend with.

At all events, their ready acceptance was accounted to them for good, for we read of the "Wisdom of the Egyptians," and that Moses and other great Scripture characters were said to be learned in their wisdom, and even Christ Himself is supposed to have studied in their sacred colleges, and learnt their "SACRED MYSTERIES." These, as we have seen in Chapter XI., existed in all the most ancient religions, and that their three greatest and most important mysteries were: 1st, *the Unity of God*; 2nd, *the plurality of worlds*; and 3rd, *the plurality of lives, or pre-existence and regeneration*. To this should be added the doctrine that the connection of body and soul is merely intended as a means of purifying the soul which had rebelled against its Divine nature.

We see how well the ancient Egyptians learnt their lesson, and how faithfully they maintained the revelation committed to their keeping, by all the precepts which regulated the course of life they laid down for the end in view; and the judgment passed after death, in the palace of Osiris—who was the representative to them of the

Deity, as other angels and Messiahs have since been to later races of men—decided whether it had been attained or not. If it had not, the soul was obliged to return to the earth to renew its expiations; and according to the nature and measure of the guilt which it had contracted during its previous career, to form a new union with a human body, in which to expiate its previous offences and to continue its progress. But if the soul was declared pure by the judge of the dead, it *gradually* ascended through the various regions of heaven, to the highest abodes of the gods and pure spirits.

It is, alas, well known that heresies and innovations will creep, in the course of time, into the best regulated religions; and accordingly an addition, but not an improvement, crept into the primitive and pure religion of Egypt, in the shape of the doctrine of metempsychosis, or the return of a human soul to inform the body of an animal, or even to animate a plant. But we have seen that even this hypothesis was partially founded on reason and fact, the spirit-element having successively animated all the lower reigns and been educated up through them until it had attained the high dignity of individualisation, as a free and pure spirit, before its *fall*, when it became an Adam, or perverse spirit, whose outer body was formed by God of the *dust of the earth*, as we read in the second chapter of Genesis, and was sentenced to animate an earthly body, until by expiations, earthly trials, and purgations it should regain its state of original purity, as taught by the pure, unadulterated, and primitive faith of the ancient Egyptians, under the reign of the first angel on this earth "Osiris," to whom succeeded Adam, Noah, Heber, and others of the order of Melchisedec.

Of the Druids, we are told by classical writers that they

believed in the immortality of the soul, and in its migration after a certain period subsequent to death. There is no doubt they looked upon migration as a means to an end, consequently of purifying the soul and preparing it for eternal life in higher states. Sir Godfrey Higgins informs us that the Celtic Druids represent their Saviour, "Hesus," as having been crucified with a lamb on one side and an elephant on the other. In this symbolical representation of the crucifixion, the elephant, being the largest animal known, was chosen to represent the magnitude of the sins of the world, while the lamb, from its proverbial innocent nature, was chosen to represent the innocence of the victim; and thus we have again the "Lamb of God taking away the sins of the world." We have the statement of the above writer that this legend was formed amongst the Druids, the Canutes of Gaul, long before Christ was known to history. (See *Anacalypsis*, vol. ii., p. 130). Also that it is represented upon "the fire-tower at Brechin." In the *Lexicon of Freemasonry* we read as follows:—

"The places of initiation of the Druids were of various forms; circular, because a circle was an emblem of the Universe; or oval, in allusion to the mundane egg, from which, according to the Egyptians, our first parents issued; or Serpentine, because a serpent was the symbol of Hu, the Druidical Noah; or winged, to represent the motion of the Divine Spirit; or Cruciform, because a cross was the emblem of regeneration.* Their only covering was the

* "The Cross, as an emblem of Regeneration, was first adopted by the Egyptians, who expressed the several increases of the Nile, by whose fertilising inundations their soil was regenerated, by a column marked with several crosses. They hung the cross as a talisman around the necks of their children and sick people. It was sometimes represented in an abridged form by the letter T."—(Pluche, *Histoire du Ciel*.) We observe again the same pervading idea of Regeneration, by the fertilising properties of WATER, or *Mare*, the emblem of

clouded canopy, because they deemed it absurd to confine the Omnipresent beneath a roof. The chief priest or hierophant was called the Arch Druid. Their grand periods of initiation were quarterly, taking place on the days when the Sun reached his equinoctial and solstitial points. . . . The doctrines of the Druids were very much the same as those entertained by Pythagoras. They taught the existence of one Supreme Being; a future state of rewards and punishments; the immortality of the soul, and metempsychosis;* the object of their mystic rites was to communicate those doctrines in symbolic language. They had such a firm conviction of the return of the soul that they would lend money to be repaid in the next life!

"With respect to the origin of the Druids, the most plausible theory seems to be that of Mr. Higgins, that the Celts, who practised the rites of Druidism, 'first came from the east of the Caspian Sea, bringing with them their seventeen letters, their festivals, and their gods.' Without such a theory as this, we shall be unable to account for the analogy which existed between the rites of Druidism and those of other Pagan mysteries, the latter of whom undoubtedly derived their origin from the mysteries of ancient India through those of Egypt."

We read that the old Mexicans imagined that the gods *Ometecuculti* and *Omecilualt* create in Heaven the soul of a child destined to be born, and that by its acts on earth it will either ascend to the abode of the highest felicity, or

Materiality, and also of Mater (Mother), or Maternity. And thus we see that mankind have ever, as by divine inspiration, spoken of the Universal Spirit, or God, as Masculine, the Zeus (*pater*), and of Nature, the Universal Mother (*mater*), or Mother, as feminine.

* Cæsar says of them: "*In primis hoc volunt persuadere, non interire animos, sed ab aliis post mortem ad alios transire putant.*"—Bell. Gall., i. vi.

remain in an intermediate heaven (the spirit world), or fall to hell. The highest goal, situated in the house of the sun with the god *Huitzilopotchli*, is full of pleasure and joy, and is attained only by the souls of fallen warriors, or those who died in captivity, and women dying in childbirth. The second, or intermediate heaven, cool and pleasant, but of moderate enjoyments, falls to the lot of men who are not wicked. The wicked, however, go to the abode of darkness, and in darkness consists their punishment, until they are induced to repent and seek the means of amending their wickedness, when they are allowed to return to earth to undergo fresh trials, by means of which they are enabled to expiate their faults, and qualify themselves for a better spiritual state, or even for the highest heaven, if such is their aspiration and they *strive* to reach it. Before leaving the ancient Mexicans, in order to give some further idea of their religion, which is little thought of in the present day, since they were almost exterminated by the Spaniards, who planted the cross upon their ancient altars, I will mention that in doing so, they only superseded the cross of the more ancient Messiah and Saviour who was worshipped by that ancient people whose origin is unknown; and that in those magnificent temples of immense height, rich in sculpture and decoration, we read in the History of Hernan-Cortes, they found representations of the Virgin Mother with the Infant Saviour Quexalcote in her arms; and also of the crucifixion of the same Divine personage; and that there exists unequivocal and indisputable historical authority of the crucifixion of this Mexican Saviour. We read in the "Mexican Antiquities," (vol. vi., p. 166) "Quexalcote is represented in the painting of 'The Codex Borgianus' as nailed to a cross." In the same work may be found

the account, not only of his crucifixion, but of his death, burial, descent into hell, and resurrection. And another history, entitled "Codex Vaticanus," contains the history of his immaculate birth from a virgin mother by the name of Chimabman. Many other incidents are related in his sacred biography, in which we find the most striking counterparts to the more modern Gospel : such as his forty days' temptation, his baptism and regeneration by water, his riding on an ass, &c. "All these things and many more, found in their sacred books, relating to this Mexican God," says Lord Kingsborough, "are curious and mysterious." He also tells us that the ancient Mexicans had a forty days' fast, in honour and memory of this their Saviour, who was tempted forty days on a mountain, and that "he was called the Morning Star."

But to return to the antiquity of the belief in re-incarnation as the means offered to the fallen spirit, or *man*, for ultimate salvation. We always find it proceeded from the primitive theory that the human soul, being of Divine essence, was originally pure, and that it is destined to regain its original quality, and is therefore reborn again and again until it has become free from the inclination to descend to materiality, and thus worthy of returning to the sphere of its origin (the more pure or fluidic world) with all the experience it has acquired ; a perfected, developed, and educated spirit. Its real importance as a doctrine was more fully developed and inculcated as a tenet of the religion and philosophy of the Brahminical Hindoos and the Buddhists, whence it passed into the philosophies of ancient Greece, and into some of the Jewish and Christian sects.

In Greece, the doctrine of re-incarnation did not become the belief of the people, but was confined to the teaching

of the "Mysteries," which were probably derived from Egypt or India. It would appear that Thales was the first Greek philosopher who propounded it, although some authorities state it to have been Pherecydes, the teacher of Pythagoras, who gave it its greatest importance in Greek philosophy, having studied it through Egyptian sources. After him Plato assigned it a prominent place in his dialogues, especially in *Phædros*. It has been said that Plato studied this doctrine, not from the Egyptian source, but from Hindoo writers.

It is not necessary here to show that these writers give a more or less varied detail regarding the migrations of the souls of men, according to the period, and the views they entertained at each period of the world's advancement, of right and wrong, but all orthodox Hindoo writers agree in principle with the doctrine.

Like the Brahminic Hindoos, the Buddhists believe that all souls have existed from the beginning ; like them they believe in the necessity of the soul's freeing itself from sin, and in the correspondential connection between the actions of man in this, and his condition in a subsequent life. Like the Brahminic Hindoos, they hold, therefore, that sin is the inevitable cause of re-incarnation, and that by a total expiation of sin the soul ceases to be reborn, and attains its final resting-place. But the resting-place of the Buddhist is Nirwana, or Nonentity ; whereas, to the Brahmin it is the principle of entity, therefore their ideas on the mode of transmigration differ in many respects from each other. It is not necessary here to enter into detail, particularly as the ancient Hindoo Scriptures are now becoming very generally known, since translations of them can be obtained. Yet it will not be superfluous to point out one great difference which separates the actions of one class of Buddhists

from those of the rest, as well as from those of the Brahminic Hindoos.

"According to the latter, and the great mass of Buddhists, it is always the same soul, which, even from its first birth, reappears in its subsequent births until it is finally liberated from transmigration. But among the southern Buddhists another idea has also taken root. In their belief the succession of existences of a being is also a succession of existences of souls; and each such soul, though the result of its predecessor, is not identical with it. According to this view the body dies and with it the soul is also extinguished, leaving behind only the good and bad acts which it has performed during its life. The result of these acts now become the seed of a new life, and the soul of this new life is therefore the necessary product of the soul of the former life. Thus all the succeeding souls have to labour at the solution of the same problem, which began when their first ancestor entered this world, for no succeeding birth is animated by exactly the same soul. This dogma is illustrated in their works by various similes. One lamp they say, for instance, is kindled at another; the light of the former is not identical with that of the latter, but nevertheless, without this the other light could not have originated. Or, a tree produces fruit; from the fruit another tree arises, and so on; the last tree is therefore not the same as the first, though the fruit is the necessary cause of the last."

It is not necessary to say that this is not by any means the doctrine taught by the declaration of Christ, "unless a man is born again he cannot see the kingdom of heaven." Nor is it the further unveiling of the same old truths taught from the beginning. It is one of those innovations and improvements (?) which creep into all religions after a time,

and so materially change them as to render a further revelation absolutely necessary from time to time. To understand what that primitive doctrine taught was before it was adulterated by the superstructure of human theories on Divine truths, let us turn to the most ancient of the sacred writings of India, which are more likely to be the writings of inspiration, having been written, as the great German philosopher, Lessing, very sensibly remarks, "before the sophistries of the schools had perverted and debilitated it."

We find, then, that this doctrine exists in every religion of antiquity. In the Vedas of Southern India, in the Zend-Avesta of Persia, and in the Eddas, or Sacred Scriptures of Northern Europe, there is always the same doctrine of the immortal soul, which, having been created pure, and subsequently fallen, must, through a successive course of earthly existence, regain its lost purity and attain perfection.

Thus, in the Rig-Veda, the most ancient of the Bibles or sacred writings of this earth—(the Hindoos claim for it an antiquity of 6,000 years)—we read: "Whilst yet enveloped in his mother's womb (a Spirit) is subject to many births, and has entered upon evil."

We read in the Baghavat-Gita, of Chrishna—who is worshipped as a crucified Saviour, and Son of God, and who was evidently one of the earlier messenger Messiahs to the humanity of this planet—saying to the Prince Arjuna: "As a man throweth away old garments and putteth on new, even so the soul, having quitted its old mortal frames, entereth others which are new." "I have had many births, and thou also, Arjuna; I know them all, but thou, Hero! knowest them not." The necessity for these repeated returns to the material life is thus explained in the same book: "The recompense acquired by good or evil deeds is like the waves of the sea, whose working none can hinder;

it is like a cord which binds them to their authors—and which none can break. For the education of our preceding life influences us in the life that follows. If a man have done the works that lead to the world of the moon he goes to the world of the moon.—If a man has done the works that lead to the world of the sun, he goes to the world of the sun. If a man has done the works that lead to the world of the Creator, he goes to the world of the Creator. Thus the soul goes to the world to which its works belong. What, then, is the use of giving oneself up to the gratification of sensual desires? Abandon yourself to the satisfaction of sense, and all you will have got from this indulgence will be to have forged for yourself at death the chains that will link you to other bodies and to other worlds. . . . The soul on returning to the earth profits by its previous acquirements; and thus through a long succession of gradual advances, and only after many births, the soul that has become pure and wise is at last enfranchised from the necessity of coming back to this earth, and goes to the Pure.” In other words, passes into a world that is of a higher degree than ours, having become more purified and fluidic. “When these great souls have attained to perfection,” we read further on: “they return no more to this perishable life of earth, and sojourn of sorrows. The love of virtue is the supreme path, those who have attained to that elevation undergo no more births, but take on luminous bodies.”

Christ told us the very same thing. That “the righteous shall shine like the sun in the firmament for ever;” and when he was transfigured before his disciples, *his face did shine as the sun, and his raiment was white as the light.* We also read of *the righteous being clothed with light as with a garment.* “Neither can they die any more;

for they are equal to the angels, and are the children of God, being the children of the resurrection" (Luke xx. 36).

But to return to Chrishna, the more ancient messenger to man ; he who is worshipped as a crucified Saviour to this day by more than one half of the human race. We have it upon the authority of many writers on Hindoo or Indian antiquities, that there is a rock temple at Mathura in the form of a cross, facing the four cardinal points of the compass, admitted by all beholders as presenting the proof of extreme age ; inside of this temple stands a statue of the "Saviour of men," Chrishna of India, coeval in construction with the temple itself, by the circumstance of its being cut out of the same rock and constituting a part of the temple.

His history is principally to be found in the Baghavat-Gita, the episode portion of the Mahabarat Bible. It is the very same history we have already read inscribed on the Celestial Sphere from the beginning, "*The Starry Scriptures of the Sky*," and traced there in even more ineffaceable characters than on the rock of ages at Mathura ; the very same story which we have also read was found amongst the ancient Mexicans on the discovery of the American continent—the very same history that is daily taught in our Christian churches. One Dispensation has succeeded to another since the advent of man upon earth, and we are now anxiously looking for yet another, the advent of which was announced to us by Christ, and whose messenger or angel he told us is to be "the Spirit of Truth."

He will come to bear witness to the truth, as all the other messengers have done who have preceded him ; but that *Truth* is ever the same, and it is the truth that was taught to man from the beginning : we shall only have a

still wider and more extended view of God's eternal truth, that He is the Creator of all things in heaven and earth, both visible and invisible, spiritual and material, that all created things will return to Him perfected through the ages, and will continue for ever to go on towards perfection—the perfection of Love and Wisdom that is ever before them, the perfection of the Father and Mother God. “Be ye perfect, even as our Father is perfect.”

The way to attain perfection is simply by growth. All grow in accordance with the conditions under which they live, whether spiritually or physically. Every living soul progresses under the law of growth. If they are evil to-day, at some period in the future they will have learnt to be good, because they will repent and reform: reform is another word for growth. The doing away with evil and the bringing in of good can only be effected by degrees, and in the naturally appointed way. There are certain laws inherent within every being, and every thing, from the atom to the world, which cannot be broken. No interference, even of God Himself, could break this law. Man's nature cannot be suddenly changed, he must grow in goodness.

Sin has been brought into existence by the fall, not of one, but of many, and human life, the connection of body and soul, is intended as a means of purifying the soul which has rebelled against its Divine nature, and is the means the supreme Love and Wisdom of the Heavenly Father has devised for eventually leading them back again, and reconciling them to Himself, to goodness, and to happiness. “But when the Comforter has come He will reveal to you all things.” He is already revealing why Christ was a greater expression of Spiritual Truth than all his predecessors. “As the world was prepared for

many hundred years for the Messiah, and as He came revealing the subtle Spirit of God's Love; as Buddha came revealing the subtle Spirit of Life; as Adam came revealing God in the natural man; as Osiris came revealing Him in material nature, so all the signs and tokens of to-day indicate the presiding presence and intentions of a mighty Spiritual Power sweeping over the nations, shaking the thrones of the earth, the governments, and kingdoms, and dynasties, and theologies to their very foundation; rescuing the sweet Spirit of Truth from the thralldom of human ignorance, and placing it upon the pure pedestal to which it belongs. This is the angel whose mighty voice, through various ministering spirits and signs and tokens, is now felt upon the earth" (Joel x. 28).

"This is he who was to pour out his Spirit in latter days, and make men and maidens prophecy and dream dreams. This is he who was to give the gifts to the young men and to the maidens, and this is he who reveals by subtle signs and laws of life; the fact that science is as yet but as a bat blindly flying up against the walls of heaven, while the great shining cycles of eternity reveal the presence of the Great Spirit that is to tell you all things. And what shall follow, save that the spirits of men shall be made glad and free in the light of this truth, and that to-day, material laws, everything connected with the mere dynasties of earth, crumble before the mighty presence, and all thought that has swallowed you up, and perverted the truth, shall be changed from its turbid stream into a clear stream of Spiritual Life."—(From a Spirit Communication on the Succession of Spiritual Dynasties on Earth.)

CHAPTER XXV.

THE TESTIMONY OF PAST AGES TO THE DOCTRINE OF REGENERATION—*Continued.*

LET us now return to the past Spiritual dynasty of the ancient Hindoos, and hear what the "Holy One"—for so he was styled—said to the Prince Arjuna, when gazing on a battle-field: "The wise grieve not for dead or living. Never at any period did I or thou, or these kings of men, not exist; nor shall any of us henceforth cease to exist. As the soul, in its present body, undergoes the changes of childhood, manhood, and old age, so, hereafter, it obtains a new body. . . Finite bodies have been declared to be the product of an eternal, indestructible, infinite spirit. He who believes that this spirit can kill and he who believes that it can be killed are both of them wrong in their judgment. It neither kills nor is killed. Unborn, changeless, eternal, both as to future and past time, it is not slain when the body is killed. As a man quits worn-out clothes and puts on new clothes, so the soul quits its worn-out bodies and clothes itself with new bodies. Weapons cannot cleave it, fire cannot burn it. It is impenetrable, incombustible, and insusceptible of moisture. It is invisible, incomprehensible, immutable, and therefore, knowing it to be such, thou art not right to grieve for it.

For, to everything that is born death is certain, to everything dead regeneration is certain."

In another part of the same book the Supreme Being is made to say, "It is I who developed this universe; in me are contained all beings; but I am not contained in them."

The Buddhists also believe that all souls have begun pure; and, like the Brahmins, they also believe in the unreality and sinfulness of the world, in the necessity of the soul's freeing itself from the bondage of materiality; and in the *causal* connection between the actions of man in this and his condition in a subsequent life. They therefore hold that sin is the *cause* of re-incarnation, or being born again; as Christ tells us, "*The fruit of sin is death*" (in order to *die* it is necessary to be born), "*The soul who sinneth shall surely die*," "*He who keeps my sayings shall never see death*" (will not be subject to a material body, which perforce *must* die). Thus the Buddhists teach, as Christ taught, that by a total expiation of, and cessation from sin, the soul ceases to be reborn and to die, and attains its final happiness and rest. Hence Sakya Muni's dying hymn, on having completed the full course of his earthly lives *:—

Through many various, oft-repeated births,
I've run my course; still seeking, but in vain,
The Builder of the house framed by desire.

* Sakya Muni is worshipped by the Buddhists as the last incarnation of Buddha; the founder of the Buddhist faith, a modification of the primitive Brahminism of the Vedas; the oldest sacred writings of this planet, from which source Pythagoras and Plato drew the elements of the philosophy which, through their writings, has exercised so great an influence on the subsequent mental development of men. "If ever human thought received the inspiration of the Deity," exclaims the French *savant* Pauthier, "assuredly the Vedas, more than any other record, bear the stamp of that inspiration. Never did the religious sentiment attain to so high a pitch of conception; never did it reveal to mankind sublimer symbols." The reformed Brahminical faith is called **BUDDHISM**, from Buddha (or Wisdom), its founder.

Painful and wearying are repeated births.
But now, House Builder ! thee I've found at last.
No house, henceforward, canst thou build for me ;
For having quenched the flames of low desire,
Rafters and ridge-pole I have broken down.
My soul from earthly life has gained release,
And entered blest Nirvana's glorious peace.

This is "*the rest*" which we are told "*remaineth for the people of God.*"

We have thus seen that both the ancient Egyptian and Brahminical doctrines are equally explicit on the necessity of the purification of the soul through successive existences on earth. Space will not allow of my quoting the numerous passages I have been enabled to collect from other ancient Bibles, or sacred writings, which prove the antiquity and the generality of this fundamental doctrine ; I therefore merely enumerate a few of the most prominent nations and men of antiquity who believed in it, and based their religious views upon it.

The Chinese may certainly be cited amongst them, the three greatest philosophers of which empire—Confucius, Lao-tze, and Mencius—based their systems on the same early revelation, which indeed appears to have been general throughout all Eastern nations. I might say throughout the world, for we have already seen that it was discovered by Hernan-Cortes to exist in Mexico at the time of the conquest.

The Persians and Chaldeans may certainly be cited ; the Magian religion of Persia was founded by Zoroaster, who is declared by Pliny to have lived 6,000 years before Plato. He is the author of the Zend-Avesta, or Zend Bible ; his doctrine implies the "fall" of the soul from a higher state, and its gradual regaining of that higher state ; for it teaches that man was not made for the earth, but the earth

for man, and that it is only the souls who have regained their purification by "*the path of time*" (evidently alluding to life on material planets, which are the domain of time), that can pass over "the golden bridge" (bridging over the *water*, or emblem, as we have seen, of material existence), to the abode of blessedness, and there remain, "freed from the necessity of material food," and clothed "with the luminous body of the purified soul."

In the selection of the hours of night and darkness for initiation, the usual coincidence will be found between the ceremonies of Freemasonry and those of the Ancient Mysteries, showing their evident derivation from a common origin. Night and darkness have something solemn and august in them which is disposed to fill the mind with sacred awe, and hence black, as an emblem of darkness and night, was considered as the colour appropriate to the Mysteries. The candidate for initiation, having been duly prepared by previous purifications, was led at the dead of night to the gloomy cavern in which the mystic rites were performed. The release of the aspirant from solitude and darkness was called the act of Regeneration, and he was said to be born again, or raised from the dead. In Masonry, the darkness which envelopes the mind of the uninitiated being removed by the bright effulgence of Masonic light, Masons are appropriately called "the Sons of Light."

The same period of darkness was adopted for the celebration of all the Ancient Mysteries. Among the Druids of Britain and Gaul the principal annual initiation commenced at midnight on the eve of May-day. (It is perhaps not generally known that the celebration of May-day which still exists amongst us is a remnant of the Druidical rites, and was dedicated to the festival of the sun.)

The reason given by the ancients for this selection of night as the time for initiation is equally applicable to the system of Freemasonry. "Darkness," says Oliver, "was an emblem of death, and death was a prelude to resurrection. It will be at once seen, therefore, in what manner the doctrine of the resurrection was inculcated and exemplified in these remarkable institutions."

Death, succeeded by regeneration, were the doctrines taught in all the different Ancient Mysteries; and night and darkness were necessary to add to the sacred awe and reverence which these doctrines ought always to inspire in the rational and contemplative mind. The same doctrines form the very ground-work of Freemasonry, and as the Master Mason, to use the language of Hutchinson, "represents a man saved from the grave of iniquity, and raised to the faith of salvation," darkness and night are the appropriate accompaniments to the solemn ceremonies which demonstrate this profession. (*Lexicon of Freemasonry.*)

We now know that the doctrine of regeneration was secretly taught amongst the Jews in the "MYSTERIES," or Sacred Cabbala. "All souls," says the "Sohar" (or "Book of Light"), its great code, "are subject to the trials of transmigration; and men do not know which are the ways of the Most High in their regard. They do not know how they are judged in all times, as well before they come to this world as after they leave it. They do not know how many transformations and mysterious trials they must undergo; how many souls and spirits come back to this world without returning to the palace of the Divine King." The principle, in short, of the Cabbala, is the same as that of Brahminism. It teaches that it is necessary to develop all the perfections on earth, the germ of which is planted in

them ; and if they fail to fulfil the condition during one life they must commence another, and yet another, until they have acquired the condition which fits them for the higher life. On the ground of this doctrine, which was shared in by the Rabbis of the highest renown, it was held, for instance, that the Soul of Adam was afterwards incarnated as David, that the soul of Japhet was that of Simeon, the soul of Ruth that of Thamar, and the soul of Terah that of Job. . . ." We know that Christ constantly affirmed that the soul of Elias was re-incarnated as John the Baptist, and inquired of His disciples, "Who do men say that I am?" At that time this doctrine was more widely diffused ; and from the account given by Josephus of the Pharisees, it would seem that their doctrine of the immortality of the soul was the same as that taught in the Sohar ; and for this reason Jesus was surprised that Nicodemus, as a Master in Israel, evinced surprise when he was informed of it : "Art thou a master in Israel and knowest not these things?" (John iii. 10.)

In Horne's introduction to the "Critical Study of the Scriptures" we read : "It appears that this notion of the immortality of the soul was the Pythagorean metempsychosis ; namely, that the soul, after the dissolution of one body, winged its flight into another ; and that these removals were perpetuated and diversified through an infinite succession, the soul animating a sound and healthy body, or being confined in a deformed and diseased frame, according to its conduct in a prior state of existence. From the Pharisees, whose tenets and traditions were generally received by the people, it is evident that the disciples of our Lord had adopted this philosophic doctrine of the transmigration of souls ; when, having met a man who had been *born* blind, they asked Jesus whether it was the sins

of this man in a pre-existent state, which had caused the sovereign Disposer to inflict upon him this punishment.

"From this prevalent notion, derived from the Greek philosophy, we find that during our Saviour's public ministry, the Jews speculated variously concerning him, and indulged in several conjectures as to which of the ancient prophets it was, and whose soul now animated him and performed such astounding miracles. Some contended that it was the soul of Elias ; others, of Jeremiah ; while others, less sanguine, only declared in general terms that it must be the soul of one of the old prophets by which these mighty deeds were now wrought" (Matt. xvi. 14 ; Luke ix. 19).

Herod also believed in this doctrine when he said, speaking of Jesus, "This is John the Baptist, he is risen from the dead, and, therefore, mighty works do show forth themselves in him" (Matt. xiv. 2 ; Luke ix. 7).

The author of the "Book of Wisdom" (viii. 20) seems to allude to the same doctrine when he tells us that, *being good he came into a body undefiled*.

Christ himself, besides so emphatically declaring "except a man be born again he cannot see the Kingdom of Heaven," tells us plainly and emphatically, in several places, that John the Baptist was the spirit of Elias. "If ye will receive it, this is Elias who was to come," "Verily I say unto ye this is *he*" (Matt. xi. 14). But, at the same time, he distinctly affirms that not all are yet able to receive this great truth, but only those who have grown up to its comprehension, "*He that hath ears to hear let him hear.*" "*Blessed are your eyes, and your ears, for they hear*" (Matt. xiii. 11—16). "*The mystery kept secret from the beginning of the world.*"

Amongst the early Christians this was also a popular doctrine. St. Jerome positively asserts that the "trans-

migration" of souls is a doctrine which has been secretly taught from ancient times as an esoteric or interior and traditional truth, *which ought to be confided only to the selected few*, and therefore particularly warns those who possess *not to divulge it*.

Origen says of it, that it affords the only possible explanation of certain Biblical narratives, as the fighting of Jacob and Esau before their birth, and the declaration that God had already loved the one and hated the other; or the selection of Jeremiah, when he was not yet born, after the statement said to have been made by God concerning him—"I knew thee before thou wert formed in the womb," or the strange fact that Ruth (who was said to have the soul of Tamar) could not bear children until God had imparted to her the spark of a female soul, and many other events which he argues *would throw discredit on divine justice, unless they were justified by good or bad acts done in a former life*.

Origen further asserts that the differences of human condition, which we see around us, are caused by differences in the previous lives of the souls thus incarnated; that souls have sinned in wandering from the Creator; that they occupy different stations, according to the degree of their culpability; and that they go to higher or lower worlds, according to the weight of the corporeal chains they have forged for themselves by their wrong-doing; and that this earth is as yet one of the primitive and purgatorial worlds.

We also read of St. Augustine, exclaiming: "Did I not, perhaps before I entered my mother's womb, live elsewhere in another body?" Plotinus, and also Proclus, who believed his soul had once lived as Nicomachus, the Pythagorean, Lactantius, Arius, Mani, and Gregory of Nyanzen, also professed the belief in re-incarnation.

In latter years, the Church has not taught it, having either put it on one side, or overlooked it altogether, although I have heard some Catholic priests say they believe in it at the present day ; having come to the conclusion that, since baptism is declared to be necessary to salvation, providential justice must necessarily send back into this world the souls of infants who die without having received baptism, in order to give them a new body, in which to receive that sacrament. Thus confounding the mere symbol, with the thing signified which that symbol was given to represent, namely, the reclothing of the Spirit with the material element ; at regeneration, or on being *reborn* of water and of the Spirit, to lead a new life, in which to expiate former sins and acquire new graces.

As we have already seen, Christ himself thought it necessary to undergo this outward ceremony, to the surprise of John, whose scruples he answered by saying, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." We cannot suppose that Christ stood in need of being born again, much less of undergoing the outward ceremony that was given to man wherewith to symbolise the fact ; and by the practice of which outward rite, man might, in the slow process of time, learn to understand the true nature of the Divine truth signified ; but we must not forget that it was part of Christ's mission to teach us the *way* to salvation ; He said Himself, "I am the *way*, the *truth*, and the *life* !" We are still on the *way* searching after the *truth*, and have not yet obtained the *life*, for we are still on the dusty highway, whose end is death. And until *our Spirit* ceases to *be born again of water* (the fluidicity which represents the maternal or material element), we shall not have the life which Christ came to teach us to attain, but which we shall do if we act up to his words :

"he who keepeth my sayings shall never see death," consequently will not be *born* again.

The great underlying truth was forbidden to be promulgated openly, on account of the want of comprehension, amongst the generality of men, to understand it; for this reason Christ often spoke to them in parables, and said to His disciples, "To you it is given to know the mysteries which they cannot yet understand," and declared, even unto these disciples, "Other things I have to tell ye but ye cannot bear them now" (John xvi. 12); and spoke of the mysteries "kept secret from the beginning of the world."

It is all very well to boast of an open Bible and a free religion, as they do in England, as if any dogmatic religion were free; but that Bible is not so easy to read and understand as many people ignorantly suppose; had it been so, it would not have been necessary for Christ to have stood up, as he so often did, and as all Jewish Rabbis do, to this day, "to explain the scripture." And let them not forget when the prophet asked the Ethiopian Eunuch, "Understandest thou what thou readest;" he answered, "How should I, lord, when there is no one to explain it to me." For this reason the Catholic Church has never advocated the promiscuous reading of the Bible, lest it should be turned to bad account, "and seeing, they should see and not understand;" for as Carlyle says, "the eye only sees what the eye brings the power to see." And it is thus with the understanding, until men's minds had grown strong enough to be fed upon *strong meat*. Saint Paul only fed them upon milk;—although I must say for Saint Paul, that he contrived to give them *milk* so highly flavoured with his own learned views, that the thickness of the cream has caused them an indigestion, which, to this day, they have not been able to get over;

and I fear it will take a long time before they will do so, under the influence of an English climate, where the theology of Paul is but too often taught for religion, when it is but despotism in disguise.

The great truth under consideration was only permitted to be taught in the "Sacred Mysteries" of all the religions of antiquity ; whether the religions of the present day still possess them is best known to the priests, and to but *few* of these ; for, even in our own day, were undeveloped man to become convinced of the great truth, that his present life is only one of a series, destined to educate and fit him for a higher state, he would put off the day of repentance indefinitely, and continue to indulge his evil propensities, under the impression that there would be time enough to amend them in another life ; or even put an end to his present one, in the hope of finding himself in a happier state of existence, as did the pupils of Hegesias, at Cyrene, after listening to his eloquent discourse on immortality, who all killed themselves in a body, under the influence of this hope. The general promulgation of the deep underlying truth symbolised in almost all religions by the outward form or ceremony of baptism, was therefore strictly *forbidden* to be openly taught ; as, indeed, were many of the other great truths taught in scripture, which are now gradually being unveiled and made known to us, divested of their shrouding veils (from the Latin *revelare*).

That they were so, I may here quote the authority of Origen, who said : " It is a thing avowed by all who have a little knowledge of the scriptures, that everything in them is covered over with the veil of enigma and parable," for otherwise, " what man of good sense will ever persuade himself that there were a first, a second, and a third day, and that those days had each their morning and their

evening, without there yet existing either sun, moon, or stars? What man sufficiently simple to believe that God, acting the part of a gardener, planted a garden in the east?—that the tree of life was a real tree, evident to the senses, whose fruit had the virtue of preserving life, &c.?"

And Origen is not the only one who has thought thus. The Hebrew Rabbis themselves, together with several Christian doctors, not to mention Swedenborg, agree that the books attributed to Moses were written in the allegorical style; and that their real sense is so different from that which the latter presents, that "we should hold ideas quite false and absurd of Divinity, if without penetrating to the kernel we were to stop at the outward shell." Maimonides, the learned rabbi, thus expresses himself in regard to this subject: "One ought not to understand, nor take according to the letter, that which is written in the book of creation, nor have the ideas concerning it that most men have; otherwise, our ancient sages would not have recommended us to carefully conceal the sense of it, and on no account to raise *the allegorical veil which conceals the truths it contains*." "Taken according to the letter," he continues, "this work gives the most absurd and extraordinary ideas of Divinity;" and he adds, "*Whosoever shall discover the true sense of it ought to be careful not to divulge it.*"

But the time has now arrived when all things secret are to be made known; the Angel of the New Dispensation is at hand, the "Spirit of Truth," under whose reign all things will be declared unto us, and made clearer to our understanding.

Even St. Augustine, the greatest doctor of the Church, was obliged to admit that many people see in the history of Adam and Eve and the Fall, a mere fiction ("City of

God"); and he avows that there are no means of preserving the literal sense of the three first chapters of Genesis without offending piety, and attributing to God things unworthy of Him; and that it is absolutely necessary, in order to save Moses and his history, to consider it an allegory.—(Beausobre).

Philo, a Jewish writer of great celebrity, thought the same; and the greater part of his writings have no other object than the classing under the head of allegorical all the sacred books. He composed two treatises in particular, entitled the "Allegories," in which he refers to allegory the "tree of life," the rivers of paradise, and the other symbols used in Genesis.

But we have an authority for the allegorical interpretation of still more importance, and one who has as much weight in the Protestant as in the Catholic Church. St. Paul says that "Abraham had two sons, the one by a bondmaid, the other by a free woman, *which things are an allegory*; for there are the two covenants—the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabic and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." I am glad to find, *par parenthèse*, that the sad story of poor Hagar is an allegory; for it gave us but a poor idea of the character of Abraham viewed as a fact.

We know that the *allegory* of baptism in its various forms is a very ancient rite, and has been practised in several Oriental countries. It was administered in a great variety of forms, and with the use of different elements. Water was always the most common, but fire, and air, wind, spirit, or ghost were also used; and both the living and the dead were made the subjects of its solemn and imposing cere-

monies. "Baptism by water," says Mr. Kersey Graves, "is a very old rite, being practised by the followers of Zoroaster, by the Romans, the Egyptians, and other nations. It was also in vogue amongst the ancient Hindoos at a still earlier date. Their mode of administering it was to dip the candidate for immersion three times in the watery element, in the same manner that it is now administered by some of the Christian sects, during the performance of which ceremony the hierophant would ejaculate the following prayer: "O Lord! this man is impure, like the mud of this stream! But do thou cleanse and deliver his soul from sin as the water cleanses his body!" They believed that water possessed the virtue of purifying both body and soul, the latter from impurity and the former from sin. But they were not aware that the water itself is but an emblem, the emblem of materiality, the universal mother, the great cosmic fluidicity arrived at the stage of maternal duties by which all visible things exist, and therefore a fitting emblem to typify the new birth or reclothing of the spirit with a material body.

What a master-key is furnished by these Oriental religions for solving the mystery of this Christian ceremony. "Among all nations, from the very earliest period," says Mr. Godfrey Higgins, "water has been used as a species of religious sacrament. Because, as it dripped from the clouds, it was observed to have the power of reviving drooping nature, and creating anew, or *regenerating*, the whole vegetable kingdom in spring, it was here chosen as an emblem of spiritual regeneration, and a medium of baptism. Water was the element by means of which everything was *born again* through the agency of the Eros, Dove, or Divine Love"—the universal Spirit of God, the Zeus (*pater*), and of nature the universal Matter (*mater*).

At this stage of our inquiry it may be stated that

several of the ancient religious orders had the legend of a Dove, or white pigeon, descending at Baptism—a counterpart of the “Spirit of God descending in bodily shape like a dove, and alighting on the head of Christ, while being baptised by John in the Jordan,” and coinciding with, whilst it confirms the truth of the curious spirit communication I received whilst standing before the beautiful painting of Carlo Maratta, descriptive of that event, in the church built over the baths of the Emperor Diocletian, at Rome, which I have recorded in Chapter XI.*

The purport of that communication accords with the tradition anciently prevalent among the Hindoos, Mexicans, Greeks, Romans, and Persians, or Babylonians, that all souls or spirits possessed, or were capable of assuming, the form of a dove. Hence it is reported of Polycarp, Semiramis, Cæsar, and others, that at death their souls, or spirits, were seen to leave the body in “bodily shape, like a dove,” and ascend to heaven. “The Divine Love, or Eros,” says Higgins, “was supposed by the Oriental heathen to descend often in the form of a dove to bless the candidate for baptism.” And that a dove stood for, and represented, amongst the Orientalists, the second person of the Trinity, as it is said to do in the Gospel story of Christ; for the spirit proceeding from the Father is supposed to be incarnated in the Son, and persons being baptised are said to be regenerated, or born again into the Spirit, or the Spirit into them; that is, the dove alights upon them as the spirit from God enters into the material body prepared from the regenerating element, of which the symbol is water.

Some streams were supposed to have more efficacy

* The original of the celebrated picture in mosaics, which is the admiration of all who visit the chapel of the baptistry in St. Peter's, at Rome.

than others for this symbolic rite ; hence nearly all religious nations had their "Holy Rivers," "Holy Water," "Sacred Pools," &c. The Hindoos resorted to the "Holy Ganges ;" the Egyptians to the "Holy Nile ;" the Chaldeans and Persians to their "Holy Euphrates ;" the Greeks to their "Holy Lustral Water," and the Jews and Christians to their "Holy River Jordan." If Jordan was not called "holy," it was undoubtedly considered so, else why did Elisha order Naaman to wash seven times in that stream, instead of at Damascus, which was much nearer, and more accessible ? And why was Christ, "and all the land of Judea, and they of Jerusalem, baptised in Jordan, confessing their sins ?" (Matt. iii. 6.) And Christians also had their sacred Pool of Bethesda, as the Hindoos had their Sahar.

It is generally, although erroneously, supposed that the doctrine of the Trinity is of Christian origin. Nearly every nation of antiquity possessed a similar doctrine. St. Jerome testifies unequivocally, "All the ancient nations believed in the Trinity." In the ceremonies of initiation into the Egyptian Mysteries, the candidate, after undergoing the severest trials of courage and fortitude, is conducted in the middle of the night, by a gallery filled with mummies awaiting the hour of resurrection, before the triple statue of Osiris, Isis, and Horus, where, bending the knee, he was made to pronounce the most solemn obligation never to reveal to the uninitiated the sacred mystery of that sanctuary, nor any of the knowledge there acquired. The Puranas, one of the Hindoo Bibles of more than 3,000 years ago, contain the following passage : "O ye three Lords ! know that I recognise only one God. Inform me, therefore, which of you is the true divinity, that I may address to him alone my adorations." The three

gods, Brahma, Vishnu, and Siva, becoming manifest to him, replied, "Learn, O devotee, that there is no real distinction between us. What to you appears such is only the semblance. The single being appears under three forms by the acts of creation, preservation, and destruction, but he is one." Hence the triangle was adopted by all the ancient nations as a symbol of the Deity, embracing in Himself the three stages of time—past, present, and future.

Three was considered among all the pagan nations as the chief of the mystical numbers, because, as Aristotle remarks, it contains within itself a beginning, a middle, and an end. Hence we find it designating some of the attributes of almost all the pagan gods. The thunder-bolt of Jove was three-forked; the sceptre of Neptune was a trident; Cerberus, the dog of Pluto, was three-headed. In Freemasonry the number three is the most important and universal in its application of all the mystic numbers. (Lexicon of Freemasonry.)*

* "If the number three is sacred among Masons, the number nine, or three times three, is scarcely less so. The Pythagoreans, remarking that this number has the power of always reproducing itself by multiplication, considered it an emblem of matter, which, though continually changing its form, is never annihilated. Thus:—

2	×	9	=	18,	and	1	and	8	=	9
3	×	9	=	27,	"	2	"	7	=	9
4	×	9	=	36,	"	3	"	6	=	9
5	×	9	=	45,	"	4	"	5	=	9
6	×	9	=	54,	"	5	"	4	=	9
7	×	9	=	63,	"	6	"	3	=	9
8	×	9	=	72,	"	7	"	2	=	9
9	×	9	=	81,	"	8	"	1	=	9

It was also consecrated to the spheres, because the circumference of a sphere is 360 degrees, and 3 and 6 and 0 are equal to 9. In Freemasonry 9 derives its value from its being the product of 3 multiplied into itself; consequently in Masonic language the number 9 is always denoted by the expression 3 times 3. For a similar reason 27, which is 3 times 9, and 81, which is 9 times 9, are esteemed as sacred numbers." (Lexicon of Freemasonry.)

No writer ever avowed or taught a belief in any tenet of religious faith more fully or plainly than Plato sets forth the doctrine of the Trinity in his *Phædon*, written four hundred years B.C. His first term for the Trinity was in Greek : 1, *Agathon*, the Supreme God or Father ; 2, the *Logos*, which is the Greek term for the Word ; and 3, *Psyche*, which the Greek Lexicon defines to mean "soul, spirit, or ghost." In this exposition of the Trinity adopted by the Greeks, and published four hundred years B.C., we have the identical doctrine of the Christian Church. In the Platonic or Grecian Trinity, the first person was considered the planner of the work of creation, the second person the Creator, and the third person the Spirit, which moved upon the face of the waters in the first chapter of *Genesis*, and infused life into the mighty deep at creation ; who presided at the baptism of Christ as it had done at his conception or generation, and as it does at the incarnation and re-incarnation of all men.

This view of the operation of the Divine power in creation is very much the one which is again exhibited to us by the new unveiling ; the new light now dawning on the same old truths taught from the very beginning, as I have attempted to prove in Chapter XII., entitled, *Ancient Proofs of the Doctrine of Regeneration*.

Mr. Basnage quotes a Christian writer of the fifth century as declaring the Athenian sage Plato marvellously anticipated one of the most important and mysterious doctrines of the Christian religion ; but had that Christian writer known anything about the ancient religions of the world he lived in, he would not have marvelled that Plato should have taught a doctrine that was as old as revealed religion itself, and which Plato had probably derived, either directly or indirectly, from Hindoo writers. The oldest

form of the Trinity that we know of is found in the Brahminical system, the terms of which are: 1, Brahma, the Father or Supreme God; 2, Vishnu, the Incarnate Word or Creator; 3, Siva, the Spirit of God or Holy Breath, which, in the Buddhist traditions, moved on the face of the waters at creation, and imparted life and vitality into everything created. In Psalm xxxiii. 6, we read, "By the word of the Lord were the heavens made, and all the host of them, by the *breath* of his mouth." In Genesis ii. 7, "And the Lord God formed man of the dust of the ground, and *breathed* into his nostrils the breath of *lives*, and man became a living soul."

Monsieur Dubois observes: "The Prana, or principle of life, of the Hindoos, is the breath of life by which the creator Brahma animates the clay, and man became a living soul" (p. 293). "Tell me, O thou strong in fire!" ejaculated Sesostris of Egypt to the oracle, as reported by Manetho, "who before me could subjugate all things, and who shall after me?" But the oracle rebuked him, saying, "First God, then the Word, and with these the Spirit" (see "Nimrod," vol. i., p. 119).

This has been rather a long digression, though surely not an uninteresting one, nor one foreign to the subject-matter of this chapter, as it was occasioned by the remembrance of the picture at Rome, and the symbols therein represented of the new birth of the Spirit by the descent of the Dove (or Spirit) at the time of the immersion in the material element—or, in other words, the outward sign of the RE-INCARNATION or REGENERATION in the ceremony undergone by Christ to teach us the *way* it signified to attain "all righteousness."

In his treatise on the Egyptian Mysteries (section vi., chap. iv.), Jamblichus says: "The justice of God is not the

justice of men. Man bases his ideas of justice on the relations of his present life ; God's justice is based on our successive existences and the great total of our lives. Thus the troubles that afflict us are often chastisements of sins which the soul has been guilty of in a preceding life. Sometimes God hides from us the reason of our earthly afflictions ; but we ought, none the less, to attribute them to His justice."

Socrates, in the *Phædros*, says : "It is a very ancient opinion that the souls, when they leave this world, go to Hades, from whence they again return to this earth, coming back to life after having passed through death . . . It seems to me, Cébès, that nothing can be opposed to this truth, and that we have not been mistaken when we adopted it ; for it is certain that there is a return to life, that the living are born of the dead, that the souls of the dead still live, and that those of the good are happier than those of the dead."

Dr. Mesnard, the learned Hellenist, thus sums up the Greek idea of the changes of existence undergone by the human Spirit, in its journey of progress towards that far-off perfection it is destined to reach : "The souls of the dead seek out a new destiny, and re-enter, through the waters of Lethe, into the movement of universal life, from which they come down again upon the earth ; some to repair the faults of an anterior life, and to purify themselves by a new struggle ; others to win back to virtue those who are going wrong, and thus still further to advance their own improvement. When all whom they love have come after them (through Lethe into Hades, or the Spirit world), they go off together to higher, unknown spheres, by the path of the Milky-way, which is styled 'the path of souls.'" The waters of Lethe, a draught of which conferred the boon of forgetfulness, evidently typified the incarnation and forgetfulness

of the past in a fresh immersion in the regenerating waters of material life, the appropriate symbol of the great cosmic fluidity arrived at the stage of the duties of maternity.

It would be easy to cite many well-known great names amongst the ancient philosophers, who have given their testimony to the truth of this doctrine, which may indeed be said to have existed universally :—Pythagoras, Plato, Jamblichus, Plotinus, Proclus, who believed his soul to be that of Nicomachus, Thales, Archimedes, Aristotle, Porphyry, the Neo-Platonist, who distinctly teaches that it is in order to expiate the faults of a former life that we are now clothed upon with a material body, and that according as our past conduct has been more or less guilty, the envelope of our soul is more or less gross in its nature. But I must stop, for it would be but useless to multiply names without citing the passages which would prove the fact.

“Life was a stream that flowed through endless transformations ; and it was the delight of this mystical fancy to trace the protean play from shape to shape, through all the changes of natural birth and death in man, in the lower animals, in the vegetable, and even in the mineral world ; and to associate them by ideal identities, as earnestly as modern science traces the atom through all the transmigrations of its history.

Jacob's ladder occupies a conspicuous place among the symbols of Freemasonry. Its true origin was lost among the worshippers of the Pagan rites, but the symbol itself was retained. Among them it was always made to consist of seven rounds, which might, as Oliver suggests, have been in allusion either to the seven stories of the Tower of Babel, or to the Sabbatical period. In the Persian Mysteries of Mithras, the ladder of seven rounds was symbolical of the soul's approach to perfection. These rounds were called

gates ; and in allusion to them, the candidate was made to pass through seven dark and winding caverns, which process was called the ascent of the ladder of perfection. Each of these caverns was the representative of a state of existence through which the soul was supposed to pass, in its progress from the first to the last, or the state of truth. Each round of the ladder was said to be of metal, of increasing purity, and was dignified with the name of its protecting planet. Some idea of the construction of this symbolic ladder may be obtained from the following table :—

7. Gold.....	Sun.....	Truth.
6. Silver	Moon.....	Mansion of the Blessed.
5. Iron	Mars	World of Births.
4. Tin	Jupiter	Middle World.
3. Copper	Venus.....	Heaven.
2. Quicksilver.....	Mercury.....	World of Pre-existence.
1. Lead	Saturn	First World.

Among the Hebrews the rounds of the ladder were originally supposed to be infinite. The Essenians first reduced them to seven, which were called the Sephiroth, whose names were Strength, Mercy, Beauty, Eternity, Glory, the Foundation, and the Kingdom. Among Freemasons, the principal rounds only are named : they are Faith, Hope, and Charity ; because Masonry is founded upon Faith in God, Hope of Immortality, and Charity to all Mankind. But of these, Charity is the greatest ; for Faith ends in sight, Hope terminates in fruition, but Charity extends beyond the grave. It is by the practice of these virtues, that the Mason expects to find access to Him who is the subject of Faith, the object of Hope, and the eternal fountain of Charity. Hence it is symbolically said that Masons hope to reach the clouded canopy of their lodge, by the assistance of Jacob's Theological Ladder. (Lexicon of Freemasonry.)

CHAPTER XXVI.

THE TESTIMONY OF THE PRESENT.

"THE belief that each human soul passes through a succession of lives, in different bodily forms, visible or invisible—human, animal, vegetable, or even cosmical, from the plant to the star—has perhaps been accepted, in some form, by disciples of every great religion in the world. It is common to Greek philosophers, Egyptian priests, Jewish Rabbins, and several early Christian sects. It appears in the speculations of the Kabbalists, of the Neo-Platonists of later European mysteries, and even of socialists like Fourier, who elaborates a fanciful system of successive lives mutually connected by numerical relations. It reaches from the Eleusinian Mysteries down to the religions of many rude tribes of North America and the Pacific Isles. Not a few noble dreams of the cultivated imagination are subtly associated with it, as in Plato, Giordano Bruno, Helder, Sir Thomas Browne (also Voltaire, Sir Humphry Davy, Goethe, Benjamin Franklin, Ponson du Terrail, Charles Bonnet, Dupont de Nemours, Jean Reynaud, Bouchet de Perthes, Pezzani, Pelletan, Cavour, Massimo d'Azeglio, George Sand, Méry, Lavater, Flammarion, Gautier, Victor Hugo, Louis Figuier, &c.), and are especially notable in Lessing's conception of a gradual improvement of the human type through metamorphosis in a series of future

lives. Its prominence in the faith of the Hindoos affords ample material for studying its natural grounds and conditions, as well as its significance for the universal experience.

"Metempsychosis, as an idea and a faith, has been substantially the effort to express certain imperishable intuitions and organic relations.

"At the root of it lay first the sense of immortality; the idea of life as not only transcending death, but as multiplying itself through successive forms of transient being, as if to emphasise and affirm its own necessity again and again; an entity which no bonds of material investment could hold fast, and no dissolution destroy, however low it might descend in the scale of nature. The sense of immortality is indeed always in some sort a sense of *inherent existence*, and looks backwards as well as forward; behind birth as well as beyond death; infers *pre-existence* as well as *post-existence*. It shrinks as much from an absolute beginning of our being as from an end of it; and so either leaves the soul it is tracing backward in an impenetrable mystery, content with noting its emergence thence, at the moment of what we call birth, 'trailing clouds of glory from God, who is our home,'—or else follows its earlier adventurers with the eye of faith, through previous forms of being, forgotten or dimly recollected. And so the contemplative imagination of the Hindoos loved to brood over these possible forms of successive births *in both directions*, from the island of this present life through boundless oceans of the past and future. It was at least a serene and immovable presumption of immortality that made this dream-voyage through the spheres of existence attractive and even possible.

"Then there was the profound faith in immutable laws

of moral sequence. 'Action,' says Manu, 'verbal, corporeal, mental, bears good or evil fruit, according to its kind ; from men's deeds proceed their transmigrations.' (Manu xii. 3.) In the philosophical language of the Hindoo schools, the 'bonds of action' are but another name for the endless consequences of conduct. It was natural to explain in this way those present moral as well as physical inequalities among men, their differing characters and destinies, which could not be accounted for by the data at hand. The sense of justice demanded that there should be found adequate grounds for these differences, in antecedent good or bad conduct ; which, of course, could only have made their marks in earlier states of existence. Such speculations have been common in the Christian world also, as solutions to justify not merely these actual differences in human destiny, but even those imaginary ones of theological invention, for whose infiniteness there seemed no rational ground in men's actual doings in this world. From Origen down to Edward Beecher the solution of this 'conflict of ages' has been sought in *pre-existence*, which one or another theory of human nature and destiny has made a necessary hypothesis, upon these constantly-recognised principles of moral continuity and sequence.

"We cannot wonder that the ancients satisfied their instincts of justice by similar explanations of the mysteries of good and evil, both physical and moral.

"It is the force of this ethical demand that every gift or defect shall find its ground in positive desert, shall point to some way *in which it was earned*—that so frequently causes great personal virtues or powers to impress the imagination as spiritual resources that only *pre-existence* can explain ; as heaped-up harvests of former lives, spent in noble disciplines and toil ; while excessive forms of vice

seem to require similar accumulations of evil tendency through lives of correspondent tone.

"Hereditary transmission is indeed the only answer of science to these problems ; and this, in fact, *is* transmigration of qualities and destinies, if not of souls ; but it does not satisfy that demand of the moral nature, which pre-existence, as we have seen, was better suited to meet ; and so the solution of the inequalities in question goes over with us more wisely among the possibilities of the life to come. Our oracle is not *memory*, but *growth*. . . .

"The idea that evil is always the sign and punishment of past sin was not, however, peculiar to the Hindoos, nor to the belief in transmigration (as we see by the words of Christ, 'Go, and sin no more, lest a worse thing come unto thee'). It was held by the Hebrews also ; and the protest of the natural heart and mind against it is the central idea of the sublime drama of Job."—*Samuel Johnson's "Oriental Religions"—India—Part the Second*.*

Space will only permit of our passing quickly in review a few of the names of the more modern philosophers who are

* See also on this interesting subject—"Ueber gelehrte Tradition im Alterthume, besonders in Indien," &c., read at the meeting of Orientalists at Heidelberg by Professor Roth, and published in the Journal of the German Oriental Society, Leipzig, 1867, vol. xxi. ; "On the Interpretation of the Veda," J. Muir, Journal of the Royal Asiatic Society of Great Britain and Ireland ; "On the Veda of the Hindus and the Veda of the German School," Th. Goldstücker ; "The Hymns of the Gaupāyanas, and the Legend of King Asamāti," by Professor Max Müller ; "The Rig-Veda-Sanhita, the Sacred Hymns of the Brahmans," translated by F. Max Müller ; "The Zendavesta," by Westergaard ; "Eastern Life," by H. Martineau ; "La Bible de l'Humanité" of Michelet ; Williams's "Translation of Sakuatalâ" ; "Garbha Upanishad, in Weber's Indische Stud" ; "The Laws of Manu" ; "Oriental and Linguistic Studies," by William Dwight Whitney ; Wheeler's "History of India" ; and also the valuable article by Professor Roth in the "Zeitsch. d. Deutsch. Morg. Gesellschaft," viii. 467, seq. ; and another by Max Müller in the following volume of the same series for 1855.

known to base their views of human progress on this doctrine, or rather, on this FACT in nature. Amongst them I will again cite Charles Bonnet (the great naturalist), Dupont de Nemours, Lavater, Fontenelle, Saint Martin, Descartes, Ballanche, Delormel (in his great work on "The Ancient Mysteries"), Chateaubriand, Fourier, Figuier, Jean Reynaud, Balzac, George Sand ; the two great Italian statesmen, Count Cavour and Massimo d'Azeglio ; Sir Humphry Davy, Charles Young, Pezzani, Pelletan, Kardec, Victor Hugo ; the distinguished French astronomer, Camille Flammarion ; and, as we have already seen, the great German philosopher, Gotthold Lessing. To these I am surely justified in adding the poet Wordsworth, when I call to mind his celebrated and beautiful "Ode to Immortality," which I have already quoted at some length :—

Our birth is but a sleep and a forgetting ;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.

And, from much that I have read of his poetry, I feel I may at least quote some passages, if not the name, of Alfred Tennyson, who, with the prophetic inspiration of the true poet, in his "Two Voices," alluding to this subject, says :—

I cannot make this matter plain,
But I would shoot, howe'er in vain,
A random arrow from the brain.

It may be that no life is found,
Which only to one engine bound
Falls off, but cycles always round.

As old mythologies relate,
Some draught of Lethe might await
The stepping through from state to state.

As here we find in trances, men
Forget the dream that happens then,
Until they fall in trance again.

So might we, if our state were such
As one before, remember much,
For those two likes might meet and touch.

But, if I lapsed from nobler place,
Some legend of a fallen race
Alone might hint of my disgrace ;

Some vague emotion of delight
In gazing up an Alpine height
Some yearning towards the lamps of night.

Or if thro' lower lives I came—
Tho' all experience past became
Consolidate in mind and frame—

I might forget my weaker lot ;
For is not our first year forgot ?
The haunts of memory echo not.

And men, whose reason long was blind,
From cells of madness unconfined,
Oft lose whole years of darker mind.

Much more, if first I floated free,
As naked essence must I be
Incompetent of memory :

For memory dealing but with *time*,
And he with *matter*, should she climb
Beyond her own material prime ?

Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—

Of something felt, like something here,
Of something done, I know not where ;
Such as no language may declare.

Who, indeed, amongst us has not felt those "glimpses of forgotten dreams" so beautifully described by that sweet poetess, Felicia Hemans?

The power that dwelleth in sweet sounds to waken
Vague yearnings like the sailor's for the shore,
And dim remembrances whose views seem taken
From some bright former state, our own no more ;
Is not this all a mystery? Who shall say
Whence are these thoughts, and whither tends their way?

The sudden images of vanished things
That o'er the spirit flash, we know not why ;
Tones from some broken harp's deserted strings,
Warm sunset hues of summers long gone by,
A rippling wave, the dashing of an oar,
A flower scent floating past our parents' door !

Darkly we move, we press upon the brink
Haply of viewless worlds, and know it not,
Yes ! it may be, that nearer than we think
Are those whom death has parted from our lot !
Fearfully, wonderfully our souls are made.
Let us walk humbly on, but undismayed.

* * * * *

The highly accomplished and talented author of "Lothair" says of his hero: "He was not so confident as he was a few months ago, that he could be ushered from his death-bed to the society of St. Michael and all the angels. There might be long processes of initiation ; intermediate states of higher probation and refinement. . . . When millions of ages appeared to be necessary to mature the crust of a rather insignificant planet, it might be presumption in man to assume that his soul, though immortal, was to reach its final destination regardless of all the influence of space and time."

Voltaire said it was not more surprising to be born twice, than to be born once. "Il n'est pas plus surprenant

de naître deux fois qu'une ; tout est résurrection dans la nature."

At the recent funeral of his son, Victor Hugo pronounced the following beautiful words: "C'est un prolongement sublime que la tombe. On y monte, étonné d'avoir cru qu'on y tombe."

The created world is but a small parenthesis in eternity ; and a short interposition for a time, between such a state of duration as was before it, and may be after it.—*Sir Thomas Browne.*

All the world's a stage,
And all the men and women merely players ;
They have their exits and their entrances ;
And one man in his time plays many parts.

—*Shakespeare.*

If this world be indeed, as 'twas said, but a stage,
The dress only is changed 'twixt the act of an age.
From the dark tiring-chamber behind straight re-issue
With new masks, the old mummers ; the very same tissue,
Of passionate antics that moved through the play,
With new parts to fulfil, and new phrases to say,
The plot grows more complex, more actors appear,
And the moral, perchance, glimpses out there and here
More clearly, approaching the ultimate fall
Of the curtain that yet hangs unseen.—*Owen Meredith.*

Say first, of God above or man below,
What can we reason, but from what we know ?
Of man what see we but his station here,
From which to reason or to which refer ?
Through worlds unnumber'd though the God be known,
'Tis ours to trace him only in our own.
He who through vast immensity can pierce,
See worlds on worlds compose one universe,
Observe how system into system runs,
What other planets circle other suns,
What varied being peoples every star,
May tell why Heav'n made us as we are :

But of this frame, the bearings and the ties,
 The strong connections, nice dependencies,
 Gradations just, has thy pervading soul
 Look'd through ; or can a part contain the whole ?—*Pope.*

The following lines will prove that the doctrine of re-incarnation was not unknown to the poet Thomas Moore :—

Stranger, though new the frame
 Thy soul inhabits now, I've tracked its flame
 For many an age, in every chance and change,
 Of that existence, through whose varied range,
 As through a torch-race where, from hand to hand
 The flying youths transmit their shining brand,
 From frame to frame, the unextinguished soul
 Rapidly passes, till it reach the goal !

“ When I observe that there is great frugality as well as wisdom in the works of God, since He has been evidently sparing both of labour and materials : for, by the various wonderful invention of propagation, He has provided for the continued peopling this world with plants and animals, without being at the trouble of repeated new creations ; and by the natural reduction of compound substances to their original elements, capable of being employed in new compositions, He has prevented the necessity of creating new matter ; so that the air, water, earth, and perhaps fire, which being compounded from wood, do, when the wood is dissolved, return and again become earth, air, fire, and water. I say that when I see nothing annihilated, and not a drop of water wasted, I cannot suspect the annihilation of souls, or believe that He will suffer the daily waste of millions of minds ready made that now exist, and put himself to the continual trouble of making new ones. Thus finding myself to exist in the world I believe I shall, in some shape or other, always exist ; and with all the incon-

veniences human life is liable to, I shall not object to a new edition of mine, hoping, however, that the *errata* of the last may be corrected."—*Benjamin Franklin*.

William Temple Franklin says that Dr. Franklin "wrote the following epitaph for himself when he was only twenty-three years of age, as appears by the original (with various corrections I found among his papers, and from which this is a faithful copy)":—

THE BODY
of
BENJAMIN FRANKLIN,
PRINTER,
Like the cover of an old book,
Its contents torn out,
And stripped of its lettering and gilding,
Lies here, food for worms.
But the work shall not be lost,
For it will, as he believed, appear once more,
In a new and more elegant edition,
Revised and corrected
by
THE AUTHOR.

It had before been printed somewhat differently in Mr. Vaughan's edition. The variation is in the following lines, which are thus printed by Mr. Vaughan:—

Yet the work itself shall not be lost,
For it will, as he believed, appear once more,
In a new and more beautiful edition,
Corrected and amended
by
THE AUTHOR.

In a note Mr. Vaughan adds: "Dr. Franklin's epitaph on himself first appeared in a Boston newspaper (the *New England Courant*), established and printed by Dr. Franklin." As a copy of Mr. Vaughan's edition was examined by Dr.

Franklin, after a full impression was taken off, and before the work was published, it is presumed that the epitaph as here printed and this note passed under his eye. He made several corrections, which Mr. Vaughan included in the *errata*, but no error is noted in his remarks on the epitaph. (Works of Benjamin Franklin. By Jared Sparks, vol. i., pp. 596-7. Boston, 1840.)

Sir Humphry Davy, in his "Consolations in Travel ; or, The Last Days of a Philosopher," says as follows : " We sometimes in sleep lose the beginning and the end of a dream, and recollect the middle of it ; and one dream has no connection with another, and yet we are conscious of an infinite variety of dreams ; and there is a strong analogy for believing in an infinity of past existences, which must have had connection with each other, and human life may be regarded as a type of infinite and immortal life ; and its succession of sleep and dreams, as a type of the changes of death and birth to which, from its nature, it is liable.

"That the ideas belonging to the mind were originally gained from those classes of sensations, called organs, it is impossible to deny, as it is impossible to deny that mathematical truths depend upon the signs which express them ; but these signs are not themselves the truths, nor are the organs the mind. The whole history of intellect is a history of change, according to a certain law, and we retain the memory only of those changes which may be useful to us ; the child forgets what happened to it in the womb ; the recollections of the infant likewise, before two years, are soon lost ; yet many of the habits acquired in that age are retained through life. The sentient principle gains thought by material instruments, and its sensations change as those instruments change ; and in old age, the mind, as it were, falls asleep to awake to a new existence.

"With its present organisation, the intellect of man is naturally limited and imperfect, but this depends upon its material machinery ; and in a higher organised form it may be imagined to possess infinitely higher powers.

"Were man to be immortal with his present corporeal frame, this immortality would only belong to the machinery ; and with respect to acquisitions of mind, he would virtually die every two or three hundred years ; that is to say, a certain quantity of ideas only could be remembered, and the supposed immortal being would be, with respect to what had happened a thousand years ago, as the adult now is with respect to what happened in the first years of his life."

And now to conclude this accumulation of evidence ; the testimony given by the long ages of the past, and by the avowed opinions of many in the present ; first to the innate perception of a divine truth, and afterwards to the deep philosophy it must contain, when so many eminent men, from the remotest antiquity to the present day—when so many truly great minds have reasoned upon it, thought it out, and adopted it as their own. Strange, as we have seen, that the first crude imagination of an untutored savage should become the deeply-seated conviction of the master minds of the ages, and be confirmed by the subsequent teachings of Christ ; unless that first innate perception had been implanted in that ignorant breast by an earlier wave of the same Divine Revelation which has never ceased to flow ; although its current has been but too often overgrown with impediments and obstructions in the shape of bewildering superstitions, and obscured by overpowering dogmas of theological lore, and doctrinal science.

Strange, that this primitive perception of the poor un-

tutored, ignorant savage should be able to explain so easily, and so satisfactorily, all the phenomena of our mysterious earth life, and its deep, hidden meaning, and its glorious purpose. Strange, also, that it should not only so completely explain the reason and the necessity of human inequalities, and of human suffering; but, also, that it should be able so easily to reconcile those inequalities and those sufferings with the perfect love and justice of our dear Heavenly Father, who maketh His sun to shine on the just and on the unjust, for He is the Father of all created things.

Well might the great German philosopher, Gotthold Lessing, whom I have before quoted, exclaim: "Go thine inscrutable ways, Eternal Providence! only let me not despair of Thee because of this inscrutableness! Let me not despair of Thee, even if thy steps sometimes appear to me to be going backward! It is not true that the shortest line is always straight. Thou hast, on Thine eternal way, so much to carry on together; so much to do; so many side steps to take! And why should I not come back again, as often as by so doing I can acquire fresh knowledge, fresh expertness from the experiences of the world? Is it a reason against this hypothesis that so much time would have been lost to me? *But can that time be said to be 'lost,' whose results have made me what I am?* Lost! Time lost! And how much should I miss? *Is not a whole eternity mine?*" (Gotthold Lessing, translated by the late Rev. Fred. W. Robertson, of Brighton.)

CHAPTER XXVII.

THE TESTIMONY OF THE NEW KORAN TO THE DOCTRINE OF REGENERATION.

THE two following chapters from the Book of *Questions* of the "NEW KORAN," bearing upon the subject of Regeneration, are most interesting, and will explain themselves.

QUESTION XXII.

CHAPTER XXII.

1 *People inquire of Jaido concerning death and immortality.*

4 *Men must needs be subject to change: without death there cannot be life.* 15 *Transmigration of souls.* 20 *Lessons from animals.* 27 *The absurdity of everlasting miracles.* 30 *Men are partially mortal, and integrally immortal.* 36 *Finite man cannot make himself equal with the Infinite God.*

NOW concerning life and death and the soul of man, these are the words which Jaido spake to his disciples and the people while he abode in Lafed.

2 After the death of Elam Verd, the printer, whose body was burnt on the hill-side, there came to him certain Moslems and Jews, who said, Master Messiah, if thou

bringest Paradise, why art thy disciples still subject to death, and become not immortal as angels?

3 He answered and said unto them, Why are ye still blinded with the visions of night-time, and regard not the visions of day? Truly the men who enter Paradise are immortal, but not without travelling and changing their tents.

4 How shall a man who was born yesterday, live and change not? Behold his body passeth off upremittingly; but while he dieth every hour from without, he getteth new life from within.

5 And when his body falleth off altogether, as an old fish-shell, his soul doeth well by the releasing, and formeth a new one instead.

6 And I say unto you that death is needful to all men, even

as rest and sleep are needful. Everything hath its counterpart under heaven, and without death neither could there be any life.

7 Thou wast once a little child, O traveller, but thy childhood is dead ; thou wast afterwards a young man, and thy youthfulness is also departed.

8 Now thou art grown old and feeble with age, and thy present withered body will soon disappear from thy vision, yet shalt thou not look back longingly and crave its return, even as thou regardest not at this day the flesh of thy youth.

9 When a man has lived his full season among us, and is departed to renew the circle of life, let us not weep but rather thank God for his changes, for when one goeth out of the world, another cometh in, and the nation's blood floweth and is purified.

10 If none were to die, none would rejoice in the birth of young children. If none were to die, there would be neither birth nor growth, neither labour, nor love, nor marriage.

11 If none were to die, there would be no life, and no enjoyment of life ; but the existence of man would be that of dull motionless images, which neither grow, nor change, nor renew themselves in posterity.

12 The life of man is not as the stagnant water which groweth corrupt and stinketh in the cistern, but resembleth the running stream which goeth its circle and is changed every day and purified.

13 All things have from God

their appointed courses and allotted periods, the revolution of stars, the revolution of seasons, the revolution of day and night, the revolution of waters, the revolution of life.

14 Behold how the rivers of life flow into the ocean of death, and the disembodied spirits of man and beast return as the clouds to renew the young streamlets of infancy.

15 When a man dieth and leaveth his body, he wendeth through the gate of oblivion and goeth to God, and when he is born again, he cometh from God and in a new body maketh his dwelling ; hence is that saying : *the body to the tomb and the spirit to the womb*, for so is man's circle completed.

16 ¶ Then some who stood by said, This is that old doctrine which Plato taught, how the soul of man goeth to the body of a beast ; this is the ancient faith of the heathen.

17 Jaido answered and said, This is not Plato's doctrine, nor the faith which came out of India, it is none other than what God hath taught openly from the very beginning, and only the wise understand it.

18 For truly the soul of man goeth not to the body of a beast, as some say : it returneth unto God, who is Lord of all spirits, and who giveth new life to all the tribes of the earth.

19 But the soul of the lower beast goeth to the body of the higher, and the soul of the higher beast to the body of the savage,

and the soul of the savage to the man ; and every soul which returneth to God goeth forth to a new school, and groweth up higher than before.

20 Man hath said in his proud imagination, Behold, I am immortal, and shall by-and-by rejoice alone in the heavens, when all other creatures have perished ; but God, who is wiser and more liberal than man, saith, The beast of the field shall be thy companion for ever.

21 What have these things done, oh man, that they should perish utterly, and thou be immortal alone ? Go thou, and learn fidelity from the dog, prudence from the fox, patience from the camel, gentleness from the dove, industry and forethought from the ant and the bee.

22 Doth the young horse spend half his days in lechery and lasciviousness ? Doth he run after wine cups, and reel to and fro in the streets, infected with strong drink ?

23 He eateth the fresh herbage of the field, and is therewith content ; he sippeth the clear water of the brook, and neigheth and pranceth in the glory of his might.

24 "He liveth soberly, and is not weary in the yoke of labour, neither doth his courage fail him when he meeteth the tumult of the field of war."

25 ¶ Then some of the people who stood near said, Hath it not been declared by the old prophets, that the world shall be destroyed by fire, and that all trees, and beasts, and fowls of the

air shall be burnt up together, and that sinners shall burn also in a fire that will never be quenched ?

26 And hath it not been foretold that the bodies of saints shall be raised up, and delivered from this burning, to glorify God in the heavens ; and so, a man shall be immortal in one body and one garment that neither can fade nor decay.

27 Jaido answered and said, Truly it is a marvellous thing that a man shall live in one body as an image of stone, without ever wasting or wearying, without performing labour or craving any succour of life.

28 And more marvellous that men shall burn as everlasting lamps which need no refreshment, or be eaten by dogs and vultures, and never consumed utterly, or be slain to revive for new slaughter, as the worshippers of Odin believed.

29 But these be the fictions of old poets, which certain learned priests expound as allegories and figures of truth ; yet are they only as common dream wonders and the visions which children see in the clouds.

30 Now I say unto you of a truth, that a part is not greater than the whole, but the whole is greater than its parts, and man dieth every day and every hour in part, but in the whole he liveth, and when his entire body dieth as a part, the whole standeth fast.

31 The body of a man is not equal to the body of a world, nor

his circle to the circle of a nation ; why then do ye say with the fiction makers that the world and the nations shall pass away, while the dependent bodies of men shall be called from the ruin as choice mummies, and eternally preserved ?

32 How shall the sun perish, and the planets and the meteors continue as they were ? According to the measure of their orbit so is the measure of their age.

33 Man liveth a few years in one body, and many years in one person ; in the nation he liveth many ages, and in God he liveth for ever.

34 Whatsoever hath a beginning must needs have an end, but that which hath no beginning is endless.

35 Shall the fig-tree, which is rooted three metres in the earth, aspire to stretch forth its branches and reach to the uttermost stars ?

36 And wilt thou, O finite man of thirty years' growth, measure thyself with the Infinite ? Wilt thou stretch out thy feeble thread through everlasting ages and make thyself equal with God ?

37 If the garment of the soul be much damaged and worn beyond repair, it is better that it be cast off entirely, and exchanged for a new one, than patched for a season, and carried about without comfort, as a burden of rags.

38 On all men there hath been passed a sentence of death, and the execution thereof cometh inevitably ; one was led forth

yesterday, another goeth to-day, and the next hath been granted to-morrow's respite.

39 As a flock of sheep are driven into a new fold, so this generation of men and children hurry on through the narrow gate of mortality, to the new field of life.

40 Fear not the passage because it is painful, seeing it is very short, and all must go through in their turn ; for there is no hiding or dodging, nor any way of escape.

41 Ye who now lament to go out of this body, wept also when ye were born into it ; but God ruleth your destiny, and no one knoweth what is appointed for his good.

42 Therefore when thine hour is come, and thou art tortured as a woman in labour and groaning to be delivered, take courage, my friend, for that which is death to the body, is new birth to the soul.

43 When the sun setteth in one country it riseth in another, that the nations may take turns in watering ; it is even so with our revolution of life, for those who are now living, will be presently dying ; and those who are now dying, born anew.

44 God hath ordained revolutions in heaven and earth, and nothing shall ever be lost in the lapse of unnumbered ages. That which cometh from the field, returneth to the field, and the air also receiveth its own. The body goeth to the tomb, and the spirit to the womb, and so are men renewed in posterity.

QUESTION XXIII.

CHAPTER XXIII.

2 *Jaido correcteth the false doctrines of the Ascetics.* 7 *Man's avatar of life is quite long enough, and need not be lengthened.* 16 *The spirit of man is immortal, but not the body and person.* 26 *The spirits which now have affinity will be related for ever.* 31 *God can provide a better destiny than we can anticipate.* 33 *The paradise of poets and dreamers.*

THEN some who were present spoke of the ancient Ascetics, who enjoined men to love not the world and its transitory pleasures, but to turn their backs on it and be ready to escape, because it was doomed to perdition.

2 And Jaido said again, The house is full as worthy as the inmates, and men ought not to despise their habitation, but rather take pains to embellish it.

3 If the disaffected saints could set fire to their earthly home, and have the new world which they dream of, they would not be content with their getting. Are they not all as distempered sheep, which are ever bleating for fresh pasture, and loathing their present abundance?

4 And they long for that which is afar off continually, and trample under-foot that which is near.

5 The children of men are set in a fair garden, where all things are fitted for their health; but

they weep and turn aside from the things of their own measure, and say, Go to now, let us take possession of the stars.

6 O people! if ye desire happiness, seek it within your own souls, and not in any outward world fortune, for no mansion of bliss will satisfy a sick spirit; but as soon as a man's soul is in health, he is straightway surrounded with Paradise.

7 And why do ye mistake yourselves foolishly in the matter of endurance, and desire to lengthen out your present avatar of life far beyond your power and capacity.

8 When the young child goeth forth in the morning to sport with his toys, he prayeth that the day may never end; yet is he soon weary, and falleth into sound sleep before the hours of evening arrive.

9 Every day do men weary of life, and they kill themselves at last with long wearying; yet do they murmur and are sad because of the fewness of their years.

10 God hath leased thee as much time in this life as thou canst profitably occupy, and if thou wilt not husband wisely that which is allowed thee, how canst thou ask him for more?

11 Thou art ever reckless and prodigal of life, and wilt not make thy allotted thread reach half its appointed distance; then why dost thou complain of its shortness?

12 God hath given men life

as a plentiful feast, and he who beginneth hungry and greedy hopeth it may never end ; but when he hath eaten awhile, and lost all the relish, it is taken away, that he may sleep and digest what is eaten, and wake up to hunger again.

13 And I say unto you, my friends, the winter is as needful as the summer, the night is as welcome as the day, and death is as proper as life, to complete the full circle ; they uphold and balance each other.

14 Be assured, if it is well for thee, thou shalt have a larger orbit, and live in one avatar a thousand years, and a thousand thousand, if thou art able to fill them with credit.

15 But thou art yet only a child, and knowest not that which thou askest for ; and God, who is wiser than thou, will give thee whatsoever is equal to thy capacity, and always take care of thy good.

16 ¶ Then one of the people who stood by said, If the spirit of man liveth and is immortal, why should not the body and the person live also ; for, if they should not be united again, there is no recognition of friends ?

17 Jaido answered, and said, The person of man is only a mask, which the soul putteth on for a season ; it weareth its proper time and then is cast off, and another is worn in its stead.

18 Think it no sorrow that the spirit must shake off the body and the person, for, if they be

carried too far, they can render no profit, and must surely be a burden of weariness.

19 When a pedlar goeth forth to collect fragments from the cottagers, he returneth every night to the merchant to deliver his gleanings, and on the morrow goeth forth with new vigour.

20 Even so doth the soul return unto God in the night of her journey, and when she hath passed through the gate of oblivion, and put down her burden, and slept, she setteth out on another circle rejoicing.

21 Who is there among you able to rehearse all the deeds of his youth, or recount all the days of his childhood ? The treasures which the memory retaineth of early life, are as scanty as the dust which cleaveth to the shoes of the traveller.

22 And what man, when he goeth on a long journey, would like to be burdened with all his gathered-up footprints ? Or who would desire to drag after him the chain of a thousand dull years ?

23 Truly, ye ought not to regret your freedom from old bonds, but rather thank God for your releasing, because ye so advance for the health of your soul, and stand on higher ground than before.

24 If the spirit of Plato had been chained to his person, the world might lament as for one dead ; but the spirit is gone forth, and the world rejoiceth, for behold he appeareth in other per-

sons, and the nations are newly instructed.

25 And why do ye regret to part from a few neighbours and those who have been of your household? Believe me, ye will find in all nations your family and kindred, and ye will never part company with God.

26 But I tell you, of a truth, that the spirits which now have affinity shall be kindred hereafter, although they all meet in new persons and names; for parents and children, husbands and wives, brothers and sisters, and friends, shall commune together in future periods, and renew their love till spring is bereft of her flowers.

27 Louis and Caroline desired to be mated for ever, but now that their drama is ended by death, let them meet next in other persons as Frederic and Jane; for new songs and pictures are better than much repetition.

28 If the soul had been fettered with all her former affections, how would she be faithful to the present? And if it be well that she hath hitherto been released from her bonds, why should it henceforth be otherwise?

29 What man is there among you who desireth to call back the cares of any former avatar, and hath not got enough business to exercise his mind in the avatar wherein he is now born?

30 And why do ye take thought for the life which shall be a thousand years hence, and trouble day and night for your destiny? Did ye have the forecasting of

the present life, and pray God that ye might be born in such a country, and be known by such person and name?

31 Nay, ye never anticipated nor asked for this fortune; your destiny was appointed wholly by God, without your own study and forethought; and if he hath hitherto provided for us well, shall we not trust him again?

32 Let us give thanks unto God, that He hath not overtaken us, nor troubled us to frame our new destiny; for He can bring forth a better destiny than we can imagine ourselves.

33 ¶ Again it hath been said by certain prophets of these days, that there shall be perfect equality among men, because that all of them have equal rights.

34 But I say unto you that men are not equal, neither in body nor in mind; for there be some who have the wisdom of fathers and governors, and others have the folly of children. Behold what diversity there is between the savage and the sage; therefore that which has been called equality is injustice.

35 The sons of democracy make a great tumult and clamour for their rights; but they ought first of all to consider their duties, and according to the duties which every one of you shall do, so also shall be the measure of his rights.

36 For how shall a man claim to gather fruit before he hath planted the tree; will he not first plant the tree, and when he hath

dug about and added water and manure, he may by-and-by gather the fruit.

37 ¶ Behold, how the poets proclaim their revelations, and the dreamers go forth to build a paradise of dreams ; but their vision-worlds are strangely diversified !

38 Their beloved pictures are painted and hung up for eternity, but they pass away quickly as the moods of our childhood ; and day and night and all things have their circle as before.

39 One savage craveth a paradise of hunting, another desireth a paradise of war and rude sport ; but, after a little while, they are weary of hunting, and war hath no delight for their children.

40 The Moslem still coveteth a paradise full of groves and gardens, and fair women, yet is he too idle to make the model thereof ; and if he were shut up in his Eden a thousand days, he would say, I am weary of groves

and gardens without interchange, and my women have lost their attraction.

41 The Christian desireth neither gardens nor rivers nor silken marriage-beds ; but looketh for the time when he shall fly aloft with the wings of an eagle, and worship God in the clouds ; yet will he not take his trumpet and go up and worship ten days on the mountain-top without loathing and regretting his choice.

42 And there be multitudes who are dazzled with outward illusions, desiring to meet in Paradise all the men of renown, and have everlasting talk with old prophets ; yet when they go abroad in the world, and meet these choice spirits in a new mask, they will surely pass them by without notice.

43 Let us be thankful that God ruleth in heaven and earth ; he hath provided all things for our abundant felicity, and nothing is provided by dreamers.

CHAPTER XXVIII.

CONSIDERATIONS ON THE DOCTRINE OF REGENERATION.

THE POPULATION OF THE GLOBE.—SAVAGE NATIONS.

I HAVE been asked more than once, when endeavouring verbally to give an insight into these new views of old Truths, how it is that the population of the globe is ever on the increase, if the same spirits are incarnated again on this earth; and also, whether, with the law of regeneration, it is possible to account for the hereditary likenesses so often met with in families.

That the population of the globe is on the increase is a proof that the planet is improving, and that it is beginning to be considered a school-house, to which scholars are able to come from other seminaries with advantage to themselves; for this planet, like all others, is a *seminary*, or nursery ground, in which the seed is sown and cultivated, that is to grow up to eternal life; it is also one of the many stations in the universe inhabited by the same human family, whose members, united by a common destiny, are drawn together, and meet with each other again and again, when they are attracted by mutual sympathy and affection. The population therefore is never stationary; spirits come to our planet from others, and those who have exhausted the capabilities of ours will of course no longer return to

it, for to do so would be a useless waste of time ; but will continue their journey of progress in more advanced schools than ours is at present, for we have only to consider the past of our own planet to perceive that worlds also progress.

Universal progress is the first great law of God ; it proceeds from the very nature of the Creator ; and is therefore universal, infinite, and eternal. Christ held up to us the very highest standard when He said, "*Be ye perfect, even as your Father is perfect.*" Think then of the long journey of progress ever before us ; for between the finite that we are and the infinity of God there is a distance that the eternity of eternal time would not enable us to traverse ; therefore is progress *eternal*. This saying of Christ could only have been intended to point out to us that our endeavours should never cease to perfect ourselves in virtue and in knowledge, and that we must progress for ever ; the divine model being *ever* before us. It would therefore appear that our true heaven must consist in progress ; and we have a proof that it is so, for when the disciples inquired of Jesus the locality of heaven, he answered, "The kingdom of heaven cometh not with observation, neither can ye say, lo ! here, or lo ! there, for the kingdom of heaven is within you,"—meaning to say that the more we increase in goodness, love, and wisdom, the nearer we approach to the Divine Model, and the more we may be said to be *in heaven* ; Heaven being a state, and not a place. We point upwards when we wish to indicate its locality, but the part of the firmament to which we point will be beneath us in twelve hours' time, and would then indicate to our short-sighted ignorance the locality of a place of eternal torments.

I have heard people say that God is too good to require us to go through another trial—that he only requires *one*

from us. Do they think there would be more goodness in condemning a man to an eternity of punishment than in giving him the means to expiate and amend his faults? But God does not ask our opinion; it is either one of his established laws, or it is not. Let us now examine the probabilities of the case from a purely philosophical point of view.

If re-incarnation is only an idea without foundation, it is plain that our present earth-life is the only one, and that a new soul is created at the birth of every individual who comes into the world. The souls sent on to this little earth alone, which is admitted by all astronomers to be one of the most insignificant of the unending universe that surrounds us, come at the rate of about seventy-two a minute. For this calculation I have taken the very lowest statistical basis, that of France, and applied it to the population of the globe, and the result, as I have said, would be seventy-two a minute. The births in the Empire of China alone, where the population is four hundred and forty-six millions, are calculated at the rate of thirty a minute!* What, then, must the creation of new souls amount to every minute, for the myriads, and myriads upon myriads, of worlds without end, because God's universe, like Himself, is INFINITE, or without end? Certainly my observation may be answered by another, that God's powers of creation are *infinite*. I cannot deny this; but I would only suggest the idea of the improbability of this incessant creation, considering that each soul is to last *for ever*; and reiterate the opinion of the illustrious Benjamin Franklin, which I have lately adduced, and say with him, "that when

* This calculation is of the population of all the Empire, including Mantchuria, Mongolia, Tibet, and Corea. That of China proper is estimated at three hundred and seventy millions.

I observe the great frugality as well as wisdom in the works of God, since He has been evidently sparing both of labour and materials, and has provided for the continual peopling of this world with plants and animals, without being at the trouble of repeated new creations ; and by the natural reduction of compound substances to their original elements, capable of being employed in new compositions, He has prevented the necessity of creating new matter ; and that when I see not a drop of water wasted, I cannot believe He will suffer the daily waste of millions of minds ready made that now exist, many of which show so much room for improvement both morally and intellectually, and put Himself to the continual trouble of making new ones."

If a new soul is created at the birth of each individual, where would be the justice of punishing that innocent soul, fresh from the pure source of the Creative Power, for a sin committed by a first man, with whom he can have no tie of affinity or kindred whatever ?

And *supposing* the soul comes into being for the first time with the body ; why does it show such decided aptitudes and inclinations, often quite independent of either its position or its education ? From whence is derived the extraordinary talent and ability some children evince from the earliest age for some particular science or art, to which other children in the same family are quite indifferent all their lives ? How is it that some children have precocious instincts of virtues or vices, innate sentiments of dignity or of meanness, which contrast so strongly with the sphere in which they are born ? Why is it that some men, apart from their education, are more advanced, have more talent, more genius than others ?

Why are there races of savages as well as of civilised men ? Would it be possible to take one of the former and

to educate him into a Newton? Perhaps it will be said that the savage is of an inferior race; but, if he is a human being, why has God disinherited him from the privileges accorded to other races of men?

The New Light gives us a nobler view of God's plan and purpose in creation than the narrow one that would show God to be capricious and unjust. We do not believe that there are several different kinds of men, but that they are more or less advanced, and are all equally susceptible of progress. We believe that men bring with them at birth the intuition of all they have learned during the progress of their successive existences, and are more or less advanced according to the number of those existences, and the uses they have made of them. Is not this belief more in accordance with the goodness and justice of God? Thus contemplated, the entire universe of being may be regarded as one vast family, watched over by the unfailing love and unerring wisdom of the heavenly Father.

According to the state of its progression and advancement will also be the centre to which the spirit is appointed on its re-incarnation. Our Newton will not reappear amongst the Hottentots, for his genius would be utterly thrown away, and the purpose of his existence also, because he would neither benefit others nor advance himself. Neither will the low undeveloped savage spirit be born in a civilised nation; when he is so, he only goes to swell the ranks of the criminals who satisfy their evil inclinations by the murder and butchery of some half-dozen of their fellow-creatures; it is probable that had they been totally debarred from the advantages of being born in a civilised centre, they would not only have killed but also have eaten their victims—for the propensity to murder itself is but a reminiscence of their former animal state, in

which, perhaps, some larger dose of the tiger nature has predominated. In another earth life they will not be wholesale murderers, because they will have suffered the penalty, paid the price of that iniquity, and learnt the dreadful consequences of their sin. If they murder at all, they will probably have but one victim, and that not from the love of butchery, not from their former tiger-like propensity, but from the gratification of some other brutal passion still existing uneradicated in their nature, which they will again have to expiate by punishment, until, at last, the time will arrive when they have learnt to look upon murder with horror, and would recoil from setting foot upon a worm.

ALL ONE HUMAN FAMILY.

Some suppose that the law of regeneration must perforce destroy all family ties. This is far from being the case; it extends, but it does not destroy them, for parentage is generally founded upon former affection. The ties that unite the members of a family are not precarious; love can never die, and as love is attractive, the love we feel towards each other draws us together again and again. It is true, we extend the circle of the objects of our love as we are brought into connection with others; this cannot be otherwise—a succession of material existences re-unites ties that existed in the past; hence arises what is commonly called love at first sight and the mysterious sympathy that we so often feel for those we think we have never met before. The duties of brotherhood and of charity are augmented and rendered more sacred by the thought that the neighbour, the dependent, or the friend may have been a still nearer connection in the past. We should always be kind and good to all, and this view of life must make us more gentle and more charitable to all who surround us.

With regard to the question of family likeness and hereditary characteristics, they arise from the sympathy which attracts like to like. Parents often transmit a physical, and even a moral likeness to their children, although their relationship is only that of consanguinity ; for though the body proceeds from the body, the soul does not proceed from the soul ; they are generally attracted to each other by sympathy in the first place, and the subsequent close contact in which they live will often produce a certain degree of likeness. And we must not forget that, although the soul does not proceed from the parent, the germ of the material envelope that is to clothe that soul during its earthly life does so, and that it will inevitably partake of some degree of resemblance.

This family likeness will extend even to a whole nation ; for a nation is but a larger family, to which spirits are drawn by the ties of sympathy and similarity of tastes ? Good and gentle souls do not seek out a savage and cruel race with whom to dwell during the period of their earthly sojourn.

Our future existences cannot in any case be revealed to us, as they entirely depend upon the use we make of the present, and the present life is the result of *all* our past experience, and is the only one we can remember while limited by material organs.

The remembrance of our former life would be most painful and very prejudicial to us ; and, therefore, although we are always the same spirit, we are mercifully deprived of its details through the natural acquirement of new material organs of sensation. For the remembrance of our past would also include that of the lives of others who are still connected with us ; and our having forgotten both their faults and our own is no obstacle to our amendment of

them, for the very aim and object of our earth-life is to expiate and eradicate them from our nature, "*neither shall we come out hence till we have paid the uttermost farthing.*"

The desire to know *who* we were in a former life is an idle curiosity; *what* we were is of more importance, and is easily understood from what we are. If we do not recollect the incidents of our former lives, our instinctive tendencies convince us of what they must have been, and God has given us exactly all that is necessary to correct and to amend them in the voice of conscience, which is the voice of the past ever sounding in our hearts.

If we do amend them, resisting every temptation towards them with courage and determination, we elevate ourselves, and shall find ourselves in a higher state or sphere on our return to our normal life in the spirit world. We thus see that our re-incarnation on earth, or our elevation to a superior sphere, is entirely dependent on our own endeavours.

PHRENOLOGY AND PHYSIOGNOMY.

The journey of the soul towards the far-off perfection it is destined to attain has been likened by Ballanche, the great historic theologian, to the journey of a traveller on a dusty high road, for which fresh horses are necessary, at stated intervals, to enable him to reach the destination he has in view. The long dusty road before him seems eternal, whilst undergoing the heat and fatigue of the journey, but he will arrive in time; and then, when he looks back upon the troubles and the adventures he has undergone on the different stages, they will appear to him short and insignificant, as they really are; for the very longest earth-life granted to man is but a fleeting moment compared to the eternity of his normal condition. It is a providential

arrangement that our journey of progress and development should be made by different short stages, each of which must, however, be accounted and paid for as we proceed, and a little reflection will convince us of the great advantage of parting with the old restraining corporeal envelope at certain seasons, as the crab does with his shell, and the serpent with his skin, when it has become too confining for his living organism ; after all, it is but a time-vesture, which must wax old like a garment, which we willingly replace with another and a better, in spite of the attachment we often feel for the worn-out old friend that may have done us good service ; but the coat gets rusty in time, the dress fades, the joints get stiff, the eyes get dim, the brain gets hardened, prejudiced, and incapable of receiving new impressions. (It is said there was not a physician in Europe over the age of forty who would admit Harvey's discovery of the circulation of the blood.) A new birth provides a new and pliant brain as a clean page on which to record new impressions of a new period, a new age, and of new surroundings.

To a certain extent the hackneyed similitude of the clean page is true ; but, although clean to outward appearance, it is not quite smooth and free from all unevenness. Certain protuberances will soon begin to present themselves on the pliant surface of the outward covering of the new brain, which the careful touch of the phrenologist would pronounce to be indications of the character of the future man ; so true it is that the human head is a chart which is mapped out and inscribed by the peculiar characteristics of each individual—not, as sometimes has been supposed, that a particular organism or particular bumps go to make the man what he is, to excite him to murder and robbery, or to veneration and benevolence ; for the development of those organs are the effect

and not the cause, and the existence of those different propensities in his nature will inevitably show themselves on the pliant brain-material it magnetically forms at each new advent in the flesh.

To convince ourselves that it is so, and that the material organs are developed according to the intellectual and moral qualities the soul brings with it at birth, we have but to look at the form of the cranium of savages, and compare it with that of civilised man. The new revelation teaches us that the backward, or rather undeveloped spirits, are incarnated amongst savage tribes, who are still in a most primitive state. We see that the back of their craniums, in which are situated the organs of instinct, is much more developed than the front part, which is the seat of the intellectual organs ; whilst the very contrary happens with the heads of civilised men, amongst whom spirits are incarnated who have already attained a much higher degree of both moral and intellectual development. The great inequality of faculties amongst mankind is satisfactorily explained by the law of re-incarnation : the spirits who have had the longest experience have naturally acquired the most, their knowledge is more extensive, and their moral sentiments are more developed.

The soul never loses anything it has gained, either in intellectual or in moral progress, during its material existences. On coming again to earth, it brings with it the intuition of all its previous acquirements and moral qualities ; and those acquirements and those qualities act on the corresponding organs of its new material body, and develope them according to the strength of each particular tendency. Hence comes the difference we must remark amongst our own children. Some learn everything they are taught much quicker than others, because their spirit

in its preceding existences has been much exercised, and is, therefore, strongly developed ; and it would seem that it has but to recall to mind what it already knew—like the celebrated instance of Pascal, who *invented* geometry at ten years old, Rossini, Mozart, and a hundred other examples that will occur to us.

Others, who have not had time or opportunity in their former lives to acquire much knowledge, or to cultivate their moral qualities, exhibit very different proclivities, and are often considered backward and stupid, hard-headed and perverse, because we are not aware of the reasons of their apparent inferiority to our other children. Our greatest geniuses are not geniuses by chance, which has given them special organs ; for in that case the greatest simpleton might have been a Newton or a Bacon had he obtained some particular development on his cranium, and it only depended on the increase of some particular bump to have made a rascal of the good St. Vincent de Paul, or for the greatest sinner to have become such a saint as he was. Our organs are developed by the exercise of each particular faculty, as the muscles are developed by movement.

Both Phrenology and Physiognomy are great truths, and both sciences are destined to be of the greatest use in affording us the right interpretation of the cranium and the moulding of the features of man, and enabling us to judge of his character ; so true it is that the outward form must ever be the exact representation of the state of the soul during that soul's upward progress. I know but very little of either science, never having made them a study ; but the little I have read of them impressed me greatly with their beauty, and the deep interest and instruction they would afford to any one who could devote the necessary time to them.

Some few ideas on the subject I have, however, brought away as a general result, and these seem to me to be applicable in the present instance. Both sciences indicating, as they unmistakably do, that God has nothing to do with fashioning or moulding our physical bodies, the shape of our heads, or the beauty of our countenances, these will ever be the result, or outward expression, of what we are—weak, ugly, and diminutive, as a consequence visited upon us by nature for disobeying her sacred injunctions, beautiful and intellectual if we have cultivated our nobler nature.

Evil and unhappiness being the inevitable consequences of ignorance and wrong-doing, they who violate the laws of nature in any way will suffer in proportion to the violation, and their physical bodies will be weak and sickly not only in this but in their next existence, for the outward form is necessarily, because *magnetically*, the exact counterpart of the indwelling and formative Spirit; and if we neglect to cultivate the higher qualities of our nature, and all the nobler attributes which are distinctive of man, our future organisation—which *must* be the exact result of our advancement—will be weak and defective, and our lower organs developed that assimilate us to lower races of humanity, who are still nearer to the savage or animal state than we ought to be as members of a cultivated society. These considerations justify my assertion that Divine Providence has nothing to do with the *immediate* fashioning of our outward form. Our children, also, will be from a lower order of spirits, for, as like draws to like, higher spirits could not descend to a lower level which they have long left behind them in their upward progress.

Speaking phrenologically, as the tendency to animality and materialism diminishes, so does the brain increase in

altitude and in the vigour of its anterior development, and so does the face acquire that mould of feature and general intellectuality, and that spirituality of expression, which distinguishes intellectual and spiritual man from the lower races of his kind. The animal passions and impulses of our nature, those which we still share in common with the brutes, and which at some moment or other in our life's history will still unfortunately assert their sway, and give us a token that they have not yet been thoroughly eradicated (unless, indeed, we are already far advanced on the ascending steps of the ladder), have their seat at the base of the brain, and are thus in juxtaposition with the body. In the brain everything appears to occupy the right place. "The affections are but the passions purified and refined, and therefore it is quite right that in the structural arrangement of the cerebral organs they should rest upon, and crown them.

"Taking a fully-developed Caucasian as the existing standard of humanity, the Negro is embryonic, and the Turanian infantile in organisation. Hence the marked approximation of the first to many of the anatomical peculiarities of the Anthropoid Ape. He is humanity not yet fully born. Hence also the sensual lips and the large and protruding teeth indicate the powerful sway of his sensuous nature, which is so strong that in all unfavourably constituted individualities, it sinks into the grossest and most unredeemed sensualism. The short nose, flat at the bridge, and turned up at the end, exhibiting the open nostrils like a baboon, is simply a rudimentary organ, pre-eminently indicative of the infantile weakness and imperfection of his intellectual faculties, that subsist, as in the case of children, almost wholly on the plane of perception. Such a being can originate no new ideas, and

carry out no enterprises of great pith and moment. He is deficient alike in thought and action, wanting the requisite profundity for the first, and the effective energy demanded by the last. In the Turanian we have more power. But he wants altitude of head and elevation of feature. He is deficient in the moral sentiments; his energy is largely that of impulse; his desires are grovelling; he is of the earth, earthly, and may be defined as an unredeemed child of nature in one of the ruder garbs of humanity; we may say that this type is infantile."—(J. W. Jackson, F.A.S.L.)

The talented author I have just quoted, like all others who have ever studied, and written on the subject, calls the one type "embryonic," "humanity not fully born," and the other "infantile in organisation," and this is precisely the case; both are of the human family, consequently our brother men. All religions agree, and teach that they are children of the one great Father, and united to us, His more favoured children, by one common destiny; and yet how different are our attributes! Why has our beneficent, our good, tender, loving Father, denied to those children the great boons He has bestowed upon us? and what have we done to deserve the advantages we possess? a cranium elevated in the moral and expanded in the intellectual region; the circumstance of having been born in a civilised and highly cultivated country; amongst beings of the most advanced physical and mental development, adapted in every way for the highest form of life yet possible on this planet?

We all believe that God is supremely just and good, and as a proof that He is so we see the providential ordering of His wisdom in everything that surrounds us. How then can we imagine for a moment that He would disinherit far more than one half of his children, merely

from some caprice of His will, when we cannot perceive that any of His works, even the most insignificant (if any could be called so of the mighty whole), are directed by caprice ; but that, on the contrary, one and all follow the sublimest of all laws, that of progress ; and that all form links of one long chain of being ; each kingdom, and each class in each kingdom, and each type of each class, prefiguring its successor, destined immeasurably to transcend it in beauty ; but nevertheless on a plan so fundamentally similar, that the one, when perfected, shall seem but a transfigured semblance of the other.

Thus we see that the crystal of the mineral is a prophecy of the plant of the vegetable kingdom ; the plant being, in turn, a prophecy of the animal, as the latter is of the human ; and the human is the dawning of the angelic being, which he is yet to be.

With our present limited faculties it is almost as impossible for us to conceive the glories that await us in the high state to which we are destined, as it would be for the domestic animals that surround us to comprehend the pleasure we derive from reading, writing, and all intellectual pursuits ; or for the stationary plant of the vegetable degree to imagine the pleasurable sensation of locomotion and agility of the fleet stag-hounds as they bound along, scarce pressing the opening leaves in their rapid career, or their power of giving noisy utterance to their joy.

Man stands between the lower and the higher order of beings of God's glorious universe. He is a little higher than the animals to whose *plane*, but not to whose level, he has fallen ; and is said to be a little lower than the angels, after whose perfection he is commanded to strive ; but that *little* lower constitutes a difference so great that

he cannot even see those children of the same father, for they are on another and a higher plane of existence.

Man's vision, once limited to the power of his own capacity of sight, is now aided by the admirable contrivances of science, and thus so immeasurably increased that all former conceptions pale into insignificance before the grand revelations he has thus obtained. We can now scarcely understand our former ignorance, and wonder at our blindness, as the mighty telescope and the no less marvellous microscope reveal to us grander systems, and unknown worlds, teeming with more perfect and more minute forms of life than the wildest dreams of Arabian imagination ever invoked. These powerful aids have revealed to man some of the hitherto unseen wonders of the illimitable universe that ever existed around him, and have thus ravished his soul with an awful yet gorgeous and glorious view of the infinite ; but even the most powerful instrument of human invention is but a limitation ; it has enabled us to see so far but no farther. Let us give the view an *arbitrary* limitation—let us say twenty or a hundred miles. That narrow space comprises all of the universe we can perceive, while infinite space lies beyond unseen, unknown. Ah ! how the heart beats at the thought ! Once more is the soul appalled with the awful conviction of its own insignificance and helplessness, when glory so terribly grand reveals itself to the mind. What are we in the presence of infinitude that surrounds us on every side ? An atom, a speck, a mite.

I have been told lately of a very pretty example given by Professor Tyndall when lecturing upon acoustics. A piano was played in a lower room of the building, and from the sounding-board of the instrument a long deal board was passed through an intermediate room ending near the

platform ; a harp was placed upon the termination of this connecting link, which discoursed most sweet and delightful music to the company assembled ; and yet no hand had struck the strings, which had but vibrated with the melody through sympathy. But when the player passed beyond their range there was a painful gap in the music, for no response came from them—every string was controlled by its own note, but by no other ; only within their own range could they take up and repeat the rhythm.

It is by this same law of sympathetic vibrations that we see, hear, feel, taste, and smell. Our fine sets of nervous sensations may be compared to fine sets of strings tuned in harmony to all that surrounds us in nature, and the vibrations of which can alone produce within us a state of consciousness, but whose range is limited to their own capabilities. Does sound end there, because we can no longer follow it ? Does the scene end there, at the point our most powerful telescope has discovered it to us ? Nature is a piano, with an absolutely endless range of notes. Every chord in nature is sounding forth its harmony, and every living being perceives but those within its narrow range. Think of a conscious harp denying the existence of those notes of the piano, so far beyond its own compass that they do not affect it, and you have a notion of the absurdity of denying the existence of those sights and sounds and ethereal forms which our spiritual messengers assure us surround us on every side, and invisibly influence us for good or for ill.

Professor Tyndall has succeeded by scientific means in raising radiations into visible light, which, before such elevation, were completely invisible to the eye. So true is the saying of Carlyle, that the eye only sees what the eye brings the power of seeing. Professor Huxley has said

that were the ear adjusted that it might hear the sound of capillary activity in a growing field of grain, the noise would be so terrific that it would injure if not destroy the organ. What then would be the effect of the other sights and sounds that surround us, amongst the vast forces of nature's laboratory, ever active in our midst, but which do not affect our consciousness at all, because our limited organs are not at present adapted for their perception ?

We are assured by those truly great and noble ones of earth who are so earnestly studying the sublime laws of nature for us, and giving us the fruit of their untiring researches, that the law of continuity, taken with the effects of physics and psychology, forces upon us, in spite of all opposition, the conviction of a succession of worlds and universes lying within the very hearts of each other throughout space. A holy splendour shines around the inspired utterances of our men of science, in spite of all the abuse they too frequently meet with, as their recompense from ungrateful, or rather from ignorant and unthinking lips ; for in teaching us of the "promise and potency in matter of every form of life," and while reveling in the finite, they open to our perception the glorious splendours of the infinite, and carry our thoughts on electric pinions beyond that which but appears, to that which IS.

Follow your right hand in imagination as it ascends upwards into the dread heights of infinitude, while your left pursues a similar but opposite journey downward. The narrow span between your two hands compares with all you hear and see, while infinite space is but a type of the sights and sounds and perceptions beyond your range both up and down. Up the steep pathway of progress eternal travels the spirit on its endless journey, while myriads of invisible beings chant the sublime melodies of those

supernal abodes. Let us peer far into this corridor of nature's temple, and see the overwhelming splendour that awaits the soul. But do not forget that, phoenix-like, only from the fire of experience can the higher abodes be reached. This terrible fire that sifts and sorts by natural selection, each for its own place, as sure and certain as the fragments blown before the wind, where each falls to that place its special gravity allots it—fine with fine, and coarse with coarse, through all the shading differences. It is one continuous, endless selection of the best and fittest from the sifting of the whole. All those so-called *dead* but drop to a new place better adapted to enable them to attain a higher fitness of life; every age brings improvement, and an endless progression with greater glory to them; but annihilation never. Death is but another name for birth.—(Prof. R. G. Eccles.)

We are all far, very far from perfection; and Jesus gave utterance to a solemn truth when he said, "Broad is the way that leadeth to destruction, and many there be that go in thereat, while straight and narrow is the way that leadeth to life eternal, and few there be which find it." The tender love of our heavenly Father has however made "*all possible*," even for His rebellious and indolent children, and has provided a way even for the most disobedient to enter into life eternal, where there will be no more death, and that is by regeneration, ever providing new opportunities for amendment, and for the spirit to advance and perfect itself; thus carrying out the sacred injunction to forgive, "*even until seventy times seven.*"

CHAPTER XXIX.

THE FIFTEENTH CHAPTER OF THE FIRST EPISTLE TO THE CORINTHIANS.

IT is a great mistake to fancy, as I find some people do, that the soul can exist without a body. Upon what grounds I know not. The Apostle Paul said all he possibly could do to enlighten the human mind on this subject in the fifteenth chapter of his first epistle to the Corinthians, and most distinctly explained the absolute necessity of resurrection. Of course it could not be expected that the processes of this resurrection could be understood whilst the science of chemistry was unknown ; and so men imagined, in their ignorance of chemical laws, that St. Paul was teaching the necessity of a resurrection of our old worn-out garment of flesh, that is deposited in the grave, there, by a slow and disgusting process, to become the food of other living organisms, and to form parts of hundreds of thousands of other bodies.

The Apostle Paul says most distinctly : “ *That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain ; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and*

bodies terrestrial”—thus most distinctly insisting upon the absolute necessity of changing the body; and as if to emphasise still more this teaching, and to deter any one from imagining that he could possibly mean the same body should rise again which has been buried in the earth like grain, he uses not the least ceremony in his speech, but almost impatiently apostrophises his reader with the epithet, “*Thou fool*, that which thou sowest is not quickened except it die,” which shows us what prescience St. Paul must have had of the strange vagaries respecting the resurrection in the flesh his words would give rise to, although he spoke ages before the art of printing was invented.

Of course the men to whom he then addressed himself would not have understood him had he explained his meaning still more fully; and therefore he limited himself to saying that “God giveth it a body as it hath pleased him, and to every seed *his own* body”—that is to say, the exact body or form that corresponds to its state, which would be *its own* body; for never having heard of magnetism, they would never have been able to comprehend the fact that the spirit-body or perispit has magnetic properties, and thus *naturally* attracts the atoms or particles of matter with which it most assimilates, and unconsciously builds up for itself the succession of forms or bodies, that are the exact outward expression of its particular stage of advancement, just as a magnet attracts particles of iron and builds them into its own particular form.

And here let me repeat, even at the risk of being considered tedious, what I have insisted upon so often already, that the more we study the Scriptures the more we must perceive they have been written for all time, and that the fundamental great truths are to be found therein inculcated under veils, destined to be lifted, as the spirits incarnated

on this earth, to which those particular Scriptures were given, should gradually advance in powers of intellectual vision, and be able to see truth with unveiled eyes, and recognise it when presented to them.

The great truths now declared more clearly to us by the New Revelation, are the very same truths St. Paul declared to the Corinthians eighteen hundred years ago, the only difference being that part of the veil concealing them is now withdrawn, our powers of vision being stronger to bear the light. Thus the very same God whom they once *ignorantly* worshipped was then declared unto them, as the very same truths we have *ignorantly* clung to are now further declared unto us ; for we have grown up sufficiently to comprehend them.

We now see why St. Paul names the succession of bodies which the progressing spirit-element is destined to assume in its ascending march, and we perceive also that he names them in their proper sequence—"it may first be of wheat or of some other grain," before it can be of men, or even of beasts, birds, or fishes ; and he continues, "*There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Howbeit that was not first which is spiritual, but that which is natural.*"

Now why does St. Paul speak of birds, beasts, and fishes at all in connection with the resurrection in the body, saying, "As we have borne the image of the earthy, we shall ALSO bear the image of the heavenly," unless those animal forms have something to do with man's past history, as the celestial bodies have to do with his future ?

There are people existing at this day who will stare

with astonishment if you speak of the hereafter of a dog, and will vehemently exclaim against the idea of animals being animated by a portion of spirit, and yet what do they mean, when, speaking of a dog, they say, "he has hurt his leg," "he wags his tail?" *Who's* leg, and *who's* tail? Who is *he*? who is the possessor of the tail? except it be the animating spirit which is at that particular stage to have formed the body of that particular animal, as its outward or external expression; and which, as we have seen, is destined, after having completed its education (as part of a mass) in the lower reigns to ascend indefinitely, until putting off the *earthy* it shall bear the image of the *heavenly*. Let them not forget the sublime psalm of David, in which he not only calls upon all the cattle upon a thousand hills, but also upon the hills themselves, to Praise the Lord, which they all will do, as the spirit animating them ascends the ladder of eternal Progress, and thus "God of these stones can (and does) raise up children unto Abraham."

And then St. Paul goes on to say, "When this corruptible shall have put on incorruption, then shall be brought to pass the saying that is written, 'death shall be swallowed up in victory,'" which sentence is corroborated by the one I have so often quoted from Revelation, "There shall be *no more* death;" and again another, "Neither can they die *any more*, death hath no more dominion over them." If death were an event that we can only once be subject to, Jesus would have said neither can they die *again*, instead of saying "die *any more*." And let us observe that he does not say neither *shall*, but neither *can* they die any more; and this is the fact; for the souls that have purified themselves from sin which caused their return to materiality, in the first instance, and have borne the

image of the earthy, being purified "*can*" no longer accrete the kind of bodies which subject them to corruption or *death*.

Being purified, the ceaseless magnetic vibrations of its *perisprit* or soul envelope must attract a higher order of body, described by St. Paul as a "*celestial body*," or "*the image of the heavenly, which, as we have borne the image of the earthy, we shall also bear*," and then "when this corruptible shall have put on incorruption, shall be brought to pass the saying that is written, *Death is swallowed up in victory*." *Victory* is a very triumphant word, it would indicate that we have had "*to fight the good fight*," and that "the battle has been to the strong ;" that we have conquered the enemy, which St. Paul tells us is SIN ; "the wages of sin being *death*," and "*the strength of sin is the law*," meaning to say that by sin we had come under *the law of death*, or of connection with matter in the *compact* state on the surface of a material planet, but when "*we bear the image of the heavenly*" it will be because, in the words of Jesus, "we have been accounted worthy to obtain that world, and the resurrection *from the dead*," when "neither can we die any more, for we are equal to the angels, being the children of the resurrection."

WAR, MURDER, AND DESTRUCTION.

Our passions require to be brought into subjection to our will, and this to be governed by our reason, and then they become blessings to us instead of hindrances, as they will carry us on, and enable us to achieve great things when properly directed ; but any passion which is ungoverned will lead us into evil before we are aware of it, and cause us to be obliged to undergo many a weary existence of suffering on earth before we can expiate its consequences, and eradicate it from our natures.

Almost every evil that surrounds us arises in the first instance from passion unsubdued in some individual ; and no one can tell how far the evil will extend, or when and where it may stop. "*It must needs be that offences come, but woe to him through whom they come !*"

Let us take war as an example. It is generally occasioned by the ambition of an individual who desires to reach some elevated position ; he will find plenty as ambitious as himself, who will aid him in his undertaking in order to come into their share of the honour, or the booty, or the glory, and to attain to power and dominion through his means ; and they will not care how many lives are sacrificed in the undertaking, provided they gain their end ; but they will have to undergo many existences before they have expiated the wholesale murders of which they will have been the cause, for they will have to answer for the death of each man whose life they have cut short in order to satisfy their ambition. The text says, "*They who take the sword shall perish by the sword.*" As those who take the sword against the lives of their fellow-creatures do not invariably perish by the sword in this life, we must conclude the text will be fulfilled in another incarnation ; and also that those who occasionally perish by the sword, *without* having taken it in this life, must have taken it in a previous one.

Murder, under any circumstances, is a great crime, because it cuts short a life which was either an *expiation* or a *mission* ; but the poor soldiers—who are taken to the battle-field, and placed before the enemy, whether they will or not—particularly in those countries in which their service is exacted and obligatory—cannot be held responsible for the lives they may take in self-defence, although they are each and all responsible, and deeply responsible, for the

cruelties they may commit, for cruelty is never necessary, but is only the result of a bad nature.

Amongst uncivilised and savage nations cruelty generally abounds, because they give way to their brute instincts, having no reasoning powers to make them pause and reflect upon what they are doing, but allow themselves to be carried away by their passions and their natural instinct of self-preservation. It is very evident that those passions must be subdued, and brought under the dominion of cultivated reason, before the spirits incarnated in those savages can be called perfect, or "*accounted worthy*" to obtain the resurrection from the dead, and not require to be born again on earth.

It is only by the discipline of life that we can attain to that perfection of character, in which, having conquered all selfish instincts, and learnt the folly of wrong-doing through the bitter experience of the evil consequences it inevitably brings in its train, we can bring our will and our inclinations into harmony with the Divine law, which rules every atom, moment, and relation of the universe, and can humbly and truly say from our very inward soul and being, "Thy will be done on earth as it is in heaven."

Man is not perfect, or he would not have come to this imperfect planet. So far from being good, we are told that "the devices of man's heart are desperately wicked." As man advances in intellect and morality, and learns to govern his selfish animal passions and instincts, and the cruelty inherent in his nature, which he has derived from his long education through the lower reigns through which spirit was elaborated, he will put War away from his thoughts, or only think of it to regret its apparent necessity, and perhaps to meditate upon the best means of putting a stop to it. This does not lie in his power to

achieve, and probably many ages will elapse before the humanity of this planet becomes sufficiently elevated in the scale of being to put away these animal instincts. But the man who now mourns over the horrors of war, and so deeply regrets its seeming necessity, will not be here to witness its extinction, for he is already so far advanced that he will have taken his place in a higher world than this—higher, because more developed, and further advanced in the scale of progress, and which is where this earth of ours will be in the course of time. Who can doubt this when they compare what it now is with what it was, before its inhabitants indulged in such humanitarian sentiments?

As the inhabitants of a country improve in culture and civilisation, so does their country improve; and so will the earth itself improve, of which that country forms a part; only this, of course, will progress still more gradually, there being great diversity in the scale of development amongst the races that compose its inhabitants.

We are now told that war and other dreadful scourges, and even the wholesale massacres executed as religious rites by savage nations, are permitted by Providence on our planet—and on all planets which have not yet attained to the sufficient degree of advancement to have overcome the causes that lead to them, or to make them no longer necessary, as it would seem they are a means of aiding their quicker advancement, which would otherwise be even slower than it is; and that these great cataclysms are sometimes necessary in order to change the spirit-element; and are therefore providentially permitted as a means of purifying and renewing the population, as the earthquake and thunderstorm and other conflicts of the elements are the processes employed by Nature to re-attune her harp-

strings ; for we see, by its constant tendency to increase, that if a wholesale emigration occasionally takes place, it is soon replaced by the arrival of an equivalent number of souls. If many outward bodies are destroyed, they are but vestures of the spirit, which never perishes, or suffers by the change of abode ; it departs in company instead of departing alone ; this is the only difference, for all must follow the same road sooner or later.

We are also told that "a host of evil-doers are oftentimes made to re-incarnate themselves at the same time, and in the same country, for the *express purpose* of being made the victims of the wholesale miseries of war, pestilence, earthquakes, and storms. Thus great public catastrophes, as well as individual suffering, are not only a general result of human imperfection and ignorance, and a means of general education, but *often a direct* retribution of wrongdoing in some former life, if not in this."

Unless the men whom Christ so severely upbraids with the crimes of former days were still the same men who had sinned before, it would be hard and unjust that the blood of all the prophets should be required of them. Besides, Christ distinctly says: "The blood of the prophets whom *ye* slew" (Matt. xiii. 35 ; Luke xi. 47, 50).

SEX—AGE—RECOGNITION.

Jesus declared unto the Sadducees : "*The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more, for they are equal to the angels.*" We are now told that the soul has no sex, or rather that it is bi-sexual in its higher state ; for sex on earth only depends upon the particular organism of the

outward body, which is destined to enable it to learn some special lesson, or to correct some obstinate fault. As it is our destiny to progress in everything, each sex, and each social position, offers the necessary trials and opportunities for doing so, for it is only by experience that we are made "perfect," and were only the masculine qualities of the soul to be cultivated it would never reach perfection, which implies a combination of the masculine and feminine attributes as united in our great exemplar, Christ, in whom we know that love and wisdom were perfectly united; in Him were combined all the sternness, energy, and firmness of the man, with all the love, tenderness, and gentleness of the woman. When we reflect upon His repeated injunction, "*Be ye perfect even as your Father is perfect,*" we can understand that it is our duty to cultivate both the masculine and feminine qualities in our nature; for that Father is Infinite Wisdom, and Infinite Love, in Himself. And we should remember that we were originally created *in His image*. "In the image of God created He him. *Male* and *female* created he them."

When we remember this law, we can no longer wonder that we see so many masculine women, who are always asserting their "rights," instead of taking those that really pertain to them, and seeking manly employments in preference to the pursuits which belong exclusively to their sex; or that we sometimes see men with such soft manners and feminine tastes, that we say "they must have been women in a former life." It is probable that this was really the case, and also that the before-mentioned chivalrous ladies have returned to earth to learn a lesson of meekness, tenderness, and feminine devotion; only they are so unused to the *role*, that they do not know how to begin, and some do so by cutting their hair quite short, despising millinery,

and adopting a semi-masculine costume; it is very probable that they will have to come back again before they are perfect.

I know these are hard sayings, and at first sight will cause many feminine women and masculine men to shrink from accepting the New Revelation; but let them remember that this merely offers them the explanation of the words of Christ. Those words *exist*, turn them how they will. Christ has told us that "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die *any more*, for they are equal to the angels; and are the children of God, being the children of the resurrection."

We must not, however, imagine that these words of Christ apply to the SPIRIT-WORLD, which we enter immediately on our emancipation from the material body, or earthly outward envelope. It may take longer, and necessitate many more births and deaths than with our finite senses we can imagine, before the one man and the one woman form again a whole, the rounded being the "male and female" of the original creation in God's "own image," before that divine child of the Infinite Father fell to a material state, and was created anew of the dust of the earth.

The words of Christ are decisive: "Unless a man is born again of water" (the material maternity) "and of the Spirit, he cannot enter into the kingdom of God. They which shall be accounted worthy to enter that kingdom" (to obtain that world) "and the resurrection from the dead, *neither marry nor are given in marriage, neither can they be born again*" (die any more), "for they are equal to the angels, and are the children of God, being the children of the resur-

rection." We know, alas, but too well, that not all who die here are fitted to obtain that world and to be accounted equal to the angels ; they are therefore still subject unto death, and to be born again, not having obtained the resurrection which frees them from mortal life, and makes them the children of God and equal to the angels, who, being in the image of God, are complete and rounded in themselves, and therefore neither marry nor are given in marriage.

Those therefore whom GOD hath joined together on earth will still be joined together in the spirit-world, which we must bear in mind is not "*the kingdom*;" but those who were only joined together by the conditions of human life cannot be said to be spiritually united. Such a union is not likely to be enduring in the realm of Spirit, where earthly and material interests no longer exist.

It has been said to me, "Oh ! if your New Revelation could but give us some certainty that we should meet again with those we have lost, if we could only come to the firm conviction that we shall preserve our identity, and recognise each other in the spirit-land, how much bitter grief would be taken out of life !" To these I can only say, that if they have followed me with attention in my attempt to explain Old Truths according to the New Light now given, they would understand that they will surely meet again and again with those who are dear to them, for the soul is magnetic and must ever attract, and adhere to what is congenial, and therefore love is never lost ; those who have gone before still surround them with their loving care, and will be the first to welcome them when their turn shall come to enter upon the next stage of existence, and they will know them again, even if arrayed in the radiant garments of the arisen angel.

For surely a mere change of outward garments will not

alter the spiritual identity of the person ; the name and the clothing do not make the man. We recognise the same actor in all the different parts he plays upon the mimic stage, in spite of his many different outward garbs, and let us remember we each but strut our little hour upon the larger stage of life, and many of us even in that little hour are called upon to appear in various characters, and to change our name, our dress, our country, and all our outward surroundings ; but not for this do we lose our identity, or our own individuality. My own experience has been that of three separate and distinct lives since my present advent on earth. Christ fully recognised the spirit of Elias when he came again under the name of John the Baptist, to perform another part upon the earthly stage. It is ever the one Spirit in many disguises, ever the same reality under manifold modes of manifestation. Thus, the infant disappears in the process of becoming the boy, and the boy gradually vanishes in the youth, and the youth is ultimately lost in the man ; while the man grows old, and is finally absorbed in the angel.

There are those who think that the law of regeneration must, perforce, do away with the identity of the individual, and that they will not be able to recognise their dear ones in another life, unless they were to wear the very same dress they *last* appeared in, and unless they were to meet them again, exactly as they were when they last saw them—that the little baby must be the little baby still, and the aged person is to be for ever bent down and withered with age. How would they like this condemnation for themselves ? and what perfection would there be either in infancy or decrepitude ? It is the vesture alone that waxes old as doth a garment ; the spirit may be bright and enterprising at ninety ; and we often find it more energetic than

ever in old age, did not the feeble limbs limit its action and fail to perform its will.

How often do we hear the aged express a wish that it were possible to begin life again with the benefit of the experience they have acquired, and which they say, with a sigh, they have acquired "*too late*," as they can now no longer make use of it! Their wish is but an intuition of the truth; their experience so dearly won at the expense of so much toil and labour, and perhaps of so many heart-breaking disappointments is always so much gained, which is theirs for ever; for the Spirit never loses anything it has acquired, and thus made its own; but brings with it, at each new descent to earth-life, the experience of its past, which has made it what it is.

Why then should we fear, or feel any doubt that we shall meet again with those we have lost; when we have been told so often that all shall be gathered together, "one fold under one shepherd?" Death ought not to be considered a separation, for love can never die, and the love of those we no more see still surrounds us; and were we to give a little more attention and observation to the things of the Spirit, we should soon perceive this, as many do who testify, as I do, that it is so. Death is a development, and should have no terrors; was it not part of Christ's mission to take away the fear of death?

CHAPTER XXX.

CONCLUSION.

I KNOW full well that this new view of Old Truths, and the full beauty and glory of the vast horizon it opens out to our mental vision, cannot yet be received by the generality of minds, any more than the sayings of Christ could be received by all at the time He spoke ; for we know that even many of his disciples went back and walked no more with Him, saying, " This is a hard saying, who can bear it " (John vi. 60—66). The truth was they had not yet grown up to the altitude from which they could see, hear, and understand those sayings.

For this reason Jesus spoke to them in parables. " Therefore speak I to them in parables : because they seeing, see not, and hearing they hear not, neither do they understand, and in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive : who hath ears to hear let him hear " (Matt. xiii.). All will not see the truth *now*, any more than those did to whom Christ spoke. But those who have ears to hear will hear, and will understand ; to them will be applied the subsequent words of Christ : " Blessed are your eyes, for they see ; and your ears, for they hear. For verily I say unto

you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them."

There are, no doubt, many at the present day to whom these blessed words of approbation from Christ will be applicable, who have reached that step on the ladder of progress from which they can see the vast horizon spreading out before them and now offered to their view ; and who are ready to be initiated into those Sacred Mysteries so long held back, "the things which have been kept secret from the foundations of the world" (Matt. xiii. 3) ; and who will be able to comprehend THE UNITY OF GOD, THE PLURALITY OF INHABITED WORLDS, and the SUCCESSION OF EXISTENCES, or earth-lives, as the established means of purification and progression for the spirit, fallen from a higher state, which fall has rendered such purification necessary.

These three great doctrines, with that of the previous education of the spirit-element, as a mass, through the lower forms of the mineral, vegetable, and animal reigns of material earths, were inculcated in the sacred mysteries of all the ancient religions of this earth, and have been taught in our own, under the shrouding veil of mystery thrown over them by Christ, the present guardian Ruler and guiding Spirit of this planet, who, when as one of the Elohim, he accepted the mission of evolving it from the very gaseous elements from which it was formed, and of bringing it to perfection, promised that He would not lose one of those given to His care.

The two last of these three great doctrines taught in the Ancient Mysteries, or secret teachings of all religions, have occupied so large a place in this volume as almost

to have excluded the first, to which I feel impressed to dedicate a few words in conclusion.

That Christ himself declared unto us the UNITY OF GOD, who can deny, when He called all Israel to witness the fact as "*the first and great commandment?*" "Hear, O Israel, the Lord our God is one Lord" (Mark xii. 29). And yet we have seen Him represented in all the Sacred Mysteries from the earliest times as the Triune God. How can we explain this? It is the enigma whose deep significance man has been trying to spell out from the beginning, and which, in reality, is the open secret, ever guarded and yet proclaimed by the mysterious sphinx. Let us not forget there is not only in God, but in all things that have proceeded from Him, the same universal trinity; but it is a trinity in unity. There is in God the Divine *Esse*, the Divine *Existere*, and the Divine *Proceeding*.

Man is also a tripartite being, composed of soul, spirit, and body. By spirit, I mean "spirit-body," and by soul, the immortal principle in man. Although some understand the soul to be the casket of the spirit—the question is merely one of the conventional use of terms—Justin Martyr says, "The body is the house of the soul, and the soul is the house of the spirit." St. Paul also says, "I pray God your whole spirit, and soul, and body may be preserved blameless;" but, as we have seen in the celebrated fifteenth chapter of I Corinthians, he also says, "There is a natural body, and there is a spiritual body," which would indicate the spiritual body to be the casket of the soul, and this to be the inner principle; the meaning is the same, whichever way the mere names are transposed; the body is the outward manifestation or *Proceeding*.

Christ has also told us that "God is a Spirit" (John iv.

24). Spirit, then, is the Divine *Esse*. Now what is the Divine *Existere*? Is it not the universe, the organic vesture of the Divine Spirit, a living structure "not *made* by hands," but that has GROWN by the development of its several parts, and the evolution of their respective organs?*

In confirmation of this, Swedenborg tells us that "It is an ARCANUM not yet known in the world; that heaven, viewed collectively, resembles one man; and to know this, together with the specific and most minute things which relate to it, is the most exalted subject of the intelligence of angels; for on this knowledge many things depend which would not otherwise enter distinctly and clearly into their ideas; and that since the angels know that all the heavens and heavenly societies resemble one man, therefore they call heaven the GRAND AND DIVINE MAN, because Heaven in the whole complex appears in form as a man. Such being the constitution of Heaven, it is ruled by the Lord as one man, and thence as a ONE or UNIVERSE; for it is well known that although man consists of an innumerable variety of parts, still the man, when he acts, acts as a one.

"MAN, as to his spirit, was created to be a form of Heaven. This may be seen still more clearly from the consideration that man is man by virtue of his spirit, and not by virtue of his body, and that the spirit is not added to the corporeal form, but the corporeal form is added to the spirit, for the spirit is clothed with a body according to its own form. Hence, therefore, the spirit of man acts upon every part of the body, even the most minute, intimately and universally."

The sages of old show us that they had almost grasped

* See pp. 150, 151.

the depth of meaning contained in this great ARCANUM in the old aphorism, by which they designated man as the MICRO-COSM, or little universe, because, as he was created according to the universal form, he included all its elements. In a word, if man is the little universe, the universe is necessarily the Great Man. All that has life in the universe is but a more or less perfect type of it. For this reason the dogma of the Universe God, which was generally received among the ancients, is true if we look on the entire universe as an organism, which is the reflection of the Divine Esse, or animating spirit. Thus the universe is the manifestation of the Love and Wisdom of God, not a dead MECHANISM, but a VITAL ORGANISM, the great incarnation of the Divine; "a living temple not made with hands"—the vesture, and so the revelation, of God.

Now let us read the 27th verse of the first chapter of Genesis: "So God created man in His *own* image, in the image of God created He him, male and female created he them."

By turning to Chapter XIII. of this volume, it will be seen that I understand this description of the creation of man to be *before* his FALL, and when he was really in the image of God, complete in himself, and before he was formed anew of the dust of the earth; which is evidently a separate creation, described in the second chapter of Genesis; when his "better" half was divided from him, no longer to form one with himself, except as represented by the mysterious union of the marriage tie, until again united in the happy realm from which we have each individually fallen and become an Adam, or child of earth; when once more complete, each Adam will have found his Eve, or true companion spirit; when once more they twain will form one ANGEL, according to the words of Christ: "*They who shall be*

accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die ANY MORE, for they are equal to the Angels; and are the children of God, being the children of the resurrection."*

In further confirmation of this view of the original creation of man, we have yet another declaration of Christ : "*Have ye not read, that He which made them at the beginning made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh ? Wherefore they are no more twain, but one flesh.*"

We are thus brought to the true character of Deity, as being predominantly masculine-feminine, or bi-sexual ; and thus he was generally represented in the symbolic gods of antiquity, this being in truth the ground-work of the entire

* "From teachings received from two mediums unconnected with each other, the difference between the Angel and the Spirit would appear to be this : that the Angel is sexless, or rather bisexed ; that is, is completed, by the absolute absorption into one of two spirits that have found their eternal mates, and become ready for such completion. Thus the Angel stands beyond the limits of a whole range of passions and of discontents which we appear to share with those Spirits who are not very far removed from us, and is thereby not only in a higher state, but enabled to undertake greater work by reason of this completion and union of strength and love—this Divine duality."—K. M. C.

For this reason the Father orders the marriage-ring to be placed on the hand of the returning Prodigal. And this return, or *resurrection*, of the children is always signified by a marriage feast. And those cannot enter in who have not on a wedding garment. Thus, at the marriage of the KING'S SON, the King apostrophises the intruder in these words : "*Friend, how camest thou in hither, not having a wedding-garment ? And he was speechless. Then said the King to the servants, Bind him hand and foot, and cast him into outer darkness ; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.*" Matt. xxii. 11, 14.

We have already seen that a return to earth-life is considered to be a consignment to *outer darkness* by the children of light, and that *weeping* and much sorrow and trouble, or *gnashing of teeth*, prevail on a purgatorial earth like our own, in which we are *bound hand and foot* in the prison-house of the flesh, or material body.

argument. This double gender pervades all the ancient systems as the representative of the creative power. One of the names given to the supreme Jupiter was ἀρρενοθηλς, the *man-woman*. In one of the Orphic hymns we find the following line: "Jove is a male, Jove is an immortal virgin." And Plutarch, in his *Isis and Osiris*, says, "God, who is a male and female intelligence, being both life and light, brought forth another intelligence, the Creator of the world." All the Pagan gods and goddesses, however various their appellation, were but different expressions for the male and female principle. "In fact," says Russell, in his "Connection of Sacred and Profane History," vol. i., p. 462, "they may all be included in the one great Hermaphrodite, the ἀρρενοθηλς, who combines in his nature all the elements of production, and who continues to support the vast creation which originally proceeded from his will."

"God is a Spirit." He is the Universal Spirit; now spirit acts, matter is acted upon. We have already spoken of the universe as the Divine Bride, the Celestial Eve, the Universal Mother of all that exists, represented in the Egyptian mysteries by the triple Statue of Isis; and on the Starry Scriptures of the Sky, by the Celestial Virgin, rising with the Divine child in her arms; and we have also seen that researches into oriental and other ancient history, reveal the remarkable fact that this self-same story of the Virgin mother and her God-derived child, moulded in *human* form, or rather let us say in the divine image of God, has been enacted over and over again to different nations on this planet, and at different periods of the world's history, and that the idea has been prevalent in almost all the religions of heathen nations of antiquity.

These rival claims having ever been ignored, and consequently never explained by the Church, has left the door

open to unbelievers and atheists to deride the claims of our own more immediate and beloved Lord and Saviour Christ Jesus to the true Messiah and Son-ship which the Church at the same time claims for Him ; and which claim pages upon pages of free-thinking volumes are ever appearing to refute and deride, on the pretext that no less than sixteen, or, according to some, thirty-five rival saviours are admitted by historians, the most orthodox, to have pervaded the history of all ancient religions during thousands of years previous to the advent of Christ, each bearing the most striking resemblance, not only in general features, but in the most minute details, to that of Christ ; all of whom have received divine honours in their generation ; and thus drawing the inference that Christianity has been borrowed, and has derived its materials from these sources, instead of from the divine source it claims to have done.

The time has arrived when the Church can no longer silence the voice of the infidel by her own disdainful silence for the voice of inquiry is becoming louder and louder, and it will no longer be possible to turn a deaf ear to it. It is now no longer the free printing-press of Europe she has to contend against, but the still louder one of America, and the nervous and vigorous pens of her free-thinking sons, who are sending over their volumes, and *defying* the Churches to "settle the *difficulty* among themselves, and to answer their pertinent questions *if they can*."

The Church, ever active and successful in making converts from Protestantism, would appear to be totally callous and indifferent to the increased numbers and enormous sale of the books containing these subversive doctrines. In her infallibility she doubtless feels herself to be built upon a rock, and that the floods of hell will not prevail against

[illegible]

A close-up photograph of a person's hand, with the pinky finger pointing to a line of text in an old book. The text is written in a historical script, possibly Latin or Greek, and is partially obscured by the finger. The book's pages are aged and yellowed. The image is oriented horizontally, but the text within it is rotated 90 degrees clockwise.

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her. Perhaps, also, she thinks Protestants more worthy of being saved than those inquiring ones, who appear to have found as yet no religious faith whereon to rest. Perhaps the Church is not aware that her silence is so much misinterpreted as to be considered and proclaimed as "*deep policy*"—the policy she is even accused of enjoining upon her missionaries—that they might not divulge the parallel facts of sacred history they discovered in the lands they visited. Travelling, however, is too much generalised nowadays for the injunction "*See thou tell no man*" to be policy any longer.

But Protestants, who, although ever divided amongst themselves, are implicit believers in the Christ of the New Testament, are equally silent, and allow the sacred name they so love and reverence to be derided, and classed with many others who have, it is true, been equally venerated in their day, but who have by them been almost relegated to the domain of fable. Why do Protestants not make some effort to convince these matter-of-fact historians that the religion of the name they love and reverence is founded indeed upon a world-wide truth; and upon a far older one than their enemies can assign to their Chrishna of Hindoostan, their Osiris of Egypt, their Indra of Thibet, or any of the sixteen or thirty-six crucified saviours they would fain adduce in opposition. Why not adduce them in CONFIRMATION, as I have done, of the truth and antiquity of the sacred and sublime, although, at first sight, mystical doctrine of the tri-unity of the Creator—the great all-pervading Spirit of the Universe—our Father and our Mother God; and of the true divinity of his *unfallen* children, "born, not according to the law of a carnal commandment, but after the manner of an *endless* life."

Surely it cannot be from ignorance of this great truth—the underlying truth of all Religions from the Beginning. It is not a Doctrine that could ever be lost, for *even* if the Esoteric Teachings have been long abandoned, the oft-quoted words of Christ would always have served to recall it to the INITIATED mind.

Here, then, we have the origin of the unending CIRCLE, long known in ancient Egypt, and of the TRIANGLE, the first figure-emblem that penetrated this circle, and which was the only symbol that would correctly interpret Deity, and which we have first seen surrounded with the mystery of worship in ancient Egypt. Where, by the three sides the Egyptians symbolised Osiris, Isis, and Horus, or the two producers and the product, the very principle, expressed in symbolic language, which constitutes the terms of the problem as enunciated by Pythagoras, that the sum of the squares of the two sides will produce the square of the third. The triangle—the form of the Pyramids—is the only mathematical figure that will make one of three and three of one, and can thus symbolise the Divine mind as the source of these exact geometrical calculations, always unerring and infallible, upon which the laws of the universe are based. According to the explanation of the principal geometrical figures given by Pythagoras, the point is represented by unity, the line by the duad, the surface by the ternary, and the solid by the quaternary, or base. The circle, he says, is the most perfect of curvilinear figures, containing the triangle in a concealed manner. The triangle is the principle of the generation and formation of bodies, because all bodies are reducible to this figure, and the elements are triangular. The square is the symbol of the Divine essence.

In ancient days the mysterious number expressed all the wonders that exist in the earth, the heavens, and the broad universe unknown and unexplored by the human mind ; it signified God, the earth, and the atmosphere, or Divine proceeding. In more recent days it was life and death and immortality; to-day, however, this threefold expression of Deity takes the threefold form of the Father, Son, and Holy Ghost. The Father represents the infinite spirit, the Son represents the Divine humanity, or true child of God made after His Divine image, complete in himself, and after the order of an endless life, before the fall from that high estate had subjected mankind to the laws of death, and consequently of birth upon a material planet, but to which they will eventually return when, in the words of Christ, "*They shall be accounted worthy to obtain that world and the resurrection from the dead, when they will neither marry nor be given in marriage. Neither can they die any more, for they will be equal to the angels and the CHILDREN OF GOD, being the children of the resurrection.*" The Holy Ghost, symbolised by the dove, which descends at the Baptism or material incarnation of each son of man, represents the Holy Spirit, which is the life-giving principle, or living spirit, in our midst, speaking to us in the leaf and in the blade of grass; in the ripening fruit and golden grain; and proving that in each abides the living presence of the Divine power. This innermost and most subtle spirit, ignored by our men of science because not capable of being analysed by their senses; and yet which is the cause of their senses, having no rudiments of mathematics by which it may be judged, having nothing but the third and mysterious side of the wonderful triangle to establish it; His unknown yet absolute power of life, of which the well-known

outward and visible forms of matter are the effect ; this fire, flame, breath, power, working in our midst, whose presence no chemist can detect or analyse ; is yet the power which binds humanity together, and gives force, and life, and breath to the body, making it more than clay. It is the golden chord of life, uniting all things that live and breathe to one another, and to the Divine and Omnipresent spirit of the universe ; and it is the vibration of this chord in each human heart which can alone assure it of its own immortality.

Here, then, we have the mystery of the Trinity in unity explained, or the "Divine Esse," the "Divine Existere," and the "Divine proceeding," which we have seen represented under one figure and another in all countries and throughout all time. God as "a spirit" is positive and masculine. His creation is negative and feminine. The attributes of God are those of the masculine Wisdom (the logos) and the feminine Love or will. Only in ONE, to our knowledge, have they ever been found perfectly united on earth, and that one was the "Divine *proceeding*," the true Son of God, the *unfallen* Christ, our elder brother ; for let us not forget that every man, even the meanest, is a Divine incarnation, a beloved son of the same Heavenly Father, consequently endowed with limitless possibilities demanding eternity for their development ; for Christ enjoined each to "be perfect even as *our* Father which is in Heaven is perfect" (Matt. v. 48), and taught us to pray to *our* Father *in* Heaven—that Heaven in which we are at this moment, for he also told us "the Kingdom of Heaven is within you." Heaven is, therefore, as near to the heavenly as the soul is to the body, for we are not separated from it by distance of place, but only by condition of state.

The "Divine Esse" is infinite ; the "Divine Existere" is finited on every plane of life. God is not a being wholly apart from man, seated on a great white throne in some distant locality called "Heaven." "What!" says St. Paul, "know ye not that your body is the temple of the Holy Ghost which is in you?" The soul is in the body as God is in the universe ; that is to say, everywhere for the enlightened intellect ; nowhere for the material view. God is at once the soul and body of the universe ; and St. Paul understood this great truth when he said : "In Him we live, and move, and have our being, for God is all in all." Hence is God omnipresent, for His Divine Spirit, or "Esse," pervades the universe, which is, in fact, His "Divine Existere," or manifestation in form ; as man, the microcosm, is the "Divine Proceeding," or son of God, although at present arrayed in the fleshly garment of the prodigal son, but still the *son*, and the temple of the Holy Ghost.

Thus God, heaven, and man have all one type or form in common. God is Life. It is life which gives form to matter ; and a palpable absurdity to imagine that organisation proceeds from matter. Creation is not a mere mechanical making of external structures, but the vital evolution of a divine germ that cannot cease while God exists as a producing cause—the infinite exhaustless source of all the manifold modes of being by which He is surrounded, and in whose forms and functions His several attributes are mysteriously reflected. Hence there is everywhere unresting growth and unending progression ; the evolution of the creature into the likeness of the Creator ; *

* Professor R. G. Eccles, in a lecture delivered lately in Boston, quoted John i. 1, 3, and said that *logos*, translated from the Greek, had been erroneously, or at least improperly, rendered *word*. We must go back

the return of the prodigal to his Father's house—no longer in the garb of the outcast, but robed in the pure garments, with the wedding circlet on his finger, emblematic of his complete state, and radiant with the glory of the acknowledged son.

I was induced to undertake the compilation of this volume by the public confession of Professor Tyndall, in his celebrated address at Belfast, of the insufficiency of science alone to solve the mystery of existence and of the process of evolution.

Let that process be the evolution of higher outward forms, through the education, progress, and development

to the original Greek, and in the Grecian mysteries it will be found that the word *logos* was applied to Bacchus, the originator of wine, and referred to the growing of the grape-vine, from whence that wine proceeded—the force that infilled that vine—the *polarity of evolution* within the vine. The seeds of the plant reproduce the plant again, because such seeds have been derived from a source having for their energy fixed lines of direction or polarity. Thus the acorn exhibits the potentiality of the oak, and finally evolves its actuality. Professor Eccles says this must have been the origin of the New Testament similitude, and that Jesus hinted at the same idea when he said, "I am the vine, and ye are the branches." He therefore considered the true rendering of the passage to be: "In the beginning was evolution, and evolution was with God, and evolution was God. The same was in the beginning with God. All things were made by evolution, and without evolution was not anything made that was made. In evolution was life, and the life was the light of men, and the light of evolution shineth in darkness, and the darkness comprehended it not."

Jesus received the polar force from God—from the entire mass of force in nature. The immortal polarity of Jesus sent him into existence—sends all sentient beings into existence—therefore Jesus must become—we must become—"joint heirs" in the eternity of progress. Jesus, the lecturer said, was God manifest in the flesh. But what was true of Jesus was true of all mankind; they, too, as individuals, containing the potentiality—though not the actuality—of God, were gods manifest in the flesh.

The lecturer would appear to forget that man, at present, is a *fallen* being, until he shall be accounted worthy to obtain the resurrection from the dead, and again become equal to the angels; and that only by being the child of the resurrection will he again be accounted "a child of God."

of animating spirit, and the science of man will perfectly agree and fit in with the science of the angels, which is now being communicated to us by the precursors of the New Dispensation, as it has been one of my principal objects to point out.

I have used the word "compilation" advisedly, for I do not pretend that the knowledge contained in this volume is my own, otherwise than, by having earnestly thought it out for myself, I may have made it mine, and that it now forms part of my own soul; but I feel it to be a duty to those on earth, as well as a debt of gratitude to those who have passed away from earth, to endeavour to disseminate the light I have received through the loving ministrations of those dear ones gone before.

It will perhaps be said there is nothing NEW in what I have advanced, but the title of the book will at once answer this objection; it does not pretend to be New. No! it might not be true if it were. Christ told the Jews little that was new, but He showed them Old Truths in a New Light; and surely we can now perceive that it was light of tenfold brightness to the one in which they had hitherto beheld them. So the New Light now again dawning does but come to establish the kingdom of freer and more earnest thought, of fuller light, of love more divine, and to lift the heart and life of man a little nearer to the comprehension of God.

Christ said to His disciples, "I have many things to say unto you, but ye cannot hear them now." And nowhere do the Apostles claim to have received any further inspiration wherewith to supplement those things which Jesus had not ventured to tell them when he walked in their midst; indeed, they own themselves but to know in

part, and to prophecy in part, and even "count not themselves to have apprehended, or to have obtained the resurrection from the dead" (Phil. iii. 11, 13), and they "themselves who had the first fruits of spirit groaned within themselves, waiting for the *adoption*, to wit, the redemption of the body" (Rom. viii. 21, 23). Although persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (38, 39).

And here I feel impressed to say, that were it not too late, because already printed, I would fain recall what I have allowed myself too hastily to say of St. Paul—that he provided stronger food than the human mind has hitherto been able to digest, is the most I should have said; but there are many passages in the chapters following the one from which I have just quoted, which, viewed in the clear brilliancy of the New Light *now* dawning, bear most strongly upon all that I have advanced.*

You are now invited to look upon Divine Truths, taught to man from the beginning according to man's power of comprehending them, and to view them in the New Light God is now shedding upon the earth. You are invited to listen to that which claims to be a new unveiling of those same Old Truths. You dare not say that you have not time to devote to this. We can all find time for what inclination prompts us to desire, but if you do begin forthwith to make excuses, remember, that for those who,

* See Romans v. 9, 21—23; viii. 11—23; ix. 11—13, 17, 18, 26; xi. 8, 15, 23, 25; xiv. 11, 12.

when bidden to the marriage, found that they were otherwise engaged; remember that for those who, when bidden to *prove all things*, preferred to reject the evidence rather than inquire into and prove it; there is reserved a far heavier retribution than for such as have never had the opportunity offered to them, of seeing the grand Truths which be of God in a clearer and a more heavenly light.

According to the light that has been afforded me, I have endeavoured then to show these great truths: That every created thing is destined by the law of eternal progress to attain that perfection which will enable it to enter the gates of its celestial home; that each one is an undying child of the Eternal One, who is the Father of all; "that no one thing is so low but that it is the highest of some still lower, and none so high but that it is the lowest of some yet undeveloped. That one spirit cannot say to another, 'I need thee not,' for each one is the sustainer of another, and that this mutual dependence constitutes the harmony, wisdom, and Unity of all things in the Universe."

Would that the endeavour to reconcile Science to Revelation, by means of the first faint rays of the glorious light now dawning, had been undertaken by an abler mind, and a more accustomed pen, than the one held in this weak hand! But if this hand, feeble as it is, may but serve as a finger-post to point the way to perceive the eternal behind the temporal, the spiritual beneath the material, to those great pioneers of progress who are so nobly devoting all their energies to the leavening of the world by the advancement of science, and thus doing God's will and God's work in lifting life to a higher level, I shall indeed

have had my reward—and a reward far higher and greater than I deserve.

In His hands I leave the result of my labours, and acting in obedience to the motto of my family, I humbly “Commit my work to God,” adopting the Alpha and Omega as more suitable to the ONE who has given me strength to Begin and End this feeble effort in His Honour. Although the *Crest* which this sacred symbol replaces would have been appropriate, inasmuch as it represents the Divine Law of Resurrection and Progress, which He has ordained in His Wisdom as the means of bringing us ever nearer and nearer to Him—the Alpha and the Omega of all created things.*



* Rhigelline says that the Cock was the emblem of the Sun, and of life, and that as the ancient Christians allegorically deplored the death of the Solar orb in Christ, the Cock recalled its life and resurrection. The Cock, we know, was a symbol among the early Christians, and is repeatedly to be found on the tombs in the catacombs of Rome.—(*Maçonnerie considérée comme le résultat des religions Egyptienne, Juive, et Chrétienne*, tom. ii., p. 67.)