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FOUR ESSAYS CONCERNING

SPIRITISM.



WHAT IS SPIRIT?

WHAT IS MAN?

ORGANIZATION OF THE SPIRIT-BODY.

MATTER, SPACE, TIME.

BY

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PHILADELPHIA.

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TO

Hudson Tuttle,

MY FRIEND AND THE EARNEST INVESTIGATOR OF SPIRITISM,
I RESPECTFULLY DEDICATE THESE ESSAYS.

Heinrich Tiedemann, M. D.



PREFACE.

These essays were published as pamphlets, in four successive years, beginning in 1872, under the fictitious name of Dr. R. Sylvan.

The interest with which these pamphlets were received by the Germans, and still more by Americans, conversant with the German language, was quite encouraging. At the urgent request of my friends I concluded not only to abandon the fictitious name, but also to translate the essays into English.

Many reiterations occurring in the four essays, are unavoidable, because each was intended to be a separate unit in the most concise possible form, and because it was not originally my purpose to publish them collectively. In order to avoid these tedious and often irksome repetitions, I should have been compelled to have remodeled the separate essays into a coherent whole—a task for which I lacked both leisure and inclination, and I content myself with offering to the English reader the four pamphlets as they were originally published in German.

These essays owe their origin to my endeavor to obtain as far as possible a clear idea of the important question of Spiritism, immoderately extolled on one side and causelessly denounced on the other. Both exaggerations proceed from deceptions, either because too much has been expected of Spiritism, or because it has been condemned without knowledge. Like everything in nature, Spiritism develops slowly, and under difficulties which spring from itself and from external causes, and to it is applicable the popular phrase of the struggle for existence.

I found it impossible to gain a firm foundation for the solution of this question without assigning a material base to the spirit. This may be regarded as a retrograde movement by the Spiritists who will consider their heavenly joys and their sunny land fancies endangered thereby, whilst the materialists will exclaim: "This is going too far!" because they will find therein a destruction of their dogmatic definition of matter and all its phenomena. Both are erroneous. Neither could I ogle with the two parties, nor steer midway between materialism and Spiritism. Materialism without Spiritism appears to me more and more like a positive and exact, but acephalous monster, whilst I regard Spiritism without materialism like a transcendental monstrosity without a body. Both appertain to one another and by a rational union only, can they constitute a whole capable of further development. To bring about such a result was the object of my labor, which satisfies me so far that I endeavor to proceed on the path I have entered, hoping to stimulate others either to turn their investigations in the same direction, or to refute and correct me.

There must be a possibility of uniting the facts of the two doctrines. Facts are pearls scattered in all directions and of different value; the learned men of positive and exact science gather them diligently, but are afraid to string the pearls together on the thread of hypothesis.

Although hypothesis is the weakest part of any system, the richest treasure of the most valuable facts is merely a confused mass with many of the most learned and meritorious men. Every hypothesis based upon facts is an enduring stimulation to search for new facts which may either support the hypothesis, or refute it and establish a new one; the facts thus furnishing the material for further intellectual work. Every hypothesis is harmless, as it bears within itself the germ of its own destruction, and will surely perish with the increase of knowledge, but facts live on from system to system. The union of scattered facts will never succeed without speculative hypothesis. It is a peculiarity of the human spirit, almost a sort of divination, to trace the cause of causes into the infinite past, and the effect of effects into the infinite future, and to bring

everything into an inseparable connection, the possibility of which cannot be doubted by the investigating spirit unless it would fetter its own efforts. By means of their limited spirit organization, animals also acquire facts of experience which for them are more or less positive and exact knowledge; but they are incapable of speculation which proceeds from the higher spirit organization of men. Speculation may and must pass from the limited into the unlimited, because knowledge can multiply only at the expense of the unknown within the unlimited.

The idea of the "unknowable" is an unfortunate one, for much of that which was declared to be unknowable a thousand years ago, has become knowable in the course of time by observation and investigation; and much that now appears to be unknowable, must be knowable and recognizable a thousand years hence. He who believes in the progress of man—or to be more explicit, of the abstract man—and who doubts it?—will consider nothing unknowable. The supposition of anything unknowable renders the knowable a fixed dogma which the investigator of nature must eschew, for otherwise free investigation ceases and the timid and indolent will find at every difficulty the unknowable, desist from further endeavors and permit the spirit to slumber. For unlimited science the supposition of the unknowable is a counterpart of the arrogance of the church which demands that thinking man shall not think of matters that concern church and faith. He who establishes such a dogma in science, which is as unlimited as thinking, is open to suspicion, because he seems to assert that "he knows what can be known, and nothing can be known but what he knows;" and yet the circle of knowledge enlarges almost every day, although, the realm of the unknown suffers no diminution, simply because it is infinite. The realm of the unknown will never merge in the realm of the known; and no one can determine what will or must remain unknown.

Stimulated by this conviction I considered myself justified, as far as my knowledge and ability would permit, starting from facts, to extend my observations in the following essays, as far as possible, into the most minute as well as into the immeasura-

ble great; into the past as well as into the future, and thus I submit them to those who are free from the trammels of religious and scientific dogmas. The "plastidule," of which I have just read, is an honorable though unconscious *a la Hartman*—concession which Haeckel makes to Spiritism, and its supposed composition is but an endeavor to remain consistent. Virchow can do no more than protest against *this* endeavor, whilst the plastidule remains what it is, viz., the spirit.

HEINRICH TIEDEMANN, M. D.

Philadelphia, Dec., 1877.

WHAT IS SPIRIT?

[Written and Published in 1872.]



I. Spiritism is an *ignis fatuus*, unless accurately defined; for to know what spirit is, has been the object of earnest investigation since I first became acquainted with spirit phenomena twelve years ago. The results of these studies I will give in this and some other brief essays for the perusal of the friends and enemies of the new doctrine which I call "Spiritism," because I concur with the reasons given for this appellation by the "Spirito-Rational Journal."

II. Two extremely diverging views as to the nature of spirit are entertained by the materialists and the Spiritists. What the theologians believe to be spirit, is scarcely worthy of consideration, because we care no more for the sterile hybrids of intellect and credulity, or of reality and fiction, than we can believe the mule to be an improved result of selection between a horse and a donkey—a rather repugnant illustration of Darwinic theories carried to extremes.

III. According to the Materialists, spirit is dependent on matter, which they call the substratum of everything, and which they assert must be perceptible to the senses, and must occupy space; in short, they consider it merely as physical or dead matter, which they infuse with life in a manner comprehensible neither to themselves nor to others; spirit is to them a functional manifestation of this mysteriously enlivened matter. Hence, without being able to explain or to comprehend how life originates from inorganic matter, they contend that spirit (the psychical) arises from life matter, which means nothing else

than that spirit is originally conditioned by matter perceptible to the senses. Such a speculation is obviously baseless and delusive.

IV. The Spiritists, on the other hand, deduce all perceptible matter from spirit, although the dead matter of minerals and the life-matter of plants, evince not a vestige of spirit. Spirit, they pretend, explains everything, though they fail to explain what spirit is.

V. Between these two extreme views, there are numerous varieties which use the matter of the Materialists, or the spirit of the Spiritists, as *Cicero pro domo*. Both the Materialists and the Spiritists arrive at false results because they start from false premises. Both proceed too rashly from deduction to induction, and without having completed their analysis they synthetically build up their systems *ad infinitum*, before they have found in the past even a plausible starting point. Upon a fanciful foundation they both erect, with fanciful material, a fanciful edifice, and it is difficult to decide which of the two edifices betray more contradictions in style, or more oddities and absurdities in ornamentation. The Materialists expose as decidedly, and often incontrovertibly, the absurdity of the Spiritists, as the latter expose the inanity of the former; for the materialists are as much justified in reproaching the Spiritists for assuming a psychical force without a corresponding physical matter, as the Spiritists are justified in reproaching the Materialists for asserting that the spirit originates from (animate) living or (inanimate) dead matter. One stumbles over spirit, the other over matter, and both abuse matter and spirit in order to find a place for them in their systems or to banish them therefrom. Both are right to a certain point; beyond which both are wrong: and here begins the lamentable and noisy quarrel in which arguments are employed which are exhilarating or offensive, or cause weariness and disgust, without arriving at that sober seriousness which alone could unite the two parties in the right and exclude the wrong.

The contestants diverge to such a degree neither is able to understand the other, and finally they even lose sight of one another. Each contestant seeks shelter within a strongly en-

trenched camp at a great distance from the other, where, unmolested by the excluded opponent, he can complete and embellish his system, happy in the belief that there can be nothing better than what he has wrought. Each criticises the work of his opponent with the aid of unreliable magnifying glasses. Between the two there yawns a chasm of misunderstanding and prejudice which but too often manifest themselves in calumny, falsehood, exasperation and hatred.

VI. Had the combatants retained enough of good manners and comity to be at least just to one another, and to acknowledge, after careful examination, what is a true and indisputable fact on the one side or the other, instead of turning their backs with arrogance, scorn and anger upon the opponent as soon as he shows himself in the distance, and instead of calling him a scientific bungler, ignoramus, imbecile, a pitiable fool, a fanatic, a seducer or dupe, a ridiculous dreamer, an atheist, or an immoral man endangering society, state and church—the materialist could not have shaped his hypothetical view on matter, nor the Spiritist his hypothetical view on spirit into a dogma that rivets humanity to the present which every fleeting moment changes into the past, thus rendering it a useless and detrimental obstacle to the human race, destined to eternal progress by an unalterable fate. The great mass will cling to any firmly anchored object, because in obedience to the law of inertness they seek a place of rest in the irresistible, turbulent and dizzying development of nature and humanity. The average citizen who has been reared in the prescribed and inculcated dogmas of science, politics and religion, and has been pampered as a useful tool of the church and state, but has never been taught to solve the great problems of humanity, thrives and prospers in this rotting inertness, which is so fatal alike to secular and clerical dominion; to scientific and to social institution. Our much vaunted education of youth has generally no higher aim than the support and veneration of old established doctrines; it is no more than a schematized instruction in thinking, desiring and acting, and being such it must prove pernicious to the free human mind. The mighty Emperor and the Pope playing with the bleeding Christ as if with a toy are no more infallible

than the professor who is hermetically shut up in his system, or the apostle of social science with his eutopian declamations. They all are anchored fast to their beliefs and prejudices, and the free human mind, despising this travesty of progress, prefers to take up its abode in the wilderness, the primal forests, the sandy desert, or the ice-bound Arctic ocean where in constant communion with nature, its wise, just and loving tutor, it will develop better than where its cradle stood in which the body was well cared for, indeed, but the spirit, devoted to eternal progress, depressed by external influences or our boasted education, is moulded into a political, religious, scientific or social monster which, the greater its deformity is, the more it is overwhelmed with honors, riches, titles and the like, and frequently honored with a monument, as an ornament to history. Church, state and social institutions would never go to ruin if they had not anchored fast and attempted, against the laws of nature, to avoid the current of progress which, nevertheless, runs eternally toward an inexorable goal.

VII. The theory of descent, anticipated long before Darwin, endeavors to explain the progressive development of plants, animals, and even minerals from an imperfect and simple into a more perfect and complete state, and to show how this natural selection is favored by a change of place. The same theory is applicable to the development of the human mind which likewise improves by a change of place, and thus gains in perfection. According to the immutable laws of nature the spirit of man migrates with men, to whom quiescence is perdition, and moves on to where a higher development may be attained under more favorable conditions. The same laws of nature which have favored an unconscious migration of plants and often also of animals have likewise determined a conscious migration of the human spirit, a migration which cannot be checked by human agencies.

VIII. The human spirit employs the human body merely as a means for a purpose; the reverse can never take place, because we find nothing corporeal in the spirit of man, though almost every part of the human body manifests something of the human spirit.

Every thoughtful observer of men and animals must be aware of the fact that each muscle; the deportment and motion of the body; the expression of the eye and the voice; in short all that we notice in man and animals, is the manifestation of a certain transient or continuous action of the spirit, which means that the body is obviously subservient thereto. Hence we must necessarily come to the conclusion that the development of the body has taken place under the continuous influence of the spirit, and that the spirit is something independent of, and manifests itself in every part of the body. On the other side we may ask: Which part of the spirit, as far as we are cognizant of the latter, manifests any particle of the body? Neither the size nor the weight of the body, neither its healthy or diseased state, nor its complete deformity; neither its good nor its bad nourishment; neither youth nor age, its condition, memory, thinking, or volition. The body manifests itself in no part of the spirit: hence we may infer that the spirit is independent of the body and is never the product of the activity of the latter. As long, however, as the spirit and the body are united during the earthly life of man (and also of animals) they must certainly be in relation with one another; but this relation does not effect the essential nature of either, much less does it prove that the one originated from the other. It is as correct, and in a spiritistic sense even more correct, to say: "*Corpus sanum in mente sana*," than to say: "*Mens sana in corpore sano*."

IX. If we muster the honest friends and enemies of Materialism and Spiritism, we find them on a par in regard to ability and respectability. In the ranks of either party we may observe men of equal merit who have arrived at their convictions after long, earnest and conscientious investigation, and after serious internal and external struggles,—men who combine with their convictions the courage to demand for their views and doctrines the same recognition which their opponents claim for theirs. Both sides, however, have their partisans representing all shades of charlatanism; men who, floundering in the mire of mere appearance and hearsay, of delusion and scandal, of falsehood and calumny, without the will or the ability to search for the truth, endeavor to hurl their poisoned

darts into the eagles' eyries of the free and earnest philosophers without accomplishing any better results than the amusement and applause of those of kindred faith. But both parties have also another class of adherents who turn a minimum of facts into a maximum; into a veritable monster of syllogisms, which, like phantasmagoria, vanish in the mist of their wishes, but introduce a pitiable fanaticism into the field of contest—men who play with facts and fancies like children with soap bubbles. Opposed to this latter class are those who, from predilection or indolent adherence to some old doctrine, do not merely belittle the facts of a new doctrine, but will also distort or deny them and go even so far as to call their boldest lie "consistency and moral courage." On both sides there are also those philosophical clowns who, sitting astride a fence with one leg on either side, will not recognize that which is good in one party merely because the other party happens to have something good also. These are the pitiable circus riders of science, and of thinking, whose passion for their mode of riding never permits them to set their feet on *terra firma*, because they fear that by making a necessary concession here and there they would be compelled to make a series of other and still more inconvenient concessions.

Both of these equivocal classes have their enemies within their own ranks as well as among their opponents, and it is difficult to decide which of the two is the most dangerous, those who turn painfully acquired facts into ridiculous or disgusting caricatures, or those who compare and combat facts with facts. In this turmoil each must seek his equal in the honest combat and need not trouble himself about the fanatics, the cut-throats, the clowns and the fence riders on either side. Marching under the banner of honor and armed with the weapons of science and thought we single out our peers, and these only we propose to meet in the great struggle of humanity for a higher culture.

X. There are but few Spiritists who have not been Materialists, and I venture to assert that there is no earnest and sincere Spiritist who is not thoroughly familiar with the doctrine of the Materialists. In fact he must be well

grounded in this doctrine if he would be a firm Spiritist and avoid losing himself in transcendental follies. As sure as naturalism and fetishism, pantheism, nihilism, polytheism, monotheism, and lastly atheism follow and condition one another, either positively or negatively, each being the step of ascent to the other, whilst the last step never has been trodden, just so sure is Spiritism the higher step of Materialism. No one can, without danger of breaking his neck and losing his foothold, ascend from any stage of theism or atheism to Spiritism, by leaping over Materialism, since spirit in its progress can leap no chasm, but must be subject to the laws of nature. Experience shows sufficiently, I think, that all Spiritists who severed their connections with any religious or philosophical alliance and entered the ranks of Spiritism, without having touched the intermediate stage of Materialism, did not occupy that step of mental culture which alone renders possible a logical progression in the new doctrine. They all have taken their old God, their Lares and Penates and their philosophical liturgies with them into the Spiritic camp where they endeavor to improve them through Spiritism, or *vice versa*, infect Spiritism through them, thus causing a mutual corruption similar to the mixing of wine and water which some properly call a "spoiling of two good elements."

XI. If we examine the results of the investigation of the Materialists, and the systematical doctrines deduced from them, we find them correct as far as their views and definitions of matter are correct. Matter, they say, must be perceptible to the senses. The sensual organs, as material, can only be affected by something material, and this only in a strictly material manner. These affections are carried by the material nerves to the likewise material brain, where, no more than in the sensual organs or their conducting nerves, can be found a substance or a composition of substances, such as fat, salts, water, albumen, phosphorus, or the fabulous thinking ether, which neither in themselves nor in their combined chemico-physiological action produce a mental perception, or conception, or the process of thinking, much less volition. From the sensual impressions to the brain beyond the cerebral molecules, we miss that which

perceives and is nowhere to be found, or to be explained by the chemical composition or the organic structure and the activity of all parts of the brain. If there is no operator at the end of a telegraphic apparatus who understands the signs that pass through the wire, the work of the apparatus will be in vain, no matter how perfect its construction may be. If there is not in the brain something which perceives—which corporeal matter cannot do—the sensual impressions and their transmission to the cerebral matter are to no purpose. In that part of the brain which receives the sensual impressions, there must be a spirit, not perceptible to the senses, which permeates all matter, and must be in itself an inseparable combination of matter and force; otherwise the spirit could not be affected by material impressions to perceive, nor could it act upon the matter of the brain and cause through the latter the actions of the body. The brain can only be an instrument of the spirit for the purpose, partly, of communicating with its material surroundings for the benefit of the body, which, during its life on earth, is connected with the spirit; partly for the development of its own individuality, and, finally, for stimulating the body to action. It is not, therefore, the corporeal matter of the brain, however developed by chemical or vital process, even under the influences of the sensual organs, but the spirit alone that can decide what matter is, and hence we come to the following conclusions.

XII. Matter, as we term an inseparable combination of matter and force, for lack of a more expressive single word for the two ideas, can only originate from matter and can only produce matter. Nothing that is, can be immaterial, as we may have occasion to show at another time. All matter divided into its constituent parts, sooner or later becomes imperceptible to the senses. If we continue the process of division into the infinite past—a process which cannot be avoided when we investigate the origin of things—the perception through the senses, which are finite, is rendered impossible, and hence we infer that the matter perceptible to the senses had its origin in a matter not perceptible to the senses, or that the sensually imperceptible matter had gradually become perceptible.

XIII. Matter must originally have been a heterogeneous

compound; it cannot have been homogeneous, as the Materialists pretend to prove (Haeckel's Monisms) by their theory of descendency, and then have become heterogeneous by motion, as H. Spencer suggests. In a homogeneous substance the motion which would be required to produce heterogeneity, is not possible, and even if possible, it could only produce again something homogeneous. The original matter imperceptible to the senses, which constituted the entire universe, must have been composed of physical, physiological and psychical elements, all of which run like a red thread from the indefinite past through the history of development of our earth and all earthly things to the present time, and must continue to run thus through the indefinite future. All that we see before us—minerals, plants, animals and man, had their origin in the mutual acting on one another of the heterogeneous matter, which Huxley partially acknowledges by his *Protoplasma*, and which Haeckel cannot explain away with his mysterious *Realm of Protists* (now given up by the latter). Geological researches do not contradict this view.

XIV. The Materialists occupy themselves only with matter perceptible to the senses, and have confined their researches within certain boundaries, beyond which nothing can exist for them; otherwise their entire system would fall. They deny, therefore, everything that lies beyond their narrow confines, and whenever they are compelled by facts to adopt anything beyond their sphere, they drag it forcibly into their circle, where it is turned into caricature or ridicule, or becomes a puppet in the hands of profane and arrogant, unfortunately often, also, of learned men, who, like Faraday, Agassiz and others, endeavor to sustain their infallibility by flatly denying incontrovertible facts, or by declaring that they will have nothing to do with them. Thus the ostrich is said to hide his head in the sand to escape danger.

XV. In declaring that matter must be perceptible to the senses, or that things which cannot be recognized and investigated with the limited sensual organs and their adjuncts, have no existence, or are mere transient phenomena, the Materialists have started from false premises, and hence all the inferences

they have drawn therefrom must necessarily be also erroneous. It being the stable dogma of the Materialists that matter must be perceptible to the senses, they were urged on to the further declaration, conditioned by the inability of the senses to conceive it otherwise, that matter must occupy space, and that space occupied by one matter cannot be occupied by another. Thus they boldly assume the existence of space without being able to define what space is. If a matter occupies any given space, said space must exist also without said matter, and would be a vacuum which can exist in the minds of those only who will not believe in the existence of anything they cannot perceive with their senses. We leave it to the Materialists to decide what they can do with an absolutely or relatively vacant space. But if there were such a vacuum, all their theories of explanation of the physical phenomena would be false, because motion in a vacant space is a sheer impossibility. Furthermore, if there were a contrast of a vacant and non-vacant space, the existence of which the senses had to ascertain, the coherent universe would end where the vacant space would begin. Where there is matter, there can be no space; but matter, whether visible or invisible, must be everywhere in the endless universe; hence space can exist only for the convenience of the Materialists, who set the sensual organs above intelligence, and whose intellect comes to an end where sensual perception ceases.

XVI. There is matter which fully or partially penetrates other matter in the same given space, so called; a fact which is noticeable even to the senses. Light, heat, electricity and magnetism are, as we understand them, matter which can become merged into one another, one being able even to produce the other. Light and heat appear to differ only in the degree or manner in which they affect our senses; this must be the case, not only in the accumulation of light and heat, but also in every possible diffusion of each. Wherever there is a vestige of light, there is also a vestige of heat, and vice versa, although this may escape the senses. The sun, in proportion of three rays of heat to seven rays of light, is said to be the direct producer of all heat of the earth; we omit the speculations on other planets, although admissible. This view has been entertained and fos-

tered in all ages; and has been cultivated more and more, but has never been proved, and is open to many objections. The only thing that can be proved to a certainty is that the light of the sun reaches us with a measurable velocity. The atmosphere at an undefined and variable height is struck by the light of the sun, and is a very favorably constructed physical apparatus for breaking and concentrating the solar rays of light, and thereby changing them into rays of heat. The surface of the atmosphere to a certain degree corresponds, perhaps, more or less to the surface of the earth. The atmosphere is not only produced by the earth, but is also kept in its position around her by an external pressure, and modified by the motion of the earth and the changing temperature. The highest and most convex part of the body of the atmosphere is between the tropics, and becoming gradually flatter, less convex and lower towards the poles, where it seems to descend entirely to the surface of the earth. Where the body of the atmosphere reaches its utmost degree of height and convexity, the solar rays of light, before they touch the earth, must also reach their greatest strength; must be broken, crossed and concentrated most frequently, and by this procedure must change into a correspondingly strong heat. Each point of the atmosphere becomes a focus through the crossing and breaking of the rays of light; hence we find not only the strongest light, but also the most intense heat between the tropics. From the tropics towards the poles, the body of the atmosphere becomes less convex and diminishes in height; hence the rays of light are less frequently broken, crossed and concentrated, and are more diffused, until the heat gradually diminishes and seems to be reduced to a minimum at the poles. Thus, by the structure of the atmosphere, light is transformed into related heat, which result, being in accord with known physical laws, is more acceptable than the assumption that the heat emanates directly from the sun. The turmalins only prove that heat arrives where the turmalins are, but not that this heat comes from the sun. The motion, the refraction, the reflection, the origin of heat, the influence of the waves of sound upon the light, as well as its effect upon plants and animals, prove sufficiently that light is matter

in our sense of the word—an inseparable conjunction of matter and force—and the same is the case with electricity, and even magnetism, which are also only other forms of light. Light, heat, electricity and magnetism, and undoubtedly many other forms of matter, penetrate fully or partially the organic and inorganic bodies which are usually perceptible to the senses; *i. e.*, one matter penetrates another, and therefore occupies the same place, and the assumption is erroneous that where matter is, no other matter can be.

XVII. Spiritism has proved by many phenomena and undeniable facts that the spirit can enter and permeate perhaps all bodies which are perceptible to the senses, and must be a matter (an indissoluble combination of matter and force), in order to understand its phenomena, and particularly its effect upon other matter and to explain the spirito-physical manifestations. In other words, if the spirit is not matter in our sense of the word (an indissoluble combination of psychic matter and psychic force), it must be, according to Prof. Crookes, a force adhering to physiological or physical matter, an assertion which is not proved, and which he advances because he lacks the courage to acknowledge what many shrink from acknowledging. According to this view, the material, sensual impressions upon the brain would have to become immaterial in order to produce a perception; or, in other words, an immaterial will must become material in order to stimulate to action the matter of the brain. Something immaterial will no more become material than something material can become immaterial. The spirit, with all its parts, must, therefore, be a matter imperceptible to the senses, so that it may act upon the matter of the brain, as well as the latter upon the spirit. That this spirit matter cannot be perceived by the senses, and exhibited by every one, does not disprove the truth of our assertions.

XVIII. The laws of gravitation are scarcely affected by spiritic phenomena, as some assert to be the case. The fact is, we do not perceive, with our senses and their adjuncts, the material spiritic matter when it acts upon bodies perceptible to the senses, rendering these bodies either heavier or lighter, keeping them in a place, lifting them up, or moving them to another

place. The psychic matter resembles many other forms of matter which our senses cannot perceive, but which, nevertheless, can and must exist, for it is only as material cause that it can produce material effects. Crookes should no more than any one else conceive of a psychic force without a corresponding psychic matter, because he must admit that no force can be without a corresponding matter, and that psychic force cannot adhere to physical or life matter. He has found a lame expedient, and by admitting a psychic force he has virtually entrapped himself; he thinks that he can escape the necessary consequences of his assertion by withholding a concession to Spiritism which, for the present, might be disagreeable to him and many others.

XIX. A psychic force exerts itself as a manifestation of perception, of remembrance, of thinking, of judging, and of volition. It is exerted either from the outer world through the senses and nerves, or from our inner world outwardly through the entire nervous system without the assistance of the senses; hence it is passive, like perception or remembrance, or active, like thinking and volition. The current of the psychic incitement from without or within, runs to a certain point where everything is wanting to the Materialist that could transform the passive into the active incitement, which is explained neither by a chemico-physical nor by any particular physiological process. In opposition to the quite untenable hypothesis of the Materialists, by which they endeavor to bridge over the passively into the actively psychic incitement, we can only set up, for the present, another hypothesis, which, however, supported by spiritistic observation and experience (not inferior in value to the observations and experience of the Materialists), possesses more weight and plausibility, being supported by undeniable facts which are entirely foreign to the physico-physiological hypothesis of the Materialists. Psychic matter (always force and matter inseparably combined) permeates, as reason and observations prove, all parts of the human body, not being confined to it, however, but surrounding it, like an atmosphere, to an undefined extent; it must, therefore, exist also in the portion or portions of the brain to which the impressions from the outer world are

carried by the nerves, and coming into contact with the psychic matter, act upon it, and are assimilated by it, whereupon they produce the actively psychic incitement which gives rise to corresponding action. The chain of material causes and effects from without to within, and again *vice versa*, by which the necessary continuity of the spirit with the universe is effected, is thus rendered complete in so far as it is possible in avoiding the investigation of the final causes and effects of all things. Crookes' psychic force, without a corresponding psychic matter, is the mere phantom of an unsound speculation, not the result of reasoning, and will never explain the connection of passive and active incitement of the spirit.

XX. A fair match to Crookes' psychic force without psychic matter, is the renowned hobby of Carpenter, the "unconscious cerebration," which, in fact, would be only an instinctive process in the brain more and more mysteriously veiled by such shallow phrases. Of instinct, Von Hartman says that "it is an unconscious want of means for a purpose unconsciously aimed at," a philosophically sounding definition, which, however, explains only part of the phenomena of instinct, but not its essence. Refraining from the investigation how a conscious cause can have an unconscious effect, and that the transition of the conscious into the unconscious, and *vice versa*, is incomprehensible, because the one conditions the other, and because a contrast is not constituted in the negation of the one by the other, we will say that instinct appears to be an hereditary psychic germ—and why should it not be hereditary, since the child is an elementary composition like its parents?—a germ which is developed into spiritic individuality by experience during life. In man this development of the spiritic individuality proceeds rapidly to an indefinite degree by means of the harmonious structure of the body, and particularly of the organs of sense, whilst animals appear only to attain that degree of spiritic development which corresponds to that of children; hence the saying that "children are old animals, and animals are young children."

XXI. Instinct and spirit are not absolute criteria to distinguish between human beings and animals, as both manifest in-

instinct as well as spiritic faculties to some degree; instinct being merely a quantitative-qualitative gradation of spirit. During the process of development of the instinct-germ into spiritic individuality, the spirit of man seems to overwhelm the so-called instinct, whilst in animals the reverse is the case, both being either favored or impeded by corporeal organization or other circumstances, such as training, education or (according to Darwin) domestication. The difference between human beings and animals, which, on account of similar conditions in life and similar external influences, must be more or less similar in form, is not so much founded upon the difference of the form of the body, which can be established with more or less difficulty, as rather upon the radically conditioned difference of the spiritic organization, which does not even present a transition from the most developed apes to the least developed human race.

XXII. The organization of the spirit does not depend upon the body and its functions, but the latter depends upon the former; for the spirit has a genealogy which reaches as far back into the past as the genealogy of the animals, plants, and even minerals. Darwin's meritorious and elaborated theory of descendancy of the forms of animals and man, cannot receive full and due sanction until an equally elaborated theory of descendancy of the spirit, supported by facts and running from the elements and the *monera* through the whole animal kingdom to man, shall be given to the world; for the spirit must also run its course from the imperfect to the perfect, as the history of the civilization of man proves in rude outlines. The germ of the spirit, as well as the germ of the body, must pass from the ancestors to the descendants; under favorable circumstances it will improve in the latter, while under unfavorable circumstances a retrogression will take place; but it would be a *lapsus mentis* to suppose that a spirit which has attained its mature individuality would become more perfect by repeated reincarnation—a supposition which would practically amount to the unnatural assertion that in the normal state of things a perfect spirit could manifest itself through an imperfect body.

XXIII. If all animals possess a certain degree of a quantitative-qualitative spirit, *i. e.*, instinct, which no one will deny,

who can prove that in performing so-called instinctive acts they do not also evince a corresponding degree of consciousness, and that their conscious acts aim at a likewise conscious purpose, so that the causal act is no more conscious than its effect? Is it proper to deny the consciousness of animals with regard to the purpose of their acts, simply because they cannot make us comprehend them? Is not the same the case with man, who, at an age when his acts are almost exclusively instinctive, can neither speak nor make himself understood? Our inability to communicate perfectly with animals and newborn children, and to inquire into the motives of their acts, is no sufficient reason for denying their consciousness with regard to the purposes of their acts, or for asserting that unconscious ends are attained by conscious means. The lack of consciousness is merely subjective, and relates to the observer, but it cannot safely be transferred to the object of his observation.

XXIV. In opposition to the Materialists, our friends, the Spiritists, unguided by the thread of Ariadne, wander about in a labyrinth of phenomena, which they pretend to explain by fanciful inspirations, of which the literature and the communications of the Spiritists, with rare exceptions, bear strong testimony. Just as man, when he commences to reflect upon the final causes of things, for want of experience and knowledge, though often endowed with accute power of observation, was disposed to refer all phenomena of nature to some mysterious or even divine agency, and believed to be thus enabled to fill up completely and conveniently every blank of his intellect, so nearly all the Spiritists commence their speculations on Spiritic phenomena, and, instead of proceeding gradually under the guidance of nature, they rove from the manifold spiritic manifestations through many spheres of a sunny land up to the light of God, where they stand amazed and stupefied, as if there the world were shut up. An inscrutable God and his doings must furnish an explanation for everything; they act like man in his infancy, and for want of knowledge they avail themselves of something which is nothing as long as we cannot comprehend it, in order to throw light upon the phenomena of Spiritism.

XXV. In assuming a God, who must be the essence of immutable, omnipresent love, wisdom and power, any idea of him and any description of his qualities and designs, not to mention the so-called Word of God, will be, according to human conceptions and clothed in human language, so thoroughly human that divinity itself can thereby only be blasphemed. Any religious system constructed upon such an apparent blasphemy, must be equally imperfect and ridiculous, and will be dangerous to man, as the history of the never-ceasing religious strifes sufficiently proves. Although it redounds to the honor of man to have a presentiment of God, which elevates him above the animal, and constitutes also a distinction between man and animal which cannot be bridged over and removed by any theory of descendency, nevertheless the realization of this idea seems to be beyond the reach of the human spirit, whose sole task during its conjunction with the body on earth is to improve and advance humanity—a task as noble and difficult as it is clear; it shall not become absorbed in useless transcendentalisms such as imagined doctrines on, and veneration of God. All religious systems imply the fatal presumption that it is possible to serve God and be pious, even whilst ruining and blasting the happiness of fellow-men, in which respect the gospel of Moloch does not differ from the patriotic thirst for blood in our ancient and modern wars. He who would be in peace with God must first make peace with men, otherwise he is a hypocrite and a fool, who builds his house from the roof downward. Here on earth we, who are only men in whom anything divine is at best problematic, can deal only with humanity; we may retain a hopeful idea of God, but only in the other world, when freed from the human body, shall we learn how far this idea is justified.

XXVI. If the Spiritists could divest themselves of their cherished views, foisted upon them by habit, education and expediency, they would attain one important fundamental condition of free development. Other fundamental conditions are sober investigation and solid knowledge, in which respects they might have imitated their much abused enemies, the Materialists; at least so far as their deficient dogma of matter permits the latter to go. The Materialists have undoubtedly the great

advantage over most Spiritists, that they possess more real, positive and extensive knowledge. Only the rational Spiritist can progress in correcting the erroneous dogma of the Materialists; but without Materialism as a basis he is like one who would read without knowing the letters, or like one who would learn to swim without going into the water.

XXVII. People seldom, if ever, leave church better than they were before going there, and nearly all that reject one church sneak into another, though it may not be called by that name, where another dogma is preached, varnished by liberal phrases, and which likewise fastens the human spirit to an anchor, preventing its free and independent development. Nearly every Spiritist is still tainted with the coloring of a former religious creed which impedes the free spiritistic development, the object of which can only be to prove that the whole universe is the home of the spirit; that, originated on earth from a germ and leaning on the body as on a crutch until it acquires individuality, and throwing away the crutch when the body dies, the spirit, free from bodily influences, continues its development more effectually; and that every stone, plant and animal on earth can teach him as much as Zoroaster, Buddha, Moses, Socrates, Plato, Christ, Kepler, Newton, Humboldt, and Goethe. Nature everywhere and always teaches plainly and unequivocally what is good, beautiful and wise; it is man only who teaches, thinks and acts contrary to nature when he seeks the cause of natural phenomena outside of nature. The Materialists, with admirable zeal, have opened the road to a knowledge and appreciation of nature; but by their erroneous doctrines of life and spirit, they have rendered further progress impossible. They continually step back into the magic circle of their doctrines, and moving on along their barriers, they always return to the same point to continue anew the never-ending circuit.

XXVIII. Spiritism can reopen the path of progress only by adopting a matter imperceptible to the senses from which all sensually perceptible matter originates. Matter not perceptible to the senses must fill the endless universe in order to be the continuous source of new creations. Had it originally existed but once, and had it transformed itself wholly into the sensually

perceptible matter of the Materialists, the fountain of eternally arriving new beings, would have dried up, and the infinite universe might reach the end of development, unless eternally acting causes continued to exist. Sensually imperceptible matter continually becomes sensually perceptible, and acts continually upon the latter, promoting its further development. The sensually perceptible definite matter cannot contain in itself all the conditions for existence and development. Through its inevitable relation to surroundings, all matter receives constantly the principal condition and the indispensable material for a new beginning, continued existence and development. These relations between the interior of a material body and its external surroundings are continually in action, whether directly or indirectly, in all parts of the universe, in which no point or part can be isolated or separated; hence the universe is an endless body, consisting of sensually perceptible and sensually imperceptible matter.

XXIX. If it must be received as an unavoidable truth, as I believe it must, that sensually perceptible matter had its origin in sensually imperceptible matter, we may, or *must* perhaps, conclude that all sensually imperceptible matter may become sensually perceptible. The numerous and various spiritistic manifestations seem partly to intimate this, and partly they prove it beyond doubt. Matter that was hitherto sensually imperceptible appears to become more and more perceptible, and the time may come when not only peculiarly qualified individuals, called mediums, can perceive spirits, but every one will be able to do so. We are fairly on the way to this goal.

XXX. By the relations between the sensually perceptible and the sensually imperceptible matter, a change will also be produced in the relations between the Materialists and Spiritists. Materialism becomes then a part of Spiritism, occupying itself only with the sensually perceptible matter as a speciality; hence it follows that the Spiritist must first be a Materialist, in order to lay a good foundation for his own doctrines; for it is but natural to proceed from the sensually perceptible, which is nearer, to the sensually imperceptible, which is more remote; and we may also conclude that the laws of the former must be applied

to the latter as far as possible. This can be done without compromising the one by the other, for each will then find a reasonable explanation in the other. The Materialists will only have to play another part, which may possibly wage war against their conceit of infallibility; may they imitate the modesty of the Spiritists, who frankly concede that Spiritism has no foundation and no substance without Materialism.

XXXI. We conclude this brief essay with the following propositions, which may answer the question: "What is Spirit?"

1. Spirit must be matter;
2. Which, like all matter, is an inseparable combination of matter and force, and
3. Is partly perceptible, partly imperceptible to the senses.
4. The former originates from the latter, and
5. The latter is everywhere still in existence, and is the cause of the never ending development of the former.
6. All matter is subject to the same fundamental laws, which
7. By our extended views of matter, must be extended correspondingly.
8. These laws will explain the spiritistic manifestations.

CONCLUSION.

Ever since I, as a Materialist, have advanced to Spiritism, it has been my endeavor to divest the latter of all that may appear miraculous and mysterious, and to subject it, as a natural phenomenon, to the laws of nature. If we fail in this endeavor, the doctrines of Spiritism will prove untenable.

II.

WHAT IS MAN?

WHAT CONSTITUTES MAN A MAN.

[Written and published in 1873.]

Several centuries ago the holy fathers of the church were at war about a question which was carried from one Ecumenical council to an other, and contested with much zeal and not a little acerbity. It was the important question whether the first man, Adam, had or had not a navel? On one side it was contended that he had a navel, to which it was replied that in this case he must have had a mother, and could not, therefore, have been the first man. The other side argued: "Adam having been the first man, could not have had a navel;" the reply to which was: "If Adam had no navel, he was no man." The continuation of this holy controversy, the importance of which had entirely engrossed the minds of the ecclesiastical dignitaries who rarely and reluctantly busy themselves about weighty matters, was finally prohibited as being impious by the omnipotence of a pope—one of the Alexanders, if I am not mistaken—and thus, as generally, the matter was settled for the holy fathers and the entire clergy. For the impious, however, the question is still open, and of sufficient importance, but will not probably be solved until the quadrature of the circle and the *mobile perpetuum* shall have been discovered; until the nature of life and spirit come to be explained; until it is known what a vacuum is; until infinite space and eternal time are comprehended; until man has traced and demonstrated his pedigree at least back to the gorilla (the object of the cynical wishes of C. Vogt and others), and finally until Spiritism and all its phenomena shall have been thoroughly investigated. Until the time arrives when the human spirit can conceive and investigate what it now regards as eternally inconceivable and inscrutable, we will admit

that the navel is indispensable to the destination of man as such, though such an admission should deprive Adam of his primogeniture. This admission, however, furnishes no answer to the question at the head of this essay, there being also umbilicated animals.

In attempting to define man as man, naturalists usually institute a comparison between man and animals, setting forth with the most minute precision the distinctive criteria in the forms of either; and every one is happy, and is praised for his learning and critical acumen when he has discovered a new criterion in the structure of the skeleton, in the form and capacity of the cranium, in the number and position of the teeth, in the manner in which the sensual organs are constructed and arranged, supported or equipoised by one another; in the facial angle, in the form of the limbs, in the existence of the calves, in the structure of the hand, in the attitude of the body, in the digestive apparatus, in the structure of the brain and the nervous system, in the articulated language, etc., etc. Though many know very little or nothing of all these things, none that have once seen a human being, or his own figure, will ever be in danger of mistaking him for an animal. Even the child, viewing the Paradise in some illustrated bible, easily finds out father Adam and mother Eve, confining itself with instinctive tact to comparing them with its parents.

But if any one, not being human, and incapable, therefore, of inferring from himself upon others of his own kind—who had never seen or compared human beings and animals—were to be furnished with an idea of a man, the description given by naturalists would surely not suffice. The outward form of the human body could be made intelligible to such a being, provided that it possessed the senses of sight and touch, by pictorial or plastic representations.

But if the non-human being were furnished with a description of the motions and life-phenomena of such a thing in human form, it would remain utterly incomprehensible, because said supposed somebody could not start from known things, and could obtain no conception of life by seeing and touching the marble, for instance, representing Apollo.

And if we now attempted to describe the spiritic capacity and activity of man, said supposed somebody would be at a loss what to make of it, especially if we endeavored to make him understand that form, life and spirit must be combined in order to constitute man.

To comprehend what man is, we must conceive him in his totality, which consists of form, life and spirit. As sure as the form of man may be represented so that it can be distinguished specifically from any other, however similar, just so sure it is that the life and spirit of man must be specifically distinguishable; for form, life and spirit condition each other, and are in causal and active relation to one another. No one will assert that the corpse of a man, though it possess the form of a man, *is* a man; for it is only one of the three constituent parts of man. Just as erroneous it were to call the chemico-physical act of digestion, which may be artificially imitated in a retort, a life act, or to assert that thinking takes place, not in the spirit, but somewhere else; for instance, in the brain; or that volition had its origin, not in the spirit, but also somewhere else.

Body, life and spirit have sprung from the universe in some shape, either as atoms, molecules or elements; they have combined to form man, and to individualize him as such. As long as they are combined in man, man exists as man; when they separate, they return to the universe. *Corpus ad terram, vita ad proles, spiritus ad mundum.*

Body, life and spirit manifest in their mutual relations an equally strong tendency for the preservation as for the dissolution of their union; hence no man is born but must die. If the newborn man was one of the results of this tendency to unite, manifested by the three constituents, the dead man is the result of their tendency to separate. In the attraction, which brought about the union, there lay, as we find it everywhere in nature, the condition for a repulsion, because we cannot conceive the former without the latter, nor can we conceive any formative motion without the two. Attraction, as well as repulsion, can only be explained by the different, and originally elementary combination of the three constituents which, in an analogous elementary, or molecular or atomic condition, filled the infinite

world-body, the universe, and evidently were originally heterogeneous and different from each other in their whole nature, since otherwise their union and separation could not have produced new creations which cannot occur in an absolutely homogeneous mass, the existence of which in nature is as problematical as the existence of anything immaterial. The three atoms (let us call them so) existing originally in the universe—viz: the atoms of the dead (corporeal), the living and the spiritic—have produced by their heterogeneity the formative motion, the result of which, after manifold combinations and separations, is that which we now see before us; *i. e.*, the realm of the dead (the minerals), the realm of the living (the plants), and the realm of the spiritic (animal and man). The realm of minerals is based upon a *plasma physicale*, excluding the living and the spiritic; the realm of plants is based upon a *plasma physicum* combined with the *plasma physicale*, which latter is used by the *plasma physicum*, with exclusion of the spiritic; whilst the realm of animals and man is based upon a *plasma psychicum*, which has combined with and made use of the *plasma physicale* and *plasma physicum*.

A body heterogeneously composed of three parts, such as we consider the original universe to be, does not imply that all the three constituents must combine in consequence of the formative motion, but rather that every part can exist separately, then that two parts only, and finally that all three parts may unite. A separately existing part, exclusive of life and spirit, is presented to our view in the realm of minerals; the realm of plants is a combination of two parts, the dead (physical) and the living (physiological); whilst the realm of animals with man is a combination of the dead, the living and the spiritic. A separate existence of the living must likewise be possible, as Huxley assumes in his *protoplasma*, which he calls an original and independent life principle or life-matter which did not originate in the dead. The spiritic, too, must have a separate existence, else it could not exist separately after its parting from the living body, as Spiritism proves.

If the combination of the three constituent parts of man was produced by their heterogeneous elementary or atomic condi-

tion, their separation must likewise be conditioned thereby, for every atom of the three constituents contains with attraction also the repulsion, without which the formative motion, which must take place incessantly, would be impossible. The three heterogeneous elements, which in their combination constitute man, tend during the entire period of their combination, the so-called life of man, toward a separation again, which results in the so-called death of man, after which the dead, the living and the spirit in man, return into the circuit of the universe each according to the laws of nature, seeking its kindred element.

If man has originated from an impregnated ovum, said ovum must have contained the three constituent parts of man in the forms of germs which must have held mutual relations toward each other. This assumption is justifiable and logical if we do not make greater demands upon the spirit in the germ than upon the body and life germs which contain only the conditions of individual development under favorable circumstances. Body and life too, cannot, in their germs, be recognized in their bloom, but merely as germs, which means that their existence can only be inferred. The spirit germ can no more perceive, think and exercise volition than the parts of the body, as head, extremities, etc., or the various life-processes, as digestion, respiration, etc., can be recognized in the germ.

If such a germ can be formed only in some combination of body, life and spirit, its existence, from the moment of conception until the time of birth, is dependent upon the mother, and has but a limited development until after birth, when, independent of the mother, its individual existence and development through external circumstances begins; the spirit then awakes in the same degree as life and body continue their development. After birth the three constituents need one another for the development of their individuality, which, under normal conditions, they attain simultaneously.

The body develops under the influences of life and spirit; so does life under the influences of body and spirit, and finally the spirit under the influences of body and life. If the three have attained their individuality under favorable circumstances, they represent in their union the ideal man.

During their union with the spirit, body and life have attained their individuality, their highest development, as soon as they are able to preserve themselves and to multiply, to which end their whole activity tends. With this ability they have become limited and finite. During its union with the body and life, the spirit, by virtue of its relations to them, must aid them in their desire for preservation and propagation. But on attaining a relative individuality, the spirit begins a higher and more independent development, which must be infinite, because then it becomes independent of the body and life, and continues to beget new spiritic matter.

After having attained their individuality, body and life enter upon a course of retrodevelopment, whilst the spirit, in consequence of the absence of body and life, continues to develop higher and higher, the diminishing influences of the body and life permitting it to become freer, stronger and more independent, and to increase in individuality. Under normal conditions the development of any individuality is not impeded until it has attained perfection; the complete separation of the spirit from the body and life through death, so-called, can exert no other influence upon the spirit than to free it from the impeding burden of body and life.

When, where, how and for what purpose the spirit attains its highest and most perfect individual development, and what idea we should form of the latter, are questions which the spirit, united with the earthly body and life, cannot possibly decide. Certain it is, however, that the spirit does not reach on earth the highest stage of perfection; and the spiritic communications which we receive directly and indirectly, prove sufficiently that the spirit does not even attain its highest development in the state following its existence on earth, in the so-called spirit-land.

If, as every unbiased mind must admit, the spirit continues to exist after its separation from body and life, which is only possible if, or rather *because*, it is an imperishable matter, an indissoluble combination of matter and force, we must conclude that the spirit, during its union with the body and life, having continued its development by means of and even in

spite of them, it follows that it must continue to develop also without body and life. To what degree this development continues, can no more be decided than the limits of spiritic productivity can be drawn or even surmised.

This unlimited power of development of the spirit, which begins on earth and must continue thereafter, is that which constitutes man a man; that which distinguishes him from all other beings, and forms a chasm which no animal will ever pass over, in spite of all theories of descendency and selection. The infinite power of development in the future, such as is indubitably destined for the spirit, must be conditioned by infinite causes, but throughout the whole animal kingdom, from the simplest organic forms to the three highest apes, we do not find a starting point from which we could safely proceed and reach the human spirit endowed with infinite power of development.

Within the period of time known to us, man has established a record of development, not a vestige of which is to be found among the animals. Why should man have progressed in every respect, as he manifestly did, within the given time of known history, while the animals manifestly have remained stationery? The artificial results of domestication cannot be called a progress of the animals, for they are the products of the human mind, or of chance, and the animals themselves are not benefited by the cunning coercive measures imposed upon them, but would rather, if they could judge, pronounce them to be decided disadvantages. The animal certainly does not recognize a condition which man calls an improved state, for as soon as so-called improved animals are left to themselves again, they relapse, probably according to the laws of retrograde selection, into their former untamed condition, and thus progress, which can only be based upon consciousness, is rendered impossible. Progress, in the human sense, is contrary to the nature of the animal which evidently lacks, originally, those spiritic conditions which would enable it to develop into man. The animal betrays not a vestige of that spiritic principle which constitutes and distinguishes man as man, and

which would enable it, like the latter, to understand its improved condition, to appreciate its consequences and by it benefit itself, its kindred or its progeny. If even those animals which most resemble men, cannot comprehend this (no trace of which has as yet been discovered), they are radically devoid of the spiritic principle which constitutes man as man.

The theorists of descendency and selection occupy themselves solely with the forms of plants and animals and assert that the spirit is a manifestation of the activity of their enlivened matter; an hypothesis which is most fatal to their own system because it can best be proved according to their own much lauded method of argumentation.

It is not until having attained his individuality in form, life and spirit, which normally takes place at the same time in the three constituents of man, that man has reached the degree of development which admits of an ideal conception of man, and not until then we can speak of a normally mutual relation between the three constituents.

Both the form (body) and the life of the ideal man are under normal conditions, controlled by the spirit which imparts a direction corresponding to its activity, to the living body with all its functions. It is easier and more intelligible to derive the development of the form and the phenomena of life from the spirit, than the latter from the form and the life. Whatever the spirit perceives, thinks and wills, it expresses in the form and life united with him, and this not only by transient spiritic impressions in transient deportment, motion of the body and facial expression, increased, diminished or even suppressed activity of life; for a permanent spiritic direction must impart a corresponding permanent expression to form and life.

If the spirit were a manifestation of the activity of enlivened matter, it would depend quantitatively and qualitatively upon the quantity and quality of the body and life-matter, and the body most favorably constituted in form and life and placed in the most favorable external circumstances would harbor, or produce as the materialist would say, the most favorably developed spirit and manifest the highest spiritic activity—which no one is able to prove. If this were the case it would be

possible, by improving the external circumstances of the body, to increase the spiritic activity and even to shape its course ; and where many individuals are subject, for years, to the same exterior influences, as for instance in barracks, educational institutions, convents, etc., they would all receive the same spiritic direction, which cannot be asserted unless we regard as such the feigned spiritic uniformity which may frequently be observed in such institutions. Notwithstanding the strictest uniformity of external influences they are all spiritically different. Even in animals of gregarious habits, who for many generations have been exposed to the same influences of food, climate, enemies, etc., different spiritic qualities may be observed. The expression of the face, the bearing and motion of the body ; even inclinations, as industry, indolence, meekness, anger, courage, fear, memory, intelligence, etc., differ in the individuals of flocks of animals, though this may be less apparent to us than in uniformed ranks of soldiers or in cowed or uncowed devotees.

Under this supposition we should neither meet men who under continued unfavorable external influences upon the body, crippled from earliest childhood, diseased and constantly suffering, without sufficient or adequate nourishment, etc., perform a vast amount of mental labor and initiate or promote spiritic or social progress and reform. Schiller's words, "Man is free, though he were born in chains," means only that the spirit, when it has attained its individuality in the ideal man, is independent of the body.

Without dwelling further on these intimations regarding the relations of the three constituent parts of men, we may propose two other questions :

1. If the spirit is a manifestation of the activity of enlivened matter, could the human body produce or use no other spirit than that with which it is united to maintain its existence on earth ?

2. Could the human spirit, if it is independent of the body, develop and use any other body than that which maintains its existence on earth united with the spirit ?

There is hardly any other answer to the first question than

that the body if self-preservation, propagation and corporal enjoyment were its sole aims and purposes, could accomplish its objects with a much lower and meaner spirit than the human spirit is ; it might even be said that the human spirit served only as a self-created rod of discipline for the body—certainly an unnatural assumption. The second question, according to existing experiences and observations, admits of the only answer that for its earthly existence, which tends to facilitate the communication with other spirits in other bodies, the spirit could use no other body, and could not, therefore, prepare for itself another body.

As a manifestation of the activity of enlivened matter the spirit could be active only for the preservation and propagation of the body, which would be the highest enjoyments imaginable in such a case. But the spirit has its occupations and is happy in them, without permitting participation to the body which often suffers and perishes thereby—occupations which are immeasurably remote from the body, its existence, its propagation or enjoyments, and which have their origin neither in the physical changes, nor in the growth, nor in the secretions and excretions, nor in any chemico-physical process of the body.

It is hardly conceivable what can have induced the materialists to entertain such a low opinion of themselves; we spiritists earnestly protest against extending their inferences from themselves to us.

Let us recapitulate : Man is man,

1. By his originally conditioned spirit which,
2. According to laws of nature, combines with form (body) and life to constitute man, and
3. Acquires in this combination its independence, and
4. Enters upon its higher development during its union with the body and life, and
5. Continues after its separation from the living to perfect itself to an undefinable degree ; upon which
6. The spiritist bases his ethics which will be made the subject of another essay.

III.

ORGANIZATION OF THE SPIRIT-BODY.

[Written and Published 1874.]

I. Facts that scorn arrogance and shallow pretenses compel every one who is free from the trammels of the antiquated dogmas of faith or science, to acknowledge a spirit which exists independently of the visible body and can communicate with other spirits, whether in union with a life body or not.

II. The union of spirit with a life-body is conditioned by the germ that emanates from the parents and must contain everything that constitutes a child essentially similar to the parents.

III Within this germ, that which is being developed into the spirit-body is no more complete than that which is to develop into the life-body ; both evince in the germ no visible vestige of their future structure and future functions, but both develop from the germ by their continuous relations to the outer world, which are of a physico-physiological nature for the one end, and of a psychical nature for the other.

NOTE.—If the so-called exact scientists start from the false premises that that only can exist and be material which is perceptible to the senses," calling immaterial what is not sensually perceptible, and asserting that the life-body (of man) has sprung from an impregnated ovum, because we can see it, whilst nothing can be seen of a spirit,"—we may properly ask : What they really can see in the germ, and whether it is not a mere inference to say that the life-body, with all its parts, is developed from the ovum? In most cases they cannot even distinguish whether any given ovum emanates from a human being, from an ape, or from some other higher animal, unless they see the parental body before them and have taken from it the *corpus delicti*. Surely they ought to be sufficiently *exact* to distinguish in the ovum *exactly* that which is to become a human being from that which is to be an ape or some other animal. We, on the contrary, start from the incontrovertible prem-

IV. These relations can only exist when there is physiological and psychical matter in the germ as well as in the outer world. The physiological influences from without can be absorbed only by the physical part of the germ, the psychical influences only by its psychical part, and thus arise motion and counter-motion, effect and counter-effect, followed by the development of both. As long as the embryo developed from the ovum is shut out against external influences within the womb of the mother, as is the case in man and the higher animals, and in a different manner in the eggs of birds, amphibia and insects, the psychical matter cannot develop and become active, because the psychical influences from without can exert themselves only through the medium of the mother's body; but after the separation of the child from the mother's body the development begins directly and instantaneously, because the child is directly exposed to the influences of the outer world.

V. Nature which knows no limits for the extent of its economy, which is infinite in little as well as great things, in space as well as in time, and which is beyond the reach of the sensually finite and limited intellect, has placed in the germ the conditions for the future spirit as well as for the future body, whether they be perceptible or imperceptible to the senses.

VI. Nature, not miraculously but consistently and logically, has also generated the incipient man, an inseparable union of a life-body and a spirit-body, from the minutest thing perceptible, a germ, resembling the primitive cell, which promises that not all that is can be perceived by the senses, and we demand that the exact scientists join us in the conclusion that the impregnated ovum contains the invisible germ of the spirit-body as well as the visible germ of the life-body; for both must be contained in the ovum, because both are developed from it, and because the ovum is the product of the parents who themselves constitute an inseparable union of sensually perceptible life-bodies and sensually imperceptible spirit-bodies. The germ or ovum thus originated and developed, in order to be the link between the parent and the child, must bear a relation to that which exists between parents and children, and unite in itself the invisible germ of the spirit-body as well as the visible germ of the life-body.

duced by the parents, must normally develop into something similar to the parents.

VII. *When, where, how, and why* should a spirit unite with a body, unless this union, according to the laws of nature, is conditioned by the germ generated by the parents?

VIII. That the spirit, or spirit-body, has originated from matter is to be inferred from the same reasons which apply to bodies that have originated from physical or physiological matter or from both combined.

Investigated analytically, both the life-body and the spirit-body in the climax of their development (which alone can be objects of investigation with regard to the essence) may be continually divided into simpler parts until they finally escape further investigation though still remaining matter; for the simplest germ, or the cell, is the product of still more remote agents which likewise cannot be considered original, but must be traced into the realm of matter which is not perceptible to the senses. The processes that take place within that realm are objects of a perfectly justified speculation, but not of human experiments. Should anything become impossible when human experiments cease to be possible? The value of facts depends only of the speculation applied to them or deduced from them.

IX. If the origin of the life-body has been traced back to the realm of that which is not perceptible to the senses (the latter having been accepted as absolutely necessary), and if the origin of spirit, or of a spirit-body, intimately united with a life-body, cannot be demonstrated from a life-body, the spirit-

NOTE.—The impossibility of answering exactly the above questions has induced the so-called modern materialists to call the spirit a manifestation of the activity of enlivened matter, though they were not able to show that the enlivened matter itself has developed from the not-enlivened matter, and in what manner it has done so. They totally forget and ignore what they have always taught, viz: that the like and the similar can only spring from the like and the similar. Processes of life and spirit are surely neither alike nor similar, and no life-process can ever produce a spirit-process, nor can the latter be explained by the former. The two are so essentially different that every rational person can only regard them as originally and essentially different.

body must also be traced beyond the sensually perceptible germ to the realm of that which is imperceptible, and as sensually imperceptible matter, it must have its origin there as well as the life-body.

X. In the realm of the sensually imperceptible, the life and spirit matter must be in mutual relations, as well as in the realm of the sensually perceptible, which is only possible if both, as cannot be otherwise, remain material. They must move toward and act upon one another, attract and repel one another, unite and separate ; they must create and generate, without losing their peculiar nature. In the retention of its peculiar nature, by primitive matter, we find the condition for endless new creations, which were not possible if the nature of one could be absorbed by the nature of the other, or if both were based on the same nature, which would lead to a homogeneity and a monism that can nowhere be proved, and cannot, therefore, exist. The original heterogeneity of the universe, produces the endless new formations in corresponding forms according to laws, the immutability of which is conditioned by the immutability of the nature of matter and elements.

XI. The union of life-matter and spirit-matter is effected through their mutual working on another in a material way, and thus bodies are produced which, according to the quantity and quality of the constituting matter, represent the various animal forms from the simplest to the most perfect, and finally man.

XII. The animal kingdom with man represents the realm of the psychical. As nature in the realm of the physical (the minerals) and the physiological (the plants) produced from the imperceptible matter at first the simplest forms which we can perceive with our senses, so, also, in the realm of the psychical (the animals and man), a similar course has been pursued.

XIII. The sensually perceptible productions first originated from the sensually imperceptible matter ; could not present the peculiar characteristics of each realm in the climax of its development.

1. In the physical realm (the minerals) arose at first, as it seems, the sensually perceptible formless gases, which in con-

sequence of their relations, gradually moved, united, became heated and condensed, until they appeared as firm formations, which in their further normal development now represent the well-known realm of the physical, the kingdom of minerals, with its manifold forms and corresponding forces. All these forms, with their inseparable forces, are based upon their physical nature which conditions their origin, their existence as well as their further development, and also retrogression according to physical laws only. Inorganic chemistry has succeeded in resolving combined physical bodies into their so-called elements which are all physical.

2. The physiological realm (the plants) also begins with sensually imperceptible matter, which changes into sensually perceptible amorphous formations of primitive matter in which the cell originates as the simplest organization. The plant-cell, containing only life-matter and life-forces, comes by virtue of its nature into relation only with physiological matter from without, a relation which causes further development by motion and counter-motion, and thus arise, according to the quantity and quality of the physiological matter, the manifold bodies of plants on earth. Without losing its nature, the physiological uses, as it appears, the available physical matter mainly for its structure. The plant is exclusively governed uniformly and definitely by physiological laws which determine its origin, existence and propagation as well as development and dissolution. Organic chemistry has reduced the life-bodies to simple forms of life-matter and inorganic states.

3. The psychic realm (animals and man) also begins with a sensually perceptible formless mass as the product of remoter sensually imperceptible agents which must be material, as they could not otherwise transform into a sensually perceptible product. In this formless mucus-like mass,—the *bacteriamonera* and *amabæ*, the *sarcode*, etc., the animal, and surely also the human cell is formed. If an animal or a human body is to develop from this cell, it must also contain the psychical essence which enables the cell to enter into relation with psychical influences from without, from the different quantity and quality of which with the assistance of physiological and

physical matter the difference of the animal and human forms depends. Science, with all its aids, is not able to do away with the independent essence of psychical matter.

XIV. The organic realm, embracing animals, man and plants, begins to be perceptible to our senses, with a formless organic mass containing physiological elements which form the cell of plants and physiological and psychical elements which form the cell of animals as well as of man. These must have been originally conditioned in the sensually imperceptible realm, otherwise their first appearance were a fabulous creation and not the product of natural development.

XV. In the same manner as the physiological, without changing its nature, has made use of the extant physical material for its development, the psychical likewise without changing its nature, makes use of the physiological, and consequently the physical which is combined with the latter, for the production of a visible form, a body. In the animal, and still more in the human realm, the original psychical laws for the spirit-body and the physiological laws for the life-body exist and determine their origin, existence, development and dissolution.

XVI. Sensually imperceptible life and spirit-elements develop themselves in a manner unknown to us into the sensually perceptible primitive mucus in which primitive cells are formed, the first organic form which attained, according to the laws of nature, an ideal degree of development, and then, according to equally fixed laws, returns into the circuit of the universe. The life-body of man as well as that of the animal and the plant, has attained what is recognized by us as its ideal stage as soon as it is capable of self-preservation and propagation. No life-body remains permanently in this state, because it cannot escape the constantly changing exterior influences

NOTE.—The spirit-body, as can best be observed in man, avails itself of the life-body until it has completely used it up in the normal course of existence, though it may also ruin it prematurely by abuse; it then leaves it to dissolve in conformity with the laws of the physiological and the physical, whilst the spirit, freed from the life-body by which it often was impeded, enters upon an independent and higher development, being secured by its nature against chemico-physical influence and exposures.

and relations to the outer world, and cannot, therefore, continue its development. From the moment when the life-body has reached the highest degree of development, its return to the elementary state begins, there being no such thing as stability.

XVII. In the same manner in which nature, in the primitive generation, formed the human and the animal body by sensually imperceptible agents into a cell which developed into man or animals, it proceeds in the generation by parents according to the same original formative law, producing at first, through the parental bodies, from imperceptible agents, a cellular germ from which the human or the animal body issues through its relations to the outer world. In generation the parents are the representative agents of nature, and if the elements and processes which are active during generation were better known, we should gain a more correct insight into the primitive generation of physiological bodies ; for nature surely proceeds according to the same fundamental laws in the primitive generation as in the generation through parents.

XVIII. Has the life-body of man, and of the animal also, attained a degree of ideal development which is perceptible to us and which renders it capable of self-preservation and propagation, and is but its natural destination, after which it returns into the circuit of the universe ? The spirit-body, on the other hand, attained during its union with the life-body only such a degree of ideal development (which therefore is only relatively ideal) as is possible and necessary in connection with a life-body and for the promotion of mutual relations.

XIX. In conformity with the laws of nature and like everything that is originated according to these laws, the spirit must attain to a height of ideal development of which we can have no conception because of the infinity of spirititic influences and productions ; but we may safely conclude that it is not attained in a union of the infinite spirit with a finite life-body, but that it is rather impeded by the relations of the latter to the spirit and by its demands upon the spirit.

XX. It is true enough that the spirit is stimulated,—awakened and developed by the life-body, and especially by the sensual organs ; but that which is to be stimulated and de-

veloped, must exist as spiritic matter, an indissoluble union of matter and force. The assumption that spiritic forces adhere to life-matter, or that life-forces adhere to spiritic matter, is an absurdity; for it is not true, and even impossible, that a life-body or any parts of it, can have or produce the ability to feel, smell, taste, see or hear, nor that from these sensual impressions, however frequently repeated and complicated, there can emanate a spiritic activity such as remembering, thinking, judging, understanding, willing, etc., as an emanation of the activity of enlivened matter, or as a phenomenon of the latter. Life-matter can indeed have sensual impressions, but no sensual perception: it may suffer by sensual impressions, but it can never be conscious of the same. The brain, to be sure, is the organ of the spirit, but the latter employs the former as an instrument for communicating with its own life-body as well as with the outer world which manifests itself to the spirit in the form of physical,—physiological and psychic things. In order to facilitate this communication the spirit must collect all the influences of its own and of other bodies, in an appropriate place, the brain, and all conductors of the impressions, viz: the nerves must concentrate in the brain, there to deliver their reports to the spirit in the central bureau of its business, or to dispatch thence the orders and commands of the spirit to all parts of its own body, and through it to the outer world. The arrangement is quite mechanical, but useless without the operator, as is the case with every machine. Nor can this spiritic machine any more produce that which puts and keeps it in operation and uses it, than a steam-engine can produce the engineer, a telegraphic apparatus the operator, a flute the flutist, a chisel the sculptor, etc. The sensual organs conduct the impressions of the outer world as spiritic matter to the brain, the business organ of the material spirit, which collects, arranges, unites, separates and fixes them in its organs, and ascertains their sameness, similarity and differences, all of which a life-matter with its merely chemico-physiological processes can never do; still less can it produce a knowledge and perception of causes and effects, thoughts, remembrances, inferences and free will, self-knowledge, consciousness and reason.

All spiritic-matter received by the senses and conducted through the brain to the spirit is, like nourishment in the life-body, assimilated and employed to produce activity. Like the life-body, the spirit must have an organic structure through which one activity follows the other, according to fixed principles and laws, and through which each following activity is conditioned and caused by its predecessor. This regular succession of the activity of the spirit suggests the presumption of an organic structure of the latter and must stimulate us to investigate it. Quite analogous to the phenomena in the life-body and even to the lifeless physical body, the spirit, by virtue of its nature, is in relation to the outer world ; through this nature it receives the corresponding influences from without ; these influences produce in it motion and change which are followed by motion and activity toward the outer world.

XXI. There is to our knowledge only compound matter which can be perceived by an investigation of its compound parts. The reduction of compound matter into their so-called elements only shows how far applied science reaches; for on account of the infinite divisibility of matter real elements are out of the question, otherwise matter would have had a beginning ; that is, somebody would have had to start or create it. Is any one able to create anything infinitely divisible ? No more than he is able to destroy it. And if matter cannot be created, what is the use of assuming a creator ? As a human being, I know nothing of a creator, but I patiently await what I shall be able to discover hereafter as a free spirit, independent of the life-body. Who knows anything of a creator which is not purely human, and therefore, not at all divine ?

XXII. The activity of a compound whole is regulated by the activity of its parts. If the activity of the whole is always followed by the same results, the activity of the parts must take place in a regulated order, *i. e.*, it must be organized, and the parts are the organs of the whole which constitutes an organism.

XXIII. As the life-body is, so is the spirit-body. As the activity of the former ends with the capability of self-preservation and propagation—and it has no other destination, either in

a plant or an animal, or a human being—so ends the activity of the latter on earth with the wisdom which proves by works of virtue that it is no conglomeration of hostile, though brilliant philosophemes for scholiasts and scribblers, but a maxim of life and humanity. There are sages who know very little, but whose wisdom enables them to be virtuous ; and there are very learned men who are far from being either wise or virtuous.

XXIV. The spirit of humanity develops in accordance with the organic structure of the spirit of individual man. Apart from individual forerunners, the great mass of the human race, viewed even at the highest stage of its development, does not appear to have advanced beyond the limits of mere intellect, but to be far remote from wisdom, whilst it can be traced through the multifarious shades down to the mere instinct where it is scarcely distinguishable from the animal.

XXV. The spirit-body can no more than the life-body be a chaos in which all the activities are crossing one another in confusion. Phrenology has endeavored to demonstrate in its system the existence of an established order, though for lack of sufficient anatomical, physiological and psychical knowledge, its endeavors have not been crowned with signal success. The spirit-body must be a well-ordered organic whole in which one activity springs from another and leads to another, until a result is gained which must necessarily follow with almost mathematical certainty from regulated preceding activities.

XXVI. The impressions of the sensual organs as spiritive matter are not conducted singly to the organism of the spirit, but the impressions of all the sensual organs are collected and collocated in the latter, supplementing and supporting each other mutually, so that frequently one sense is able to perform the activity of another, and that one sense can render the other intelligible ; hence it is necessary that all the sensual impressions be collected in the workshops of the spirit. All sensual impressions, even those of one single sense, are not simple, but compound and heterogeneous. We never see, for instance, the mere form of an object, but also its size, distance, motion or inertness, color, etc. ; we never see merely a color, but also that which is colored its size, its distance, etc. With

every sound the auditory sense takes in its strength, pitch, distance, etc., all of which are heterogeneous peculiarities, and conducts them as a total impression by means of the nerves and the brains to the spirit. Form, color, size, distance, etc., produce essentially different, heterogeneous impressions, and yet they are taken in simultaneously by the same sense. This heterogeneous constitution of each sensual impression is a main condition of its motion which is as indispensable to the promotion of spiritic activity as to the promotion of life-activity. Just as the originally heterogeneous composition of the universe of physical, physiological and psychical elements was the fundamental condition of the motion of matter and the formation of new bodies, even so is the heterogeneity of the sensual impressions and of the subsequent motion, the fundamental condition of thinking which constitutes the highest and most essential activity of the spirit. If the motion of the life-matter is the fundamental condition of the preservation of the life-body, the motion of the spirit-matter is the fundamental condition of the preservation of the spirit-body. Each sensual impression is spiritic matter, which in separate organs, mingles with the matter of the spirit, causing in it the motion necessary for the production of the thought, from which arises the will to act which must also be material, as it could not otherwise act upon the matter of the life-body, set the latter in motion and stimulate it to action.

XXVII. In the same manner as the physiological elements of the life-bodies are in relation to one another and to the outer world, said relation manifesting itself by motion and counter-motion and causing the development, preservation and propagation of the life-bodies, so are also the psychical elements of the spirit-bodies, in relation to one another and to the outer world, manifesting itself by motion and counter-motion, which by continual new impressions from without, cause the new formation, development and preservation of the spirit-bodies.

The life-body receives constantly new elements from without, seizes by means of its organs that which it needs for its welfare, and conducts it to organs in which it is assimilated

and enabled to preserve the life-body in all its parts. In the same manner the spirit-body takes in and assimilates psychical matter from without, in order to preserve itself. Both the spirit-body and the life-body manifest the degree of their inner development by the manner of their activity toward the outer world.

XXVIII. The organs, instruments of the life-body, are sensually perceptible only in their rudest forms and outlines ; their nicer structure reaches at most to the perception of the cell which is itself a product of more remote agents of life. The real fundamental structure of the life-body and its phenomenas are known to the point where their explanation ought to begin, and defy every further demonstration because of their sensually imperceptible minuteness. The rude demonstrations of the organs of life through physiology and chemistry are, in spite of the exact scientists, of little significance.

If the nature of life is not acceptable to the sensual perceptions the partially sensual form of the life-organ is not necessary for the definition of the nature of life which finds its last explanation only in the realm of sensually imperceptible matter where neither our physiology, nor our chemistry has any application. In the same manner it is by no means necessary for the nature of the spirit and the existence of the spirit-body and its organs that we should be able to perceive them with our senses and to demonstrate them to the senses, for as in the case of life, we must infer from phenomena to activity, and from the latter to organs or instruments.

NOTE.—There are persons who do not flatly deny the spirit on account of its not being sensually perceptible, but who call it merely a manifestation of the activity of enlivened matter. But the nature of this enlivened matter and its mysterious activity cannot even exist for them if consistent, because it is not perceptible to the senses, and yet they attempt to explain that which is unexplained, the spirit, with something else that is unexplained, viz : life ; in other words, they seek to render comprehensible the incomprehensible by the incomprehensibles. Surely, this is a swindle of no mean pretensions, but the result of *exact investigation* ! The sensual perception and the comprehension resulting therefrom can penetrate no more into the secret paths of life than into those of the

XXIX. How the spirit-organs are constructed, what relations they bear to one another, and how one process merges into another, cannot possibly be ascertained if we adhere strictly to sensual phenomena ; but experience, observation and reflection compel us to infer that every activity, spiritic as well corporeal, can only be produced by corresponding organs, and if activities join each other in a fixed succession, that a corresponding series of organs must exist, and that this arrangement admits the presumption of an organized body. If, as no one will deny, there exists an intimate relation between the organized life-body and the spirit during the existence of man, then the spirit must also be an organized body in order to be able, on one side, to be influenced in an accountable and corresponding manner through the various life-organs, and on the other side to influence the various organs of the life-body. Lastly, the spiritic activities not being perceptible to the senses, the organs in which the spiritic activity takes place cannot consist of sensually perceptible matter.

XXX. Without craving indulgence, which would be out of place in so serious a discussion, I will undertake to describe, as far as my knowledge enables me, the structure and the functions of the spirit body according to the pattern of the life-body, because we may, to a certain degree, safely apply the known to the unknown. Those who know better are requested to correct me ; but they must discard all ecclesiastic and scholastic dogmas and not cavil and criticise arrogantly, instead of pointing out the better way.

spirit. Both not only originate in the realm of the sensually imperceptible matter, but continue to operate as such upon the sensually perceptible matter and are, therefore, to be investigated not through the senses with all their instruments, but solely through the spirit which works more positively than the chemico-physical manipulations. The sensually perceptible form explains nothing and cannot be of importance, either for the one or for the other. It might be said, at best, "The life-bodies and their organs become sensually perceptible at a certain stage of development ;" but the spirit has not yet become sensually perceptible, although undeniable facts favor the assumption that under propitious circumstances it has become sensually perceptible to many, and, as it appears, is becoming more and more sensually perceptible.

Although I hardly know any trodden path in the field upon which I enter, I boldly strike out without faltering, firmly resolved to find a comprehensible and therefore natural explanation for that which has always been set down as mysterious and unsearchable, or according to the newest expression, as unknowable, and which many avoid with a secret awe not to compromise themselves by errors, as though the way to truth did not lead through a wilderness of errors—like the way to light through darkness—and as though pulpits and professor's chairs were not too often the hot beds of innumerable fanatical, yet sanctioned, aberrations of the heart and intellect. He that dreads errors, dreads progress and will never find the truth which every rational being should seek. We are nauseated with the cry coming from pulpits and cathedras. "Thus far and no farther! Lest pulpit and cathedras be endangered." If I introduce an error into the arena of human investigation, it will only have to contend with other errors, and from this combat truth, I trust, will come forth triumphantly.

XXXI. The normal spirit-body of man consists of three principal organs: 1. The organ of the *Instinct*; 2. The organ of the *Soul*; 3. The organ of the *Spirit*, proper, each of which being composed of several organs.

1. *The organ of the Instinct* bears to the entire spirit-body a relation similar to that of the skin to the life-body, uniting through it the outer world with the organ of the soul on one side, connecting directly with the physiologically working life-organs, and on the other side with the organ of the soul.

NOTE.—Poetry, in its often hyperideal flight, endows plants with an instinct and even with a soul, because they turn toward the light, they cling to other bodies by means of various contrivances; because they struggle upward, and the roots demand moisture, or because many parts of plants, as the buds possess organs of protection against various injurious influences, or because some plants catch flies, the decaying bodies of which are said to furnish them with nutrition, or because other plants shrink from the touch, or flowers remain closed at night, etc. All such phenomena in plants, composed as they are of physical and physiological matter, are of a physico-physiological nature and aim, according to physico-physiological laws, of self-preservation or propagation through the

2. *The Organ of the Soul* which is located between the organs of instinct and spirit, is in all spirit-bodies, animals as well as man, the most developed and complicated. Urged by the instinct of self-preservation it subserves the spirit-body in its relations to itself, to its kindred spirits and to the outer world. The soul, too, starting from itself in all its manifold functions, applied everything to itself, is subjective whilst the instinct proceeds neutrally, neither subjectively nor objectively, almost mechanically, whereas the spirit, never considering itself, is objective in its functions. The different way of acting of the soul and spirit, generally confuted, constitutes the essential

life-force which is active in all life-bodies without the aid of a spirit-body, and is capable of guiding, without the assistance of the spirit all life-processes, such as digestion, the preparation and motion of fluids, generation of heat, nutrition, secretions, growth, propagation, and many motions of individual organs as well as of the entire body. The life-force, adhering to the life-matter of plants as well as of animals and man, *must* promote, according to fixed laws of life, the welfare, the preservation and propagation of the life-body; while the spirit-force, adhering to spirit-matter, *can* induce the life-body to perform or omit certain actions. The instinct must be the same in animals and man, because both are the union of a life-body and a spirit-body; but the different organization of the spirit-bodies of the two must not only be affected differently by the latter, but must also exert a different influence upon the instinct. The spiritistic organization of animals is never so powerful that it could overcome the instinct, while man controls the instinct the surer, the more his spirit is developed. By virtue of his spirit-force man can in spite of all the instinctive desires, allow the life-body with which it is united to go to ruin, or destroy it forcibly, a thing which never occurs in animals. If the spirit-body can arbitrarily destroy the life-body and separate from the latter, the spirit-force can surely be no manifestation of the activity of life, nor be identical with the life-force, which would aim only at the preservation of the life-body. The same factors cannot both produce and destroy their products. The external impressions which the organs of instincts have converted into sensations involuntarily cause, if they are not conducted further, actions that aim at the welfare of the life-body, as we shall see hereafter; but if the impressions and sensations are conducted further, they emerge with the organs of perception, conception, etc., which appertain to the organization of the soul.

difference of both, and places the latter as exclusively belonging to man above the former as being the highest spirititic development of animals.

The impressions and sensations received from instinct are transformed in corresponding organs of the soul into perceptions and notions which, if repeated, stimulates the organ of memory, which successively rouses into action the organs of imagination, fancy, and sentiment, and, after several repetitions, the organs of experience, knowledge, thought, judgment, and finally the organ of the intellect. The manifestations of their activity are joy and pain, fear and hope, love and hatred, truth and falsehood, avarice and dissipation, greed, anger, envy, pride, cruelty, arrogance and humility, magnanimity, generosity, faith and pity, courage and cowardice; in short, all the indications and passions that sway man (most of them, also, the animal), but always with relation to themselves.

3. *The likewise compound Organ of the Spirit* joins immediately the organ of the soul, and exists only in men.

The organization of the spirit-body of animals is complete with the development of the instinct and the soul. The organs and manifestations of activity of both are in animals more or less similar to those of man; but as far as history, experience and experiments go, no vestige of the organs of the spirit, their activity, their properties and manifestations has been discovered in any animal. The animal is separated from man by the total lack of the higher or spirit organs, which cannot be supplied by the most refined selection and training. However deficient man may be in culture, he at least possesses the spirit-organs, the activity of which may be awakened and cultivated systematically and logically, as is proved by the cultural history of all nations and by the development of every individual.

XXVI. The activity of the higher organs of the soul, viz: knowledge, thinking, judging and intellect incites the development and activity of the spirit organ which is nearest to the soul, the organ of perception by which man is impelled to inquire into the causes and effects of things. The organ of perception being stimulated from without, its activity must be primarily directed to the outer world which furnishes the ma-

terial; and consequently it leads to the relations between the outer world and the spirit, to the activity of the organs of self-knowledge, of self-consciousness, of self-determination, and finally of reason, which leads men to the highest earthly stage—to humanity, where he attained the highest development of the spirit-body possible on earth. The phenomena of the activity of the spirit-organs are the duties, conscience, wisdom, virtue, morality and freedom.

XXVII. In the same manner as the organs of the life-body are active in a fixed manner and order until the proper collective activity of all the organs renders possible the preservation and propagation of the life-body, so also the organs of the spirit-body are in similar mutual relations, conditioning one another accurately, until the preservation and development of the spirit-body is rendered possible by their regulative collective activity.

XXVIII. The development of the spirit-body of animals is necessarily limited, because the activity of the instinct and soul can react only upon themselves. The development, however, of the spirit-body of man who possesses, beside instinct and soul, the organs of the spirit with unlimited activity, is therefore also unlimited. The spirit-body of man attains only such a development as is necessary on earth. The spirit-body permeates the life-body completely, and it may be proper to assume that a portion of the spirit-matter mingles with the germ from which a child essentially similar to the parents can originate.

XXIX. The propagation of the spirit-body by a germ, in which spirit and life-matter are united as in the generating parental body, constitutes a natural process of a uniform generation throughout the universe, which must exist for the plants, for animals and man; it explains the necessary relations between life and spirit bodies during their union, but does not permit us to conclude that spirit and life have produced one another, or that the former had been confined within the latter by some unaccountable act of some unaccountable power for unaccountable purposes, *a la* reincarnation. The life-body and the spirit-body in their union are composed of essentially dif-

ferent matter—always a combination of matter and force—and the generation of the one by the other, can nowhere be proved; hence we are compelled to assume that in the future they can separate again, just as they have united in the past.

XXX. Physiological and psychical elements which together with the physical elements fill infinite space, which is identical with an infinite material body, may have united everywhere and at all times, and may still do so; but the development of these elements, united in a germ, into a man is possible only on this earth or on some body identical with it, where all influences are the same, and of a kind that human beings could be produced by them; that if the celestial bodies and their physical, physiological and psychical influences upon the germ—containing life and spirit matter—were of a different nature, it follows that bodies different from man must have originated on them.

XXXI. All these probably, more or less, human-like beings on the different bodies of the universe are based upon the same life and spirit elements which developed differently only with regard to their external forms according to different external influences. By this assumption we secure the spiritistic unit of all beings in the infinite universe, in their origin and existence as well as in their development, the latter being neither disturbed by the union of the life and spirit-body in man, nor terminated after their separation, but rather increased.

XXXII. In the Spirit-world as extensive as the infinite material world-body, the infinite space in the so-called sunny land of the spiritists (a child-like, if not childish, appellation of the sojourn of spirits freed from the life-body), all the spiritistic beings, that exist in the innumerable celestial bodies, endowed with multifarious forms of life-bodies, are therefore similar to one another and enter in mutual intercourse upon a further development, conditioned by spiritistic influences, a development which must be infinite and incomprehensible to us.

XXXIII. Just as the collective activity of the organs of the life-body in its union with the spirit-body, aims at the preservation and propagation of the life-body, so also the collective activity of the spirit-body in its union with the life-body, aims

at the development of the former for the acquisition of reason and wisdom. By their mutual activity the life-body and the spirit-body attain exactly that which during their union each needs from the other, and which both need for their welfare; each employs normally and successfully the other for its welfare. The life-body will prosper better through the rational influence of the spirit-body, whilst the latter will be best enabled by a healthy life-body to perform its function and to develop successfully.

XXXIV. An ideal life-body, fully and harmoniously developed in all its parts and organs, is a rarity, because the manner in which the spirit uses or abuses it for the purposes of a trade, art or science, or impelled by ambition or some spiritistic monomania, is injurious to the life-body because it is worn out, like any tool, by every occupation to which it is urged on by the spirit. Still more ruinous are the consequences for the life-body, if the spirit, as is but too often the case, exerts itself only to pamper the life-body, for which the so-called exact scientists are responsible to a great degree, because, according to their theory that the spirit is a manifestation of the activity of the enlivened organism, they must necessarily recommend cultivation of the spirit by cultivation of the body, for which purpose they have established the insane maxim: "Man is what he eats." As regards the life-body this maxim is correct; but it is the spirit only that makes man what he is, otherwise gluttons would produce the greatest intellectual works and promote reform and progress; and our educational institutions needed only to be academies of gastronomy in order to stimulate spiritistic activity, by promoting life-activity; most all great spirits have developed themselves in want and need, or have despised the enjoyments of life, and many have even neglected, injured, or ruined their life-bodies through an excess of spiritistic activity. The great spirits, nearly all of whom struggled with want or neglected the cultivation of the body, would have been idiots if there were any truth in the maxim, "that man is what he eats."

XXXV. An equal rarity is a uniformly and harmoniously organized spirit-body, because the spirit through early influence or chance, tends to develop some organs more and others less.

There are men who notice everything, without being able to form any conceptions; others are captives to fancy, to imagination, to sentiment and to belief to such a degree, that they hardly ever attain the stage of knowledge, thought, judgment and intellect; still others cultivate the organs of knowledge, thought, judgment and intellect with such predilection, that they never come into possession of correct perception, self-consciousness and reason. All these and innumerable other kinds of one-sided development and activity are the results either of an inherited organic constitution or predisposition, the same as we find them in the life-body, or of inclinations, predilection and passion, or of a deficient development of the entire organism of the spirit in consequence of an erroneous education, quite analogous to similar phenomena in the life-body.

XXXVI. But as in the life-body, some organs cannot be developed one-sidedly whilst others are being neglected, if all the organs were constantly under the uniformly operating control of the life-force, and each could not act independently when once stimulated, so also the manifestations of the activity of the spirit must be ascribed to separate organs. The force of the spirit cannot stimulate all the activities of the soul and the spirit simultaneously; at all events the explanation of the separated activities of the spirit would be very difficult, if at all possible.

XXXVII. The antagonism of the several organs speaks also for the organism of spirit-bodies, similar to the life-body which cannot make a motion without having the ability of making a counter-motion; the activity of each organ is regulated, impeded or entirely neutralized by the activity of another organ;

NOTE.—The untenability of the modern materialistic maxim: "Man is what he eats," which is so greatly admired by the ignorant and thoughtless, is sufficiently proved by the fact that all the food of omniphagous man, may be reduced to a few simple elements which we find in the simplest and rudest, as well as in the most delicious and composite dishes, and that it makes no difference whatever whether these elements are offered to the stomach in their primitive simplicity, or whether they are served up in the most artificial and frequently pernicious refinement. The latter, in fact, begins to be considered injurious, as it has become customary of late to nourish delicate children and invalids with simple and primitive articles of food.

many organs of the life-body are in a specific antagonism to one another, as for instance, the exterior skin and the serous membranes, the liver and the lungs, the exterior skin and the kidneys, etc.

In the spirit-body there are for instance the organs of conception and of judgment, imagination, fancy and experience, sentiment and intellect, faith and reason, etc., in an antagonistical relation to each other, which would not be possible if the spirit-body were not or could not be active in separate organs, like the life-body.

APPENDIX.

I. THE WILL AND II. THE LANGUAGE.

1. *The Will* has no organ of its own but is a manifestation of the activity of nearly all spirit-organs. It is action incited in the interior of the spirit-organs, directed toward the outer world—a force moving, not without a matter—which either transfers the products of the labor of one spirit organ to another, or stimulates certain organs of the life-body to action.

In the *organ of instinct* the external impressions are transformed without the will into sensations, and these cause adequate actions which have mostly been performed before the spirit is aware of it, or they can be performed appropriately without the aid of the spirit. The real actions of instinct are as unconscious as the causes are not foreseen.

In the *lower organs of the soul* the sensation transmitted from the organ of instinct are, likewise without the will, transformed into conscious perceptions and conceptions, and stimulate the activity of the organs of imagination, memory and experience.

and finally those of the sentiment with all its noble and ignoble inclinations and passions, its sublime and base aberrations. No one can resolve to change the sensations emanating from the organ of instinct into perceptions and conceptions; no more can he resolve to imagine something, to remember a thing or to make an experience, to entertain hope or fear, to be merry or sad, angry or gentle, haughty or humble, full of love or hatred (except on the stage), etc.; according to the development of his sentiment by hereditary predisposition, education, inclination, passion, or other influences, he will be forced even against his will to perform corresponding actions, unless the higher spirit-organs direct or combat the emotions of the soul. The actions which spring from the lower organs of the soul are superinduced by the unconscious will and are, properly considered, not punishable, but must be objects of domestic education or in any institution, school or prison.

It is the activity of the *higher soul-organs* only that stimulates the conscious will which performs responsible actions; for it only requires an exertion of the will to transform the influences emanating from the lower soul-organs into knowledge. Through the *will* we can stimulate the memory, thinking, comprehending, judging; and the intellect to activity, and thus all actions stimulated by the conscious will are conscious actions, and man is responsible for them.

The *spirit-organs proper*, which aim at the perception of things, at self-knowledge, self-consciousness, self-determination, and finally at attaining to reason, can never incite the will to punishable actions, as reason never offends any one and never commits a wrong.

The *organ of instinct*, as a mediator between the life-body and the spirit-body, has no will, as its activity is on the one side directed to the life-force which does mechanically its duty without the will, whilst on the other side it furnished the organ of the soul with sensation without being able to prevent it.

The *lower soul-organs*, the activity of which is almost instinctive, possess the unconscious subjective will of the sentiment; the *higher soul-organs* possess the conscious subjective will of the intellect.

The *spirit-organs proper* possess the conscious objective will which alone is free.

2. *Language* has no more than the will, a special organ in the spirit-body, but every spirit-organ employs the organs of speech which are placed within the life-body and stimulated by the activity of the spirit.

Language is produced by a spiritic motion which manifests itself in the form of simple or of variously modulated audible sounds in certain organs of the life-body. Because, as it cannot be otherwise, every sound produced by the organs of speech is the expression of some activity of the spirit, every such sound must be a sort of language. But language must differ according to the mode in which it is employed by the spirit-organ and according to the structure of the organs of speech, and corresponding with the organization of the spirit, we must have a language of the instinct, of the soul, and of the spirit; in other words an audible spiritic communication of the sensations (in the instinct), of the sentiment and intellect (in the soul), and of reason (in the spirit).

Language is possible and necessary to the spirit-body only during its union with the life-body, for in this union it needs the sensual organs in order to furnish the workshop of the spirit, the brain, with spiritic matter not to effect a spiritic exchange which it requires for the stimulation and development of its individuality. United with the life-body the spirit-body is not sufficiently perfect to dispense with the sensual organs; the organs of speech exist for the auditory sense. If the spirit during its union with the life-body were not compelled to hear, it would certainly not be compelled to speak through the life-body. Language might properly be called the sixth sense.

The spirit-body separated from the life-body by the so-called death, cannot speak because of the loss of the organs of speech; yet in this condition it does not need the language because it no longer possesses the physiological sense of hearing. A spirit freed from the life-body can certainly understand another spirit without the mediation of senses. In the Spirit-world, therefore, there can be no language such as the human spirit needs for the

purposes of communication during its union with the life-body.

If we wish to comprehend the origin of language from the simplest sounds which any spirit-body employs, by applying the organs of speech of the life-body, for voluntary or involuntary communication, to the fully developed and articulated language which man uses in ordinary intercourse as well as in science, art or poetry, and which can be taught and acquired according to established rules, we must examine the organization of the spirit-body, as language is a manifestation of the activity of the spirit-organs.

Each spirit-organ is primarily stimulated to activity from without during the union of the spirit-body with the life-body. This stimulation produces in the life-organ change and motion which must be directed outward in order to continue the necessary motion which cannot remain limited to the interior; and it produces for the spirit-organs and the entire spirit-body a change of matter (*Stoffwechsel*) which may properly be compared to the change of matter in the life-body and is as necessary to the preservation and development of the spirit-body as the change of matter is to the life-body. The motion from the interior of the spirit-body through the life-body must manifest itself through the latter as its instrument. These manifestations, according to their having been stimulated by the lower or the higher spirit-organs, are either voluntary or involuntary, conscious or unconscious signs which always betray the activity of a spirit-organ. These signs appear on the life-body and must affect all its organs of motion and all parts furnished with a motive apparatus, hence also the organs of speech.

In a natural state perhaps every motion which is conducted from a spirit-organ through the brain and the nerves, and which can only be a simple spirit-effusion without any purpose, or which intends to convey a communication, causes prior to its leaving the life-body also a motion in the latter especially perceptible in the face of man, though it may manifest itself in any mobile part of the life-body, according to the import and direction of a spiritic activity. But it is not merely the life-body, through which a spiritic activity manifests itself outwardly for

the purpose of a communication, but also the life-body which receives the communication. The more vivacious, vehement and rapid, the spirit-activity and its eradiations are, the more readily the life-body participates in them, so that we can perceive the occupation of the spirit, not only by the modulation of speech, by the expression of the eyes and by the miens—for there are vivacious individuals who appear to speak by gesticulations, with hands and feet, with the entire body—whilst there are vivacious individuals who hear in the same manner. If two vivacious persons are thus by turns occupied with speaking and hearing, the motions and counter-motions of conversation, a third person, although ignorant of the object of the conversation, can clearly perceive the impression produced by speaking and hearing in the two. The observation of this third person demonstrates that the language is supplementing and perfecting the signs which the life-body makes under the influence of the spirit-body.

3. Men have few needs in a state of nature,—which is but little above that of animals. They do not know much, have but little to communicate to one another and can make themselves intelligible with few signs and some sounds—the rudiments of language. The more complicated their relations are, the more multifarious their needs become, and the more they advance in knowledge—the more they have to communicate to one another, the more signs they will use and the more complete their language will become for the purpose of mutual comprehension. Every invention, every spiritual progress, must necessarily enrich the language with new words and phrases which are not introduced by the learned, but spring from the exigency and present themselves for use, as it were.

The language has kept pace with the intellectual development and culture of man, as the history of every nation shows: the retrogression of any nation in culture, was invariably attended by a decadence of the language, and with a stand-still in culture, there came also a stand-still in language. It is certain that men, according to the state of their culture, have always been able to make themselves understood, long before they established rules for the language, and before they studied the language at all. But it is no less certain that the language de-

veloped from inner rules that spontaneously presented themselves to speaking man, and that these rules conformed to the systematical and logical development of the spirit body; hence the philologists of a later time were enabled to find and establish laws for the development and rules of language, whilst they could not explain away exceptions which would certainly not have been if language had been an invention.

The common origin of the languages and a certain affinity between them all seems to have been caused by the instinct common to all men which first expressed and rendered itself intelligible in its peculiar and general manner through simple sounds. Endowed with the power of development, which language must have it, commenced with the simplest sounds from which it continued to its most complex form.

These simple elementary sounds must have been the language of instinct which, according to the organization of the spirit-body, developed under external influences into a soul-language, and finally into a spirit language. The laws, according to which the language is developed, correspond to the laws of the development of the spirit-body and its organs. Under continuous different external influences, both the spirit-body and the life-body, springing from a common germ, have developed into the most diverging forms, so that the number of original primitive forms which should be accepted for them has become a subject of controversy; and that it has also been with the languages which, sprung from a common origin, as they must have done, have gradually developed in such diverging directions that the learned disagree concerning the number of the original stocks. But, as we are compelled to adopt for all human race a common and identical being, the development of which differed according to circumstances, we must ascribe to all languages a common and identical nature, founded upon the instinct of all human beings, and developed differently in various directions. As soon as the law of the development of languages shall have been accurately ascertained and determined from their nature and from external influences, we shall also be able to determine how the languages notwithstanding their common identical origin in a common instinct must have developed themselves into the various idioms now spoken. In the differ-

ent development of the organs of the soul and the spirit we shall then find an approximate explanation of the fact that the same objects were designated by different men with different sounds or words. But, however much languages may differ, their further development is subject to the same fundamental laws as the further development of the spirit-body. Words once adopted will undergo changes in conformity with the direction of the movement of the spirit and its relations.

CONCLUSION.

I. The spirit-body, like the life-body, is an individual, a whole conditioned by its parts. Both have gradually acquired their essentially different individuality through their mutual relations. On attaining the faculty to preserve itself and to propagate, the life-body has attained even its ideal individuality which the spirit-body during its union with the life-body cannot attain, but must continue to exist after its separation from the life-body, in order to obtain, free from corporeal trammels, also an ideal development. After its separation from the life-body the spirit-body, under continued spiritic influences, must perfect itself to a degree, the extent and limits of which we cannot conceive, as we have no knowledge of an absolutely ideal spirit-body.

II. It is not my present purpose to describe the relations between the life-body and the spirit-body in their union constituting man, nor to demonstrate their conditional dependence and independence of each other. If their mutual dependence has established the limits of their development, we must seek in the independence of either the condition of a different future. After the separation of the two, the life-body must dissolve by virtue of the continued motion of its elements which can attain to no higher than the ideal development—the faculty of self-preservation and propagation.—whilst the spirit-body must continue to exist, because its development, too, must reach somehow and somewhere an ideal altitude.

III. By its separation from the life-body the spirit-body is not only freed from its relations to the former, but it is no longer confined to a place like the earth—for it returns to the universe which has been the object of occupation and divinitation already during its union with the life-body.

IV. As long as the spirit-body united to the life-body continues its existence on earth, its development is limited, the more so when it voluntarily renders itself dependent of the life-body, considering and worshiping the latter as the essence of man, as everything that it perceives through the body-organs and that stimulates their activity, is limited and contracted; but as soon as it moves in the endless universe, as a part of it, freed from the fetters of the life-body, its capability of development must be infinite and unlimited—at least in our conception. But this is not only incomprehensible and therefore unsatisfactory to our earthly spirit, but must also be alarming, painful and repugnant, and the yet unfree spirit, though necessarily always striving after freedom, commences with a presentiment of its future in the struggle between earthly sensual experience and spiritic conviction, which latter cannot spring from sensual perception, so far, for instance, as the infinity of time and space, and the final causes and effects of things are concerned. The human spirit has at all times been at pains to reconcile sensual experience and spiritic conviction by philosophy, religion and revelation; but misled by its ignorance of nature, by inclination, prejudice or necessity, it has lost its foothold in earthly sensualism or in transcendental spiritism, and has placed the sphere of man in the realm either of sensual animals or of spiritic angels while man can no more become an animal because of his spirit, or an angel because of its union with a life-body. Sensualism has always been spoiled by spiritism, and *vice versa*; hence all systems in one direction or the other have become lame, and the solution of the problem can be rendered possible only by a rational union of the two. The total separation of the two renders the solution of the problem impossible.

V. Although we know by rational deductions that there must be an infinity of time and space, yet we cannot form a conception of it because of our earthly views and methods which we cannot discard during our earthly life. Will the spirit-body, when freed from its earthly confines, not comprehend the infinity of time and space in which he exists as surely as it was accustomed or compelled on earth to consider everything to be limited? Most assuredly it will!

But when the free spirit shall come to comprehend the infinity of time and space, and therewith also the final causes and effects of things, the former two will certainly no longer be what they were during the earthly existence of the spirit; it will no longer measure and divide space and time. Even now we know, through our imperfect intercourse with spirits—who find greater difficulty in making themselves intelligible to us than in being understood by us—that they traverse space in a manner that fairly baffles our conception of space and time. In the spirit-world space and time seem to be superfluous; at all events, the existence of the spirits should not be determined by them.

If the free spirit exists beyond time and space, it cannot have had its origin in time and space, as they are viewed and measured by the confined spirit; nor can its development be limited by them—it must be enabled to increase indefinitely—and during its union with the life-body it must be incomprehensible to itself.

VI. In some future essay I may find occasion to discuss the gradual development of the spirit-body from the simplest known to the most perfect known, similar to the development of the life-bodies, in a continuous chain of descendency, the links of which are firmly interlocked. Descendency is a compound whole, combined like a chain from separately-formed links into something inseparable.

VII. *In nuce:*

1. The spirit-body of man consists of psychic matter,
2. Which, like any other matter, is infinitely divisible, and hence eternal, uncreated and indestructible;
3. During its further development it must organize,
4. And continue the spirit-body as an organism,
5. Which, like any organism, is subject to an ideal development,
6. Which it does not obtain during its union with the life-body;
7. Hence it must continue to exist as an individuality after its separation from the life-body, in order
8. To enter as a free spirit upon a free and limitless development.

IV.

MATTER, SPACE AND TIME.

[Written and published 1875.]

Matter is all that is, and consists of elements on the immutability of which rests the immutable laws of all phenomena, whether perceptible or imperceptible to the senses.

The so-called *immaterial* being, not composed of elements, is only a transient phenomenon in matter, neither perceptible to senses, nor can it be the contrast of matter.

Matter, and its elements, is a compound of matter and force, as matter cannot be without force, nor force without matter. Each is the indispensable and inseparable cause and effect of the other. It is, therefore, useless to investigate whether matter or force existed first, and which of them had produced the other. They are inseparable, and form the base of all that is generally called matter.

In the entire mass of matter, which in all possible forms and combinations composes the universe, or rather *is* itself the universe, we notice three essentially different phenomena, viz., the physical, the physiological, and the psychal, three distinct orders into which we can place everything that we know or imagine. The unchangeable essence of the elements of all matter, whether physical, physiological or psychal, renders it impossible that any one of the three orders should ever change into the other, or that one could produce or destroy the other.

All bodies of the first order, viz. the minerals, are exclusively subject to physical laws on account of the predominant physical elements; all bodies of the second order, the plants, are, on account of the predominance of the physiological elements, subject principally to physiological laws; whilst all bodies of the third order, animals and men, are mainly subject to psychic laws because of the predominance of their psychic elements. Corresponding to these three orders the gravitation force of

gravity, the life-force and the psychic force constitute the mode of motion of the elements in all bodies of each of the three orders.

In tracing matter into its final imaginable parts, we cannot possibly conclude that the same matter can combine with different forces, or that the same force can occur in different matter. Whenever, therefore, we speak of a relation or transmutation of force, it means nothing but the relation and transmutation of that matter which is inseparably combined with force, viz. a relation and transmutation of that essentially similar matter in each order, consisting of corresponding matter and force. The elements and all matter of each order are related to one another and represent, according to the laws of gravitation, life and spirit, a fundamental plasma for each order.

1. The *plasma physicale*, the base of the mineral empire, of the physical order, is found in all its representatives with the forming, preserving and separating gravitation.

2. The *plasma psychicum*, or *physiologicum*, the base of the vegetable empire (of the life-empire *par excellence*), and all its representatives, with the forming, preserving and separating life-force.

3. The *plasma psychicum*, the base of the animal empire and of man, and present in all members of this order with the forming, preserving and separating psychic or spirit force.

The plasmas of these three orders are the products of the motion of essentially similar elements, which latter remain eternally the same in all their further combinations, forms and relations.

The elements of the three orders having always existed and moved according to their respective laws, and having always been in contiguous contact, it was natural and necessary that the three essentially different elements, in consequence of their incessant motion, caused combination and separation amongst the elements of the three orders. Hence, the plants are combinations of the elements, the plasmas and the matter of the first and second order; animals and man originated in combinations of the elements, the plasmas and the matter of all three orders. Where essentially different elements, plasmas and mat-

ter are combined, as in plants, animals and man, there must also be a different value of the combined elements. In plants the life-force combined with life-matter predominates over physical matter and its physical force; whilst in animals and man the psychic (or spirit) force with psychic (spirit) matter masters the physiological and physical matter and force. In plants the *plasma psychicum* with its life-force uses the *plasma physicale* with its physical force for its purposes; in animals and man the *plasma psychicum* with its psychic or spirit-force uses both the *plasma psychicum* and the *plasma physicale* with their forces for its purposes.

The design or destination of a member of the second order, the plant, is an ideal development which renders it capable of propagation.

The design or destination of a member of the third order, the animal, is also an ideal development which conditions propagation, with a simultaneous mental development which is gradually noticeable from the lowest to the highest animal, and which works, independently of the physiological functions and phenomena, but is determined by the specific mental organization of animals.

The design or destination of man is his spiritic development, which has nothing in common with and is entirely independent of the functions and phenomena of the physiological parts of the human body. It is not essential for the spirit of man that the human body attains an ideal development and propagates; its organization admits of an indefinite development and can, therefore, never be perfected during its union with the finite human body.

In plants the life-force moves physical elements and matter against the laws of gravitation, combining and dissolving them, which is also the case in animals and in man; in the two latter motions may also be observed which do not refer to life and which have a psychic cause and a psychic effect. Has the life-force in plants and the psychic force in animals and man in some way disappeared, the separation of the matter, the plasmas and the elements of the three different orders takes place. The plant dissolves into its physical and physiological matter,

plasmas and elements; animals and man dissolve into matter, plasmas and elements of all three orders. When dissolution or death ensues they all are liberated from their mutual relations and commence, according to their own laws, a necessary motion of a new development, which either enters into new combinations with matter, plasmas and elements of another order, or begins an independent course of development.

The infinite divisibility of matter renders it impossible to adopt a finite or definable element, atom, molecule or monad; hence it is equally impossible to acquire through sensual perception or demonstration an idea of the real nature of the bodies of the three orders, unless we undertake to infer from the whole to its constituents. Only from the phenomena of a body or thing can we infer to its essence, but not, as many assert and others repeat, from the sum of the properties, because the possible loss of some properties would effect the essence which in this case could not, as it ought to, be immutable. Where only physical phenomena are present, as in minerals, we have members of the first order before us; where the phenomena are more physiological, excluding the psychic, as in plants, each member belongs to the second order; those physical phenomena and properties which manifest themselves in plants belong to the physical matter and elements simultaneously present in plants, but are under the control of the physiological matter and elements; the psychic phenomena and properties are entirely wanting in the second order. Wherever psychic phenomena are present, as in animals and man, we have a member of the third order before us; its physiological and physical phenomena belong to the simultaneously present physiological and physical matter and elements, but they are subject to the psychic matter and elements. In all three orders we can only infer from the phenomena to inconceivable elements.

Only the original separation of the three great orders, based on the essentially different and immutable elements, appears to render possible the establishment of invariable laws for each order—laws which remain the same even if matter or elements of different orders have combined, as in plants, animals and man. Any one who is free from sophistical argumentation,

must become convinced by accurate observation that in plants the laws of gravity adherent to physical matter are under the control of the life-force adherent to physiological matter, and that the laws of gravity and life in animals and man are controlled by psychic laws. From this very fact we are permitted to infer that the mastering life-force is not produced by the mastered physical force, nor the controlling psychic force by the controlled life-force, and that it is erroneous to assert that both are essentially the same, although modified.

Haeckel's monism aims at surmounting all difficulties with desires, fancies and expectations, and endeavors to deduce everything from an original "monon" which could only have been an unproductive, homogeneous something, notwithstanding all supposed motions, and as such must always remain the same; this doctrine, with its attendant theory of evolution, plays all sorts of antics from the lifeless to the living, and from the living to the spiritic, without any inner coherence. I admit that monism and evolution are applicable to each of the three great orders; in each order all the genera, species and varieties may evolve into one another. I would willingly give up this theory of the three great orders proceeding from their original, immutable and essential elements, and would adopt the monistic and evolutionary theory on account of its seductive simplicity, and defend the evolution of the dead (physical) elements even into the spiritic (psychic) elements, if I could possibly comprehend from that which is really known how the lifeless can become living, unless originally conditioned, and how the living can become psychical—in other words, how an immutable element (and such it must be, or else it is no element) can become mutable. Assuming the original element to be mutable, as the theory of evolution, starting from monism, seems to demand, and admitting an incomprehensible and mysterious mutation of physical elements into physiological, and these into psychic elements, we destroy the idea of an essence necessary for the explanation of all the different forms and phenomena; i. e., every positive speculation is thereby rendered impossible. But if we adopt three originally and essentially different great orders, each with innumerable members, we gain an infinite con-

dition for all the creating motions and for infinite forms and phenomena which we shall thus be able to dispose of at least approximately.

Haeckel's Empire of the Protistae—the means for carrying out the evolutionary theory developed *ad absurdum*—will disappear with all its confusion, since we are justified by observation in concluding that, whenever a vestige of physiological, excluding the psychic, matter with its phenomena is perceptible, we have a member of the second order, and whenever we find a vestige of psychic matter with its phenomena, we have a member of the third order before us, however similar, contrasting or paradoxical the forms of the bodies (may be in which these phenomena manifest themselves. In this manner we may soon be able to decide to which order any so-called protist belongs, notwithstanding its form which is not its essence. The adoption of the protistae is a retrogression to those times when the whale, on account of its fish-like form, was held to be a fish, and when the sponge, on account of its plant-like form, and the coral, were called plants. Those only may be called protistae which, owing to our deficient knowledge of their nature, could not yet be ranged into the one or the other order, even they would not be protistic in Haeckel's sense, who has now given up his Empire of Protistae.

Whatever can be perceived by and demonstrated to the senses—the so-called matter of modern materialists—is a compound; by continued division and analyses it vanishes beneath the fingers and eyes of the physicist, the more rapidly so the more skill and method he evinces in experimenting, and is lost in conjectural atoms, molecules, monads, or elements—things well devised but not proved, empty conceptions, though useful for the inductive speculation. Continuous logical thinking and ratiocination cannot end at the point where the manual ability of the experimenter with all his physical means ends.

All that we perceive has originated from something that existed before; it must have been so at all times and everywhere. Atoms, molecules and monads are, therefore, conceptions which must all have originated from something that existed previously, as the eternal past is no more limited than

the eternal future. With the adoption of original atoms, molecules or monads, we should limit our deduction into the indefinite past, and the moment we arrive at atoms, molecules and monads we should be compelled to assume the possibility of a stationary condition of them in the indefinite past, and thus everything would have a beginning, instead of being eternal without a beginning, and must have been created—*by whom, where, how, and of what?* We cannot, therefore, escape the conclusion that the atoms, molecules, monads and elements of the physicists and philosophers have also originated from something that existed before them, as a state of rest extending back into the eternal past is an impossibility; such a state of rest would be motionless death, which cannot be proved to have existed anywhere, or at any time, in the universe. There must always have been a continually creating motion which, no more than the eternal elements themselves, can have had a beginning, otherwise we might ask: *By what agency, when and how* has motion commenced? If motion had ever commenced, that which moves must previously have been without motion, which is simply impossible.

If we continue our justified inferences into the infinite past, where, by infinite division everything escapes our sensual perception, as well as our mental conception, we must nevertheless conclude that this something imperceptible and inconceivable to us has always been a material and inseparable combination of matter and force, otherwise it could not subsequently have become material in its combinations, unless we are poetically and transcendently inclined to believe that something material could spring from something immaterial, or, in other words, that something could originate from nothing. The limited ability of the physicist cannot reach the infinity of matter in regard either to its extent or to its duration. The result of these inevitable inferences is that matter is infinitely divisible, and that the elements, atoms, molecules, monads, etc., of the physicists and philosophers are stations of the infinite development which are presumptively made the base of their speculation, and are justifiable for that purpose.

Space and time are subject to the same indivisibility, and

hence it is but natural to inquire into the cause of this concurrence, and to investigate whether, and in what manner time, space and matter are related to each other?

Notwithstanding the speculations of the ratiocinists (Kant and others), and in spite of all that has been said or written pro and contra on this subject from the earliest times known up to our days, it remains a fact that space and time without matter are inconceivable. Space is extension, and time is duration, of matter; both are means of measuring the latter. Were matter not extended and enduring, there would be neither space nor time, both being properties of matter.

As long as that only was called matter which could be perceived by the senses, it was easy and consistent to adopt space and time in order to facilitate a conception of the extent and duration of matter; and many who ought to know better still adhere to this method for convenience sake. The invisible and sensually imperceptible matter between the sensually perceptible bodies or forms of matter was called space; this matter was also enduring within time as long as it was sensually perceptible. The idea of dying and vanishing clings to this erroneous conception, although the modern materialists assert that nothing dies, and also that nothing is unless it is perceptible to the senses; but they do not say where the invisible matter is, and they continue to speak of matter as if it existed within space and time. However, if we assume (and it appears absolutely necessary to do so,) that matter, visible or invisible, is everywhere, and is infinitely divisible and extensible, so that the entire infinite universe is a contiguous organic whole, an infinite material body, there can nowhere be space. Neither can matter exist within time, for time signifies the duration of something; we cannot speak of duration if there be nothing that endures. Without matter there is no time which, therefore, cannot be something in which matter exists. As a duration of matter time is, therefore, nothing but a property of the latter.

The infinitely divisible, infinitely extended and infinitely enduring, hence everywhere and always existing matter, is as such entirely independent of space and time, and has, in fact, noth-

ing to do with either; but as properties of matter both must be equally divisible, extensible and enduring, hence they can only be wherever and whenever matter is. If it is impossible to imagine time without duration, and space without extension of matter, it is just as impossible on the other side to think of matter without space or time, i. e., without its properties. Time and space certainly depend upon matter, but not the reverse. Matter cannot be without something that has been before, or without being something afterward, which expresses the conception of *time*; and being everywhere, it must also be extended, which expresses the conception of *space*; matter, however, does not exist within space and time, but the latter exists within the former. If matter could be conceived without space (extent) and time (duration), no one would ever have thought of asking *where* and *when* matter came into existence, or *by whom*, or *whence*, or *from what* it was created.

From the foregoing we conclude that the essence of matter consists of immutable, i. e., eternal elements; furthermore, that the sensual perceptibility of matter is of no value for the determination of its essence; and, finally, that the modern materialists err when they assert that matter must occupy space or exist in time.

Were we to accept the monistic doctrine which teaches that only one matter—physical matter—originally constituted the universe, out of which, according to the forced and fancifully elaborated theory of evolution everything has developed, all that we now have before us could only be of a physical nature, because there were only immutable physical elements present which, according to the laws of gravity, formed themselves into bodies; the absence of other elements would not admit of other creating motions and forms. Nobody will deny that physiological essence and matter predominate in plants, while in animals and man there is a psychic essence which must necessarily be combined with psychic matter, and manifests itself through corresponding phenomena. The cause of all this can likewise be found only in immutable elements, which in extent and duration (space and time), must be as infinite and eternal as the physical elements, otherwise essentially different forces

would exist in the same matter. As numerous as the physical matters and elements with their common essence are, just so numerous are the physiological and psychal matter, molecules, monads, and elements.

By adopting a simultaneous original existence of the three essentially different elements of which the corresponding matters were formed, viz., the physical, the physiological and psychic, the three being of equal value with regard to extent and duration (space and time), we shall gradually be enabled to comprehend the formation, the preservation and the dissolution, in short, the essential motions of all that is; because everything is either physical, or physiological, or psychic, each for itself or in combination with the others; nothing besides can be known or imagined; the dissolution of everything can also be effected only by the corresponding laws of motion proper to the elements of the three great orders.

This theory will be rather easily applied to the first and second order; but can we avoid adopting for the third order a peculiar original material essence conditioned likewise by constituting elements, when we perceive that in animals, and still more in men, the relations of body, and life, and spirit, with their forces, are of such a nature that they are entirely incomprehensible without matter and its immutable elements? Or shall we assume, contrary to all experience, and in defiance of all existing laws, that psychic force without matter could act upon physiological matter, or that physiological or physical force could produce psychic manifestations? Matter alone, the indispensable and inseparable bearer of force, can produce such manifestations.

As physical force can only be found in physical matter, so physiological force can only exist in physiological matter, and psychic force only in psychic matter. It is a vain endeavor, and leads always more or less to contradictions and nonsense to trace physiological force to physical, or psychic force to physiological matter; and equally absurd it is to assume that force without matter can act upon matter, and seek or leave it. As sure as we are unable to discover a vestige of life with its force in the mineral kingdom, the first order, or of spirit in plants,

the second order, just so sure we cannot find a transition of the first order into the second, and from this into the third. All the experiments and speculations to develop a lower order into a higher, and to regard the protistae as witnesses to such a transition, have proved utterly abortive. As long as we are not able to show how lifeless objects can become living, or living objects spirititic, or how a mineral can develop into a plant, a plant into an animal, and an animal into man, we must hold that the three great orders are originally conditioned by immutable elements and must remain separated.

This assumption does not interfere with the harmony of the universe or its constituents, but it removes the painful contradictions of the undeniable theory of a perceptible evolution, and applies to everything a comprehensible law by which the evolution of each order is regulated through its elements, according to similar but not identical combinations, during development and dissolution, and will remain the unchangeable base of each order with its forms and manifestations.

If the universe is originally constituted by the three essentially different elements, an assumption justified by all that exists, the motions of these elements must also be essentially different to produce the essentially different bodies, as they can be recognized and demonstrated in each of the three orders.

Since the kindred elements and their motions, as in the first order, and the combination of elements and matter of the different orders, as of the second and third, produce three essentially different bodies which, after attaining an ideal development by the never-ceasing motions of the elements, dissolve again into elements, because even an ideal development must come to an end—the effect of the motion of the elements must be irresistible. For the physical and physiological bodies, viz., the minerals and plants, the never-ceasing motion of their elements must be considered a necessary law for the formation, development and existence, as well as for the dissolution into an elementary state after the ideal development has been attained, because they have no power of resistance, and because the same forces of gravitation and life which caused combination must also cause dissolution. This is, however, only con-

ditionally the case in psychic bodies; for in each psychic body the organs of the Spirit develop in such a manner that they are not merely passive, as in minerals and plants, but are active to some degree even in the lowest animal. The higher the development which a psychic body has attained—that is, the greater the number of original spirititic organs, and the more perfectly they are developed—the more active and powerful the spirit, the psychic body, will become, until in men it finally acquires self-dependence, self-consciousness and self-determination, and is enabled to combat the external influences of dissolution, and this not merely for the sake of a phantom of earthly happiness; it can employ or stimulate for its further development the motion of the spirititic elements which cannot reach a final ideal development in combination with the physiological body. A man of the highest spirititic culture, a wise man (science is not wisdom), may suffer from external influences, even of a spirititic nature, but he will not be subdued by them. Such a powerfully developed spirit will and must progress according to the laws of reason, the elements of which have nothing in common with physiological elements; in its self-consciousness it crosses the boundaries of physiological and physical necessities even during its union with the physiological body, and moves in a higher world in which it resists the dissolution of elements to which other physiological bodies, such as plants, are subjected, because they have no will. A completely organized spirit body, it seems, cannot dissolve, but must proceed to a higher stage—who can tell to what degree? The spirit of animals, too, seems to be finally subject to dissolution, as their spirit-body does not contain those organs which condition independent, self-conscious and self-determining acts. Even the spirit-body of man may dissolve into its elements when it has neither the wish nor the ability for psychic or spirititic development, which may be the *conditio sine qua non* of the eternal existence of the spirititic body. Such human spirits often wilfully neglect the development of their higher spirit-organization, so that their organs are entirely destroyed, and, animal-like, they finally dissolve into their elements. The possibility and ability of the human spirit to resist the dissolution into its elements forms a much greater

distinction between man and the animals than all the differences of eternal forms, of the skeleton, the muscles, the organ of digestion, the nervous apparatus, the sensual organs and the language, all of which are axioms of the so-called positive scientists who comprehend only what they can touch, as if the intellect were produced by the hands, which even the boldest fancies of the evolutionists fail to render plausible.

In animals, and also in men who are morally ruined to such a degree that they have neither the power nor the will to continue their development, dissolution does not take place suddenly, for nature does nothing of the kind, but as gradually as the dissolution of physical and physiological bodies. Hence we learn that animal-spirits exist in the spirit-world, and that depraved human spirits roam about in the lower spheres of the spirit world, but in a condition which must produce gradual dissolution, because they have no will to resist, unless, stimulated by good influences in the spirit land, they reform and exert themselves to develop their spirits. Through its own will and its own efforts the spirit develops not only during its earthly life, but also in the spirit world. We are also informed that plants, flowers, and many other objects, are to be found in the spirit-land. It seems as if the higher-developed spirits possessed the faculty to mold the omnipresent physiological and physical elements into such objects as were known to them during their earthly existence, which is generally called materialization, though this must be regarded as a misnomer, because it admits of the supposition that immaterial elements are wrought into material forms, a thing which occurs nowhere in nature, not even in the spirit-world, which cannot extend beyond the limits of infinite nature.

In the same manner some spirit-bodies, inhabitants of the universe, have the power to use the surrounding elements, which they seem partly to borrow from a medium, for the purpose of appearing in such a condition that they become visible, and even tangible, to certain favorably organized persons, adopting once more the corporeal form in which they were known to men, and in which alone they can be recognized by men as the being which they pretend to be. The human body in and around

which the spirit-body developed itself from the spirit germ derived from the parents, is certainly no longer necessary to the spirit than its earthly existence, or its union with an earthly body lasts. In the lower spheres of the spirit-land a spirit may retain for a while its human life form, or may not be able to divest itself of it, according to the degree of its development; but it is certainly no longer in need of it, as it was created partly by physiological activity for physiological purposes, and partly through earthly influences, all of which are of no avail in the land of spirits.

Matter, space and time are in closer mutual relations on earth than in the universe where space and time vanish almost entirely, and certainly lose their importance as a means of measuring matter; at least we know, even now, that spirits do not grow older in time, according to human conceptions, and hence duration is not the same as in the earthly existence; also, that space does not separate the spirits in the same manner as on earth, hence extent and motion through the so-called space are also entirely different. When a spirit in the progress of its development has freed itself entirely from space and time—mere earthly properties, as it seems—it is infinite, almost omnipresent and eternal. The human spirit, accustomed to finite conceptions, certainly cannot comprehend this; nevertheless it must be so.

Thus we have acquired the idea that matter must be independent of space (extent) and time (duration). Any extent (space) and duration (time) we can conceive only by assigning to them a beginning and an end, which is contrary to all conception of a matter infinite in space and time; hence, incomprehensible as it may be to us, the infinitely extended and enduring matter must be without space and time, and all that we endeavor to comprehend by these two properties is only a fraction, even as the earthly human spirit can be only a particle of the universal spirit principle (infinite in space and time), though united to the form of the corporeal body for the duration of human life.

CONCLUSION.

1. Matter, like its elements, is originally imperceptible to the senses, and
2. Becomes perceptible only in certain combinations, and
3. Is universal, infinite, eternal, and
4. Independent of space and time,
5. Both of which are only properties and means of measuring matter to accommodate the finite human understanding.

