

SERIOUS LETTERS

TO

SERIOUS FRIENDS.



BY

THE COUNTESS OF CAITHNESS,
DUCHESS DE POMÁR.

AUTHOR OF

"OLD TRUTHS IN A NEW LIGHT"; "THE MYSTERY OF THE AGES"; &c., &c.

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PREFACE TO THE SECOND EDITION.

MORE than ten years have elapsed since the following Letters, which originally were not intended for publication, were first issued in their present form; and although during that time I have gone on increasing my modest store of spiritual and theosophic knowledge, I cannot produce any material alterations, as the Letters composing this volume must remain as they were written at the time, and the correspondence cannot be renewed.

The subjects treated in these Letters have not exhausted the deep interest they have for me, but will be found further elucidated in my latest work—"The Mystery of the Ages, contained in the Secret Doctrine of all Religions," and recur often in "L'Aurore,"—a monthly magazine, which I edit with the design of bringing the higher aspects of spiritual and theosophic ideas before the French people.

The fact, therefore, of this volume appearing unaltered in its second edition, does not arise from any want of continued interest in the subject of which it treats, but because an alteration of Letters is unallowable ; and that the latest additions to my knowledge, however insufficient, will be found in the indicated later publications.

The "Occult" is a study, as boundless and fathomless as it is fascinating to those who take an interest in it. No subject therein can be treated singly without its giving, at the same time, not only new ideas upon a number of congenial themes, but each of these subjects, themes, and ideas, takes such endless aspects that the study can never be said to be so conclusive as to render improvement impossible, or that at some future time new truths may not again be thereon elicited.

It is in this study we behold :—

How each whole its substance gives :
Each in the other works and lives ;
Like heavenly forces rising and descending,
Their gold urns reciprocally lending.
With wings that winnow blessing,
From Heaven through Earth I see them pressing,
Filling the All with Harmony unceasing !

The term "Occult" conveys its own meaning as an infinite study—a study of the Infinite! There is no single subject therein which could not be said to be not only sufficient for the study of a life-time, but for Eternity. Are not all the Laws of Nature occult? Who is there that can be said to have *mastered* a Law of Nature? We may avail ourselves of the recurrence of phenomena, and deduce a principle, but the Cause of causes remains unknown. To know of the recurrence of phenomena does not include a knowledge of the law which operates, much less of the Cause of the Law.

Already have I unconsciously given an illustration of the fascinating power of the study of the "Occult," by being drawn from the finite purpose of a preface into infinite problems.

That the study of the occult Laws of Nature embraces both Physics and Metaphysics was already declared by Democritus, if the disputed physical-mystical treatise be indeed the work of the atomic philosopher.

In brief, the "Occult" embraces all that can be apprehended or experienced by the human mind; and those who have undertaken to write on such a vast subject should not be lightly

censured if they have imperfectly communicated their ideas. The reader should rather endeavour to emulate the writer by going to the Fountain of all Truth, his own Soul, for that higher knowledge, or Gnosis, which gives certainty; and if he attains the object of his research, the book which first gave the impulse to his mind was not written in vain.

Having attained to the Light above all finite comprehension, the aspirant will be able to sympathise with his fellow-students if they have imperfectly reflected the rays of Truth, imparted to them by the Source of Light and Truth.

Gnosis, that mystic individual knowledge and experience, which is almost undefinable, is the primary condition for discerning and understanding the true in those books which profess to treat of Mysticism and the "Occult." Once the Spiritual eye has been opened, the reader will gather knowledge from books hitherto sealed in their meaning to him. Nothing is more easy for the ignorant and superficially learned than to ridicule and criticise books on the "Occult"; and nothing is more difficult, even for initiates, than to correctly appreciate their value and rightly understand them in every aspect.

I am fully aware that in this hurried, kaleidoscopic age, serious or divine thoughts are not much sought after. The craving for sensuous pleasure seems to dominate every humane consideration, and all society appears to consist of devouring parasites and their devoured victims.

It may be as well to pause, even while in the midst of this mad masquerade, called "Life," and to question ourselves as to the why and wherefore of our being—what may be the meaning of our existence, and whether we are fulfilling the object of our being's creation?

These questions, and others of equal importance, will be found propounded in the following Letters, and replies thereto have been attempted. The latter, no doubt, may by many be deemed to be inconclusive; but, then, these mighty themes are not so easily disposed of as those to whom the subject is new may be inclined to think.

I would recommend such readers not to judge hastily. What is new to them may at first sight appear to be erroneous, but the subject itself is indeed not new, being eternal; it is that such readers are new to the subject, which is as old as creation; as ever since the existence

of the Soul, the questions of her origin and destiny would present themselves to all thinking minds. To these ancient and ever-recurring interrogatories, I have, according to the best of my humble ability, attempted to reply.

MARIE CAITHNESS.

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THE FIRST LETTER.

CONTAINING THE NEW REVELATION CONCERNING THE NATURE
OF SPIRIT AND MATTER, AND THE CONSTRUCTION OF
BODIES OR MATERIAL FORMS.

MY DEAR FRIENDS,—I have not forgotten my promise, although you perhaps have thought me long in fulfilling it. I have undertaken a difficult task, but not for this reason will I shirk it, to give you in the narrow limits of a few letters a general view of the noble doctrines I hold, and endeavour to advocate; convinced as I am, that they are destined to serve as the basis of the religion of the future.

Start not at this expression, which may at first sight appear as a direct attack upon your faith. To assure you it is not so, I would say as one said of yore, "I come not to annul the Scriptures, but to *fulfil*." The same Scriptures you read to-day will be read in the future; but the light that will be brought to bear upon them will make many things clear that have till now been hidden from our sight; because, in its ignorance of natural law, the world was not prepared to understand and receive them, there are many whose minds are not yet ready to do so, and who will continue to

adhere to the old interpretation given by the churches, for they require authority on which to lean, and willingly surrender their right of judgment.

Others, again, are not capable of judging for themselves, from want of education, intelligence, or opportunity; these also require the voice of authority and custom to be found in their various churches; and I much fear me that the churches will be the very last to enquire, and, consequently, the last to change, contenting themselves with still adhering to the interpretation of one thousand five hundred years ago; for they have become sadly routinal; indeed, it is an integral part of church government to hold steadily on to "dogmas" and "articles," as they were framed in the far-off past—utterly oblivious that the rest of the world is not standing still, but moving on with gigantic strides through this nineteenth century; and that he on whose divine teachings their dogmas are founded, never let slip an opportunity of telling them that the doctrine he taught, beautiful and sublime as it was, *was not final*.

"Other things I have to tell ye, but ye cannot bear them now."

"And they understood none of these things."

"And this saying was hid from them, neither knew they the things which were spoken."

"And for this reason he spoke to them in parables that seeing they might not perceive, and hearing they might not understand."

"And without a parable spoke he not unto them."

A strange method of teaching, surely, unless we can comprehend that a deeper meaning lay hidden in the very doctrines taught, that would some day become clear, as the human mind became capable of understanding and receiving them.

And surely the purpose to which all our endeavours should tend, in searching the Scriptures, should be to find out therein the true but hidden meaning of much that appears dark and fearful; and not, as but too many do, when they find that modern science (whose discoveries cannot be contradicted or put on one side), tends to contradict the *letter of the Word*, content themselves with putting the Word itself on one side, as a mere collection of ancient fables, that cannot be reconciled with science and truth; forgetting that 'the letter killeth, but the spirit maketh alive.' The two, however, are destined to be reconciled, and science will yet become the high priest of the religion of the future.

Let us, then, with the knowledge and light that we have acquired in these modern times, aided by the experience of past centuries, set to work and see if we can discern 'the spirit' of the teaching which giveth life, lest we merit the reproach of "ye blind leaders of the blind," and all fall into the ditch together.

It is well known that the Scriptures have always required interpretation. Jesus taught in the temple, and explained passages from the book; there would have been no necessity for this, if it were so plain that

those who run may read. But it is not so, in all cases we see but through a glass darkly, although it cannot be denied that we can now see deeper and clearer into the heights and depths than those to whom the word was first preached?

Has not the microscope brought to our view a new world, and revealed to us the minute and most beautiful universe of being, which has ever surrounded us, but of which we were profoundly ignorant through all those past centuries? Has not the telescope discovered to us innumerable worlds in the universe, amongst which this busy, striving, work-a-day one of ours, is steadily pursuing its way onward towards the state of perfection to which others have doubtless attained? That it is so, we cannot doubt, when we compare the progress we have made, with the darker ages of the past through which we have struggled. "For the whole creation groaneth and travaileth together with birth pangs until now."

Surely then with our present superior knowledge, we may venture to lift a corner of that veil with which our greatest teacher, with such consummate skill, judged it expedient to envelope many of his revelations, so as to suit the comprehension of the age in which he spoke, and should we not endeavour to see, with the light we have since acquired, as much of those hidden mysteries as it is possible for us to perceive? Future ages will see and understand more; but let us do our part, and bequeath them the benefit of our researches, as the primitive fathers

of the church did for us, to the best of their abilities. But let us not bind ourselves *for ever* to dogmas established by their councils, which were held by the dim rushlight of that distant past.

I will not enter at present into the subject of the doctrine of re-generation, or resurrection *in* the flesh, as taught by Christ; for this we discussed, and, I think, agreed upon in our late conversation.

You both inquired whether I believed in THE FALL OF MAN, and in the DIVINITY OF CHRIST, and I answered affirmatively to both those queries; but added, "*I believe*, but not as the churches do."

You both looked at me inquiringly, as much as to say, can there then be *another* interpretation to those doctrines than that which has been blindly held for so many years, and which men throw overboard altogether when they step over the boundary line, across which it no longer appears to them as a possible truth; for they have begun to learn by experience, and at the cost of deep study and ceaseless perseverance, that man was *not created perfect* from the first, but ignorant and helpless: that there is not, and never was, a royal road to learning, but that man by his own endeavours must work his way onwards and upwards, or remain for ever an ignorant savage, and the world he inhabits a barren wilderness, without cultivation or shelter, but that afforded by the natural caverns in the rocks. Where, then, on this earth was situated that paradisiacal garden of Eden which was man's first abode? and what supreme

knowledge did this perfect being possess when he was stated to be ignorant of GOOD AND EVIL, the very sum total of all the knowledge to be acquired by his utmost efforts, and the very end and object of all the trials of his earth life: the choice of good, after the bitter experience derived as the result of evil, constituting precisely the standard of his perfection; for good is WISDOM, being in other words conformity to the Divine plan, as evil is IGNORANCE, or opposition to the Divine plan.

If man, then, was not all wise, nor all perfect, he must be a *progressive* being; and the knowledge and goodness ever before him must be endless, ever attainable, but never attained;—for the highest angel in heaven still sees an endless race of still superior beings a-head of him, to whose present stages he strives to attain, and only does so when those before him are still further advanced; a mysterious veil ever drawn between him and them, until, by his own exertions, he can penetrate to that state, which they will have already left behind them; because progress is infinite and eternal.

From whence, then, did man FALL, if he is still so far from perfection, after all the ages that have passed? Could he have fallen from a perfect state? No, because that would be retrogression, and God's law is progress, and man is a *progressive* being, and yet a fall is distinctly alluded to.

The proper comprehension of the doctrine of the "FALL" will help us far on our way to discover the

answer to your other query, namely, the true nature of the divinity of Christ, for the two subjects are most closely connected; and if, with our present superior, although still most limited knowledge and experience, we can arrive at a more satisfactory explanation of the truth than that hidden under the flimsy veil of fable, which was given to the infancy of the human race, to suit their comprehension, in what is *still* the "Word of Truth," although a very *initial* expression of it, then surely we shall have taken a stumbling block out of the way of the philosophical and inquiring mind, and shall yet leave it the comfort of a divine friend and guardian on whom to lean in times of trial and adversity. As he said, who knew our need, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

Those who, in what they consider their superior knowledge, have pronounced Christ to be one like themselves, discarding the beautiful and comforting truth that they have a truly divine Friend and Brother, who is also a loving Lord, on whom to lean in sorrow and in joy; have ignorantly thrown away the only real blessing and comfort of their existence; and must henceforth wander *alone* through all the pains and trials of the mazes of an earthly life; and will often find their cold mathematical philosophy fail them at the hour of need, when the soul awakens to find itself alone, like a frightened child in the dark.

I think, then, that I am justified in calling the views I hold most noble views, if they can reconcile

science with the Word, and give comfort and support to the philosophical and scientific mind, which, because it has outgrown the rudimentary teachings of its infancy, has discarded, in but too many instances, not only the Christ of the New Testament, but the very Creator of the universe, whose stupendous marvels it prefers to attribute to the fortuitous combination of atoms; in other words to blind chance, rather than to the wisdom of the divine mind, which it fails to perceive in the capricious and cruel tyrant they now see in the Jehovah of the old dispensation.

As we grow in science and knowledge our powers of vision will unfold, and we shall gradually perceive and comprehend more of God's plan, and be more in sympathy with it as we grow in purity.

It was not possible that the truth as perceived by the nineteenth century could have been inculcated into the infant mind of the first races of the earth; the little they were permitted to see was truth to them. But as it is always "the inspiration of the Almighty that giveth understanding," so all the religious beliefs of the earth must be admitted to have emanated from the same source; although the truths contained in them have necessarily been more or less clouded and perverted, by the ignorance and prejudices of the various eras in which they took their rise; and therefore we find that all Scripture, which was given Mediumistically at different times, partakes more or less of the spirit of the age and of

the particular character of the medium through whom they were given ; as you will perceive by comparing the writings of Moses, David, Isaiah, Jeremiah, &c., &c. Yet as they have all proceeded from the *same source*, they all agree in certain fundamental teachings, and as we cannot suppose that the divine over-ruling would permit the inculcation of unmixed falsehood, while expecting to find the creeds of all ages overlaid with heaps of accumulated rubbish, we may also expect that the sifting of these will yield some grains of living seed that will justify the injunction of Christ, to "*search* the scriptures."

The New Testament was not written till long after the time of Jesus, therefore, when he told us to search the Scriptures, it is evident that he could not have alluded to *them* ; and it is also evident that Jesus, whose teachings invariably asserted the brotherhood of all mankind, could not have intended to restrict the term "Scriptures" only to the earlier Jewish writings, to which we have given the name of "Old Testament," but must have had in his mind the religious lore of all the earth, thus including the wonderfully beautiful bibles of the far-off East, and the mystic teachings of the North.

The eminent philosopher Ballanche says in regard to "Faith"—"I understand inspiration in a larger sense, as shining above all creeds, and I employ the word 'Scriptures' to express the generality of human traditions, the 'universal religion of the human race.'"

57 Saint Paul, when exalting the teaching of Christ,

claims for it that it is a later wave of the *same* world-wide stream of spiritual influx through which the same divine wisdom had previously conveyed its instructions—"God, who at *sundry times* and in *divers places*,"—according, of course, to the needs and degrees of receptivity of those various times, the earlier generations of our common humanity. Saint Paul elsewhere emphatically declares, "*The very same God who, in all ages, and under various forms, has been more or less ignorantly worshipped, declare I unto you.*"

That Christ intended to direct our attention to ALL the writings that could enlighten us in regard to the nature of immortality is indicated in the very form of his injunction. For in telling us to "search" the medianimic writings referred to, he distinctly implies that what we are to seek in them is something which, though really there, is nevertheless *hidden*, and can only be discovered by us, not through a blind and wholesale swallowing of those writings, which is fully as unwise as their blind and wholesale rejection, but through a careful, open-eyed comparison of their various indications, a proving of all the different ideas contained in them, as a condition of the holding fast to those which, after this broad examination and comparison, shall commend themselves to our best judgment.

The eager search after Spiritual phenomena now going on in all countries, and in all parts of the world, is evidently meant to open the way for the ultimate reception of this further revelation of the spiritual side

of nature now given, which alone can explain so much that can never be explained without it. Undoubtedly *the many* are not yet ready to accept these views, so widely opposed to common notions, yet so persistently inculcated under veils by every missionary who has ever been sent into the planet ; but a few are ready ; *they* will gradually accept, and from them the views will filter down into the minds of lower advancement, for I quite believe that this new Revelation of the true laws of Being is destined to change the current of thought for England, as it has already begun to do for the Continent.

As I must necessarily limit myself very much, I can but put you on the track, and give you a general view of this vast subject, whose magnitude will astonish you, as its vista gradually opens out before your mental vision ; let me advise you to read for yourselves, "*Les quatre Evangiles expliqués en Esprit et en Vérité, ou Révélation de la Révélation,*" published in Paris at the Librarie Centrale, by J. B. Roustaing ; and Miss Blackwell's papers, in the pages of "*Human Nature,*" a monthly journal published by J. Burns, 15 Southampton Row. The papers I allude to are but the initiatory chapters to a far greater work this highly privileged lady is at present engaged upon, and which, as it has been said, will make of her one of the pioneers, or rather banner-bearers of *the most advanced thought* yet formulated in this planet.

In the meantime, I will fulfil my promise, and endeavour to give you a general outline of these

views, condensing, extracting, and simplifying passages from what this lady has already published—because it is safer for me to do this, than to attempt to give you the theories in my own words—and even in so doing, I must again premise that the task is no easy one, as you will find for yourselves if ever you read her elaborate writings, from which I abstract a summary, and as you will perceive at once, when you see how far I would lead you, through her means, into the heights and depths of subjects hitherto unexplored. But the shrouding veils that have till now hidden them from mortal sight, having now been a little further withdrawn, it seems to me that it is incumbent on those who have perceived their truth and beauty, to circulate and endeavour to make them as widely known as possible.

Before continuing, let me entreat your forbearance if you sometimes find a word that puzzles you, not being one to which your ears are accustomed, and, pray recollect, that new ideas almost require the coinage of new words to express them, as many of our new scientific inventions have already induced such coinage.

God having created from all eternity, matter and spirit may be said to be eternal; but all spirits as *individuals*, and all material forms as such, have been called into existence, at some particular moment by the all-wise providence of the Creator.

The distinctive attribute of the Divine Being is the creative power, in virtue of which, He is the

cause, of which we and all created things are the effect; but although we are destined to progress for ever, no effect can ever, by any exertion of power, or through any process of development, be made to become its own cause.

The creative process originating in the unimaginable self-existence of God, is necessarily quite beyond our comprehension; the nearest idea we can form to ourselves of the nature of that process, is said to be, that the divine thought gradually assumes a state of concretion, only to be remotely imagined by us as that of a fluid, of a subtlety absolutely inconceivable by our present organs of thought, and, in comparison to which, the light of the sun is immeasurably denser, darker, grosser, more inert, than are iron or granite compared with electricity.

This primordial fluid*—matrix and generator of the universe—is not God, but is the first *substantiator* of the efflux of creative thought. (See Appendix, No. 1.)

Its molecules, in their essence (quite out of reach of our observation or comprehension), are the substratum and continent of all the possible modes, forms, and attributes of derived existence that are to be progressively evolved from them, through their successive combinations, condensations, and transformations, effected by the attractive and repellant interactions upon them of the vast arsenal of cosmic forces (derivations from the forces inherent in self-existent

* First in order,—First principle or element. (*Vide Dictionary.*)

being). They are sometimes termed 'Imponderables,' or 'Fluids,' and are forces, for the most part, unknown to us, but with a few of whose modes of action we are beginning to make acquaintance, as light, caloric, magnetism, electricity, vitality, thought, &c.

That evolution gives rise to three orders or modes of "Substantiality," namely, that of *Spirit*, or Psychic substance; that of *Matter*, or Corporeal substance; and that of *Magnetic Force*, or Dynamic substance, which is said to partake of the nature of both the other modes, and is the intermediary between them.

Let me *endeavour*, with the light of this new revelation, to explain the hitherto unexplainable, namely, what is Spirit, and what is Matter.*

SPIRIT is an immaterial entity, the substance of Derived Intelligence in its two modes of action, as Affection (or Will) and Thought. It is evolved from the most subtle elements of the primordial fluid, as it exists previously to that phase of concretion which produces the Cosmic matter, that is admitted by all modern astronomers to occupy Universal Space, and to contain, in a highly attenuated state, the constituents of all material forms.

It constitutes an order of entity independent of Space and Time, and is therefore persistent and indestructible. Destined to be individualized into

* It is unfortunately difficult to condense such deep thought, and to find easy language in which to convey ideas on subjects hitherto considered unexplainable.

'SOULS,' its state, as it first exists in connection with matter, is analogous to diffusion: impersonal, and consequently without consciousness. The illimitable possibilities of its nature, which are susceptible of endless development through conjunction with matter, existing only in a state of catalepsy or latency: until it is gradually awakened to life and activity by the reaction of the different material embodiments, which, through the formative and vitalising energies of the Magnetic forces, it is made successively to accrete and animate, in the course of an education occupying periods so long as to be only vaguely imaginable by us.

While thus intimately connected with Matter, on which it depends absolutely for individualization and manifestation, Spirit always remains essentially distinct from Matter, with which it can only enter into relation through the intermediary of the Magnetic forces, which are the instruments by which it attracts to itself the elements of the *ascending series* of material bodies which effect changes in its state, condensing, individualizing, educating, and refining it.

MATTER is the *ultimation* (to use a new term) of the primordial fluid, under the form of atoms, into the phase of manifestation, or corporeality.

As the element of Form, it exists in *two states*, which give rise to two realms, namely, the "FLUIDIC," imponderable, or etherealised state in which it exists in inter-stellar space, and the "COMPACT," or pon-

derable state in which it exists at the surface of planets.*

The various states in which water or aqueous matter are known to exist on our globe—as ice, water, steam—and in the gaseous form—as oxygen and hydrogen—may help us to form some idea, though a very imperfect one, of all those susceptibilities of modification inherent in material substance in the ethereal state.

We know that all the materials of which our globe is composed were once in a state of fusion, result of the partial arrest, and consequent conversion into heat, of the original movement of the molecules of the cosmic matter in the process of condensation, which segregated that matter into the globular form; and thus gave birth to our solar system, and to the other bodies of the Milky Way to which it belongs. We know that if the earth's motion should be arrested, the shock of its stoppage, by re-converting

* "In seeking to explain the origin of the planetary system," says Laplace, "by tracing backwards the course of things as far as it is possible for us to do, we arrive at a state of nebulosity so diffused that its existence could hardly be suspected."

"Matter, in a diffused state, occupies vast spaces of the heavens."—Arago, "*Astronomie Populaire*."

"We see matter sometimes condensed in globes of very different densities, sometimes disseminated through space. Let us consider the cosmic matter, distributed throughout space under forms more or less defined, and in every possible state of aggregation. It is believed that these nebulosities undergo gradual changes of form according as the matter of which they are composed, obeying the laws of gravitation, condenses around one or many centres."—Humboldt, "*Cosmos*."

the sum of its movement into a corresponding sum of heat, would re-convert its entire substance into vapour.*

As the most practical of our scientific men admit that the matter of which our globe is composed, is proved by geological research to have existed already in states very diverse from those in which we now find it, they must also admit that the material element may be susceptible of existing in other states than those yet known to us, and that the tremendous Forces existing, and active, in the interstices of Space, may be capable of constituting, both in heaven and in earth, bases of sentient and active life in modes not hitherto "dreamt of in our philosophy."

THE MAGNETIC FORCES, which are intermediary between the Spiritual and Material elements, are also substantial entities, but of a nature utterly out of reach of our present means of analysis or comprehension.

They are declared to be intelligent, but in a mode that is yet more elementary than what we call *instinct*; for they are without self-consciousness, and consequently without power of choice or

* If a mass of iron be made to revolve rapidly between two electro-magnets, it will become stationary the moment an electric current is excited in the latter; and the mass of iron will have gained an increase of temperature exactly in proportion to the degree of velocity with which it was previously revolving. The earth's orbital motion being 27,000 leagues per hour, 457 leagues per minute, 7 and a half leagues per second, if it were arrested in its course, the conversion of its velocity into heat would cause an evolution of caloric that would suffice to immediately transform the entire globe vapour."—A. Blackwell.

self-direction. They fill all space, and are perpetually active; their action is incessant, ubiquitous, transcending the limitations of Space and Time, and constituting the normal and permanent magnetic net-work that holds planets to their suns, and suns to one another, throughout Immensity—determining also the varying proportions of atoms and interstices, of which the various densities and qualities of material bodies are the result.

The phenomena of existence can only be produced through the *conjunction* of Spirit and Matter; and these two elements can only be brought *into conjunction* by the Magnetic element.

The Spiritual (or Psychic) element is the constitutive and controlling principle which determines the formation, consequently the *class* and *quality*, of the various orders of bodies on which it is dependent for manifestation and for consciousness.

The Material element furnishes the inert atoms, which are thus grouped into outward form under the direction of Spirit.

The Magnetic Force, in its infinitely various modes and degrees, is the *agent* through whose instrumentality the Spiritual element produces from the Material element all the bodies of the universe, inorganic and organic.

Every state of the Spirit element determines corresponding vibrations of the Magnetic element, which, effecting corresponding aggregations of the atoms of the Material element, produce the 'form,' or 'body,'

which is the outward and material expression of that particular state.

These 'bodies,' or 'moulds,' serve as the educators of the Spirit substance, to which they give temporary form, and by which they are animated during the temporary conjunction of Spirit and Matter that produce the ascending series of the "natural reigns."

According to the stage of its advancement does the spirit, or spirit element, attract the molecules of matter and build up its outward body, which consequently is invariably the exact expression of its inward or spiritual state.

It is now revealed to us that Cosmic Matter exists in the universe in two states, the Fluidic and the Compact.

The Fluidic State is declared to be the normal state of Matter, the Compact State being a result of the 'condensation' of those elements on the surface of Planets. But the difference between these two states of Matter—which it is said to be impossible to explain to us until we have discovered much more of the nature and action of the 'fluids' and 'forces' amidst which we live—is not simply one of density; for the vaporization of compact matter does not render it fluidic, and the "*fluidic sphere*" of our earth comprises a vast gradation of regions corresponding in density or levity to the backwardness or advancement of its inhabitants, some of whose bodies that we call Spiritual are almost as dense as our own.

The sole aim of the processes of Creation is, first,

the individualization of Spiritual substance out of the state analogous to diffusion, in which it originally exists in connection with Cosmic matter, into conscious personalities, endowed with the rudiments of all the mental, moral, and affective qualities ; and, next, the education of those personalities into correspondents, in the Finite mode, of the Divine Perfection ; and as these processes have always been going on, so there have always been hosts of spirits at all stages of development ; from the first dim glimmerings of self-consciousness, to the state of wisdom, purity, and power, in which, having freed ourselves from the ignorance and selfishness which place us in antagonism to the Divine Will, we attain to the state in which, according to the sublime foreshadowing of Christ, we "*have life in ourselves, as he has life in himself*," by receiving directly, and without the necessity of a Mediator or intermediary, the influx of the Creative Thought : and shall thus be able, as he promised, "*to do the works that he does*," having attained to be the more immediate depositaries and instruments of the Divine Volition.

That Volition creates in the fluidic mode all the elements of the universe, but leaves to the higher ranks of already educated spirits, the task of guiding and directing the formative action of the Magnetic element, and thus of conducting the education of each younger *mass* of Spirit, through conjunction with Matter, from the earliest point of its rudimental, pre-personal development, through its construction of

the consecutive series of the 'bodies' it is destined to build up for itself, of the Mineral, Vegetable, and Animal reigns, up to its individualization into distinct personalities; and next, from that point of Spirit infancy, to the attainment of the relative "Perfection" which enables them to take, in their turn, a directing part in the constructive and educational evolutions of the universe."

So far we have been considering the education of Spirit as a MASS, which education as we have seen, it receives by its gradual ascent through the bodies, or forms, of the lower reigns. We have now to consider it after it has attained to the dignity of having been individualised into distinct personalities, when it no longer forms part of the SPIRIT MASS, but is A SPIRIT, therefore responsible for its own actions.

"An INDIVIDUALIZED SPIRIT" is a complex being, in which is a trinity, consisting of a soul, or inner principle of conscious and active selfhood; a permanent soul-envelope (*Nephesh*), which I will call Perisprit,* composed of the "Dynamic substance,"

* The Perisprit, or Spiritual body, spoken of by St Paul in these words, "*there is a spiritual body*" (1 Cor. xv. 44), is possessed by every living soul, or this soul could not be. To use a homely comparison, we could not have a glass of water without the glass; it must have a *container*. The Perisprit is the casket, or container of the soul; without it, the individualized soul (individualized from the elementary "Spirit mass") could not manifest itself, either in the flesh or out of the flesh. It is the real man. The man that we see and touch with our material senses is not the real man, but merely the material clothing, or outward body, formed of the material 'atoms' that the Spiritual body has *magnetically* accreted to

which is the substantiality of Magnetism and Electricity; and a *changeable outer envelope*, or "body," composed of particles of Matter, attracted and held together by the magnetic action of the said Perisprit, or Spirit Body, and that will fall apart from each other at death, and be resolved again and again into their original elements on the cessation of the perispritic vibrations by which they were agglomerated into form; as particles of iron, for instance, would be drawn into shape by the attractive vibrations of a magnet of any given form plunged into their midst; and as we are perpetually, although unconsciously, building up for ourselves a succession of new bodies, through the magnetic processes of digestion.

So that the Spirit element, in the highest as in the lowest 'reigns,' that make up the long series of its progressive embodiments, from the gas through the mineral, vegetable, animal, and human, to the angel and Elohim, does not *enter into, or take possession of*, the innumerable forms it temporarily animates, but *constructs* those forms at each successive stage of its advancement by a correspondential grouping together of material atoms, according to its moral and intellectual states, through the instrumen-

itself for the time being; which outward body, as we know, is ever changing, by the processes of digestion and respiration. When a limb has been amputated, or paralysed, the patient still feels that he can use his leg, or press the hand of his friend: endless instances are known in confirmation of this. It is that the Spirit body, or *real man*, ever exists, and is *indestructible*. Neither has death any power over it.

talities of the magnetic force of its Perisprit (or Spirit Body)."

The ascending series thus constituted by the progressive forms of the lower reigns is therefore *not* the result of a progressive development of lower into higher forms, as taught by Mr Darwin. In other words, that which progresses is *not the material form* accreted by the action of the Spirit element, but *the Spirit element itself*, which accretes its order of body according to its capabilities, which depend on the degree of its advancement.

We thus see the absolute necessity for the periodical change we call death—for our Spirit is destined to progress to all eternity, and as the outward and material form cannot progress, its continuance would but impede our onward steps, and be the most effectual limitation possible to our advancement.

The moral and intellectual state of the soul decides the corresponding magnetic action of its *Perisprit*, and therefore decides the nature of the Material body which is formed by that action ; and as the nature of the Perisprit (or Spiritual body) which the soul thus forms for itself decides the mode in which, through the instrumentality of that body, it acts upon, and is reacted upon, by the material elements around it, the state of the soul, at any given period of its existence, decides the character not only of the body, but also of the world, or surroundings with which, through that outward and material body, it is brought into communication, as shadowed forth by the de-

claration of Christ, "The kingdom of heaven is *within you*."

However much I have endeavoured to condense and simplify the preceding passages, I fear they may still have required, and for this reason I bespoke, your earnest attention, for they form the groundwork of the theories that are still to follow, and which I hope to give you in my succeeding letters. I do not think you will find these quite so tedious and abstruse as this one may have appeared to you, but it was necessary to begin at the beginning, or a very important part of the subject would have been omitted ; no less indeed than the first essence of all created things.

Trusting then that you have followed me with the interest and attention the sublimity of the subject deserves, and that will make you desirous of hearing more of these glorious views of the plan and purpose of creation, I remain, dear friends, very sincerely yours,

M. C.

THE SECOND LETTER.

CONTAINING THE NEW REVELATION CONCERNING THE REAL NATURE
OF THE DIVINITY OF CHRIST.

MY DEAR FRIENDS,—I left my first letter at a very Darwinian, or rather anti-Darwinian point of my subject ; for, contrary to the hypothesis of that eminent observer, I stated that the ascending series of the lower reigns is *not* the result of a progressive development of lower into higher forms, for no such development is possible to the unintelligent matter of which they are composed.

The material atoms which constitute those forms can neither progress nor change at all—the molecule of iron is still the molecule of iron, whether it form part of our blood, or whether it is incorporated in a rusty old nail.

The body, whether animal or human, is an association of molecules composed of atoms, but these atoms are inert and passive, although indestructible. They enter the organism through alimentation, through respiration, and are replaced by others, when they leave, to form parts of other organisms.

The human, like all other bodies, is renewed every few months, not a particle remaining of what had

formed its blood and bone. The atmosphere is the great medium of circulation by which these atoms travel from one body to another. Present living organisms are formed from the ashes of the dead, every particle of our material composition has formed part of some other body either now living or dead; and were the dead to rise again in the manner that was once believed they literally were to do (a church dogma, remnant of a darker age, which still finds some believers amongst those who do not reflect upon the absurdity of such an impossibility, or believe in *St Paul's doctrine of a spiritual body*), the last comers would find many fragments wanting with which to complete their former earthly casket; for the molecules that had formed them have been absorbed through the breath or the appetite of a thousand other living beings.

That which can never die, the indestructible and animating *spirit*, is that which rises again and again as it has ever risen, and will ever continue to rise, either in this planet or in a higher one, as it progresses, and will construct for itself an outward body from the inert material atoms of that planet—by the *correspondential* grouping together of material atoms (*corresponding* to its moral and intellectual states), through the instrumentality of the magnetic forces of its Perisprit (Spirit body), because each *form is the exact correspondential* result of some special action of the Spirit element at each definite point of its development.

The hypothesis arrived at by the eminent observer

alluded to was a magnificent *approach* to the explanation now given by a new revelation to humanity : and that could only be arrived at through a broader generalisation than could be attained from the standpoint of *merely human observation*.

The new revelation teaches us that the *self-development* of the spiritual element is begun at the *lowest stage of existence*, the earliest phase of the conjunction of spirit and matter being of an elemental character, only vaguely imaginable by us, as that of *extremest attenuation*.

Cosmic matter exists in a state of diffusion throughout space, and the Psychic or Spirit element, in magnetic relation with it, exists in a mode *analogous* to that diffusion.

When in the ultimatum in time of the Eternal purpose, a Sidereal Universe is to be formed in any region of space, the Spiritual and Material elements of which it is to be composed, and in which are inherent the laws that will regulate its formation, and the *Magnetic Forces* by which that formation will be accomplished, are brought *in situ* by analogous processes of condensation effected through the action of these forces, and are subjected to the attractions and repulsions that will result in the formation of the various orders of globes of which it will be composed, and of the *intelligencies* (with their spontaneously-accreted material forms) by which those globes will be peopled.

Each globe of every solar system is thus evolved

from the elements furnished by the Creative Fluid, under the guidance of a vast host of spirits of an earlier creation* (who are still pursuing their education in the far higher state to which they have *attained*); among whom are distributed the various processes involved in the formation of a planet, and under whose superintendence the Spiritual substance, destined to animate its future inhabitants, is made to accomplish the *first phase* of its education, through conjunction with planetary matter in the incandescent and gaseous states of the Plutonic period. These Spirits all act under the supreme direction of "a Christ," or Presiding Spirit, who, having begun his existence at the same initial point at which we and all Spirits begin our career, has already *arrived* at the elevation of the Sidereal degree.

These glorious "anoointed" ones, these stainless *unfallen* "Christs,"† the greatest, because the most advanced, of the spiritual beings of the universe, the "Elohim," who, as the immediate recipients and executors of the will of the Creator, "are *called* Gods," and to whom, as the *immediate* instruments of the Creator, "all power is given in heaven and in earth," *i.e.*, in the Fluidic and Material spheres of their respective planetary "kingdoms," are the representatives (the express image) of the splendour and perfection of the divinity, *to the humanities* over whose educational

* The "Ministering Spirits doing His Will."

† Christos, from the Greek verb Chriô, to anoint.

destiny they preside ;. and are thus really the *Mediators*, or intermediaries, between God and man.

The only conception we can arrive at in regard to the 'substance' of God, being that of Infinite Love, while the only conception that we can arrive at in regard to the 'Form' or 'Person' of God being that of Infinite Wisdom, and these great spirits having *attained* to a state in which they participate both in that love and wisdom, they may be said, not merely in the figurative language of oriental hyperbole, but in a certain real, though purely spiritual sense, to be, through the *love* with which they are animated, "the brightness of the glory" of God, and through the *wisdom* with which they are filled, to be "*the express image of his person*;" (expressed or manifested to human perceptions).*

But as Effect must necessarily remain eternally distinct from, and inferior to, its Cause, they are, and must for ever remain, absolutely distinct and apart from, and inferior to, the one, sole, unique, all-containing Creator, whose essential self-existence can never be communicated to, nor even understood by any, even the highest, the purest, the most luminous (with reflected light) of the creatures who, whatever the glory of their slowly attained elevation, are only a product of the Ineffable, Unspeakable, Unapproachable, Creative Thought.

The "Christs" of the universe are as numerous as the globes that occupy immensity, each one of which has

* As Christ said, "He who has seen me, has seen the Father."

its "*unfallen*," protecting and guiding Ruler. By this Ruler it was originally evolved from the incandescent fluids of the cosmic chaos; and, as an "Elder Brother," he will lead the humanity of his planet up to the point at which they also, through the same direct reception of the divine influx, will *have life in themselves*," and will acquire the capacity of doing in their turn the "works" that he had previously done. Ay! and the "*yet greater works*" that being successively accomplished by him, will also be afterwards accomplished by them, as they follow the example of his eternal progression, on the path of the *constantly expanding knowledge*, and inexhaustible possibilities of universal existence, continuing *for ever*, throughout the cycles of unending duration, to "*go to the Father*."

The inexhaustible, all-absorbing, and divinely beautiful subject of the Presiding Spirits, or Christs of the universe, is the very highest and brightest that human thought or human pen can dwell upon, of all created beings, for they alone have already attained to the nearest degree of the divine perfection which human imagination can comprehend,—so much so, that in his utter ignorance of the *true* nature of the relations of derived existence, man has committed the sin, or rather the *error* (because it is a *sin of ignorance*), of confounding with, and of worshipping as deity, the Christ of our own planet.

It is stated that each Christ sharing the divine prescience in all that concerns the work he has undertaken, foresees every detail of the action of the

humanity of his planet, in the spontaneous use they will make of their free-will; and knows before he forms that planet out of the incandescent nebula from which it is to be evolved, what will be their *besetting sin*; (stated to be in the case of the humanity of our planet the tendency to Polytheism, and belief in the efficacy of sacrificial "atonement," of rites, ceremonies, and observances, and the intrinsic utility of ecclesiastical authority); and shapes his plans accordingly, for curing them of that general sin, and thus "redeeming" them, not from the *results* of their individual *sins*, which they will have to expiate; and the mischievous results of which, they will have to repair, *each one for himself*, in his own person, until he has cured himself of his own particular evil inclinations; but from the general tendency to sin, by enabling them to get rid of the ignorance and impurity of which it is the outgrowth. For this purpose, it is said that every Christ finds it necessary to *descend himself* into the material sphere of his planet, at *various* periods of its development, and still oftener to employ the medianimically inspired utterances and action of certain chosen instruments, members of the humanities of his planet, or of the same solar system; who demand to be allowed to incarnate themselves in his planet, in order more rapidly to advance their own progress through the impetus they may thus be enabled to give to its humanity in some branch of development.

Humanised spirits, who have worked their way

up to a nearer approach towards the state of fluidity, from which they had lapsed, are often thus employed. All great discoveries in science, industry, and art, all *progressive* religious movements, are declared to be produced by the action of the more advanced spirits of a planet who, from to time, re-incarnate themselves in its humanity expressly to quicken some branch of its progress.

In considering the momentous subject of human progress, and of the agencies by which this progress is carried on under the direction of the presiding spirit or "Christ" of each planet: we have to bear in mind, in the first place, that it is actually impossible for the agents of the Supreme Intelligence, who are charged to assist our advancement, to act upon us otherwise than through the employment of means adapted to our ignorance, and the false ideas we have formed as a consequence of that ignorance. And, in the next place, the *real aim* of our lives in the flesh being the development of our faculties, and the formation of our character, for the accomplishment of which the knowledge of facts is only a *means*; it would be an injury to the educational character of our lives, were we to be assisted to a knowledge of facts (supposing such a mechanical infusion of knowledge possible). Such knowledge, if it is to be of any real use in forming and developing our characters and faculties, must at least *seem* to come as the result of our own individual inquiry, or of the collective inquiry of the humanity to which we belong.

We are assured that, in the flesh, we never accomplish any work without the occult aid of our unseen guides ; yet, as our *development* is the aim of these providentially appointed helpers, it is clearly necessary we must be left to *seem* to find out, through an advance in natural science, due ostensibly to *our own* efforts, the true meaning of appearances which often lead us to form very false conclusions—some of which last for many thousand years ; as, for instance, that our small earth was the motionless centre of a revolving universe. For if a messenger from some higher (more advanced) planet had announced to us, in the earlier days of astronomic observation, the true motions of the heavenly bodies, we, not being then prepared for such an announcement, should not have believed him.

Or suppose, for argument's sake, that we had believed a statement contradicted by the evidence of our senses—as, for instance, that the earth moves—such an acceptance, *upon authority*, of an announcement which our general ignorance of natural science would have made it impossible for us to *understand*, would have been hurtful rather than beneficial ; for it would have prevented the patient, laborious investigations of succeeding ages, to which we owe the discoveries of modern astronomy ; or, in other words, of a course of mental training, whose results are incomparably greater than even the knowledge of the facts themselves. The advance which has been made by human thought, through the patient

exertions man has had to make in his search after knowledge, has called his reasoning powers into action, and has developed his mental capacity in a manner that has been far more beneficial to his progress than even the knowledge of the facts themselves; an educational principle applicable to every branch of human inquiry, which explains why it is that our progress is so slow, and has to be achieved amidst so much that appears to be discrepant and contradictory.

It cannot, therefore, be too clearly borne in mind, in inquiring into the means which our presiding "Christ" has combined for our instruction, that the need of teaching implies *imperfection* in those who are to be taught, and that this imperfection *implies the necessity of a progressive* adaptation of means to ends, in the educational processes by which that imperfection is to be removed.

The ore does not go at once into the hands of the goldsmith and the graver, but passes up to them through the various preparatory operations which, by separating the dross from the metal, gradually fits the gold for being worked up into the jewel and the crown.

On looking back upon the history of progress in our planet, we see that we have always learned in every branch of human enquiry,—as for instance, in our slowly-arrived-at comprehension of the rising and setting of the heavenly bodies just alluded to,—first by the observation of facts that fall under the

perception of our senses, and the acceptance of the apparent surface meaning of those facts; and next by the development (through the study of those facts) of a higher power of observation; so that with every increase of our knowledge we have also acquired *an increase of mental power* far more valuable than even the knowledge itself.

The missions performed among the humanity of a planet, under the direction of its presiding "Christ," are therefore necessarily *proportioned to the various degrees of receptivity* of the different families of that humanity. They consequently reflect the imperfections and shortcomings of the times, and social states in which they take place, and with which it is necessary for them to harmonize sufficiently to ensure their acceptance by those whose advancement they are intended to subserve.* First by an unreasoning acceptance, and next by the substitution of the higher conception of universal relations to which that earlier lesson will have been the means of leading them on.

Thus the same presiding wisdom which provides the grass for the sheep, the grain of seed for the bird, milk for the infant, and "strong meat" for the man, deposes a teacher of Fetish-worship to tribes incapable of assimilating any higher form of religious ideas, and sends a Confucius, a Pythagoras, a Zoroaster, a Buddha, a Moses, a Mahomet, to those nations whose special idiosyncrasy and degree of development each form of

* As the simple, child-like, allegorical style of all early Scripture plainly testifies.

teaching is best adapted, and whose moral and intellectual progress will be advanced thereby.

This dispensing of the appropriate modicum of truth, in harmony with the receptivity of those to whom it is sent, unavoidably necessitates a subsequent sending from time to time of Reformers, charged to clear away the accumulation of false interpretations which have covered the germ of truth originally set forth. These are often a re-incarnation of the first promulgators, as, for instance, we know John the Baptist to have been the spirit of Elias.

Hence the need of a succession of progressive "revelations," *i.e.*, *re-veilings*, the replacing of one veil by another a little less opaque, as we become capable of understanding, and profiting by, a somewhat less obscured view of what is about us. Our *educable imperfection* necessarily implying successive modifications of ourselves and our beliefs, as the sole condition of our advancement towards higher states, it is equally inevitable, as it is unimportant, that we can only receive, at any given point of our progress, the partial and consequently imperfect view of any truth which, corresponding to that point, must necessarily, when we reach a higher point, be *superseded by a broader view corresponding to that higher point*. And, therefore, while we have no more reason to despise or contemn the re-veilings of the primitive "faiths" that, with all their opacities, have helped us onward, than has the youth to be scornful of the bread and milk, the picture-alphabet, and pinafore, that aided him in his

infancy. The attempt to *confine* the efforts of expanding thought *within those primitive formulas* is as evidently insensate as would be the corresponding endeavour to restrain the youth or the man to the food, the lessons, or the garments of his infancy.

Progress being infinite, it is evident that, as no formula can ever be an exhaustive expression of truth in any branch of knowledge, no formula can *ever* be final ; and consequently that no formula can ever be anything more than a summing-up of the attainment of some given epoch of human thought, or can ever be useful except as a stimulus and stepping-stone to farther progress.

And this statement which, in the nature of things, must necessarily be true in regard to all other formulas, is emphatically true in regard to the formulas which express our religious beliefs, because Religion—as the science and sentiment of the relations of Derived Existences to one another and to the self-existent Creator in whom they have their being, from whom they all proceed, and to whom they all tend—is only, and can only be, *the result* of our progress in every other department of knowledge and of life, and *must therefore change and expand* with every modification and expansion of our experience.

Progress being one of the first laws of God, and therefore infinite and eternal, we *cannot* stop ; there is no standing still. We cannot impose limits to progress ; there is not a single point where immovability is conceivable, because there is always a

beyond, and beyond that there is always something better; and it is always to the better, and towards the best, that we aspire. Remember the injunction of Christ—"Be ye perfect," and the standard he gave—"As your Heavenly Father is perfect." Can a single earth-life suffice to enable you to acquire a tithe of what is to be learned even on this little earth?

In another letter I will apply this principle of *gradual progression*, of whose action we have now taken a general view, to the elucidation of the subject of our successive lives in flesh, alluded to in the solemn declaration of Christ. "You *must* be born again," as the providentially-appointed condition of the "regeneration" which is to enable all spirits who have become humanised, through the accretion of material bodies, to *regain* at length the fluidic (*i.e.*, highly spiritualised) level from which they have "*fallen*."

I have endeavoured in this communication to condense some of the writings of Miss Blackwell, whose published papers* have assisted me to give you a general idea of the most advanced thought that has ever been formulated on this planet. This I most confidently assert, because, after much search and inquiry after truth, it is the only view that comes home to me as such. To you, dear friend, it will be the same, "*if ye can understand*," for *all* cannot perceive the truth now when presented to them, any

* *Vide* the *Monthly Journal*, "Human Nature," for 1870, vol. iv.

more than they could when Christ so often pronounced those words, although he was the highest promulgator of truth that ever spoke on earth. He came from God, and yet many said "he hath a devil." As it was then, so it is now, and so it will ever be, for every one being at a different stage of advancement, there can be no *stand-point* for truth—it is only to be found in progression—which is the first law of creation.

Every human being must be his own revealer; he interprets his own nature, and sees the Divine Being from the particular stand-point he has reached; as he ascends higher, he will have a larger horizon, and must ever see more and more the higher he goes.

God is God from the creation;

Truth alone is man's salvation:

But the God that now you worship, soon shall be your God
no more;

For the soul, in its unfolding,

Evermore its thought remoulding,

Learns more truly, in its progress, how to love and to adore!

Therefore, if my truth is not true to you, you will be justified in its rejection.

Swedenborg says, that he received none of his doctrines from any spirit or angel, but from the Lord alone, and it is just as incumbent on every one to receive nothing on the mere authority of any man, spirit, or angel, but from the Lord alone. Indeed, there can be no other true reception of goodness and truth. Christ says of his disciples, "*they shall be all taught of God*"; whosoever, therefore, hath learned of

the Father, cometh unto me." What an apostle, a spirit, or an angel teaches, may be true for him—and I hear him with all reverence speak what has been revealed to him—but it is not true for me until the time shall have arrived for God to make it plain to my comprehension. In other words, until I have grown up to it.

Every successive truth lies hidden in our spirit waiting for development through experience, reflection, and progressive revelation, which, like rain or sunshine, in due season, develops the living germ implanted in the heart, and we become outwardly conscious of the living truth. God's *truth* is then known by us—and God's *will* is done by us, when that truth is established by action. "*On earth* as it is heaven."

My earnest hope, dear friends, is that you may be able to identify truth, even in a crowd, or drest in a new garment, and not only to identify, but to take it by the hand and claim an intimate acquaintance with it, to take it to your hearts, and to hold it there *for ever*, in all the multiplicity of outward garments with which it will inevitably be presented to you throughout the progress of your spirits through the ages.—Your true friend,

M. C.

THE THIRD LETTER.

One-ness with God—God is Love—Our guiding star—The sixth sense—Solomon's seal—The Holy of Holies—The New Jerusalem—The Good Shepherd—The Fall and Return of the Prodigal Son—Our new name—No more Death—The Astronomical Religion—The Great Bear or Sheepfold—The Great Pyramid—The Precession of the Equinoxes—Letter from the Astronomer Royal of Scotland.

IN my last letter, dear friends, I endeavoured, with the help of Miss Blackwell, to give you an insight into the views we hold concerning the Divinity of our blessed Lord and Saviour Jesus Christ, whom I most earnestly believe to be the guardian Ruler and Redeemer of our planet, and most probably of our solar system, which would account for the words He is recorded to have uttered in the tenth chapter of St John—“*And other sheep I have which are not of this fold ; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.*”

I spoke of him as one of the ELOHIM or ANOINTED ONES of the universe, to which order of superior Beings the *formation* and subsequent *government* of planetary worlds is alone entrusted by the Almighty Father ; of whose splendour we are told they are the “express image,” and representative, and who may therefore be truly called the “Sons of God,” for they are *at one with Him*, and “are one in Him.”

“ Thomas said unto him, Lord, how can we know the way? Jesus said unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have *seen* him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then show us the Father? Believest thou not that I am *in* the Father and the Father *in* me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth *in* me, he doeth the work. Believe me that I am *in* the Father and the Father *in* me.” And again, when he prayed, he said, “ That they all may be *one*, as thou Father art *in* me, and I *in* thee, that they may also be *one in us*.”

Again, in John xii. 44, “ Jesus cried and said, He that believeth on me, believeth not on me but on Him that sent me, and he that *seeth* me *seeth* Him that sent me.”

Thus it is that when once we begin to *feel* that we are *one* with God *in* Jesus, all becomes beauty and happiness to us, and we are at perfect peace with ourselves, and with all outside of ourselves. We have *entered into* our rest. The great thing after which we should strive is this *oneness* with the Father, and when we have attained unto it then are we truly the Sons of God, and *in* heaven even while

outwardly dwelling on this discordant earth ; indeed it is only discordant and inharmonious because it is not *at one* with God, although Jesus came nearly two thousand years ago to reconcile it to God, and to make the revelation of this AT-ONE-MENT, yet it is still in opposition, so true it is that the natural man is at enmity with God.

It is true that Jesus has not yet come to reign on the earth—he told us that he came to fulfil the Jewish Dispensation, and to give us a new commandment, “*to love one another,*” and to teach us that *God is love*—but all things seem to point to his second coming as very near at hand, and then he will come to REIGN, with power and great glory, and the prayer that has been so often raised to the Universal Father in Heaven, will be answered, and “*HIS WILL*” will be done on earth as it is in heaven.

Has it ever occurred to us to reflect, when we have used this daily prayer, that the heaven in which our Father is supposed exclusively to dwell is not so very far off, that it may immediately surround us, nay, that it is actually *within* us, or should be so ? When our blessed Lord was asked of its locality, he answered, “the kingdom of God cometh not with observation ; neither shall they say, Lo here ! or lo there ! for, behold, the kingdom of God is within you.” Does not this thought give a new significance to the Prayer ?

Did not Christ tell us that the Father had given all things into his hands ? and in another place he as distinctly says, “of those thou hast given me I will

not lose one." To us he has promised that we shall all be gathered into the fold, and that we shall be one flock under one shepherd. All may not be gathered into the fold at the same time; nay, this is scarcely possible, for some are still living without God in the world, and *will not* hear His voice, though few there are that do not feel it sometimes in their hearts, calling them "to come," and to take of the waters of life freely. These are indeed the lost sheep gone astray in the wilderness, but even these will Jesus find, and bring, for he has more than Time, he has Eternity, to work in—it may be an eternity of suffering to us, before we truly repent and seek to return to our Father's mansion, but still the love of Jesus will at last prevail over our enmity. We believe that every solar system, and may be every separate planet of every solar system, is evolved from the original cosmic matter by one of these glorious vice-regents of God's providence, who ever after continues to be its guiding star, its vivifying sun, and heavenly appointed guardian Ruler.

We know that Jesus is the Guardian Ruler and Guiding Star of the planet in which we now dwell, and in order to show us the way to attain unto the perfection of the Father, after which he told us to strive, he took upon himself our human nature, and was made *in the likeness* of man, coming to save men, by *calling sinners to repentance*, for even Jesus cannot save sinners *unless they repent*.

The six-pointed star which I have adopted as the

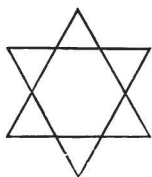
motto of all I may feel called upon to write for Him is intended to represent the perfect man, of whom Jesus is the representative. He was the perfect because the Divine man—the man in whom the physical and the spiritual were completely reconciled, and this reconciliation develops the sixth or spiritual sense, which the additional point of the star on the cover of this book is added to represent; the common five-pointed star standing for the five senses of the natural man. The spirit sense is being gradually developed in man through the influence of the Holy Spirit, the other five senses serving as avenues or instruments by which this sixth or spiritual sense is instructed, and it is destined at last to gather up all the revelations of mere sensuous perception in the one grand realisation of its own spiritual nature and its alliance with the Great Spirit. In some on earth it is now being rapidly developed, but it has not yet attained to perfection in any one—in proportion as it is developed in any individual, in such proportion that individual is reconciled to God, and feels in him or herself that the AT-ONE-MENT with God has been effected in him through Christ, can appropriate to himself the words which occur so often in the Gospel according to St John, particularly those contained in chapter xvii., and feel that the earnest and touching prayer of the Saviour has been *answered* by the Father in their case. “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be *one*; as thou, Father, art in

me, and I *in* thee, that they also may be one *in* us ; that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them ; that they may be one even as we are one—I *in* them and thou *in* me, that they may be made perfect in us ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

It will be observed that the six-pointed star forms the double triangle, the true emblem of perfection as represented in the famous seal or pentangle of Solomon—the *Muchra Salimani* to which the orientalists attributed many virtues, and the Talmudists say that it was inscribed on the foundation stone of the Temple.* This double triangle is described by some writers as identical with the pentalpha of Pythagoras. This, however, is not the case—the pentalpha has five lines and five angles, and the double triangle has six lines and six angles, the pentalpha was among the Pythagoreans an emblem of health, and among masons.

* The second temple built by Zerubbabel, fifty-four years after the destruction of the magnificent one erected by Solomon, was commenced 535 B.C., and was completed in the sixth year of the reign of Darius, 515 B.C., and just twenty years after its commencement, but it did not equal the first in the glory and splendour of its decorations, and the Ark of the Covenant was lost, although by the precaution of the Ancient Grand Master Mason an exact copy of it had been preserved amid the ruin and desolation of Jerusalem, and the masonic stone of foundation which had been safely deposited by the wisdom of the first Masons was found, and again made the chief corner stone. This cubical stone forms an important part of the ritual of the Royal Arch and Rose-Croix, as well as some other of the high degrees of Masonry. There is a Masonic legend respecting this cubical

it is the outline or origin of the *five-pointed* star, their emblem of fellowship; but the six-pointed



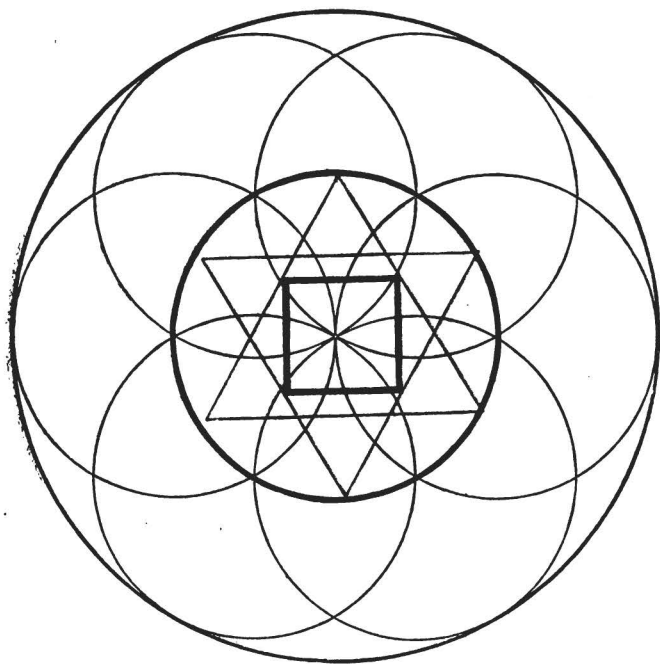
star or double triangle is the symbol of Deity or perfection, it is used in Christian churches as a symbol of the two-fold nature of Christ. He was the star in the East, that arose to become a light to the whole world; he was the perfect man, *the second Adam*, who, by the purity of his birth, inherited the kingdom from the beginning. He represented both the earth and the spirit sphere; both the human and the Divine, therefore was the first, and, so far, the only begotten Son of God; but to each of us He has given power to become the sons of God, "to become even such as He is," by being born as He was born of the Spirit. For this we must go in by the door He has opened for us, for He is the elder brother of all who

stone, on which the sacred name was inscribed in a mystical diagram. On this stone Adam made his offering to God. This stone is called "the Masonic Stone of Foundation," and the Masonic traditions very minutely trace its history. When Jacob fled from Esau he carried this stone with him, and used it as his pillow on the occasion of his memorable dream, the foot of the heavenly ladder appearing to rest on the stone. It was subsequently taken by him into Egypt, and when the Israelites departed for that country, Moses with his followers conveyed away the stone of foundation as a talisman, by which they were to be conducted into the Promised Land. In the battle of the Amalekites he seated himself on this stone. It was afterwards deposited in a secret crypt of the Temple in a manner well known to select Master Masons, and there remained hidden until, at the before-mentioned building of the new Temple of Zerubbabel it was discovered by three zealous sojourners, and made the corner-stone of the second Temple.—*Lexicon of Freemasonry*.

shall follow him. Thus these two triangles must grow together until they form the perfect star, the one rising from the earth or natural plane to meet the one that will descend to meet it from the spiritual sphere until they permeate each other in a perfect blending, and the unity is complete. The material nature has then become completely subject to the rule of the spirit; of such are they who are of the kingdom of Heaven, and have become the sons and daughters of God. For them there is *no more* death because no more birth or re-incarnation; death hath *no more* dominion over them. Death is the great and final enemy to be overcome; "they are the children of God from henceforth, *being* the children of the resurrection, and are as the angels of Heaven who neither marry nor are given in marriage, for they are perfect in themselves, and made in the image of God as before the Fall, when we are told that "male and female created He them."

This perfect state of the "two *in* one," or rather of the "Three *in* One," because there is the "At-onement" with the Father, is symbolised by the deeply mystical six-pointed star, which mystery is fully comprehended by those who have arisen to follow after Christ, and who desire, and are striving to attain to the perfection he exhibited and commanded them to strive after, for he said, "Be ye perfect, even as your Father in heaven is perfect." "Be ye holy, for I am holy." Thus "the righteous will shine as the stars in the firmament, for ever and ever."

But we must not forget that within this glorious six-pointed star (which we may each take for our motto when we are once convinced of its deep import, and determined to strive after the attainment of the divine perfection it symbolises). There is an inner circle or temple in which the Spirit of God dwells, and it is to that Holy of Holies, as represented in the following diagram, I would draw the attention of



my readers, for I believe that these diagrams, fantastic as they may appear, serve to assist the comprehension

of these deep and otherwise incomprehensible truths ; so difficult is it for the natural man to understand the things that be of God.

This inner circle or *Holy of Holies* I have attempted to describe, as forming the centre circle of seven circles of *equal size*, included in one larger circle. Now, no number of circles of equal size can be included in one comprehensive circle with so little waste space as the number seven. The six interspaces may serve to represent the six rays that emerge from the centre to form the perfect star, also the six loves and six wisdoms represented by those rays in the larger diagram. The figure also represents a diametrical *trine* whichever way the circles may be regarded. The August One says, " I am the root, the offspring of David,—the bright and morning star." The Revelations of St. John are full of this kind of imagery. The seven circles of the little diagram, while they represent the Elohim, or those who have attained to the divine perfection may also represent the seven planets, and also the seven stars held in His right hand, which are the seven Churches included in the *one* Church, which, in several places in the Old and New Testament, is spoken of as a woman,—a bride,—the lamb's wife. The New Jerusalem, which is described as four square, and which may be represented by that figure in the very centre circle into which the surrounding six converge, and which may also represent the four rivers of the Garden of Eden and the camp of Israel, which was also described

as *four square*; also the Ark of the Covenant deposited in the Holy of Holies of the tabernacle containing Aaron's Rod, which budded, (the prolificating and governing power), and the two tables of the Law, over which came down the Shekinah or divine vitalizing ray. This is the "New Jerusalem," four square, with three gates on each side, which St. John saw coming down from God and of Heaven to dwell upon the earth.

To the learned and indefatigable Astronomer Royal of Scotland, Professor Piazzi Smyth, and to all those who have read his deeply interesting volume, "Our Inheritance in the Great Pyramid," which is certainly the most wonderful work of the day, it will also recall that mysterious coffer found in the king's chamber, which those who had not penetrated the deep mystery therein enshrouded during a period of four thousand years had supposed to be the tomb of a dead king, but which we now understand would rather symbolize the birth-place of the spirit, for truly the King of that representative Chamber is the King of Glory, and the King's Chamber is that in which love and wisdom meet, and in which that spiritually connubial act takes place which is fruitful in the birth of souls, and whence emanated the Logos or Eternal Word, by which all things were made that were made, and which finally became flesh and dwelt amongst men, for it is from this love and this wisdom which fill all heaven with ineffable sweetness and beauty that springs the divinely ordered arrangement of the universe.

We are told of our beloved Lord that He has been anointed with the oil of gladness above *His fellows*, because He loved righteousness and hated iniquity,—that He has been made perfect through suffering,—that He was tempted at all points like as *we* are, but has remained without sin. What is this but to tell us that He is one of the “*unfallen*” Sons of God, consequently a true Son, consequently the highest and most advanced of the spiritual beings of the universe, AT ONE with the Father. “The Father is greater than I,” and yet “The Father and I *are* one.” Just as He said in another place, “Ye are of your father the devil, if ye do the works of the devil.”

“Unfallen,” “without sin,” and yet “made perfect through suffering” would indicate that He had undergone the same educational development we have undergone in our *ante-human* existences, that He originally started from the same initial point of evolvment at which all spirit begins its career (in connection probably with the spiritual materiality of some planet of a much earlier creation), and that having subsequently undergone the educational discipline of all the progressive fluidic spheres of spirit training for the divine perfection, without having ever deviated from the right path, had attained to that perfection which is of the Father, without the slightest sully of His immaculate innocence.

Truly this is to be a Son of God. We are also His children,—“His sons,” but we are the *fallen*, and have incurred the penalty, or rather the natural, be-

cause magnetical consequences of our disobedience. Everything in nature being both electric or magnetic to everything else, it follows that *like must attract like*, and that everything must thus naturally, by the consequences of electro-magnetic attraction, fall into "*its own place*." Incarnation, which is really incarceration in a material body, accreted by our own material propensities and the craving after the outer and grosser, instead of after the inner and more spiritual part of nature, has been the natural consequence of our fall, and of our present incarceration in a material earth or prison-house.

Our truly Divine Elder Brother, although originally of the same nature as ourselves, never having fallen from His high estate, never *incurred the penalty* of humanisation through the accretion of a material human body, made of the *humus* of the earth, although as we are told he was tempted at all points like as we are, yet was he without sin.

That our Saviour Christ took upon *Himself the likeness* of man, and was incarnated amongst us, was not because he had *incurred* that penalty, but because He had accepted the charge of bringing us into the fold, and because He was the Good Shepherd, and came to save those which were lost. "*The good Shepherd giveth His life for the sheep*"—(St. John x. 11). Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take

it again. This commandment have I received of my Father—(St. John x. 17, 18.)

The Elohim, or Christ's, are then "*the unfallen*" spirits of God's universe;—Men, the descendants of the earthly Adam, are "*the fallen*." You thus see how intimately connected and interwoven are these two subjects, the FALL and the REDEMPTION, believed in by us, but in a manner so different from the dogmas founded upon them by the churches.

According to these church dogmas, we are all born in sin and are the children of wrath, because we have inherited our father Adam's sin, which perpetual legacy he bequeathed to all his successors of the human race, and those only can be saved from this accident of birth, who *believe* in Christ, and in the saving efficacy of his blood, which was shed to wash away this sin.

This is one way of putting the case certainly, but it does not at all satisfy my mind, because on the other hand we are told that man is the highest work of God, and that he is made in His image, and I cannot believe for a moment that any perfected work of my Almighty Father can be subject to failure, or that there can exist any power in His glorious Universe that could frustrate His original design, because this would be to say that God is not Omnipotent, which would be one of the most glaring absurdities and contradictions, and is surely offensive to common sense.

I am therefore obliged to seek some other explanation of this great fundamental truth of the FALL OF

MAN, and the subsequent REGENERATION OF MAN, through the divinely appointed means ordained to lead him back to the heavenly mansions from which he has strayed, as so beautifully described by our Lord in the parable of the Prodigal Son.

I would rather then believe that we were originally destined to have lived as pure Fluidic spirits, in a far happier sphere than this purgatorial earth, having been created "a little lower than the angels," to whose degree, and still higher degrees, we should have attained, by patient and confiding perseverance in well doing in the *heavenly* path set before us, and that we never need to have come to a material earth, or to have been clothed in the skins of beasts, *i.e.*, in these material bodies of *flesh*, which so limit our innate soaring capacities and aspirations. I believe that *our own* rebellion, in the spiritual state, caused us to fall away "*From the heaven that was about us in our infancy,*" and that we have each individually fallen exactly into *our own place*—not any one else's place—but our own particular place, the one exactly adapted to our particular state, or quality. And that we have been born on to a material earth, not as a punishment due to our disobedience, but as a natural *magnetic* consequence of our own material propensities, which have caused us to turn away from our higher, and seek to satisfy our lower nature, on a material plane,—a literal feeding on the husks left by the swine or lower animals—for whom the material food was provided.

We thus believe that we of the human race on this earth are fallen creatures, not because we have inherited the curse pronounced upon a distant progenitor, called "*the first Adam*," but because we are each the fathers of our own faults, consequently each our own Adam, and may therefore have to expiate them until "*the third and fourth generation*," or over and over again, and until we are able to perceive that *they alone* separate us from our heavenly Father, and we feel impelled by the earnest desire to arise and go to our Father and say, "*Father, we have sinned against heaven and before thee, and are no longer worthy to be called thy children ;*" when we shall be received back again into the heavenly habitations, and shall again be "the children of God, being the children of the resurrection." For we are told that our "Father runneth to meet us, even when he seeth us a great way off."

But in the meantime, and until we truly repent and seek His forgiveness, we are no longer worthy to be called His children, on account of our disobedience and *voluntary "journey into a far country,"* and "*until we come to ourselves,*" and are able to see the folly of our ways, we are but seeking to feed ourselves on the food provided for the lower *animals* (a degree of spirit element at a less advanced stage of development), and which although sufficient for their necessities and sustenance, can furnish us but with "*husks,*" as compared to the more spiritual nutriment we were destined to have partaken of in our Father's house ;

we are literally indulging in swinish tastes and feeding upon swinish food.

We thus believe that we have each individually sinned, as Adam sinned, and therefore incurred the curse pronounced upon Adam, in our own personality—the eternal individual personality of our own interior spiritual man—which will always be ours for ever, and never change its individuality, although *always changing*, because being eternally built up from spiritual sources, just as our bodies are continually being built up from material sources—and are slowly, imperceptibly, gradually, but effectually renewed—and yet not changed as far as the *alter ego* is concerned—the “*I am*,” which we are, because we are His children—the children of the great “*I AM*,” our Father in the heavens.

I dwell particularly on this point because so many cannot accept the idea of *Regeneration* and consequent *Reincarnation*, from the fear that they would lose their own identity, forgetting that the name they bear on earth, and are now known by, is not their real but only their temporal name, given to them at baptism—that very baptismal ceremony which was instituted to symbolise the real spiritual and material fact of regeneration; and that their real name, the name they are known by in the heavens, is a name which exactly indicates their *spiritual condition* and stage of development, and therefore even that name is subject to change, as we are told in Isaiah lxii. 2, “*And thou shalt be called by a new name which the*

mouth of the Lord shall name." We read that God changed the name of Abram, Jacob, and Sarai, this action expresses his absolute dominion over all men, and his particular benevolence towards those whom He appoints to great purposes, and who belong to Him in a particular manner. Thus did He name Jedediah, or Solomon son of David, our Blessed Lord, John the Baptist, &c., &c. To give a name is a token of command and authority; the father gives names to his children; it is said that Adam gave a name to his wife and to all the animals, and that the name he gave them became their *true* name.

On earth we do not bear our *true* name, but the Christian name capriciously given to us by our fathers at baptism and the surname of our father, which cannot be called *our own*. A woman also changes her name when she marries and takes that of her husband, and this name she will change as often as she may marry; in no case can it be called *her own* name.

There are endless passages in the Bible which serve to point out this great truth, the significance of a name, or the virtue contained *in* a name, and in the name of Jesus most particularly, which is much insisted upon, as any one may convince himself by looking at a "Concordance." Our greatest ambition on earth should be to be known by *the name* of our blessed Lord, which we shall presently see will also be our surest passport to that higher world we all hope to obtain, when a white stone will be given to us on which will be engraven a *new name*.

So far I have endeavoured to give you our reading and interpretation of one of the two fundamental and prominent truths of the Christian religion, namely the "FALL OF MAN." The other fundamental truth so intimately connected with it as to offer us the means of returning to our Father's house, to show us the way to regain it, to open for us the very door through which we must enter in order to reach our Father's arms, and to enable us, each individually, to hear the gracious words, "*Bring forth the best robe, and put it on him; and put a ring on his hand; and bring hither the fatted calf, and kill it, and let us eat and be merry; for this my son was dead, and is alive again; he was lost, and is found;*" is to be found in the advent of our blessed Lord, the second Adam, the true *unfallen* son of the same Father, who has undertaken to conduct us to that Father, and who has promised He will not lose one of those whom the Father hath given to Him, after saying that "the Father hath given *all things* into His (my) hands." He has come to save the fallen race, by calling sinners to repentance, and not to save sinners by paying the penalty of death for them, for no sinner can be saved even by Jesus on the cross unless he turns from his sin, and says, "Father, I have sinned against heaven and before thee, and am no longer worthy to be called thy son." Each one is paying, and must pay the penalty of his own sin—by death—and we are *dying daily* as long as we are in the material body. Christ came to call sinners to repentance, and to show them

the way to obtain *eternal life*. He is the way, the truth, and the life, and those who *believe in Him*, that is to say, believe sincerely that He is the way, the truth, and the life, will follow in the way He came to show us—will live the Truth, and thus obtain *the life*—or LIFE—the Victory over Death, for Death for them will thenceforth be swallowed up in Victory.

We no longer believe in the doctrine of a Father who required the sacrifice of a son to propitiate him, and satisfy his vengeance ; that doctrine has passed away for us, and *all* has therefore *become new*. We have learnt to look upon the whole story of the Redemption, and of the at-one-ment in quite a new light. We perceive that Jesus *has restored life to all*, not as a propitiation, but as a revelation, He has revealed to us what we are, and of whom we are ; namely, that His Father is our Father, that His home is our home, and that where He is there we may be also. Jesus came to reveal to us eternal life, and if we believe, we become partakers of that life, and our faith increases. We experience the *power*, and experience becomes assurance, and the assurance makes not ashamed because the power of life is shed abroad *in our bodies* by the Holy Spirit.

We do not believe that by the death of Christ we are freed from sin passively, there is no such thing possible. We have already seen that we do not all die because Adam (or the first parents) died, but because we sin in the same way that Adam sinned, our

first Adam having brought death into the world ; we therefore die as Adam died, because we do the things that this carnal Adam did. We are told that Christ is the second Adam, and in the fifteenth chapter of the First Epistle to the Corinthians, St Paul tells us as follows :—"For as in Adam all died, even so in Christ shall all be made alive."

Now, if we all die because we do the things that the first Adam did, in order to live we must endeavour to do the things that the second Adam did ; and in order to do them, we must first of all *believe* in Him, who came to give us life from the dead, we shall then believe in His words, believe that His "*words are truth*," and then we must ascertain what we are to do, and *do* it.

Jesus Himself said, "Why will ye die? He that believeth in me shall never see death. Verily, verily, I say unto you, if a man keep my saying he shall never see death."

The promise is, "Seek, and ye shall find," but the blessing will be to those who accept in *perfect faith*, and keep all the commandments, and who when *believing*, seek for more light, and more light will be given.

Jesus is indeed the true Shepherd, as He is so often called in the gospels. He says himself,—"*I am the good Shepherd, the good Shepherd giveth His life for the sheep.*" "*I am come that they might have life, and that they might have it more abundantly.*" "*For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls*"—(1 Peter ii. 25), and not only does He say that He is the

Shepherd, but also that he is the door into the sheep-fold, and that he who attempts to climb up by any other way is a thief and a robber.

I would fain make a little digression here, dear friends, to give you a piece of information which I know will be after your own hearts, as you have so often assured me that the whole of the Bible is written by astro-masons, and that in fact the astronomical religion has been adapted by the compilers of the Bible, who were all astro-masons, from Moses even up to Paul. If this is so, and I neither care nor strive to deny it, we have the very best proof that all were inspired from the same divine source that recorded the wondrous story upon the starry skies, "those starry Scriptures writ with God's own hand," for although writing at such distant periods from each other, their combined writings covering a space of at least four thousand years, all treat of the same issues and point to the same culmination at the end, namely, the *Fall* and the *Resurrection* of man, figured in all by the serpent who lured the first Adam to destruction, and the same serpent crushed under the foot of the second Adam, who has thus restored to us our birth-right, "for as in Adam all die, even so in Christ shall all be made alive." But every man in his own order. Christ the first fruits, afterwards they that are Christ's at His coming, those in fact who shall enter in through this *door* opened for them into the *sheep-fold*.

And now for the bit of astronomical information I promised above, which I had from the Astronomer

Royal of Scotland himself, and will give you in almost the very words of that Heaven-guided explorer, and Author of "OUR INHERITANCE IN THE GREAT PYRAMID," in which important work he details the result of his discoveries, and gives us an insight into the interior and spiritual mysteries contained, and until now concealed, in that ancient record of God's dealings with His children of earth—that "Pillar of Witness" which God caused to be erected on the borders of the land of Egypt.

Most people know the remarkable constellation which never sets to European climes, and which, with the most supreme contempt for natural history, is called by us the Great and the Little Bear, for never has natural history offered us any specimen of this particular animal with a *long tail*. From what I learn from Professor Piazzi Smyth, it would appear that the original name of this constellation was the "SHEEPFOLD," but the Greeks, who took the liberty of changing the names of many of the constellations to suit their own vainglory, and celebrate their favourite heroes, quite regardless of ancient and valuable traditions which came down to them safely from primeval ages, and inspired prophets, and which they should have bequeathed to their successors free and unadulterated, as they received them, but did not—changed also the name of this constellation, although, in this particular instance, the change arose most probably from a mistake in the translation of the original name.

The Greeks probably mistook the meaning of the Chaldean name given to the constellation long before their time, of "Daber,"—a sheepfold, for *Dubhè*, which in Hebrew is a she-bear. In Arabic, Dabah is cattle, and in Hebrew Daber is a fold, either of which might easily be mistaken by the Greeks and understood as a Bear; but the very names of the different stars in this constellation offer as clear testimony to the change of the original name as does the long tail which, before this change, as evidently indicated the *way* into the sheepfold, and that "he who should climb up by any other *way* would be a thief and a robber." In the three stars which form the miscalled tail, we find *Alioth*, the ewe, or she-goat, near which is the star celebrated in modern astronomy, *Al Cor*, the lamb, in Arabic also *Seya*, or the lamb, where the small star is now ascertained to revolve or circle round the large one—*Cor* originally means to go round, as the lamb remarkably does in the joy of its young existence. Among the other names in this constellation, *El Accola*, is also a fold; *Phacad* is a watched or guarded place. It must be remarked that *Dubhè*, in Hebrew a she-bear, is still written on our globes.

So far from disagreeing with you, dear friends, when you tell me that the whole of the history of Christ can be traced on the starry skies, and that it is but a plagiarism of the Solar Religion, I will say, I believe this is so much the case, that a great deal more would have been found inscribed on those earlier Scrip-

tures—“*traced with God's own hand*,” as a prophecy of the great truth which you are pleased to call a *plagiarism*(!) had not the classic Greeks converted, perverted, and appropriated to themselves and their own vain-glory so many of the valuable traditions which came down to them safely through inspired prophets. True religion indeed lost when they turned the prophecy of the coming of Christ for the salvation of man into their myth of Prometheus, and changed the names of most of the constellations to glorify their own heroes—but fortunately they proceeded in so clumsy a manner that they left many loop-holes open, and much has already been done to recover several of the old constellations, especially by the late Miss Rolleston in her truly learned and able work “Mazzaroth on the Constellations.” With respect to the one we are now considering, she says as follows:—“In the time of Seth and Enoch, the Pole was among the stars of Draco, the emblem of the enemy; the constellation of the ‘Lesser sheepfold’ had no relation to it, but by degrees the Pole drew nearer to the brightest star in that constellation; the sheep, represented by three of its other stars as quitting their earthly fold (the believing Church), seemed going forth to the cynosure, faintly typifying Him who was and is the object of their faith. In the brilliant intensification of this emblem of the fold, and sheep going forth, the greater fold (now called the Great Bear), it is strikingly represented that their course is to the Great Shepherd and guardian of the flocks, typified in Arcturus, He

who *cometh* and *returneth*. The three stars, daughters of the flock, seem following, seeking Him ; but two, representing the boundaries of the fold, point above to the star typifying Him in the earlier dispensation, the lesser and, as it were, further removed fold. Then He, the Great Shepherd of the sheep, is figured above, gone before ; and below is Arcturus, as about to *return* in greater glory. The foot of the other figure, the *suffering* Mighty One, is on the head of the Dragon below. There is no distinguishing mark of the position of the Pole at any time in the Egyptian planisphere. Those who first named the stars seemed to have been aware that this position was not permanent. In the time of Seth and Enoch it was near the bright star Alpha Draconis, belonging both to the head of the Dragon and to the foot of Hercules. . . . Those who called the remarkable constellation, now miscalled the Great Bear, the fold and flock proceeding from it, and following their Great Shepherd, emblematised in Arcturus, Him who *should come*, and *come again*, seem also to have seen a fainter emblem of their own church, fold, and sheep, in what is called the Lesser Bear, an irregular square, from which seem to proceed, as in the larger emblem, three faint stars towards the larger and brighter one, now called the Pole-star, but with which the then pole of the earth's axis had no connection. They saw, as we see, the Church on earth go forth towards Him, their precursor, gone before, and but faintly seen by the most gifted sight of faith. Not such they found in the greater fold,

whose sheep, or daughters, go forth and follow their shepherd and king, Arcturus of Bootes. These emblems made part of the ancient astronomy, but the guiding star was not the Pole-star then, nor will it always be. Still while to us it seems to be so, it is well to connect it with Him to whom the hearts of His people turn “as the needle to the pole.” These leading or guiding stars, Arcturus in Bootes, and Kochab or Cynosura in the lesser sheepfold, have both symbolised the Great Shepherd of the sheep—Him whom they follow in life, and trust in, to attain to His side in departing to be with Him, which is “far better.”

Sir J. Herschel says: “the Pole is nothing more than the vanishing point of the earth’s axis, and the bright star of the Lesser Bear, which we call the Pole-star, has not always been, nor will it always continue to be our cynosure. At the time of the construction of the earliest catalogues of the stars, it was 12° from the Pole, it is now only $1^{\circ} 24'$, and will approach still nearer to within half a degree, after which it will again recede, and after about 12,000 years, the Star Alpha Lyrae, the brightest of the northern hemisphere, will occupy the remarkable situation of a Pole-star, approaching within 5° of the Pole.” At the date of the erection of the great Pyramid of Gizeh, 4,000 years ago, the place of the Pole of the heavens was near α Draconis, the Pole-star at that time. It is a remarkable fact that of the nine Pyramids, six, including all the largest, have the narrow passages by which alone they can be entered, by an entrance

which, strange to say, is built exactly *parallel with the earth's axis*, inclined downwards. At the bottom of every one of these passages therefore the *then* Pole-star must have been visible, as if through an immense telescope, and this method of astronomical observation, built into the Pyramid 4000 years ago, and which served in times past, still serves, and will serve in times to come, should that great "Pillar of Witness" of God's dealings with mankind be still lasting on, when α Lyrae becomes the cynosure of the new generation of men who will have taken our place of observation.

But I am informed by the Astronomer Royal of Scotland, in a private letter, which I have his full permission to make use of, that there is still much more prophetic knowledge stored away in this wondrous structure than has yet been brought to light: and that now that the clue has at last been permitted by Divine Providence to be discovered, leading to its deep interior significance, and the truly important purpose has been fully perceived which the Omniscient Architect of the universe destined it to fulfil, as the recorder of His dealings with the humanity of this planet, we may look for the declaration of more hidden secrets and sacred mysteries, as day succeeds to day, and night to night, and the fulness of time arrives for such knowledge to be received by us. For indeed, as "day unto day uttereth speech, and night unto night sheweth knowledge," so the wisdom stored away within these mighty walls will at length become known, and the speech so long silently waiting for the

" seal to be removed," and the *" Time, Times, and half a Time,"* to be completed, will be heard, when the mystery of God kept secret from the beginning will be uttered, and this mighty "Pillar of Witness" on the borders of Egypt, (the land of darkness,) will have faithfully kept its record and fulfilled its destiny.

As an earnest of the further discovery of hidden knowledge to be sought for and obtained at the Great Pyramid, Professor Piazzzi Smyth most kindly replies to my questions concerning the aspect of the starry heavens, with regard to the Providential events to be expected in the future, with a most ample, and I must say satisfactory statement of what his Astronomical researches have enabled him to calculate and ascertain on this score ; and I gladly avail myself of his permission to record it in this letter, as it is the first sure and definite knowledge of a glorious promise for the future destiny of this planet, which we poor mortals of to-day may perfectly rely upon, for it is built upon the continuation of the long prophecy of the Ages, confided to the keeping of the Great Pyramid, part of which we distinctly perceive has been implicitly fulfilled in the past, thus giving us an equally faithful assurance for the fulfilment of the good tidings of what is reserved to be completed in the future.

I will now let the Astronomer Royal speak for himself, premising that I had founded my inquiries upon what will presently appear to have been an ignorant, although perhaps a natural, and I believe a generally entertained supposition, that the Precession

of the Vernal Equinoctial Point was to vary so much within the next few immediate years, as from the constellation of Pisces, where it at present is, it was to enter that of Aquarius; and that as *water* is the recognised emblem of that purity which cleanseth from all defilement, so I hoped in this case it might prove an omen and an harbinger of the speedy purification from sin of this earthly ex-paradise. That such an inquiry is rife at the present day the annexed letters will show, which appeared in the public journals at the beginning of last year.*

* PRECESSION OF THE EQUINOXES.

"To the Editor.—Dear Sir,—I and friend are studying Dupuis's work 'On the Connection of Christianity with Solar Worship,' as published in the *MEDIUM*, and have come to a fix with regard to the zodiacal signs that would follow the precession of the equinoxes. Dupuis states in the early part of his work that the 'Bull' and the 'Scorpion' occupied the equinoctial points from the year 4500 to 2500 before the reign of Augustus, and that the 'Ram' and 'Balance' replaced them during the 2500 years that succeeded.

"Following out this dictum, it appears to us that the signs of the 'Fishes' and the 'Virgin' should be in the equinoxes at the present time, which, according to the almanac-makers, is not the case. Either Dupuis or the almanacs are wrong. This seems to us a question of mighty importance and should not be overlooked, as the position of these signs not only determined the form of the old mythologies, thereby helping us to unravel them, but if Dupuis is right, it carries the date of all the old nations that used the symbol of the 'Bull' back behind the so-called deluge.

"If Mr Partridge, who so kindly gave us the translation, or any other friend could give us any light on this point, through the *MEDIUM*, or otherwise, we should feel very thankful.

Weybridge, Jan. 17th 1867.

WM. BEALE,

WM. STRUDWICK.

"To the Editor.—Dear Sir,—The discrepancy respecting the

“Your supposition that the “Vernal Equinoctial Point” is soon to enter *Aquarius* may be true in principle, but it is not capable of being accurately defined as to when ; because, though the Equinoctial Point is a precise point, and capable of extreme accuracy of fixation by mathematical circles in astro-

positions of the equinoctial points, which has puzzled your correspondents, Messrs. Beale and Strudwick, is only apparent and not real. They are quite right in concluding that the vernal equinoctial point should be now in the constellation of the ‘Fishes ;’ but, though this is the case, that point is still called the first point of the sign of the ‘Ram,’ and always will be so, if the present practice continues. About 180 years B.C. the vernal equinoctial point was the first point of the constellation of the ‘Ram ;’ and the twelve signs or divisions of the Zodiac were then named after the constellations to which they most nearly corresponded. The signs have retained their names, although the backward movement of the equinoctial points has shifted them backward nearly the length of a whole sign into different constellations.—Yours truly,

Dublin, Jan. 23d, 1875.

M. H. CLOSE.

“To the Editor.—Sir,—My attention having been directed to the letter on the above subject printed in your impression of the 21st inst., I beg to offer an explanation of the error into which your correspondents have fallen in saying that ‘either Dupuis or the almanacs are wrong.’ Your correspondents have confounded the signs of the zodiac with the constellations. It is true that (as the stars pass through one sign in about 2146 years) those stars which at one period were in the sign ‘Aries’ are now in ‘Taurus.’ Nevertheless, as Claudius Ptolemy stated, ‘The beginning of the whole zodiacal circle—which in its nature as a circle can have no other beginning, nor end, capable of being determined—is, therefore, to be assumed to be the sign of ‘Aries,’ which commences at the vernal equinox.’ The signs of the zodiac depend for their existence on their distance, declination, &c., from the tropics and equinoxes.—I am, Sir, yours obediently,

Sunderland, Jan. 25, 1875.

ALFRED J. PEARCE.

nomy, yet the figures of the constellations are not regular, exact, or symmetrical, and many of them overlay each other in Right Ascension for long distances, by reason of the figures often stretching past each other in different declinations, and being drawn of one size and shape by one map-maker, and another size by another.

“Hence, although it is *absolutely certain* that the Vernal Equinoctial Point is now in the constellation of *Pisces*, and has been there more than a thousand years; and that the *next* constellation it will be in will be *Aquarius*, no one can say certainly, or in a manner wherein all men must agree, *when* precisely it will first be there. Taking up a small six-inch celestial globe, with the constellations drawn upon it, now before me, I see that according to it, there are still 700 to 1000 years to run out before the Equinoctial Point will have completely left the *Pisces* constellation behind it. Hence it must be as regards a human life, a long time before the Equinoctial Point decidedly enters *Aquarius*. *That*, is absolutely certain; and so is it also, that the Equinoctial Point was never in *Aquarius* before, from the creation of Adam to the present day.

“Taking the creation of Adam to have been 6000 years ago, and the average rate of motion of the Equinoctial Point to be 2150 years for each zodiacal sign, and to have been going on uniformly as it has done ever since astronomy was directed to it, then the Vernal Equinoctial Point can only have been

seen by man in three adjoining zodiacal constellations up to the present time — viz., in times of Adam, Noah, and Abraham in *Taurus*; in times of Solomon, Alexander, and Cæsar in *Aries*; and in times of Alfred, William the Conqueror, and Queen Victoria in *Pisces*. “Get this result, if you please, very clearly and distinctly in your mind’s eye, for it is most certain; and also that no change in the Providential government of the earth took place, when the Equinoctial Point passed out of *Taurus* into *Aries*, or out of *Aries* into *Pisces*, either at all, or of anything like similar magnitude to those changes which are most certainly recorded to have undoubtedly taken place while the Equinoctial Point was *in one and the same* zodiacal constellation. For the Equinoctial Point was slowly travelling on, and was continually in *Taurus*, through the whole of the antediluvian age of the world, and a considerable portion of the post-diluvian as well; and again, the Equinoctial Point was still wholly within the bounds of *Aries* during the kingdoms of Judah and Israel, during the Babylonish captivity, during the dark Maccabæan times without any prophetic message, during the manifestation of Christ, and during the rise and fall of the Roman Empire.

“Hence, neither history nor astronomy can justify the smallest expectation that any supernatural events will take place when the Equinoctial Point next changes its zodiacal constellation, either *because it changes it*, or because the name of the next constellation to receive it is *Aquarius*. The combination, therefore, of the

names of the zodiacal constellations, with the movements of the Equinoctial Point, has not opened to us any of the mysteries of God with regard to the human race and its destinies, and we must look elsewhere for their possible unlocking.

“Now, though the naming of the zodiacal constellations is an act of mind connected with, or intended for, man,—the movement of the Equinoctial Point is merely elemental and mechanical, and may, and even must, have been going on for infinite ages before Adam; the mixture of the two therefore hardly rises above a weak rationalistic compound. But if we take the naming of the zodiacal constellations, and mix that with *another* equally mental, intellectual, and spiritual outcome—viz., the principle of observation memorialized 4000 years ago, and still existing at the Great Pyramid, then—why then, indeed, we obtain a compound which blazes up with spiritual light and suggestion; and which, if it indicates the chief events of the human past, may also shadow out something of the human future. Hence,” he says, “all our energies should now be turned to learning the G. Pyramid mode of observing, and applying it to the constellations and their ancient names, both for time past and time to come.”

“The principle of that G. Pyramid method of observing is as follows:—At the instant when the polar star of the period is crossing the meridian *under the pole*, then look out and see what zodiacal constellation, by *ancient name*, is crossing the meridian *above*

the pole, and that name, if given by a really inspired prophet (as the result shows the namer to have been), will be found to be characteristic of the human history of that time or age, when such and such zodiacal constellation was brought into that prominent position; solely, please to remember, by the mentally arranged G. Pyramid system of observing: for it depends on that alone, and follows closely its changes in time, which are comparatively quick, startling, and not at all like those of the slow, uniformly moving, if merely natural, equinoctial point.' "

He thus continues, by adducing the following proofs of his interesting statement. "Let us take three cases of the past, and one possible one of the future.

"(1.) At the date of 3400 B.C., or in antediluvian times, when the Pole star of that period, α Draconis, had the G. Pyramid-defined polar distance of $3^{\circ} 42'$; then, when it was watched through the night at about that period, up to the instant of its *crossing the meridian under the pole*, then those who looked up to the *Equatorial part of the meridian above the pole* saw that the zodiacal constellation at that moment was the one named SCORPIO, typifying SATAN, *the enemy of man and of Christ*; and even representing that enemy *in the ascendant*, perverting antediluvian man from the truth, and procuring his then quickly approaching punishment by the deluge.

"(2). Seven hundred years only after the above, or at the date of 2800 B.C., if anyone should have

watched the same pyramid Polar star, but then much closer to the Pole, and noted the time when it was *crossing the meridian under the Pole*, then (such had been the extraordinary and exaggerated effects in that short interval of the Precession of the Equinoxes,—not on the stars in general, but merely on the relative angular and “Right Ascension” position of that one chosen Pyramid Polar star and the Pole), that the Zodiacal constellation seen crossing the meridian above the Pole and near the Equator, was *Aquarius*; and that was the epoch, from the mean of all the Biblical dates, of the NOACHIAN DELUGE.

“(3). Again, after an interval of almost seven hundred years, or at the date of 2170 B.C., when that one and same Polar star had again reached the G. Pyramid-defined Polar distance, and when it was watched any night up to the instant when in its nocturnal small and curved ring path, it began to *cross the meridian under the Pole*, then looking up they saw that that part of the Zodiacal constellation of *Taurus*, marked by the group of the Pleiades stars, was *crossing the meridian above the Pole*, or was the dominant constellation of that age; prophetic therefore of *good times to come*, for the names of the stars in the Pleiades contain almost as much *promise of good and favour* to post-diluvian men, as Scripture attaches to the bow set in the cloud. And in each of these three cases, the three Zodiacal constellations successively brought into prominence were not neighbouring and adjoining ones, but were distant from

each other by nearly the breadth of the sky, and nothing but the Pyramid method of observing, would have established any connection between them.

“(4). After 2170 B.C. the then G. Pyramid Pole star went further and further from the Pole, until it could no longer be used by astronomers as a practical Polar star ; and in mediæval times of the world, navigators and astronomy suffered much from there being then no good pointer to the Pole. But the same Precessional movement which slowly removed the old Pyramid Pole star α Draconis, also slowly brought in the present Polar star, α *Ursæ Minoris* (this name being according to profane, though classic, nomenclature).

“Now suppose we take the present Pole star and use it in the Great Pyramid manner of observation, viz., wait any night until it is *crossing the meridian under the Pole*, and then see what Zodiacal constellation is *crossing the meridian above the Pole*, and near the Equator. If you have good astronomical instruments you can do this for yourself in the open air, but if not, open the *Nautical Almanac* for 1859 at page 360.

“The right ascension of the Pole star is given there as $1^{\text{h}} 8^{\text{m}}$; wherefore, when that is on the *meridian below the Pole*, the right ascension of anything else on the meridian and *above the Pole*, must be $1^{\text{h}} 8^{\text{m}} + 12^{\text{h}} = 13^{\text{h}} 8^{\text{m}}$.

“Therefore what constellation of the Zodiac occupies that Right Ascension ? It is *Virgo*, for you will see

on page 361, stars in Virgo, extending from $12^h\ 12^m$ to $13^h\ 54^m$ R A ; and further, you will see that the principal star in Virgo, *Spica*, is in $13^h\ 18^m$, or exactly the required opposite Meridian of the Pole star by all but 10 minutes.

“ But this was in 1859.

“ Try the *Nautical Almanac* for 1869, page 327,

Pole Star, R A = $1^h\ 11^m$.

Spica Virginis, R A = $13^h\ 18^m$.

Difference from 12 hours, only 7 minutes.

“ Wherefore now try *Nautical Almanac* for 1879, page 291—

Pole Star, R A = $1^h\ 14^m$.

Spica Virginis, R A = $13^h\ 19^m$.

Difference only 5 minutes.

“ Whence it only requires a simple rule of three sum to find out in how many more years the principle of Great-Pyramid observing, attended with such remarkable humanitarian results in primeval times, will be fulfilled again in our days, in the case of these other very different stars, but bearing also remarkable names given by inspiration in olden time, and so situated in the heavens as to allow of the Pyramid method being applied to them.”

In another letter my very kind friend, Professor Piazzzi Smyth, says,—“ In order to assist you to understand the way in which precessional action in general, acts in some particular cases, not so much on the stars themselves as on the numbering of the

mathematical circles which astronomers draw in the sky to describe the places of the stars, *let* the precessional movement of the Equinoctial Point amount to 49 seconds of SPACE (or a little more than 3 seconds of TIME) per annum *on the Equator*, it will then be found to be *almost* the same for stars all along the equator, and for some little distance on either side of it too ; but for stars *near the pole*, the effect will be found to be strangely exaggerated, though only when the effect on such stars is referred to their places in the humanly devised system of *Right Ascension* ; for then, the actual movement of 49", of the length of the seconds at the equator, may, for such stars very near the pole, amount to many minutes or even hours," (this being *on account of the smallness of their circles* of diurnal rotation ; but which, no matter how small, actually, must each of them contain 24 hours of that species of time called *Right Ascension*).

"Please test this general statement by that invaluable book, the *Nautical Almanac*, and by its list where the so-called fixed stars are given. Beside the *Right Ascension* place of each star, you will see a column of the 'Annual Variation.' That variation is the effect of the precession of the equinoxes on that star, in terms of its movement during one year. The quantity of such annual variation, you may see, varies with almost every star, but the largest cases of it are always found to be with stars more or less near the pole—that is with stars

whose *Declination* (to be seen in another column) is greater than 80° , and goes on towards 90° .

“When you have fully satisfied yourself from that most independent authority, that the *Right Ascensions* of stars are altered by one and the same precession of the equinoxes in the present day, more and more according to their proximity to the pole; then, if you please, understand that the *adjusting star* of the Great Pyramid astronomy—viz., α Draconis, was closer far to the Pole at the date of 2800 B.C. than any of our present Polar, or rather circum-polar, stars. Therefore the alteration of *its* Right Ascension by the annual precession at that particular date, was extravagant in the extreme, and *in principle* amounted to this,—the Right Ascension of the zodiacal stars varied by such imperceptibly small quantities that they may be considered practically to have remained the same for a few years. But the Right Ascension of α Draconis,” (*from being so near the infinitely smaller circle, or mere point of the pole*), “altered by 1 hour every year; wherefore in 2794 B.C., if that star’s Right Ascension was 14 hours, and the Right Ascension of Antares, or α Scorpii, was then 14 hours also, they were both of them crossing the meridian at the same instant. But when, only six years afterwards, the year 2800 B.C. had arrived, while the Right Ascension of α Scorpii remained the same, the Right Ascension of α Draconis had increased up to 20 hours, so that, when α Draconis was *then* on the meridian, α Scorpii was not, having crossed it 6 hours before; and the

zodiacal constellation which would then be on the meridian would be one of 6 hours of Right Ascension after Scorpio, and that would be Aquarius.

“In such case then, we have got in six short years a change from one to a certain other of the zodiacal constellations, that was distant by six hours of Right Ascension, or three whole constellations; and that is an enormous angle in the Equatorial part of the sky which is only passed over there by the *Precessional* movement alone in 6000 years. The change, moreover, is one which impresses itself to the full on that rude and vulgar, yet important practical astronomical observation, called in the almanacs, the *times of Southing*, or of being on the meridian; (for all stars of the same *Right Ascension* must be on the meridian at the same instant of the night, no matter what their Declination may be). And again, all stars, either of the same Right Ascension, or of Right Ascension differing by 12 hours (equal to 180° , or half of the great circle of the skies) must be on the meridian at the same instant; though those which differ by just 12 hours of Right Ascension, will be on the meridian *below* the pole, if the others are on the meridian at that instant *above* the pole. This being another feature employed in the Great Pyramid Astronomy, but not necessary to elucidate further just at present.

“The chief part and essence of the question which we are studying, is probably now sufficiently answered, in its being shown that at the date of 2800 B.C., there was no abnormal change between any Zodiacal con-

stellation and the equinoctial point close to it on the Equator of the sky; but that there was an immense change of all the Zodiacal constellations together *relatively* to the then Pole star at that time. Not that the Zodiacal constellations moved, but that the Pole-star did; and as we elected to make that the zero of our Mensuration scale in observing, of course the Zodiacal constellations altered with reference to *it*.

“But here please to note the truth of the PROPHETIC allusion as to the ignorant man remaining in his ignorance, but that the wise shall understand. For all this immense change in the Zodiacal constellation that crossed the meridian simultaneously with the Pole-star in 2794 B.C., as compared with 2800 B.C., could only be perceived by one who was acquainted with the almost microscopic movements of the then Polar star, and knew the hour of its crossing the meridian, whether above or below the Pole, in its very little diurnal circle in each of those years. If *that* instant of daily time had only been in some way or other communicated, as it can be, and is, communicated to all and sundry in these days by the *Nautical Almanac*, then anyone could have found out for himself what *Zodiacal* constellation was on the meridian.

“But in the age of 2800 B.C., and at the Great Pyramid epoch too of 2170 B.C., the world at large knew nothing exact about the Pole star; and Pythias, the Greek of Marseilles, is said to have made the first infantine human step in that sort of knowledge about 600 B.C., when he first (amongst uninspired men),

demonstrated that the *then* Polar star, some 6° from the Pole, was not in the veritable Polar point, and did therefore describe a daily circle in the sky, though necessarily much smaller than the circle described by most other stars.

“Hence even to the Greeks of 1500 years after the Great Pyramid, the astronomy of that mighty Monument, which hinges largely on an exact acquaintance with the then Pole star’s movements, though they were on so very small a scale, was a sealed mystery; and yet there was no other secret about it, than a knowledge of astronomy far beyond that of the schools of the time.

“The Arabs and Mahomedans of the Persian Gulf in the present day are on a *par* with the Greeks of the time of Pythias, and call the existing Pole star by a name which signifies ‘THE NAIL,’ implying that it remains fixed *in* the Pole while all the Heavens go round. Yet *we* know, by the *Nautical Almanac*, and other modern science means, that our present Polar star is more than a degree from the Pole, and describes a positive circle about it every twenty-four hours; and has therefore its times of crossing the meridian both above and below the Pole, like every other star. We therefore may, though the Mahomedan Arabs cannot, see in the closely approaching synchronism of Spica Virginis, and Polaris being both on the meridian together, but on opposite sides of the Pole, a repetition of one of the most remarkable and fruitful arrangements of the Great Pyramid astronomy,

and those discriminating phenomena of the heavens which it was applied to in the early ages of mankind, by thoughts far above their thoughts."

The length of this letter obliges me to follow the example of my very kind friend, Professor Piazzzi Smyth, and to conclude abruptly, feeling sure the long extract I have given you from his last letter will greatly interest you at a time when, like all the rest of the thinking world, you are anxiously watching the signs of the Times, and looking for the conclusion of the present act of the Divine Drama performing on this earthly stage, and with expectation to some new, and great, Divinely appointed event, as about to occur in the immediate future, and which I think the remarkable coincidence detailed above, of the rapidly approaching juxtaposition of *Spica Virginis* and *Polaris*, —(the present cynosure of all eyes)—will help to elucidate, and to confirm ; for if the latter may represent the Church of Christ, or the present Dispensation on earth, the former may suggest the Advent of the BRIDE—the LAMB'S Wife—the NEW JERUSALEM, or still more spiritual, feminine, and lovely Church of the NEW DISPENSATION.—Sincerely yours,

M. C.

FOURTH LETTER.

All Religions are one and the same Religion, the original, or first Revelation of which was given to man inscribed on the Starry Scriptures of the Skies—The Eternal Struggle between Good and Evil—The latter to be crushed and conquered by SELF-SACRIFICE—"THE VISION," extracted from "The Honeymoon, a Philosophical Romance," by the Duke de Pomar.

MY DEAR FRIENDS—I have already said that I have no desire or intention to dispute your repeated assertion that the Religion of Christ is a repetition of the Astronomical Religion, "*the myth of the Sun God*," or "*Sex and Solar Worship*," that ancient Freemasonry was the veiled Esoteric doctrine from which all beliefs sprang, and that the true secret of the "Mystery of the Lord Jesus Christ" so often alluded to in the Epistles, is contained in CABALISM. So far from wishing to dispute this assertion, I quite agree with you that it is so ; but I will offer a better explanation of this fact than that which you assure me was the only one ever offered by the "*Christian Apologists*" in the days of Justin Martyr and St Chrysostom, whose reply to the taunts of the heathen was: "We know you Pagans had your sons of Jove, your crucified Saviours, &c., &c., but what of that ? The Devil put it into the heads of you heathen to invent these histories *first*, that when our Lord was really born, he should not be believed in." Alas ! alas ! say you, for such logic ! And again I must agree with you, for they surely must, or ought to have known

the fact, that it *was the very same* history, and that there has been but the ONE history from the first, although that history has been differently presented at different times to suit the degree of advancement of the human mind—but that the earliest record of the Divine scheme was delineated by the Almighty hand on the starry vault of heaven, or rather that the Almighty Prescience, with infinite wisdom inspired the most ancient prophets, probably the early shepherds of Chaldea, who passed the long calm nights on those fertile plains beneath the glittering skies, to form bright groups of stars into arbitrary figures called constellations, and to give them names which should assist to record the Divine Drama, and ever remain as silent and lasting witnesses, of the Divine plan and purpose, by retaining the names thus given throughout all time.

Thus is Dupuis correct, when he tells us that the Eastern nations adopted the dogma of two principles, one of good, the other of evil,—one of God, the other of the devil ; the one *represented* by the sun, which sheds upon the earth heat, light, and life ; the other by the absence of the sun, which produces cold, darkness, and death. The celestial vault was thus covered with emblems explanatory of the struggle between these two principles. The genius of Good had for its emblem the Lamb, or the celestial Ram, (Aries), the first sign of spring. This represented the eternal Lamb which came to take away the sins of the world, and which continuing the same emblem

afterwards performed so important a part in the long-continued sacrifices and oblations for sin. The genius of Evil had for its attribute the Serpent, the autumnal constellation, which announces the return of cold and darkness, and which has ever been, and ever will be, connected in men's minds with everything that is false and cringing, subtle and slimy. "The dragon," says Hermes Trismegistus, is *mystically* the "self-willed spirit" which is eternally derived into nature by the "fall into earthly generation."

We have seen that, after the fall, blood became the barrier and prison for man, and that it was necessary that it should be poured out for him to recover his freedom progressively, through the transpositions which this blood-shedding wrought in his favour. The blood thus shed, and the voice of the prophets, only led the Hebrew people however to the *avenues* of the temple of the divine region, because the time was not yet come when man might enter the temple itself. But we may see at the same time that each of the laws given for his regeneration, was only a sort of initiation into a higher one which should follow; and the aim of all these preparatory laws was to lead man to make a free and voluntary sacrifice of himself (of self); and no anterior sacrifice could supply the place of this, since, without the shedding of his own blood, he could not be said to be really delivered out of the prison in which his blood enclosed him. "Flesh and blood *cannot* inherit the kingdom of heaven." This was the sublime secret

which the true Lamb of God came to reveal to mortals ; this was the shining light he enabled them to discover in their own souls, by sacrificing himself voluntarily for them. This victim came to teach man that to attain the essential object of sacrifice, it is not sufficient that he should die like rams and bulls, without participation of the spirit, but that he should of his own free will, knowingly and in perfect serenity, enter upon the sacrifice of his physical and animal being as the only one that could separate him from the abyss in which he is confined by his blood.

I must not, however, proceed further at the present time with this intensely interesting question of the UNITY of all religions that have ever been on the face of the earth,—ALL of which I firmly believe to have been founded upon the same wondrous story first told upon the glittering skies,—

“Those starry scriptures writ with God’s own hand”—such an inquiry would lead me too far away from the ‘Revelations’ to which I promised to devote these letters. Should it please God to give me time and strength it is my intention to devote much of it to this inquiry in the future, and I trust ere long to give you the result of my researches, which I shall commit to His Divine guidance—feeling how momentous is the subject at stake, but having a deep conviction that the ancient man’s reading of the starry scriptures was correct, and that God’s real plans and purposes for man’s redemption find a sublime analogy in that very celestial scheme which

so obviously shapes, guides, and governs the face of nature, directs her forces, and rules her changing moods, and that the whole story of man and his planet, God and His Fatherhood of the race, Christ, His Divine origin, and true mediatorial or *mediumistic* signification, are really written out on the skies in those shining characters ever lasting on, and that the Saviour of men was prefigured and prophesied of correctly by the star-gazers of old, when they beheld amidst the eternal lights of heaven the plan of an ever-living, ever-dying Saviour, now giving His Divine life as a mediatorial sacrifice for the sins of man, and anon triumphing over sin and evil, death and the grave, and demonstrating in His own sublime example the true life and destiny of the soul, which it is the mission of Divine goodness to redeem.

The true believers in the Divine Fatherhood of God, have to account for the destiny and for the religious inspirations and aspirations of those whom the Christian world is too apt to denominate in scorn and unbrotherly contempt—"the heathen."

The faithful disciple of Jesus, the Christ of Jerusalem, had need to consider His plain assurance that "*Before Abraham was, I am,*" in a word, if the Saviour of men left in Palestine a record so mysteriously in accordance with the famous astronomical legend of the skies, why should we distrust the records looming up from ancient India, Egypt, Chaldea, Babylon, Persia, and many other nations

of antiquity, whose place in history and monumental remains far antedate those of the Hebrews?

I believe we shall find many reconciling links of association between the sublime Messianic history repeated in many nations, and during many ages, and the grand original inscribed by the hand of the Creator on the shining skies.

Is there a system of continual progress provided for the soul of man through the scheme of RE-INCARNATION, and none for the Spirit of the loving Saviour, the Guardian and guiding Ruler of the Planet, and probably of the whole solar system to which it belongs, but who is made by the blindness of a narrow, partial, and egotistical theology, to appear but once upon earth, and that for the benefit of one nation and at one time only? Can the faith up-reared at Jerusalem be true and the same doctrine substantially told, taught, and acted out in so many other lands be all false? Anticipating in this place the philosophy of reconciliation between all systems of religious faith which I hope and trust to make clearly apparent at no distant day—I dare avow my belief that a true interpretation of the Spirit of the Holy Scriptures, a broad and Catholic recognition of the world-wide and salvatory mission of Christ, the Logos made flesh and dwelling ever amongst men as the Model and the Medium of the *at-one-ment* with the Father, a recognition of the origin and destiny of the human soul, no less than its various steps of progress through its incarnations, and necessary reincar-

nations in matter, that all these items of faith, well defined and clearly understood, form "*the mystery of God kept secret from the beginning of the world.*"

And also that they will fully bear out the famous and sublime watchword of the Mediæval mystics—

"As it is above, so it is below,
On earth, as in the skies."

The entire progress of Divine truth through the ages is, and must necessarily be, and have ever been, a continuous revealing or re-velation of lower to higher, according to men's increasing capacity of comprehension. Always emerging in comparative strength and vigour, youth and beauty, from the effeteness of an exhausted past, into the force and freshness of a promising and expansive future; and an ascent from the negative sphere of death, or separation from God the Creator, to the positive sphere of life, in union to God the Father.

I think the following VISION as related by my young son in his *first* novel, entitled "*THE HONEY-MOON,*" will probably give you a more ready insight into the great doctrine, or rather the great LAW of Re-incarnation than were I to continue to explain it to you as in my First and Second Letters in the more elaborate style and learned phraseology of MISS BLACKWELL herself.

"THE VISION."

"In this retired and romantic spot (at Aberfeldy) I sat down upon a mossy bank beside the roaring water.

My mind was so full of the subjects we had discussed during the day, that I still continued to meditate upon them. The train of ideas which had run through my head for the last few days, now flowed on with a vividness and a force increased by the stillness and solitude of the scene.

“‘What can be the great mystery of our existence?’ I exclaimed. ‘We see every day new men born and die; but we know not whence they came or whither they go; and even *this* life is so uncertain, so changeable. Chance seems to be its only director, and yet some law or other must govern its perpetual changes. Life would be perfect if it would only last. But this is only a dream, it cannot be, life will not last; when we most enjoy it then it is taken from us. I often hear people say, that this is only a preparatory state for another *and a truer life*. But it seems to me that if such were the case, men would only have one thought, and one occupation while in it, which would be to prepare themselves for that future life. But this is not the case; we live as if *this* earth-life were the true, the only life, and we dread to part with it; it is because we are ignorant of the future; if we only knew what was to be our future destiny, we should certainly spend our lives in quite a different way. ‘I do not know,’ said Pascal, ‘who has put me in the world, nor what is the world, nor what I am myself. I am in complete ignorance of all things: I do not know what is my body, nor my soul, nor my senses; and this part of my being that

is thus reasoning about itself, is as unknown to me as the rest.' *

"I called up reflections of this kind in my mind. 'We see,' I said, 'race after race of men come into the world, live, die, and disappear, never more to be seen or heard of; and yet, one race succeeds another so closely, and one family takes up the civilization left by the preceding one, in such a way that we might very easily be led to suppose that they are all one and the same.'

"My abstraction then became deeper, the full moon of July shone in all her brilliancy between the trees, the waters seemed as molten silver running beneath my feet, little by little the light of the moon became more and more vague, the whole scene seemed to vanish from my sight, and to leave only the pale silvery rays of the moon. The roar of the waterfall was changed into a soft melodious music. I felt myself going to sleep. But not a natural sleep, it seemed more like a trance than anything else. I had never experienced this strange sensation before, and yet I suppose it must have been a dream.

"I presently heard a sweet voice that seemed to come from the waters below me. I tried to open my eyes, but could not. The voice said in a distinct but low tone, 'I am a spirit who once lived on earth as a man; I have been mourned as dead, but I have never died.'

"I tried to ask a question of this strange being

* *Pensées de Pascal*, p. 39. Bibliothèque Nationale, vol. lxi.

whom I could not see, but it answered my thought, even before I could speak.

“ ‘You want to know,’ said the voice, ‘the plan and the purpose of creation, the scheme of the universe; you have the folly to believe that with your limited senses *you* could understand the laws of God if they were revealed to you ! Oh ! ignorant and vain mortal ! When millions of ages are necessary in order that a spiritual being may become intellectual, you pretend to reach your final destination, the supreme goodness and the supreme knowledge, all at once, regardless of all the influences of space and time ! I am not a man, I am an Intelligence, superior to man, but inferior to the angels of God. Yet I know a great deal that I can teach you. I will show you how ignorant you are. Submit your whole being to my influence for the moment, forget your individual existence, and mingle yourself in mine, then I shall be able to carry you back through the past ages and show you your past lives ; *yes, your past lives*. Yield your mind wholly to my influence.’

“The voice ceased. A lethargic feeling stole over my form, as if my spirit was separating itself from my body. My spirit felt freer and freer, at last I lost all consciousness. When I again became cognisant, I saw a wild, desolate scene. It could not have been on this earth, for in it everything seemed of one colour, a dim, hazy gray, such as we sometimes behold in the twilight of a misty morning. The whole country before me appeared

covered with marshes. I saw wild animals of every description, among the most perfect of these I noticed one particularly, its shape was between that of a monkey and a man, he was, however, covered with hair. I looked at him closely,—and suddenly I gave a cry of horror. I had recognised myself in this horrible brute!

“ ‘You are frightened at your own self!’ said the voice of my invisible guide, “just like man! This is your first appearance upon earth in the initial state of humanity, for the country, you see, is on your own earth, you have lately been developed out of a still lower type; those animals yonder were your predecessors, your human career begins.’ The sweet voice ceased, I was again left in an unconscious state.

“When the darkness vanished, the scene before my eyes was still the same; but the sun was now beginning to throw a lurid glare over the marshes. I then saw forests of enormous trees, but the same wild animals as before. I saw myself—this time, a being similar to the South African savages of the present day. I was naked, my skin was black; I had in my hand a sharp pointed axe, made of a fish bone, with which I was trying to kill a poor little animal that the storm had placed in my path. I killed it at last, and to my horror I began to eat it raw! I shut my eyes.

“When I again opened them, I beheld quite a different scene. The landscape before me was a wild one, which, however, possessed many natural beauties;

it was a scene such as I had often witnessed in the West Indies. The country seemed to be populated with men and women of all ages, who appeared to be in the earliest stage of civilization. I again saw myself, covered this time with skins of animals, kneeling before the rising sun, to which I was rendering worship.

“ ‘This was your first act of adoration,’ said the voice that still sounded in my ear as the murmur of the waters of Aberfeldy. ‘It is my purpose to show you, in a succession of visions, the progress you have made, both in your physical and your moral condition. I will show you the different degrees of development through which you have passed, and the different religions to which you have belonged. Showing you your past life, I intend to teach you that of humanity in general, whose history has been more or less like your own, for all men must pass through *every stage* of development before they can attain perfection. This is the first stage—the fallen being, man, appears for the first time, upon earth ; he is ignorant, and his physical as well as his moral condition is, as yet, in a state of infancy. He is little else but a savage ; he is ignorant of the causes that produce the phenomena which, to-day, seem so natural to him ; he is ignorant of the cause of the tempest ; the eclipses are, to him, incomprehensible marvels ; he attributes a supernatural cause to everything that is beyond his weak and uncultivated intelligence. Fear is also united to this strange feeling, and in his ignorance, he imagines

that if he could win over the elements to his side, he might do better than the first inhabitants of the planet, who believed supernatural, the causes which produced those phenomena that he could not understand. Those phenomena soon became gods, and man, in his ignorant terror of everything supernatural, worshipped successively, the earth, the sea, the sky. You behold, now, the first worship—that of the Sun, the lord and giver of natural, but not of spiritual light. You see yourself advancing upon your knees over the ground; see, you cut branches off the dead trees, and you place upon them a poor innocent lamb, you are going to perform a sacrifice, in order to obtain for yourself and yours the protection of the Sun.

“ ‘But centuries pass, you die and are again born upon earth—that is to say that when your body is disabled by age or infirmity from performing its uses as your material instrument, you change it for another, and thus obtain new, soft, and therefore more impressionable organs; this you, in your ignorance, have called death and birth; it is only the natural consequences of time and eternal progress.’

“I now beheld another scene; I saw myself again reaping and gleaning corn, and then making a sort of bread out of it. Upon a hill I observed a rude primitive kind of cottage, at the door of which a wooden altar sent a column of smoke towards the blue sky. The voice of the Genius then said, ‘In passing through the ages you, or rather your race, have discovered that those phenomena you once worshipped

were only the effects of unknown but superior causes. This discovery has changed your primitive fetichism into an ideal polytheism. Before this change every object had been deified, and each man worshipped a great multitude of fetiches or idols, to which he rendered sacrifices ; with time, however, those material objects were converted into ideas represented by symbols, thus you see before the door of your little cottage the altar on which you sacrifice, as did Abraham to Jehovah, to the God who has succeeded in your heart to the material idols you worshipped in your former existences. But this change has not taken place all of a sudden, and like all those other changes you see which succeed each other in the religions of this world ; it was not effected in one day, but was the work of centuries, for it is only as we go on progressing that we can admit new truths to take the place of the old ones in our hearts. There are no sudden jumps in nature, things change but in such a way that it would be impossible for anyone to draw a line between any two religions of those that have succeeded one another in this planet, and to say where one ends and the other begins ; it would be impossible to tell the precise moment when a man abandons one opinion for another. The difference is only to be found in the centre, the outer extremities touch one another, whatever man may say to the contrary ; for in his ignorance he believes that everything takes place by means of catastrophes, he forgets that in nature everything goes on smoothly, that one thing grows naturally out

of that which precedes it, and that we do not jump from one conclusion to another. So that he takes what in reality is only a single link of a grand chain of transitions, as *one great truth* that outweighs and eclipses the whole series of facts to which it belongs."

Again, another scene broke upon my vision. I saw a stately and magnificent temple, and a great crowd of men and women beautifully dressed in purple, scarlet, and gold, kneeling before the great altar. In one of the men I recognised myself, in one of the women my own beloved wife.

"The love which you have for your companion spirit is not a new love," said my guide; "you have known her before, in other stages of existence, and you have loved her, she was then your wife, as she is now your bride, for love can never die, but you are too material yet to comprehend the great laws that govern these things; you know the effects, but you ignore the causes which produce them. In the scene before you, you behold Greece in all her splendour; as civilization goes on advancing, you will see human life more replete with power and activity; paper and the art of writing have been discovered, they have gradually arisen out of the hieroglyphics of the Egyptian civilization which preceded this; steel has taken the place of iron, as iron took the place of bronze. You now see marble employed in building instead of mud, and the primitive little cottage of your former existence has been converted into a magnificent palace, where you can enjoy all the privileges

that this state of civilization can afford you. But you are far from being happy yet; you are still ignorant and selfish. You do not abstain from crime, for you know not the fearful consequences it entails; you love yourself better than you love God, and you still hate your fellow creatures; it is necessary you should pass through another life before you can be brought to comprehend all this."

I again lost all consciousness; another vision dawned upon me. It was Rome, the magnificent Rome of the Cæsars. I saw a great crowd of people, and in the midst of them a tall grey-bearded man addressing the multitude. Some listened to him with pleasure, others laughed at him.

"The man you see before you," said the voice of my guide, "is Peter, the apostle of Christianity. The Pagan worship is drawing to its close. The world has grown too enlightened to believe still in the myths of an earlier age; philosophy has altered the opinions of most men. Socrates, Plato, Pythagoras, have worked marvels; but philosophy is not enough, men need something more tangible than mere ideas; the learned few alone can receive those advanced doctrines; the mass of the people need a new religion. Jesus, the Saviour, came upon earth, and was the first to preach this new development of faith, which he acted out in his life, but all men are not yet advanced enough to comprehend his saving truth. He becomes the first sacrifice to this new creed, for all pioneers must bear the brunt of the battle, and most reformers

perish in behalf of their doctrines ; and his blood has sanctified his teachings. With time, Rome, the mother of modern civilization, takes up this new phase of faith ; the philosophy of Greece and Rome becomes sublimely developed in the doctrines of the new church, the Rome of the Popes, succeeds to that of the Cæsars, and under their influence sciences and art prosper. You, amongst others, adopt this new creed, and with its beautiful doctrines you become a new man. You have had now so many existences that you begin to comprehend the true meaning of an earthly life.”

The scene again changed. Loch Lomond appeared before me in all its beauty ; the moon shone brightly upon two figures that were walking arm in arm by its shores. In them I recognised myself and Conchita. “ You have now reached your present stage of being ; the seeds you have sown in your past existences begin now to give their fruit, you and your love have become at last ONE ; your paths have lain for a long time side by side, but they have not merged into one till now. Compare your present condition with that which you presented the day you first appeared on this earth. Remember the uncultivated savage, and behold the modern philosopher ! Your career has not been a very glorious one ; it has been full of pain and sorrows, troubles and trials, but now you can perceive that it has all been for your good, if it had not been for them you would never have been what you now are—suffering is a good thing ; out of suffering arises all that is most pure, most holy, most

perfect. Both moral and physical suffering exalt the soul—they raise the mind above surrounding objects and purify it. You are too material as yet to understand the benefits derived from re-incarnation ; know only that it is one of the laws of nature, that is enough for you now. I see you desire to know if you will live again upon this earth.—I have shown you your past, and this is the best insight I can give you into your future. You now understand your destiny, and that the object of your life is to perfect yourself, to become as good as possible, as wise as possible, and, above all, to learn to love and to worship God in spirit and in truth ; to be in fact AT ONE with Him. I see in your thought that you want to know which is the true religion. Oh, ignorant man ! have you beheld the past history of humanity and not perceived this. All religions are one religion. The God of the savage is the God of the civilized European, only that the one worshipped him in the material sun, and the other in the spirit. The Brahmin is right in sacrificing to Brahma, and you are right in worshipping God as a Catholic. As man goes on advancing his ideas change, but God does not change. Christianity is the religion most suited to your present state of being. You also want to know why the law of a succession of existences has not before been taught unto men ? I answer you *it has*, over and over again, but men were not enough advanced to understand it. Buddha taught it in India, and his disciples laughed at it. Pythagoras

tried to teach it in ancient Greece, but his followers misunderstood him, and some even killed themselves, hoping to be born again in a happier state. Christ also taught this doctrine in Judea, to those who had ears to hear, but all could not understand Him. Even now you are scarcely advanced enough to comprehend all its consequences, and it is for this reason that it has not been allowed to be believed in the world. Yet you now know enough to direct your course of life to the attainment of the highest state, remembering the injunction of Christ, "Be ye perfect even as your Father in heaven is perfect." The better you are in this life, the happier you will be in the next, for God is just, and gives to all men what they deserve.

"I am also in a state of progression ; but I am no longer of the earth. I have lived several times upon a material earth, not precisely upon yours, for that was not created when I was in the human stage of existence, but in other worlds of a similar nature. Now I am an Intelligence, I dwell in light, and know what you, in your ignorance, would call '*all things*,' but what, in reality, only shows me how little I do know. To obey and to love God I feel to be my highest privilege. I now understand His laws, I admire His justice, I worship Him in spirit and in truth ; this is as much as any being can do, and I am happy, happier than you can have any idea of, for I am *at one* with God, and I know that I am a child of God, *being* a child of the resurrection."

The melodious voice of my invisible guide ceased.

I again heard the roar of the waterfall below me. I opened my eyes, I felt as if I had awakened from a long dream, the moon had disappeared, the scene was in perfect darkness. I got up and made my way, as best I could, to the hotel. As I walked, it seemed to me as if I heard the voice of the spirit, who still whispered in my ear, "*Progress is the law of God.*"

And now, dear Friends, farewell. In my next letter I will endeavour to give you a further insight into the Law of Regeneration by which we are to work our way up again to the bright happy fluidic state from which we have fallen to the hard discipline of life on earth. Had we been docile and obedient to the teachings of our spiritual guides, we should have continued our education, and have progressed to all eternity as happy fluidic beings, but, through the craving after materiality acquired in the rudimentary education of our spirit, we fell away from that pure spiritual state, step by step, until our divinely appointed guides having no longer the power to exert any influence over us, we have become of the earth, earthly—when, banished from that fair "Garden of Eden," we find ourselves subjected to the hard conditions and severe discipline of life in a material earth, in which our future education will be continued, until we are sufficiently spiritualised to breathe again in that purer atmosphere; and then—"there will be more joy in that happier 'State' over the one repentant sinner than over the ninety and nine just ones who have needed no repentance."

M. C.

THE FIFTH LETTER.

ON THE "FALL" TO MATERIALITY, OR INCARNATION, AND CONSEQUENT LAW OF REGENERATION.

YOU must not however imagine, my dear and most patient Friends, that the spirit, after it has once been *individualised*, can again return to animate any of the forms of the lower reigns, through which, as *spirit-element*, it has performed the preparatory steps of its elaboration. In this respect our new and higher revelation differs essentially from the early ideas of the Pythagorean philosophers, who supposed that the sinful soul underwent the punishment of its faults imprisoned in the body of an animal. They were evidently on the track, although, like many other of the earlier intuitions, it was destined for a later age and further revelation, consequent upon the gradual development of ideas, to give us the true interpretation of the fact.

Roustaing says, in *Les Quatres Evangiles*, that human incarnation is not a *necessity*; it is a *chastisement*, and chastisement cannot precede guilt. A spirit is only humanised when his first fault has rendered him subject to human incarnation, and compelled him to undergo the consequences of this subjection.

He continues: "The simplest common sense should

suffice to show us that the prescience of God enables him to foresee that, among the number of those whom he creates simple, ignorant, fallible, and gifted with free-will, there will always be many who yield to their weakness, who will allow themselves to be drawn aside by the pride which results from ignorance, and leads to presumption, selfishness, and envy ; and who will “fall” because they misuse their free-will. But is it reasonable to think that God, the perfect type of all Perfection, the absolute and eternal Justice, creates fallible creatures for the *express purpose* of making them acquire strength in the pain of material trials ? —that He creates them innocent, in order to *teach* them the practice of innocence through the murders, the butcheries, the basenesses, and innumerable vices of the primitive human incarnations ?—vices that must, in that case, have been implanted purposely in the creature as it issued from the creative hand, and so deeply, that thousands of ages of suffering fail to root them out. For even now, at the dawn of the new day, how many are the horrors that still afflict humanity ?

“According to this view, God must be supposed, in giving free-will to the spirit, to have made it a condition of this gift, that the spirit’s free-will should be subjected to a uniform law, *the law of sin* ; and to have subjected both the innocent and the guilty spirit to the same torture (human incarnation).

“No ; God is great, just, kind, paternal. His children are born to life, with innocent hearts ; they are endowed with freedom of choice and of action ;

they misuse this freedom almost always, because God leaves to each spirit the use of its free-will. It is then that the spirit chooses its own path; then, but then only, that it incurs the consequences of its choice.

"The prescience of God has enabled him to foresee, for all eternity, that nothing will ever be lacking to the general harmony, that there will always be spirits whose failure in the fluidic life will furnish the population of the worlds created by him to serve as the sphere of expiation and progress for those who 'fall' to their level, and who will work out their own amelioration and that of those worlds; and also to foresee, in like manner, that there will always be spirits whose steady and gradual progress in the fluidic life, will furnish the population of the fluidic worlds appropriated to the intelligences who will inhabit them, and in which they will continue to progress in the fluidic state.

"All of them, pure, in the state of innocence, and ignorance, equally submitted to the spirits charged to lead and to develop them, possess freedom of action, and may thus advance in the fluidic world, and gradually arrive at the state of perfection; doing like the scholar who, constantly docile and attentive to the voice and counsels, and the lessons of his masters, follows the regular course of the classes, and succeeds in obtaining his degrees. Or, on the other hand, he may do like the scholar who, indocile, disobedient, and rebellious, incurs the penalty of expulsion, and is

sent away to a penitentiary school, where he will be compelled to follow, in another sphere, and under other conditions, the course of his classes; and will also succeed, sooner or later, in taking his degrees.

“A great number of spirits ‘fall,’ for nearly all mis-use their free-will; a few docile to the higher spirits charged to lead and to develop them, follow steadily the path which is pointed out to them. Those who fall, undergo a punishment which they need not have incurred, and which they might have avoided; they are subjected to human incarnation, according to the degree of their culpability, and in the conditions appropriate to their needs of expiation, and of progress, either in primitive planets, or in other worlds more advanced. The spirits who, docile to the guides charged to lead and to conduct them, do not fail in the trials to which they are subjected, continue to progress in the fluidic state. The spirits who fail, and those who remain pure, work out their advancement by their intelligence and activity, and accomplish their providentially allotted tasks, in the grand unity of the creation in which there is reciprocity and solidarity of all spirits, in view of the general aim which is the elevation of each spirit towards God, according to the general laws of progress through wisdom, science, and love.

“The spirits who fail, exert their activity and their intelligence in the state of incarnation. They have

not only to provide for their life, and well-being, thereby ameliorating the material condition of the worlds they inhabit, which is the material portion of their mission ; but they also have to work out their moral and intellectual advancement, and as they progress themselves, to aid the moral and intellectual development of the less advanced humanities that people the material globes.

"To material incarnation, as a chastisement necessary to expiation and progress, succeed incarnations in progressively higher and higher worlds, and of a character less and less material (for matter ever follows the progress of spirit), becoming more and more fluidic ; until the spirit (through the elevation it has acquired, disengaged from all contact with flesh), returns to the higher regions of existence, passing through successive strata of air and of worlds, learning on the one hand, and instructing on the other."

As we have seen, then, the soul will always find itself brought, by means of its perispit, or magnetic body, into conjunction with matter of a degree of etheriality corresponding to its degree of purity ; and therefore after its "fall," and consequent incarnation, it will always be provided, through perispitric attraction, with a material body in exact harmony with its state. Every soul, whether high or low, at all stages of its career, accretes its appropriate body, both during its brief sojourns in flesh, and during its much longer sojourns in the spirit zone of the planet, in

which it finds itself after the falling away of the material body which we call death.*

We are told that the worlds in the universe are infinitely numerous; that their multiplicity would bewilder us; nothing within the narrow limits of our present intelligence could give us an idea of their number; and that these worlds are at different degrees of advancement. Some only just emerging from the incandescent stage of formation through which our planet has passed, others at the degree of advancement at which our planet now is. Some are already so much more purified, and so much further advanced, that they may be called semi-fluidic; as Jupiter is supposed to be, in which, could we transport ourselves to it, we should find that what is perfectly tangible and solid for its inhabitants, would be like pure spirit to our coarse and heavy organs, which would probably only perceive light more or less intensified. We should require their more perfect and subtle perceptions to discern what to them is perfectly solid matter. (See Appendix, No. 3.)

Roustaing, says in *Les Quatre Evangiles*, "By way of giving you, relative to the fluidic bodies of the higher planets, a comparison based on a form of matter which, under your own observation, may

* Those who would wish to study the nature of the spirit life of our planet, will find a most interesting account of it in the works of the late Allan Kardec, translated from the French by Miss Anna Blackwell and others, about to be published by Messrs Trübner & Co.

change its nature (though all comparison between the things of your earth, and those of higher worlds are necessarily defective), we will liken the human body of your earth to water, which seems to your eyes to be compact, and the bodies—also human—of certain other planets, to vapour; the latter being none the less *water*, but arrived at a state which allows of its rising into the air, and blending with the atmosphere, instead of remaining massive upon a fixed basis. In the successively higher incarnations which follow those accomplished on your earth, the body loses, little by little, its density, and becomes more and more capable of rising through the air. The feet are no longer rivetted to the ground, and an upright position is no longer a necessity. The regions occupied by these various planets, are provided with an atmosphere appropriated to the needs of each; and as the water of the sea, having a greater density than that of rivers, affords a stronger support to the bodies confided to it, so the air of those regions has a density greater than that of bodies of the mortals by whom they are inhabited."

Incarnation, then, in a material body, is the natural result, at the same time that it is the penalty for the spirit's lapse from innocence and purity,—it sinks again to animality, though no longer to the lower animal forms, which it has quitted for ever; but to the imprisonment in a material body, which is the nearest approach possible to that of the animals, without possessing the advantages enjoyed by these, which is

to be happy and contented in the perfect completeness of their degree and kind—obtaining their food without forethought or anxiety ; and their clothing, by its spontaneous and natural growth.

The purgatorial and abnormal character of human existence is very clearly indicated by the contrast it offers in both these respects to that of all the lower reigns, the members of which, like the example given for our imitation by our greatest teacher, are each and all arrayed like the "*lilies of the field*," in a glory surpassing that of Solomon, although they neither "*toil nor spin*," and are fed like "*the fowls of the air*," although they neither "*sow nor reap*."

That this beautiful parable would be an absurdity, and a mockery, is also evident, unless Christ had intended to spur us on towards a return to that pure spiritual state from which we have fallen ; and in which we shall again find ourselves in spontaneous possession of all the elements of our pre-personal life, and shall wrap ourselves with "*light as with a garment*," and adorn ourselves at pleasure, as do the pure spiritual inhabitants of the fluidic worlds, with spontaneous and beautiful raiment, luminous, resplendent, or glorious, as the correspondential expression of our mental and moral advancement—and find in the ether that surrounds us, all the elements necessary to the sustenance and well-being of the higher order of bodies, proper to that higher degree. (See Appendix, No. 3.)

Without this explanation, the parable would be

totally inapplicable to human life, for Christ did not mean to counsel us to return to the life of any *lower reign*, in which, like the lilies of the field, and the birds of the air, we should be arrayed in robes of spontaneous loveliness ; as he could not have meant us to relax our necessary efforts to obtain our daily bread, and to provide for the sustenance of our families ; for it will only become our lawful privilege to do so, when we shall have attained to the spontaneous magnificence and fulness of that glorious reign, in which, freed from these material cares and anxieties that are now our portion, we shall be at liberty to devote ourselves to the glorious aims and avocations of an existence in which material needs and selfish interests have no place.

Another proof of the fallen state of man, as far as raiment is concerned, is to be found in the suggestive allegory of the Book of Genesis ; the immediate result attendant upon the wrong-doing of the guilty pair, being the invention of substituted garments, borrowed from both the *vegetable* and *animal* degrees, and subsequent invention of the art of clothing by which man has pressed into his service, even the still lower *mineral* reign, to colour his borrowed raiment, and to lend him the bright radiance of its gem and stone to glitter on his breast, and vie with the pale glistening pearl which he has wrenched from the despised Mollusque in the ocean's depths ; thus borrowing all the *naturally acquired* garments of the lower reigns in order to supply this material deficiency.

Until man can rise
To his own bright skies,
And wear the clothes he wishes,
He'll his littleness deck
In the gaudy wreck,
Of birds, and beasts, and fishes.

Man's mental and moral superiority to the other animals is very apparent, whilst the inferiority of his condition is equally evident to the serious observer, which would lead him to conclude, even without the aid of a "Revelation," that the human race does *not* constitute a *normal* and necessary link in the chain of material development, and that man's vast superiority can only be the heritage of some far higher phase of development already attained and lost by him, in some higher realm of existence ; for it would seem to be contrary to the infinite love and wisdom of the all-merciful Creator who has provided so bountifully for the lilies of the field, and the fowls of the air, to have placed the noblest and highest work of his creation in a far less harmonious condition than he has done the lower reigns, whose material conditions fully satisfy their every need, everything being prepared for them. Whereas, man can only maintain his existence by waging war with the elements, without habitation, food, or clothing, but what he must labour hard to provide for himself and his offspring, by constant battle with all the natural conditions, for all are hostile to him—the animals would devour him, the vegetation, if left to its natural growth, would overwhelm him, and the

very soil which affords them habitation, and food in abundance, must be tilled by him, before it will produce him wherewith to make a loaf of bread.

And yet man has requirements vastly larger and more imperative than theirs, which he has to provide for himself slowly and laboriously, out of this vast chaos of hostile forces, and no matter how hard he works, or how much he may improve the conditions of his life, he is never satisfied with it ; his aspirations ever tend beyond his present attainment, each new comfort or convenience he provides for himself awakens his desires, and sharpens his faculties of invention, each new discovery stimulates his thirst for knowledge, and he is ever striving after an ideal perfection that he never attains, for he is ever seeking for something beyond and out of his present capabilities.

No, the Book of Genesis is evidently right ; everything combines to prove that man is in a fallen state, that he is not in his proper element on a material earth, in the human form ; that it is an abnormal condition, in which everything is against him. He is undergoing a repetition of animal life, under conditions as to outward circumstances far less favourable, and yet endowed with far vaster faculties of intelligence, which only render those circumstances still more repellant, and still harder to endure, than when in the innocent ignorance of simple instinct, which was the happy sphere of his pre-personal stage of

development, he had neither memory, apprehension, nor regret.

Man is, indeed, a grand noble spirit in whom are the germs of endless advancement; but he is chained down to the earth by the gravitation of his material body—his free soul is imprisoned in massive walls of flesh and bone, which also confine him to the earth, and fetter down his spirit to a material sphere, from which nothing but death will set him free.

Death! upon whom, in his ignorance and apprehension, he looks with fear and horror! Death, the only liberator! For who has not felt the weight of this prison-house of flesh, which binds us to the earth from which we would so naturally rise and soar, as our thought still can do, to brighter regions, quicker than the electric spark by which we communicate with the antipodes,—for, with all its swiftness, how poor it still is, contrasted with the flash of thought! From this to the remotest star is but the flight of a second. Thought is still unconfined by any of the laws that fetter our material form, and it can spring aloft and soar away to the remotest regions, as our spirit will one day do, when freed from the bonds of a material body. Once let it undergo the discipline intended, and do the work of expiation and purification required to fit it again for more fluidic and etherial spheres, and it obtains its freedom, never again to be brought into a material external envelope or body, which, understand, it has accreted through its

own lapse from purity and consequent "fall" within the magnetic influence of materiality.

Once brought under that stern necessity, once become an Adam, or child of earth, then—to use the words of Christ to Nicodemus,—unless a man is born again, he cannot enter into the kingdom of heaven. It is not whether he will, or whether he will not, but that the established law of God is the law of *Re-generation*.

Probably, if we were consulted about it, few of us would wish to return to earth, to commence life over again, with all its up-hill work, and all the cares and sorrows that generally attend a man from his birth to the grave, for as it was said of yore, man is born to trouble as the sparks fly upwards, but out of much purifying, the metal comes out the purer. However, we are not consulted in the matter; if such is the order established by the Creator, the creature must submit to it, and go through it as he does through every other phase of his existence, without a murmur, as we have already done through so many other earth *lives*, before we have arrived at the point where we now are. And, moreover, say what we will about it, the law of re-incarnation is not so alarming as it would appear at first sight. Is it not infinitely preferable to undergo another earth life, even if the lowest, and the humblest, and to have this chance of expiating our faults, under the bright sun of heaven, surrounded by human love, (for, by the kind providence of God, the very meanest of

human beings has some one to love, and some one who loves him,) than to expiate his faults amidst the supposed burning fires of hell, surrounded by the orthodox devil and his angels, who, according to general belief, are demons who are to torture us for ever and ever? Such a punishment is supposed to be everlasting,—it is therefore not meant to improve us, but to punish for ever and ever; but the doctrine taught by Christ was to “forgive our enemies until seventy times seven,” and to pray for forgiveness “according as we have forgiven those who trespass against us;” and he also said “of those whom thou had given me, I have not lost one.” We may therefore believe that he gives them as many opportunities as they can require for repentance, expiation, and improvement; and to those who shrink so much from returning to all the weariness and hardships of an earth life, I would say *they have it in their power to elevate themselves too high in their present state, ever to fear a necessity of returning to it.* But let them seriously ask themselves the question whether they would not sooner go through a hundred earth lives, were they necessary for their purification, than suffer torments everlasting, which is the alternative held out to them by their creeds?

There is a feeling, or innate knowledge, in the human mind, that all does not end here. If, then, they believe in an hereafter, they cannot think it will be the same for all; for if the wicked would be as happy as the just, it would be an encouragement to

vice, and to the gratification of those evil passions, which, we all admit, we are in this world to control, and to endeavour to eradicate from our natures; besides, we cannot imagine that the pure heaven we long for, where all is at last joy and peace, could be a place where sin and wrath and strife—pride, envy, hatred, and malice—could enter. It would then no longer be the heaven of our dreams. We must then admit that the future state cannot be the same for all, or what would be the use of striving after goodness? We might as well give free rein to all our evil passions, and indulge all desires, even to the injury of our neighbours. We know that this future will be happy, or not, according to our lives in the flesh; but we cannot flatter ourselves that these are perfect. Strive as we will, we shall always see some whom we must unhesitatingly pronounce to be better than we are; and yet we cannot exactly see that we merit eternal punishment. Well, then, let us imagine that some one were to say to us, “You are not as happy as you should be, whilst you see others more advanced, and happier. Would you like to be as they are?” You would naturally answer in the affirmative, although fully aware of all your short-comings and imperfections, you could not see your way to becoming like them; but supposing that person were to say to you,—“Well, begin your life over again, with your present experience; avoid all you now know to be evil, and strive diligently after good,”—would you hesitate to accept the offer, or to follow the advice,

even if you were sure beforehand that you would have to go through great trials and many hardships? You would say, it would soon be over; it cannot last for ever, and then my happy and improved state awaits me which will repay me for all. Supposing even that any one offered you an immense fortune, which you could obtain by a few days, or even were it by a whole week, of abject misery, and *hard* work, would you hesitate to accept the offer? You work hard for days, weeks, years, to better your earthly condition, to obtain a little competence, which may be snatched away from you in a moment by any accident, and which you are sure to lose at death. Now, what is a whole lifetime of work compared to an eternity of happiness!

I have heard people say that God is too good to require us to go through another trial—that he only requires *one* from us. Do they think there would be more goodness in condemning a man to an eternity of punishment than to give him the means to expiate and amend his faults? But, as I have said before, God does not ask our opinion; it is either one of his established laws, or it is not. Let us now examine the probabilities of the case from a purely philosophical point of view.

If re-incarnation is only an idea without foundation, it is plain that our present earth-life is the only one, and that a new soul is created at the birth of every individual who comes into the world. Here I would pause and make an observation and an enquiry.

The souls that are sent into this little earth alone, which is admitted by all astronomers to be one of the most insignificant of the unending universe that surrounds us,* would be at the rate of seventy-two a minute. For this calculation I have taken the very

* The bright stars that we see in the firmament are suns; each one is surrounded by its planetary worlds. Immeasurable distances separate those solar systems from our own, and from one another—distances for which the human intellect has invented no numbers. Yet notwithstanding the inexpressible space that separates these suns from one another, their number is so immense, that it also surpasses all our means of enumeration. Thought, could it conceive, could not express the vast number of solar systems which exist in the universe, any more than it can calculate the distances which separate one from the other. Paralysed and confounded before this infinite multitude that no human language can express, it will only be able to admire the indescribable marvel in paralysed silence. Were it to transport itself for years, ages, myriads of periods, through the far-off realms of this boundless ocean, space and yet more space, worlds and yet more worlds, for ever and for ever will meet its bewildered sight; heaven will succeed to heaven, sphere to sphere, one populated desert to another, one immensity to another immensity; and then—after having travelled without ceasing during endless ages, with the rapidity of thought, which beggars the lightning's flash, were the soul's flight to be eternal—passing all the limits possible for human imagination to conceive—even then, the infinity of space would still remain unexplored before it, undiminished by the incalculable distances it had travelled in the eternity of its flight's duration; for the infinitude of space would succeed to the infinitude of time, without any limitation; and then the soul, overcome with immensity, finding itself only on the threshold of infinite creation, would sink down overpowered before having yet taken a single step in space! Yes, human imagination would stay its flight, palpitating, fainting, oppressed, utterly overcome and overwhelmed! Only He who has called them into existence, and who holds them, each one in its appointed place, can measure their distances, or count their myriad lights!

lowest statistical basis, that of France, and applied it to the population of the globe, over 1300 millions, and the result, as I have said, would be seventy-two a minute. The births in China alone, where the population is 500 millions, are calculated at the rate of thirty a minute! What, then, must the creation of new souls amount to every minute, for the myriads, and myriads upon myriads, of worlds without end, because God's universe, like himself, is INFINITE, or without end. Certainly my observation may be answered by another, that God's powers of creation are *infinite*. I cannot deny this; but I would only suggest the idea of the improbability of this incessant creation, considering that each soul is to last *for ever*. Is it not more probable it should for ever continue to go to the Father through those worlds, and thus ascend by degrees through the "many mansions" in His kingdom to those more brilliant habitations prepared for those who have freed themselves from the hard necessity of material existences! So much for my observation; now for my inquiry.

If a new soul is created at the birth of each individual, where would be the justice of punishing that innocent soul, fresh from the pure source of the Creative Power, for a sin committed by a first man, with whom he can have no tie of affinity or kindred whatever?

I will now continue my argument. If there is only one material existence, a new soul must be created for every one that comes into this world, and into

the others of the universe, at the enormous rate before mentioned. And the creator of the Universe is also engaged in watching over his creation, and his creatures, in the minutest particular, as Omnipresent, and Omniscient, and is at the same time employed in creating souls, at a rate faster than the collective pulsations a minute, of those creatures already in existence throughout the Universe; or, if to avoid this improbability, we admit the priority of the soul, then the question comes to be—what that soul was before its advent on this earth, and whether its previous state did not amount to an existence of some kind. There is no alternative, no middle course, either the soul existed or it did not exist before the body. If it existed, what was its state? It must have been a conscious existence, because an unconscious state would have been equivalent to non-existence.

You, dear friends, who have followed me through the previous letters, in which I have endeavoured to give you a slight idea of the grand view now being revealed to mankind, of the plan and purposes of creation, are perfectly aware of the precedence and antecedents of the spirit, and of the slow and sure education it has undergone through all the lower reigns, from the nebulous, through the gaseous, mineral, vegetable, and animal forms, or moulds; and of its subsequent *fall* from the bright fluidic quasi-heavenly state to which it had been appointed (assigned) on attaining its individualisation in its permanent perisprit, (or spiritual body) from the

educated spirit mass, of which it had once formed a part. You know that, according to this most sublime and exalted view of creation ever yet vouchsafed to our planet, the fall of each individual spirit to a material earth has been brought about entirely by its own fault, and by its tendency to return to animality, or the material spheres of its earlier elaboration and education, and the consequent mis-use it has made of its newly acquired free-will. You know that the spirit (each individual spirit), that comes to this earth, clothing itself with a material body, through the influence of the magnetic forces, to whose control it has again become subject through its fall, is a fallen spirit, that it has fallen from a higher, purer, more fluidic state, in which the rest of its progressive education towards perfection would have been comparatively easy. You know, from what I have stated to you in my former letters, that that material body is the exact outward expression of its inward and spiritual state—and that each spirit, on coming to the earth in the human form, is a fallen spirit, not because a first Adam fell, but because Adam (or child of earth) is the generic name under which it is now classed—and that it is its own individual fall, its own individual sin, that brings it again, by the weight of its own material and earthly inclinations, to live again on earth, to toil and to till, and by the sweat of its brow to work its way up again to that brighter state, that allegorical Garden of Eden, it has so wilfully quitted.

My argument, therefore, dear friends, is almost useless, as far as you are concerned; but still, as it must confirm you still more in the truth of the sublime view I am endeavouring to elucidate, I will continue it from the point where I left off.

We are *supposing*, then, that the soul comes into being for the first time with the body. I would then be glad to understand the following questions. Why does the soul show such decided aptitudes and inclinations, often quite independent of either its position, or its education? From whence is derived the extraordinary talent and ability some children evince from the earliest age for some particular science or art, to which other children in the same family are quite indifferent all their lives? How is it that some children have precocious instincts of virtue or vices, innate sentiments of dignity, or of meanness, which contrast so strongly with the sphere in which they were born? Why is it that some men, apart from their education, are more advanced, have more talent, more genius than others?

Why are there savage nations as well as civilized men? Would it be possible to take one of these savages and to educate him into a Newton? Perhaps it will be said that the Hottentot is of an inferior race, but is the Hottentot a man or is he not? If he is a human being why has God disinherited him from the privileges accorded to other races of men? If he is not a man, why try to convert him to Christianity?

You see our grand views are more noble than those

narrow ones. We do not believe that there are several different kinds of men, but that they are more or less advanced, and are all equally susceptible of progress. Is not this more in accordance with the goodness and justice of God?

It would be both monstrous and immoral to say that our inclinations to vice or to virtue, our talents or our mediocrity, depend upon our material organism, for man would then be but a machine; he would no longer be responsible for his acts, for he could lay all the blame upon his material organism. If God has made all equal, which one would naturally expect from his justice and impartiality, then why is one a Newton and the other a Hottentot, both having been born on the very same day?

With the help of our wise and beautiful new unveiling of truth, all is satisfactorily explained. Men bring with them at their birth the intuition of all they have learned during the progress of their successive existences, and they are more or less advanced according to the number of those existences, and the uses they have made of them.

According to the state of its progression and advancement will also be the centre to which the spirit is appointed on his reincarnation, or resurrection in the flesh, which was formerly understood to be a resurrection of the flesh, since known to be a chemical impossibility. Our Newton will not reappear amongst the Hottentots, for then his genius would be utterly wasted, and the purpose of his existence also, because

he would then neither benefit others, nor advance himself. Neither will the low uneducated savage spirit be born in a civilised nation; when he is, he only goes to swell the ranks of the criminals who satisfy their evil inclinations by the murder and butchery of some half dozen of their fellow creatures; it is probable that had they been totally debarred from the advantages of being born in a civilised centre, they would not only have killed but also have eaten their victims—for the propensity to murder itself, is but a reminiscence of their former animal state, in which, perhaps, some larger dose of the tiger nature has predominated. In another earth life they will not be wholesale murderers, because they will have suffered the penalty, paid the price of that iniquity, and learnt the dreadful consequences of their sin. If they murder at all, they will probably have but one victim, and that not from the love of butchery, not from their former tiger propensity, but from the gratification of some other brutal passion still existing uneradicated from their nature, which they will again have to expiate by punishment and expiation, until, at last, the time will have arrived when they have learnt to look upon murder with horror, and would recoil from even setting foot upon a worm.

Thus men are more or less advanced according to the number of existences they have undergone; just as would be the case amongst an assemblage of individuals of different ages, each one would be at a different stand-point, according to the number of

years he had lived in the world. Could we collect a hundred individuals together, from the child of one year old, to the aged man of ninety, and throwing a thick veil over the years that divide them, imagine, in our ignorance, that all were born on the same day, we should naturally wonder that one was large, another small; one old, another young; some instructed, and others ignorant; but all would be explained—when, upon withdrawing the impeding veil, we found that some were mere infants, and that others had lived many years.

God is just, and would not make some of his children less perfect than others; but, with our new revelation, all is made plain, and the apparent injustices that we behold amongst our brethren no longer exist—we thought we saw them, but it was only because we saw the present, and could not look upon the past, in which the true explanation was to be found.

Now, having seen the soul in its past, and in its present state, let us continue our argument while we examine the future that awaits it.

If our present existence is alone to decide our future state, what will be the respective future positions of the savage and the civilised man? Will they both be on the same level, or will one have distanced the other? Will the man who has worked hard all his life to improve his character and education, still be on the same level with the man who has been stationary, and is therefore his inferior; not

because he has been idle, but because he has neither had the time nor the opportunity to improve himself? What will be the fate of those poor unfortunates to whom the light of education and morality never came, because they died before it reached them? Will they be treated as reprobates? If not, what have they done to deserve to be placed in the same ranks as the others, who have worked hard and improved? And what will be the fate of children who die before they have done either good or evil? If they are amongst the elect, why should this favour be shown to them who have done nothing to deserve it? Why should they be spared and exempted from the trials and troubles of an earth life? Nothing has ever yet been taught, until now, on this mystery, that can by any means satisfy the inquiring mind; the explanations which the churches have endeavoured to give, have but served to harden the heart, and to make our heavenly Father appear a hard master, and a capricious tyrant. It was, indeed, time that our beautiful new revelation should appear to give us a rational explanation of such seeming mysteries, and to vindicate the character of our God. Not but what the solution already existed amongst us. Christ had declared, "*unless a man be born again, he cannot see the kingdom of God.*" But succeeding ages have so heaped over this plain-spoken truth, with theological dogmas, that it is commonly supposed to have meant a sprinkling of the waters of baptism on the forehead of a new-born

babe—a form, an outward and visible ceremony, which is considered to contain an inward and spiritual grace.

It is, indeed, the outward and visible sign of an inward and spiritual *truth*, as I hope to convince you in my next letter ; when I will also endeavour, by means of our magnificent new revelation, to answer the very pertinent questions with which, on account of its length, I must now conclude this ; begging you to believe me your very sincere friend. M. C.

THE SIXTH LETTER.

“THE SPIRIT OF TRUTH SHALL COME AND GUIDE YOU INTO ALL TRUTH”—THE NEW MESSAGE—THE NECESSITY OF RE-GENERATION, OR REINCARNATION—SUFFERING, AND DEATH, THE CONSEQUENCES OF SIN—“THERE SHALL BE NO MORE DEATH”—“NEITHER CAN WE DIE ANY MORE,” WHEN THERE IS NO FURTHER NECESSITY TO BE BORN AGAIN.

“Unless a man is born AGAIN, he cannot see the kingdom of God.”

MY DEAR FRIENDS,—We cannot help pausing, sometimes, in the midst of the hurry and bustle of life, in the midst of its cares and ‘anxieties, of its joys and its sorrows, to ask ourselves the question of what it all means? how we came here? why we are here? and whither we are going? Until quite modern times, men have not been allowed to answer this question for themselves; and even for comparatively slight differences of religious opinions, they have been sent to the other world to find for themselves the solution to the last inquiry. Those who held opposite views did not mourn their dreadful fate any the more, because they were convinced they had gone to everlasting torments. This cruel doctrine did not make human beings any more merciful towards each other, for they consented to send their fellow creatures to eternal perdition just the same, by depriving them of their earth life, the only one they could be quite sure they really knew anything

about—and this, merely for some really insignificant difference of opinion respecting some point of doctrine of the very same creed—since both held Christ to be the only begotten Son of God ; very God, of very God. No, men did not dare to think for themselves, a short time ago, the penalty was too enormous, and it was better to take their creeds ready-made and to conform to them without question ; they were, therefore, Catholics or Protestants, according to the country and the family in which they happened to be born, religion was a mere question of geography. It is a time-honoured custom, certainly, and has lasted even until now, for the great majority still believe, because their fathers believed before them, and the last thing men find it easy to give up, are the earliest lessons of their childhood—they seem to have grown with our growth, and to have strengthened with our strength. To many, therefore, it is useless to endeavour to show them that they are really believing in doctrines of the most conflicting character ; and that truth does not consist in its having been the earliest lesson we were taught.

Did Christ wish us to be contented with them, when he enjoined us so often to “ *search the Scriptures ?* ” And he spoke for all time, because we shall always read the lesson therein, according to the light we bring to read it with,—and every succeeding age that has passed since it was written, has been the means of lifting higher and higher the veil that still covers so much of its meaning. That veil was the

veil of ignorance—ignorance of the laws of God, and of the universe, His creation ; hence men's religious beliefs have ever partaken of their state of intellectual advancement. The fables that have been presented to mankind have been of the most varied description, and of the most childish foundation, because invented in times when men were, comparatively speaking, children in intellect, and the subsequent elaboration of systems built upon these foundations, have been of the rudest kind ; many of them can only be likened to heaps of rubbish, which, however painful it may be at first sight to those who have long cherished the incongruous heap, as a legacy from their dead forefathers, the sooner it is cleared away the better, both for themselves and for future generations, otherwise the heap will only continue to grow larger and larger, and more incongruous, as new theories are built upon it, which, though certainly more presentable, as being founded on a longer and more careful observation of facts, unless they can stand the glare of the meridian sun of the future, will only go to augment the accumulation, of what, to our successors, will seem to be a still larger heap of rubbish, except, when as they search it bit by bit, they are able to perceive fragments of great truths here and there, and cleaning them from all the errors which surround them, are able to exhibit them again as shining bits of the one great truth which is destined to last for ever and ever.

Surely such searches are good, and should be made

from time to time, for they must be conducive to the health of the minds of men, as the cleansing and purifying of any accumulation of material rubbish-heap is good for the bodily health, producing as it does, a purer circulation of air.

I have said that the meridian sun of truth is now commencing to shed its bright effulgence on this planet; and from the purity, wisdom, and harmony, of the grand views I have endeavoured to give you some idea of, in the preceding letters, I think you must be convinced that I am justified in calling them such, particularly when you compare these magnificent theories, either in part, or as a whole, with any that have ever preceded them.

I must beg of you always to bear in mind that these glorious new views of which I have endeavoured to give you a slight insight (how very slight it is you will be able to judge when you examine them more deeply for yourselves, and see what an interminable horizon they open out before you), are not a mere theoretical structure built up and elaborated by the brain of man. Until within the last hundred years, men's religious creeds have been based upon a revelation entirely outside of themselves; and they cannot have forgotten that there exists a solemn promise held out to them by the same authority, that "the spirit of truth should come, and lead them into all truth."

If we look around us and see the signs of the times, we may safely indulge a hope that that blessed

time is now dawning upon the world, that is to usher in that spirit of truth divested of still more folds of the cumbrous veil that has hitherto shrouded it, than has ever yet been possible, on account of the ignorance of former ages, which modern science and discoveries have so much helped to enlighten.

Knowledge has indeed increased, and with help of electric wires and railroads, may be said to run to and fro. The great spread of modern spiritualism was certainly predicted also, for "men now see visions, and maidens dream dreams." Christ spoke of a blessed time when "*He would create a new heaven, and a new earth,*" which in Scripture was always predicated of a new church; when he said "*now is the end of all things,*" he spoke of the end of the visible church. (See Appendix, No. 4.) At this day there is surely much need of a further removal of the veil, of a further revelation of Divine truth, for men are more than ever divided in their first principles of belief; whether God is Trinity or Unity, a God of love, or of wrath. The falling away in the churches seems indeed to be verified at the present time, for the old established religions shew signs of tottering at their very base; and "although men's hearts are failing them for fear," all that the faithful have done, and are doing for their re-establishment, amounts but to vain endeavours to patch them up that they may last a little longer.

However, I would not dwell on this sore subject, and merely point it out in passing; I would not sit and weep over the dying, but unfurl my bright.

banner over the magnificent temple of the future ; a view of which has been granted to me so clearly ; its beauty, wisdom, and harmony, as I have before said, seem to have filled my very soul, and I feel bound in gratitude to those higher powers, who have thus led me on, to bear witness to my fellow-men of the bright view I have seen, and which I feel is destined to light the future of our planet. For this reason, I do not hesitate to do all in my power to proclaim this higher view—to be, in fact, one of the banner-bearers of what, I feel convinced, is destined to become the new religion of humanity, the religion of the future.

The message is alike to all—to Catholic ; to Protestant, with all its different sects ; to Unitarian, to Free Thinker—to all alike, it is a divine revelation of a higher truth addressed to the mind of man, because the time has now come when man's mind is supposed to be ready to receive it—the fulness of time predicted in Scripture, the time for "*a new heaven and a new earth*," when, as Christ said, "Behold, I make all things new."

With this motive, I am about to publish an English translation of the works in which these noble views have been elucidated, believing they will bring that hope and comfort to many which I have found in them ever since I was first led to their study, some twenty years ago, by the kind guiding spirits who ever surround us, each, and all. Those who have so nobly undertaken the work of translation are equally convinced of the truth of these grand views, and with

more justice may be called the real Banner-bearers of this new light of truth. We are equally convinced of the beauty and wisdom of the new Re-velation, and are all working for the same cause, and with the same devotion to it, animated by the same hope that it may benefit our fellow-men, those whom I supposed but now, pausing sometimes in the battle of life, to ask themselves what it all means? where we came from? and whither we are going?

In my last letter I indulged in an argument as to the past and present state of the soul; let us now continue our argument, while we examine the future that awaits it.

If our present existence is alone to decide our future fate, what will be the respective positions in the future of the savage and the civilized man? Will they both be on the same level? or will one have distanced the other? Will the man who has worked hard all his life to improve his character and education, still be on the same level with the man who has been stationary, and is therefore his inferior—not because he has been idle, but because he has neither had the time nor the opportunity to improve himself? What will be the fate of those poor unfortunates to whom the light of education and morality never came, because they were called away before it reached them; will they be treated as reprobates? If not, what have they done to deserve to be placed in the same ranks as the others who have worked hard, and improved? What will be the fate of children who die before they have

done either good or evil? If they are amongst the elect, why should this favour be shown to them, who have done nothing to deserve it? Why should they be exempted from the trials and troubles of an earth-life?

Now, for the sake of argument, let us admit a succession of earthly existences for the soul, according to the plain reading of the words of Christ, as Nicodemus understood them, and then all the seeming mysteries and incongruities will be explained, and the wisdom of God will be made apparent. What we have not been able to accomplish in one existence, we work out in another. By this means every one comes under the universal law of progress; each one will be rewarded according to his *real* merits, and not one will eventually be excluded from the Father's kingdom, in spite of all the obstacles and the difficulties he may meet with on the road.*

Christ's declaration that he *has not lost, and will not lose, one of those that were given to him*, will be verified to the letter; for I never lose sight of the beautiful new revelation that has been granted me to see, and to receive, that Christ is our Guiding Spirit, the Formative Ruler and Governor of this planet; that he has undertaken the mission to bring it to perfection, together with the humanity that belongs to it, after having first slowly evolved it from the very primitive elements given to him to elaborate, and that he has surely promised "to lead us to the Father."

* "And this is the Father's will—that of all which He hath given me I should lose *nothing*, but raise it up again at the last day."—(John vi. 40.)

If I am told that this doctrine is not a church doctrine, I answer you, that sooner or later it will become a church doctrine, because the new and glorious light that is now dawning upon Christianity will make all things clear. Let us not forget Christ's words, *that he would send the spirit of truth to guide us into all truth.* His teaching, then, was not final, and no teaching ever can be final; it must ever grow with our growth, and expand to suit our expanding intellect. The Church cannot fail to bear in mind those significant words of Christ, and is naturally ever on the *look-out* for the advent of the promised spirit of truth.

It may not accept its teachings at first sight, because we must remember that what we call "the Church" is composed of a body of men who have, one and all, received a dogmatic education that has fitted them to swear to keep to certain articles of faith, and never to see beyond them; for this reason "the Church" has ever been the last to receive any new truth that has dawned upon the world; as witness that of the movement of the earth, and of the six days of creation.

After the evidence had once been generally accepted by men of learning and science, and by the universal fiat of common sense, then the Church has invariably shown its common sense by also adopting the evidence. What would have become of "the Church" had it obstinately held out against universal opinion and the testimony of science; had it continued to anathema-

tize and excommunicate all those who would persist in believing that the earth moved, and that the universe had not been made in six days, or that a general resurrection of the flesh was a chemical impossibility—one man demanding of another his arm or his leg, which the other had eaten and digested ages ago, having been digested himself since, through the inter-devouring of a thousand other vegetable and animal bodies?

What respect or belief could the Church have expected or merited, what authority would she have been able to exercise over the minds of enlightened people, what would have become of the religion she represents, if that religion were *still* founded upon manifest errors, presented as articles of faith?

If it be proved, as Christ taught, and as Nicodemus, as a ruler of Israel, understood him to mean, that the spirit of a man must literally be born again—a resurrection *IN* the flesh, and not *OF* the flesh, being the divine plan to insure the eternal progress of the spirit; if it is proved that, without this succession of lives, certain facts of existence and certain points of doctrine cannot be explained, then this view will be admitted by the Church; and it will then be seen that her antagonism to this doctrine does not really exist, and that it is more apparent than real. Perhaps later on we shall be able to perceive that the Church is not in reality so much opposed to this view as would appear, and that she will not suffer by it any more than she suffered from the discovery of the movement

of the earth, the geological periods, and the modern discoveries of chemistry, which at first sight seemed to contradict the letter of the Scripture. As far as that goes, however, the truth of the doctrine of regeneration (or resurrection *in the flesh*) is made most apparent by many passages of Scripture, wherein it is inculcated in the most explicit and literal manner, as we shall presently see.

So far, we have been examining the question entirely from a logical point of view, and without allowing ourselves to be influenced by Scripture proofs. If, therefore, my argument has had any weight with you, its first credential, its first title to credence in your eyes, will be that the doctrine is strictly logical and reasonable. When you examine it more closely, you will find it to possess another, and that is, that it is corroborated and confirmed by facts—positive and material facts. When these facts came to be attentively and perseveringly examined, doubt will no longer be possible; and when they have become generally known, like those of the foundation of the earth, their opponents will have to bow their heads.

Let us now see what proofs we can gather from Scripture of the law of regeneration. No fact is brought forward so frequently by all the four Evangelists as the identity of John the Baptist with Elias, or "Elijah." Nothing can be more explicit than the declaration of the angel to Zacharias, than that his son would be the spirit of Elias, and "he shall go

before him in the spirit and power of Elias" (Luke i. 17), and the claims to identity put forth by him at the circumcision of the child, when he applied to him the prophecy of Malachi (chap. iv. 5). Christ explicitly, emphatically, repeatedly, affirmed the same declaration. "*This is he* of whom it is written, Behold I send my messenger before thy face, who shall prepare thy way before thee." And "if ye will receive it, if ye can understand, *this is Elias*, who was to come; *he that hath ears to hear, let him hear.*" And, emphasising the declaration still further, he added, "This is he that was spoken of by Isaias the prophet, saying: A voice of one crying in the wilderness, Prepare ye the way of the Lord." "And his disciples asked him, saying, Why then do the Scribes say that Elias must come first? But he, answering, said to them, Elias indeed shall come, and restore all things. But I say unto you, that Elias is already come, and they knew him not, but have done unto him whatever they had a mind. Then the disciples understood that he had spoken to them of John the Baptist" (Mark ix. 10, 11, 12). "And they asked him, saying, Why do the Pharisees and Scribes say that Elias must come first? . . . I say unto you that Elias has come, and they have done to him whatsoever they would, as it is written of him" (Mark ix. 10, 11, 12).

That John himself, when questioned in regard to this identity, should have denied being Elias (John i. 21) proves nothing against the words of Christ. Even if it could be shown that he was ignorant of the past,

that his soul had previously been incarnated as "Elias," his forgetfulness of that former incarnation would only imply the temporary suspension of memory of a past life, which is a necessary condition for the well-being and happiness of the present; and if, having passed through the figurative waters of Lethe, we do not remember *who* we were, nor the faults we committed in a past existence, we are always aware of the tendencies that we have brought away from it, and can judge whether we are improving or not. It is not *who* we were, but *what* we were, which is to decide what we are, and what we should endeavour to be. That the MAN John the Baptist still had the character and tastes of the MAN Elias, cannot be doubted; he evinced the same asceticism, the same austerity in dress and manner; his abode was the desert, his garment of camel's-hair, with a leathern girdle; his food the locusts and wild honey. His speech was severe: "Ye brood of vipers," "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." Compare this with the denunciations of Elijah. Of all the prophets, Elijah was held in the most profound reverence by the descendants of Israel. A mysterious intimation had closed the hallowed volume of the prophetic writings, announcing, from the lips of Malachi, on which the fire of prophecy expired, a second coming of Elijah—"Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord" (Malachi iv. 5). And where, at what time, and in what form was he so likely to appear as in the desert,

by the shore of the very Jordan which we are told he smote with his mantle, and divided, previous to being taken up into heaven in a chariot of fire (2 Kings ii. 6-15), at so fearful a crisis in the national destinies, and in the wild garb, and with the mortified demeanour so frequent among the ancient seers? We are told of the personal appearance of Elijah, that he was a hairy man, girt with a girdle of leather about his loins (2 Kings i. 8). The nature of the *spirit* of Elias had not changed, for the language of the Baptist took the bold, severe, and uncompromising tone of those delegates of the Most High. On both the great religious factions he denounced the same maledictions, from both demanded the same complete and immediate reformation. But that which no doubt drew the whole population in such crowds to the desert-shores of the Jordan was the mysterious, yet distinct, assertion that "the kingdom of heaven was at hand,"—that kingdom of which the belief was as universal as of the personal coming of the Messiah, who was thus to assume a dominion which was to commence, and to endure for ever, when the law was to be fully restored. All anticipated the establishment of an earthly sovereignty. Of course, in its higher sense, it assumed the moral dominion to be exercised by Christ, the Guardian Ruler and Guiding Spirit of this planet—therefore truly our Sovereign Lord. The very prophecy that announced the previous appearance of Elijah spoke of the "great and dreadful day of the Lord;" the inheritors of his kingdom were to

emerge from their obscurity; their theocracy to be re-established in its new and more enduring form; the dead—at least those who were to share in the first resurrection—their own ancestors, were to rise; the solemn judgment was to be held (Milman's *History of Christianity*).

But connected with the name of Elias we find another Scripture proof of the truth of re-incarnation, and an indication that the doctrine was held by many at the time of Christ. Herod was in doubt whether Christ himself might not be another incarnation of John, or of one of the prophets. "Now Herod the Tetrarch heard of all these things that were done by him, and he was in a doubt, because it was said by some that John was risen from the dead; but by others, that Elias had appeared, and by others, that one of the old prophets was risen again" (St. Luke ix. 8, 9). "And Herod said to his servants, this is John the Baptist; he is risen from the dead, and therefore mighty works shew forth themselves in him" (St. Matthew xiv. 2). "And King Herod said, John the Baptist is risen again from the dead, and others said it is Elias, but others said it is a prophet, or one of the prophets. Which Herod hearing said, John whom I beheaded, he is risen again from the dead" (St. Mark vi. 14, 15, 16). Thus we see that a belief in re-incarnation must have been prevalent, when they thought Jesus himself might be one of the old prophets returned to the earth. And Jesus himself did not ignore this doctrine, when he inquired of his

disciples "whom do men say, that I, the son of man, am?" (*whom*, not *what*), and they said, some say John the Baptist, and others Elias, and other Jeremias, or one of the prophets" (Matthew xvi. 13, 14). "And he asked his disciples, saying, whom do men say that I am? who answered him saying, John the Baptist, and some Elias, and others one of the prophets" (Mark viii. 27, 28).

He always inquired *whom* do men say that I am; never *what* do men say that I am.

Connected with John the Baptist, we have also a proof of the truth of the new revelation concerning the fluidic nature of our Great Ruler and Guardian Spirit, Christ, and that the body temporarily assumed by him, was an example of the Spirit's power of voluntarily modifying its external envelope,* when we recall to mind his own words to his disciples, "*I say unto you, there hath not risen among them that are born of women a greater than John the Baptist, yet he that is least in the kingdom of heaven is greater than he*" (Matthew xi. 10, 11, and Luke viii. 28). Thus excluding himself, and indicating that when he had taken upon himself "*the likeness*," but not the nature of man, his own birth was merely an apparent assumption of the flesh, and thus he walked upon the water and made himself invisible at pleasure (John x. 17, 18), and says of himself, "*I lay down my life of myself; no man taketh it from*

* See note to the Third Letter, page 42.

me, I lay it down, and I take it again" (John x. 17, 18).

A high sinless soul of the sidereal degree as Christ is, could not accrete to itself *material* flesh, as he said often, "Ye are of the *earth, earthy*, I am *from above*," and "*above all*." "Made not after the law of a *carnal commandment*, but after the *power of an endless life*" (Hebrews vii. 16). Born not according to the law of fleshly generation, but by the power he possesses, through his perfect command of the various fluids and forces of our solar system to elaborate a visible and tangible corporeal envelope with which to enact the educational parable of his appearance amongst us, in order to lead us back to the higher life from which we have fallen, "He took upon himself the *form* of a servant, and was made in the *likeness* of men ; and being *formed in fashion as a man*, he humbled himself" (Philippians ii. 7, 8).

As you see, he quite excluded himself as having been born like other men, through the organisation of a mother, when he declared that of those born of women a greater had not arisen than John ; and yet, he who was least among the pure fluidic beings, who had never fallen to a material earth, was greater than John. Here we have two proofs in one sentence ; first of the true nature of Christ ; secondly, of the purity of the heavenly or fluidic beings, who have never fallen, and who are therefore greater than the *spirit* whom we know to have been incarnated as Elias, and as John.

But the words of John the Baptist will furnish us with proof on yet another point of the truth of the doctrines we advocate. When repudiating the claims of those who rested their sole title to the favours of God on their descent from the chosen race, he announced the necessity of a complete moral change, and that a long delay on the road by a wilful rejection of his teachings, and neglect of repentance and amendment, would enable the younger mass of spirit substance, now arrived at the *stone-making*, or *mineral* phase of development, to overtake and pass them on the road of progress. "Say not unto yourselves that you have Abraham for your father, for God is able of these *stones* to raise up children unto Abraham."

This is corroborated by the words of Christ on another occasion, when he said that if the men of that day refused to recognise the validity of his claims, "the very *stones* would cry out." Thus presenting under another form, his warning, that, under certain circumstances, "*the last shall be first, and the first last.*"

Upon looking over the New Testament, I find proofs bearing upon every point of this doctrine so abundant, that I am puzzled which to choose. I will take them, then, as they come, on turning over the leaves—feeling sure that henceforward when you read the sacred volume with this light to guide you, they will strike you on every page. You will be convinced that re-generation or re-incarnation was

one of the fundamental beliefs of the Jews, under the name of re-surrection, and that to doubt of its truth, would be to doubt the words of Christ.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more, for they are equal to the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not the God of the dead, but the God of the living; for all live unto him" (Luke xx. 35-38).

The text is not, "neither can they die again," but "neither can they die *any more*," implying that they have previously died many times, and having become the children of *God* (the children of the *resurrection*), are equal to the angels (meaning to the non-humanised spirits), having regained the purity which restores them to the normal fluidic life. "Those who shall be accounted worthy to obtain that world (a *result* of the long succession of progressive existences, summed up in the resurrection), are called the children of God being the children of the resurrection."

"Be ye *perfect*, even as your Father in heaven is perfect" (Matthew v. 48).

Is a declaration of our being destined to progress eternally, and of the impossibility of our ever attaining a *state of fixity*; for as we can never reach the

standard given, it necessarily supposes our attainment of higher and higher states *for ever*.

"Cut off the offending hand or foot, or pluck out the offending eye." "It is better to *enter into life* maimed, rather than having two hands, or two feet, or two eyes, to incur the purification of hell-fire" (Matthew xviii. 7, 8, 9; Mark ix. 45).

This *cannot* apply to the present life, upon which we have *entered already*, so that the counsel *can* only be followed by us, as a preparation for some future earth-life upon which *we have yet to enter*.

"They that take the sword *shall perish with the sword*" (Matthew xxvi. 52), confirmed, Rev. xiii. 10.

Therefore in a fleshly body.

"All who have lost relatives, friends, lands, for conscience sake, shall not only receive a hundredfold more in this present time, brethren, children, houses, and lands, but in the world to come, life everlasting" (Luke xviii. 30; Mark x. 30).

A promise which, if we lived but once, would be very much at variance with fact.

"What if I will that he tarry till I come?" (John xxi. 22).

"*This generation shall not pass away until all be fulfilled*" (Luke xxi. 32).

"Lo I am with you alway even unto the end of the world" (Matthew xxviii. 30).

"There be some standing here that shall not taste of death till they have seen the kingdom of God come with power" (Mark ix. 1).

All these passages declare our continued connection with this earth, and that some would not quit the sphere of this planet until they have seen the kingdom of God come with power. It also involves the idea that there are others who *will quit it* previous to that renovation, the length of our connection with any planet being determined by our progress in purity, goodness, and knowledge ; the emulation of the Divine Perfection which Christ holds up to us as the aim towards which we are to tend for *ever*, implying for each individual spirit the acquisition of all virtue and all science. We are not told to excel in one, but in all. Is one earth-life sufficient to acquire thoroughly any one of the numerous branches of knowledge ? Newton confessed to having only picked up a pebble on the sea-shore, the immense ocean still lay before him. A Plato, a Galileo, a Shakespeare, may profitably return to this earth to acquire excellence in other lines than the one in which they excelled. We all feel conscious of possessing aptitudes lying dormant that have never been called into activity in our present life ; they may be the result of the prior education of certain faculties, or an indication of others we are yet to cultivate in some future incarnation. And let a man live the longest life on earth, he always feels that he has to leave it before having done a tithe of what lies before him still to do.

When we think of all that there is to be learnt, and that to be perfect we must learn *everything*, we then see how very little we do know, and that it would

be folly and irreverence to imagine that we are to go at once, in this imperfect state, from the low sphere of our present attainments to the "supreme dwelling-place," "to heaven," "rushing in where angels fear to tread," "to the highest room," as set forth in the parable of the man at the wedding, who having got into a 'room' which he is not entitled to enter, is met by the rebuke, 'Friend, go down lower!' and thereupon begins with shame to take the lowest room" (Luke xiv. 17).

The man who goes to the wedding feast without having on the *wedding garment* (i.e., the spirit who attempts to get into a world, or phase of existence for which it has not acquired the appropriate corporeal garment), of him who "begins to build without counting the cost," of him "who goes to war without having counted his forces," &c., all point to the impossibility of our attaining to any state for which we have not acquired the necessary fitness and qualifications."

"In my Father's *house* (the universe) are many mansions (the planets of the solar systems) (John xiv. 2), each presided over, in the language of St Paul, by its 'Christ, as a son over his own house,' in each of which there must necessarily be many rooms (temporary residences of the soul), all furnished with 'doors,' for ingress and egress, and 'windows,' to give us a new outlook on the world around us, and all being specially fitted for the learning of some lesson, the performance of some duty, through which

alone we can fit ourselves for admission into a higher one.

“Repenting in sackcloth and ashes;” (Matt. ii. 21, Luke, x. 13), an allusion to our repentance through the discipline of the earthly life; sackcloth, a garment of penitence, and ashes, a symbol of death. The assertion that “death came into the world by sin,” which, as death is the inevitable doom of all bodies composed of matter in the compact state, can only allude to the fact of our fall from a higher or fluidic state, which has brought us again under the “law of death,” or “the wages of sin.” “In the day thou eatest of it, thou shalt surely die,” shall become subject to a material, and therefore perishable body. The assertion, that “the last enemy that shall be overcome is death,” that “death is to be swallowed up in victory,” alludes, in the same way, to our moral rehabilitation, and the substitution of the “fluidic” for the material incorporation, when, of course, we shall die no more. For salvation is always declared to be the attainment of “everlasting life,” when we shall “build up” for ourselves “a body like unto his glorious body,” being raised in “his image” at “the last day” of our respective educational career; for the nature of the outward body is always the correspondential expression of the inward state of the soul.

“As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly.”

“The first man is of the earth earthly.”

But he will gradually “put away earthly things,” for “flesh and blood cannot enter the kingdom of God,” he will become less material, consequently more spiritual, and better able to rise again towards his native skies—until, as a purely fluidic being, he can again soar to higher and brighter regions; and, as he “has borne the image of the earthly, he shall also bear the image of the heavenly,” and leaving the corruptible on earth “will put on incorruption and immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

“Neither can he die any more.”

“For he is alive for evermore.”

The expression, “Neither can he die *any more*,” implies very distinctly that he may previously have died many times, otherwise the words would have been, neither can he die again.

“For he is alive for evermore.”

The souls who have freed themselves from the imperfections which drag them down to the earth sphere of materiality, *can* no longer accrete the kind of bodies which subject them to the condition of humanised existence, the magnetic vibrations of their purified *perispirit* are no longer of the kind that are capable of elaborating material fleshly bodies, for these must always follow and exactly correspond with the moral state of the soul, and when this has become pure and holy, “they are equal to the angels, and are the children of God, being the *children of the resurrection* :”

in other words, they have regained the purity of their first estate, which restores them to the normal fluidic life; henceforward, although they can take upon themselves the *likeness* of man, and make themselves visible to him if necessary, they cannot take upon themselves his nature, therefore they "*cannot die any more.*"

The rebellious, but repentant son, who was *dead* but is *alive again*, who was *lost* but is found, in the beautiful parable of the Prodigal Son, symbolises the souls who have wandered away from their plenteous home in the happy fluidic worlds to which they were originally appointed, having indulged their selfish and rebellious inclinations, and their craving after the materiality of the animal degree, amongst the pleasures of material existence, proper only for the unreasoning beings of the lower reigns, therefore symbolised by "filling *their belly* with the *husks* left by the *swine.*" *Husks*, because although food for those for whom it had been provided, and who had therefore eaten (appropriated) it, was no longer *food* for the beings of a higher category, and therefore could only furnish the individualised soul with *husks* which could never satisfy its higher requirements, when convinced of which it had repented, and *arising* had returned to the Father.

"When he came to himself he said, I will *arise* and go to my Father." "And he *arose* and came to his Father."

The declaration, "Ye shall not come out from

hence *until* ye have paid the uttermost farthing," like many similar passages to the same effect, implies that *when we have paid our debt* to the Divine justice, by learning the lesson intended to be taught by the punishment we have brought upon ourselves, we *shall* come out from thence ; and proves that suffering is not eternal, but will terminate with the just and strict payment of the debt incurred, and that our being compelled to undergo that punishment is for our own education and improvement, notwithstanding the seeming appearance of revenge given to it by the letter of the Jewish Scriptures.

Christ frequently indicated that suffering and infirmity was a punishment for some anterior sin, the chastisement of sins of which the soul has been guilty, it matters not whether in this or in some previous life—our sin will always find us out—because it is in our very nature, until completely eradicated, wiped out, and purified ; the doom which we shall never escape, were we small enough to enter the depths of the earth, were we great enough to reach the sky. "The finding of us out by our sin," from which neither heaven, hell, the wings of the morning, the uttermost parts of the sea, nor night itself, can "hide us ;" in other words, the subjection of the soul to the penal consequences of its wrong-doing, and its eventual deliverance from the love of evil through its experience of the painful consequences of that love. To the "impotent man," whom he had cured of an infirmity that had lasted for thirty-eight

years, Christ says, "*Sin no more, lest a worse thing happen unto thee*" (John v. 14), thus plainly affirming that his infirmity (which must have dated from a very early age, if not from birth) *was* a punishment of some anterior "sin" (the expiation of which must have been then completed, or the punishment would not have been removed).

"Christ expressly attributes the illness of the woman who had been bent double for eighteen years, to her having been '*bound by Satan*' (Luke xiii. 16), or, in other words, '*by sin*,' 'bound by the bonds of iniquity,' which, 'like cords that none can break,' bind the penalty of evil-doing to its author."

Suffering is expiatory and remedial, and is never inflicted without a stern necessity as the chastisement of sins, of which the soul has been guilty in its previous lives; in other words, it is the subjection of the soul to the penal consequences of its wrong-doing, and the result of its stern discipline is the eventual deliverance of that soul from the love of evil, through its experience of the painful consequences of that love.

"Visiting the sins of the fathers upon the children, till the third and fourth generation," would be a gratuitous cruelty, unless the children of the third and fourth generation were still the very same spirits who had sinned; and this is really the case, for we certainly are the children of our works, because our elevation or our degradation is the result of our right or wrong doing.

"The phrases, 'child of,' or 'son of,' are metaphorical expressions common to all tongues, but especially to Oriental ones, by which anything that is the result of some other thing, is represented as being the child, or the son of that other thing; as, for instance, 'the son of peace' (Luke x. 6), the 'son of perdition,' 'the son of the morning,' the 'son of the soil,' the 'children of light,' *children* of the devil, *children* of the bride-chamber. But we may, still more emphatically, be styled the children of our former lives, for what we now are, is the result of what we then were, and thought, and did, and therefore we must inevitably suffer for, or be visited upon by, the sins of those fathers until the third and fourth generation."

That our literal forefathers or progenitors are not here alluded to is proved by many passages of Scripture, as for instance, "*The son shall not bear the iniquity of the father*" (Ezek. xviii. 20).

"Every man shall bear his own burden" (Gal. vi. 5).

"Except ye repent ye shall all likewise perish." *Perish*, as a punishment of their sins, if they did not repent and amend them in time.

From many passages of Scripture it is evident that human suffering is often a direct retribution for the wrong-doing in this life, or in some former life; of course it is also frequently brought about as the general result of human ignorance and imperfection, but from all the foregoing passages of Scripture we must infer that it is more frequently both expiatory and retributive, while it is brought about by natural

means, as the exact correspondential result and consequence of our particular sin or wrong-doing. Christ tacitly allows this interpretation to be put upon it, by not reproving or contradicting the assumption of his disciples, when they asked him—

"Master, who did sin, *this man*, or his *parents*, that he *was born* blind?" (John ix. 2.)

He says not one word against the supposition that the man's blindness was a punishment for sin, either of his own in a previous existence, or of his parents, who were thus punished in their pride and in their affection. Nor against the assumption, that the blind man had *lived before*, and had therefore sinned in a *previous* life (previously to having been born blind); he lets both these assumptions pass without contradiction, as he invariably does whenever the subject of regeneration was alluded to in his presence, treating it as a known and admitted fact; and restricting his answer to *this particular case*, he replies that the blindness of "*this man*" was not a punishment of any wrong-doing, either on the part of the man himself, or of his parents; declaring that the man had been born blind as a carrying out of arrangements that must therefore have been made previously to his birth; thus most clearly declaring the pre-existence of this man, and therefore of all other men; for the whole of his reply shows, not only that the blind man had *lived before*, but that his spirit *had accepted* the long privation of sight as an act of devotion.

“ That the works of God should be made manifest in him.”

An act of devotion that would be largely recompensed by the spiritual advancement that naturally results from the subordination of self-love to the love of God and of God's creatures, who would be improved by this manifestation of His power.

When Christ tells us that we must receive the kingdom of heaven as a little child, that of such is the kingdom of heaven, and quoting the statement of the Psalmist (Ps. viii.), says, “ out of the mouths of babes and sucklings thou hast perfected praise,” he can only refer to the *results* of the reformatory action exerted upon the soul, by its repeated returns to the infancy which ushers it into a new earthly life. The use, also of the term “ *perfected* praise,” conveys the idea of *adolescence* and of *growth*; it is simply impossible that he could have meant anything else than our real and actual return to the state of childhood, through our being “ born again,” in conjunction with a new earthly body, into a new earthly life, which is the appointed way to that “ kingdom ” which Christ has defined to be for each of us, *an emulation of the Divine perfection, implying our possession of all science, all purity, all power, all devotion, and which, as such, is the antithesis of the ignorance, imperfection, weakness, and selfishness of childhood, and therefore could not be symbolised by it.* For that which is employed as a symbol must necessarily

correspond by analogy or similarity to that which it is employed to symbolise.

“Regeneration, a ‘new birth.’ If the soul were created with its body, its birth would not be a progression from one state to another, and therefore could not symbolise the progressive stages implied in amelioration ; and also because, in the second place, birth being a single event, occurring but once in a life time, and not susceptible of being repeated in that life time, there is nothing in the act of *being born* to suggest the idea of *being born again*, and, consequently, nothing to justify or even suggest the expressions ‘*regeneration*,’ ‘*new birth*,’ as metaphors implying *amelioration*. The mere fact that we have adopted those expressions as synonyms of moral and spiritual amelioration, is therefore evidence of the fact that this amelioration is a result of our repeated subjection to the life of flesh. For if it were not so, there *would be no such thing in human life as ‘regeneration,’ or new birth*, and consequently there would be no reason why such metaphors should ever have been invented, their invention would have been as gratuitous as their employment would be irrelevant and void of meaning.” (“The Testimony of the Ages,” Miss Blackwell.)

The length of this letter warns me to take my leave of you for the present, and to conclude it here. I will continue the same subject in my next, trusting that you follow me with the interest which the great importance of that subject demands ; and only wish-

ing it were possible for the capabilities of my mind and my pen to give you a better, more concise, and more simple explanation of the glorious new view of the old truths, revealed to man in a crude way so many ages ago, and of which his increasing powers of intellectual vision have enabled him to catch so many different glimpses through the thickly shrouding veils which have been so gradually raised for him through the course of the ages ; each time revealing more and more of the sublime and dazzling vision of the wisdom and goodness of God, as his mind became capable of receiving and comprehending the revelation ; for truth is not only felt in man's heart, but should be reasoned out in his mind, speaking as it does to both his heart and his understanding.

The comprehension of God grows in our mind, as those minds become more enlarged by the contemplation of His works. We are already far away from that limited view which could only see in our little earth, the centre of the universe, and principal work of God, and in its inhabitants the only objects of His solicitude. In a few more ages, men will be surprised that a religion, whose aim was to glorify God, should have limited His power to such mean proportions, and should ever have attributed to the invention of the spirit of evil, all discoveries destined to augment our admiration of His omnipotence, by initiating us into the grand mysteries of creation. And say not this custom has passed away, for any

new revelation that does not exactly coincide, and fit in with men's preconceived opinions in the present day, will still meet with the same headstrong opposition. We have ample evidence that this exists, and is still rampant both in the Church and in society, for just as the first discoverers of the pathway of the starry heavens were persecuted and maligned in former times, so do the discoverers of the existence and ceaseless employment of spiritual beings in our midst, meet with persecution, ridicule, and opprobrium in our own day. It is a well known fact, that all pioneers are destined to bear the brunt of the battle, and therefore they should be brave and courageous ; and in this case must arm themselves with great moral courage, for the poisoned shafts of ridicule of the present day are almost harder to bear than the autos-de-fé of sterner times, for there was nothing ignominious to die for a truth, although it is a great trial to live to be laughed to scorn by short-sighted ignorance.

That this, like all other great truths, must make its way in time, in spite of every opposing obstacle, has been proved by the experience of the past. Truth is always truth, but it can only be received gradually by the human mind ; for this reason the veils that conceal its meridian splendour are raised by slow degrees. I shall esteem myself truly happy, dear friends, if my humble and sincere endeavours to raise for you that corner of the veil which has been gradually lifted for me, should enable you to obtain

the same view, and to form from it an idea of the vast horizon that still lies beyond this present unveiling of God's eternal truths.

Believe me, your sincere friend and well wisher,
M. C.

THE SEVENTH LETTER.

PROOFS FROM SCRIPTURE CONTINUED—WATER, THE OUTWARD OR VISIBLE SIGN IN BAPTISM, EXACTLY SYMBOLISES THE FACT OF RE-GENERATION OR NEW BIRTH, AT WHICH TIME WE OF COURSE RECEIVE A NEW NAME—WATER, THE UNIVERSAL SYMBOL OF MATERIALITY, THEREFORE OF OUR RE-INCARNATION—ALSO SYMBOLISED BY THE WATERS OF LETHE—THE UNIVERSAL FLUID—THE BODY OF AN AVERAGE MAN WEIGHING 150 POUNDS, CONSISTS OF ABOUT 116 PARTS OF WATER.

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

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

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

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

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

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

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

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

11. "Verily, verily, I say unto thee, We speak that we

do know, and testify that we have seen ; and ye receive not our witness."

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

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

MY DEAR FRIENDS,—Nothing can be clearer than this declaration of Christ. It is most definite, and yet many theologians who take the Bible account of creation and the fall of man in its purely literal sense, and believe that the humanity of this earth is to be born in sin, as long as it holds its place in the universe,—in consequence of the disobedience of a first man, who had bequeathed his individual and personal sin to all his race,—prefer to see an allegory in these plain-spoken words of Christ, and to believe that he meant, except a man receive the initiatory rite of baptism he cannot see the kingdom of God. Few, indeed, would be the list of the saved if the receiving of this rite were to be the necessary passport. We do not hear that Mary or Joseph ever received it ; and most certainly neither Abraham, Isaac, nor Jacob ever did.

Had Christ intended to indicate the necessity of the *symbolic* rite of baptism as necessary to salvation, surely nothing would have been easier for him than to have said so, and to have undeceived Nicodemus, and put him right ; particularly when he saw that the latter understood his words in their plain literal sense. We cannot imagine he would have misled an earnest

inquirer who had thus timidly come to him for some explanation that would set his mind at rest, on such an intensely important subject as the eternal salvation of his soul. What would have been simpler for Christ than to have said, "*I speak to thee of baptism;*" instead of saying with surprise, "*Art thou a master in Israel, and knowest not these things?*" For the doctrine of the plurality of lives being one of the sacred mysteries, or secret teachings, possessed by all ancient religions, since in the second chapter of Genesis the original text ran, "God breathed into his nostrils the breath of *lives*" (*lives*, in the plural), was not only distinctly taught amongst the Essenians, but also in all the secret teaching of the Jews, and was therefore well known to most of the Pharisees.*

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

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

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

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

From the earliest times the initiated have known the unity, infinity, and perfection of God; the infinity of inhabited worlds, and our successive lives in them. As it is absurd to suppose that

Christ thus expressed his astonishment that, as a master in Israel, Nicodemus did not understand these things, and continued : “ *If I have told you earthly things and you believe not, how shall you believe if I tell you of heavenly things ?* ” Intending to imply that this great law of *re-generation* was evidently beyond the actual grasp of his intellectual vision, when, as a master of Israel, and consequently a student of the sacred lore, he had failed to understand how changes of state and of sphere are accomplished, of what use would it have been for Christ to have endeavoured to explain the relation between the moral state of the soul and the order of body which it would correspondentially accrete to itself through the magnetic attraction of its spirit-body or perispirit?

blessings and sorrows are the result of chance, we must believe them to be a consequence of our right doing or wrong doing in previous lives.—Delormel.

Cicero and Plutarch exalt the teachings of the mysteries. Aristophanes says, “ Their adepts lead an innocent, tranquil, and holy life ; they die counting upon the light of the Elysian fields, while others look only for eternal darkness.” The grave and serious Sophocles, a glory of the Athenian stage, styles the teachings of the mysteries “ the hopes of death.” But though these views were thus handed down from generation to generation among the learned, their public promulgation was forbidden lest they should lead the common people to throw off the yoke of the priests, to addict themselves to the practice of magic, or even—disgusted with the ills of earthly life—to commit suicide in the hope of finding themselves in a happier state of existence ; as did the pupils of Hegesias at Cyrene, after listening to his eloquent discourse on immortality, when, impatient to enter on the enjoyment of the felicity he had described, they all killed themselves in a body.—A. Blackwell, *The Testimony of the Ages*.

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

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

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

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

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

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

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

9. "And God said, Let the *waters* under the heaven be

gathered together into one place, and let the dry land appear."

Thus *water* evidently represents the *universal fluid*, from which all things were made. We constantly read of "*the waters of life*," "*a river of living waters*," of which those who drink shall "*thirst no more*." The cessation of *thirst* (need of material bodies), indicating the acquirement of the more etherial bodies of higher planets.

In all ancient Scriptures the same symbol is used as the synonyme of matter. In the oldest of these, the Vedas of ancient India, "*Indra*" (the lord of light or intelligence), and *Agni* (lord of heat), are said to have sprung from "*water*." In a hymn occurs the prayer, "*Waters ! take away whatever sin is found in me !*" In another, "*Ambaya* (a word meaning equally *waters* and *mothers*), take away sin." In the book of *Hermes* it is said that "*Darkness* was boundless in the abyss ; but *water* and a subtle spirit existed in chaos. Over all this the holy light broke forth, and the elements were produced among the sands of a *watery* essence." In the theology of the ancient Greeks, the passing of the soul through *Lethe* the *river* or *water* of forgetfulness), symbolised both the continuance of our connection with matter, and the temporary loss of memory attendant on our changes of outward envelope or body. The learned Hellenist, Dr Louis Mesnard, thus sums up the Greek idea of the changes of existence undergone by the human spirit: "The souls of the dead seek out a

new destiny, and re-enter through Lethe, into the movement of universal life, from which they come down again upon the earth; some to repair the faults of an anterior life, and to purify themselves by new struggles; others, to win back to virtue those who are going wrong, and thus still farther advance their own improvement." The Koran contains various traces of the great doctrine of the fluidic life, of the plurality and progressiveness of inhabited worlds, of the progressive development of the planetary reigns, stating that all animals are created out of *water*.

There is no doubt the ancient belief was that water was the first or primitive element, the generator of all others. You will observe that Moses does not speak of the creation of this universal fluid—which would seem to have been already in existence; he merely says, "And the Spirit of God moved upon the face of the waters."

It is proved that the body of an average man, weighing one hundred and fifty pounds, consists of about one hundred and sixteen parts of water.

When the imprisoned soul is set free by the death (disaggregation) of the material body, which it had accreted to itself, through the magnetic vibrations of its perispirit, that body returns again to its original elements; that is to say, one hundred and sixteen parts return to water. Is it then to be wondered at that water, the great purifier, the synonyme of the earthly bodies, through whose vicissitudes the soul is to be purified, and to receive a *new name*,

each time it is re-generated or born again, should be used as the symbol of purification ; or the outward and visible sign, or form in baptism, the rite by which is signified that very inward and spiritual grace of death unto sin, and new birth unto righteousness, which the new birth into the material body is intended to effect, and at which ceremony a new name is conferred ? Thus indicating the change of character that is to be accomplished by the newly incarnated spirit through its new conjunction with matter.

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

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

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

8. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and

whither it goeth : so is every one that is born of the Spirit."

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

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

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

9. "How can these things be?"

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

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

And therefore he answered and said unto him,

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

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

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

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

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

I will not recapitulate, but this verse bears so strongly on what I have already stated concerning the real nature of Christ, and that his birth was as different to that of other men, as Scripture truly states

it to have been, that again I beg to refer you to the note in my third letter, page 196.

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

I will not weary you with Scripture proofs of the truth of the views I have endeavoured to give you an outline of. I feel sure now that you are upon the track, you will easily find them for yourselves. Were I to continue, it would but be to make a running commentary upon them from one end to the other.

I have taken the passages as they came, and only from the New Testament. Perhaps they do not

abound as much in the Old Testament, because it was an earlier revelation, and the men to whom it was given were not prepared to receive more ; but I believe many proofs are to be found therein which would well repay the search, by bearing strong evidence and testimony to the truth of the new light now given, and only waiting to be viewed by it, to stand forth as bright fragmentary glimmerings of the great truths which are now being more fully revealed; the time having arrived when such a further *unveiling* has become not only possible, but necessary, in order to clear away an accumulation of false theories and errors which have been deduced from, and grown up around, the primitive teachings, and to satisfy the more advanced minds of earnest enquirers and seekers after the true key, to the hitherto unsolved enigma of the mystery of Life and Death.

I will merely mention one or two conspicuous proofs from the Old Testament that I retain in my memory, believing that we are agreed respecting the allegorical style of the Mosaic account of creation.

You will observe, then, that the first and second chapters of Genesis contain each a separate and distinct account of the creation of man, which to me is most significative. But let us begin before that, and we shall see that the same sequence is observed as taught by the new un-veiling.

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

No mention is made of the *creation* of water, which was supposed to be already in existence as the universal fluid, and generator of all things.

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

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

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

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

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

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

“In the beginning God created the heaven and the earth” (Genesis i. 1).

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

But it strikes me that our little planet is not alluded to at all in the first verse, and that Moses intended to begin at the very beginning of all things—if we can imagine that they ever had a beginning; which, as we cannot, I would merely suggest that he wished to describe the universe before we were called into existence. Then, instead of reading, “In the beginning God created the *heaven* and the *earth*,” we should read, “In the beginning God created *spirit* and *matter*,”—or rather, the universal primordial fluid, generator of all things in heaven and on earth. *Fluidic* in the heavenly state, *compact* on the surface of planets; which is exactly the account given to us by the New Un-veiling, or New Revelation, which I have attempted to give you some idea of in my first

letter, as follows :—"This primordial fluid, matrix and generator of the universe, is not God, but is the first *substantiator* of the efflux of creative thought," &c., &c.

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

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

7. "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament." [A further proof!]
 "And it was so. 8. And God called the firmament heaven,

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

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

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

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

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

This is the description of the creation of the vegetable world on this planet, through the consecutive series of whose innumerable bodies the spiritual element may be said to continue the education commenced in the still lower earthly, or mineral state, by developing its powers of assimilation and acquiring the rudiments of all the animal functions, fitting it to continue its course of educational progress through the innumerable bodies of the animal world, whose creation is described by the author of Genesis after the six following verses, which are dedicated to the work of the "*fourth day*," namely,

to the creation of the lights in the firmament, the sun, moon, and stars, to rule over the day and over the night. Although these existed before, yet their creation, as far as our earth is concerned, may be said to have taken place at the time mentioned ; for the thick and impenetrable atmosphere of the newly formed planet, still almost in an incandescent state, and constantly vomiting forth dense volumes of smoke, would prevent their light from penetrating to its surface.

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

The twenty-fourth and twenty-fifth verses continue the account of the creation of the living things of the earth—cattle after their kind, and the beasts of the earth—through whose organisation the spiritual element is destined to finish its preparatory education, developing all its previous acquisitions, and adding thereto the faculties of locomotion and direction, accreting organs, and acquiring the *rudiments* of all the functions, attributes, vices, and virtues of the human state, fitting it for that next great step in advance which will transform its simple *instinct* into *reason* and *intelligence*, as I have endeavoured to explain in my fourth letter.

The twenty-sixth verse begins a new sentence—

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

Here ends the first chapter. The account of the whole six days, or epochs, into which the Mosaic account of the creation is divided, is contained and completed therein by the creation of *man*, the crowning work of the Creator; for he is made in the image of his maker—"male and female created he them"—therefore *complete*, the masculine qualities of the manly character being softened and graced by the feminine attributes of woman, made after the likeness of God, who is the combination of Wisdom itself, and of Love itself, in one Being. Only in one have they ever been perfectly united on earth, and that was in the person of Christ, who was stern, manly, and energetic in reproof, and inexpressibly sweet, tender, and feminine in his love for mankind. Let us not forget that we were originally created in *his* image, but that we have fallen from our high estate to be children of the *earth*, earthy. Christ, who had never fallen, was a high sidereal spirit, and therefore "*far above, and above all,*" one of the Elohim,* or anointed ones of the first chapter of

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

According to the original of the book of Genesis, the world was

Genesis, to whom the formation and guidance of a planet is entrusted. We are told that every planet of every solar system throughout Infinity is evolved from the incandescent cosmic matter by one of these vice-regents of the universe, and that Christ is the particular Eloha, or guardian, and guiding spirit of this earth. We also know that he has promised of those that have been given to him, *not to lose one*.

Thus the creation was complete, and the second chapter begins with the declaration to that effect.

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

created by the Elohim. In the English version the words ELOHIM are replaced by "God," and IeHOuaH, or Jehovah, is substituted by "Lord."—*Luke Burke*; also *De Wette*.

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

it he had rested from all his work which God created and made.

And yet after this explicit declaration we find a still further and a different account of the creation of man;* in the seventh verse of the second chapter we read—

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

By this he no longer appears to be formed in the image of God, but of the dust of the ground. Surely he had then forfeited his first high fluidic state, when he had become so material as to be formed with the material element the *dust of the ground*, and called his name Adam, or child of the earth. Man properly bore the name of an earthly being, "*Adam*," when he was formed of the dust of the ground, and now the woman had to be recreated from the rib of man, although *male and female* had been already created, *blessed*, and placed as lords over the creation.

I have not hesitated to vary the text of the English translation in the words "the breath of *lives*," for upon repeated inquiry I find that the original text is invariably in the *plural*, and that therefore it is stated that God breathed into man's nostrils the

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

breath of lives—not *life* in the singular, as in the English version. Thus, man after being formed of the material element was destined for re-generation, or re-incarnation, the purifying processes of which would enable him to “ARISE and go to his Father,” and be received back again, having become as the angels of heaven, “and the children of God, being the children of the resurrection.”

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

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

And also the 148th Psalm,

“Praise ye the Lord. Praise him, all his angels, ye sun and moon, all ye stars of light, ye waters that be above the heavens, mountains and all hills, fruitful trees and all cedars, beasts and cattle, creeping things, and flying fowl, kings of the earth, and all people—young men and maidens, old men and children. Let them praise the name of the Lord.”

How can they do so? How can the fruit trees and the cedars, the beasts, or the cattle, or the flying fowl lift up their hearts and their eyes to praise the Lord for all his goodness, unless they are destined to

comprehend that goodness, and to feel the love and gratitude which will cause them to do so, by the elevation of their animal *instinct* into the faculty of reason, and intelligence. We have heard before that God is able, of the stones, to raise up children unto Abraham, and these, of the vegetable and animal degree, are already further upon that road which the spirit element is destined to travel before it is individualised and becomes a responsible being—responsible of the sin and wrong-doing that has caused it to fall, and to be fashioned *again* from the *dust of the earth* in the human form.

Another proof I recall to mind from the Old Testament is the wrestling of Jacob and Esau in the womb of their mother, of whom Saint Paul tells us, before they were born, it was written, “Jacob have I loved, but Esau have I hated,” which would not have been the case unless the previous conduct of Esau had excited the hatred, for we are told that God hated nothing that he had made.

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

In the very ancient poem of the Book of Job, we have several indications of the truth of the doctrine of regeneration, as, for instance, the following—“How often is the candle of the wicked put out! and how oft cometh their destruction upon them.” And again, “All the while my breath is in me, and the spirit of God is in my nostrils.” “I know that though after my skin worms destroy *this* body, yet, in my flesh

shall I see God." A conviction based on his knowledge of the special property and function of the *Perisprit*, as the magnetic agent by which the soul agglomerates the material particles of which it constructs its *body*, or external envelope; and implying that he used the word "flesh" for "body" or external envelope of soul. For there are different orders of *bodies* for the progressing soul in all the planets it may successively inhabit.

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

These words explain very clearly the second regeneration of the spirit. After the death of man his spirit will live, and after the days of his appointed time upon earth it will wait, that is to say in the spiritual state, until called to live again.

Had we time to examine others of the sacred writings that have exercised so wide an influence on this planet, I am told we should find in them endless indications of the great law of our progress through successive existences; "the mystery" which, though always indicated, has yet been, until now, Providentially "kept secret from the foundation of the world," the time not having before arrived for it to become generally known, although, as we have seen, from the earliest times the initiated few have known the three great doctrines which were ever most jealously guarded and preserved as sacred mysteries,

and consisted,—*First*, Of the unity of God; *Secondly*, The Plurality of Inhabited Worlds; and, *Thirdly*, The succession of incarnations for the soul in this and other planets.

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

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

The natives of the three provinces of Biscay, in the North of Spain, claim for their language (the Basque) the honour of being the oldest in existence, they call it "the language of Adam," or of the first inhabitants of the earth, they also claim to be descended from the ancient Phœnicians. Strange to say, some Bis-

cayan words have been found on the ancient stones of ruined Mexican cities, at Chapultepec for example, and also at Palenque. The ancient city of Mexico itself was called Anhauac, which in Biscayan means the "place of waters" or "meeting of the waters," a name which corresponds exactly with the locality of that city. Every word in the Biscayan carries its meaning with it, thus, the sun is signified by a word expressing "the light of day," the moon "that which illumines the night," &c., &c. When Hernan Cortes and his soldiers reached the ancient City of Mexico it is recorded that they found images in the temples which exactly represented the "Virgin and Child." Another indication that the same event has occurred more than once on our planet.

But to return from this sudden journey to America, to the ancient scriptures of India, from which I was led away by the mention of the ancient Phœnicians; the French *savant* Panthier, says of them:—"If ever human thought received the inspiration of the Deity, assuredly the Vedas more than any other record have the stamp of that inspiration. Never did the religious sentiment attain to so high a pitch of conception, never did it reveal to mankind sublimer symbols. The Abbé Dubois states that the Hindoos, in their earliest times, worshipped the *one God*, as divinity in duality, positive and negative, father and mother.

All these most ancient of the world's writings proclaim the soul to be anterior to the bodies it successively assumes in the course of its education and

purification. The necessity for these repeated returns to the life of flesh is thus explained :—The recompense acquired by good or evil deeds is like the waves of the sea, whose working none can hinder ; it is like a cord which binds them to their author, and which none can break. . . . For the education of our preceding life influences us in the life that follows. . . . If a man have done the works that lead to the world of the moon, he goes to the world of the moon. . . . If a man have done the works that lead to the world of the sun, he goes to the world of the sun ; if a man have done the works that lead to the world of the Creator, he goes to the world of the Creator. Thus the soul goes to the world to which its works belong. What, then, is the use of giving oneself up to the gratification of sensual desires ? Abandon yourself to the satisfactions of sense, and all you will have got from this indulgence will be to have forged for yourself at death the chains that will link you to other (material) bodies, and to other (material) worlds. There is no other source of peace, or of usefulness, than the knowledge of the Creator. . . . The soul on returning to the earth profits by its previous acquirements, and thus, through a long succession of gradual advancements, . . . and only after many new births, . . . the soul that has become pure and wise is at length enfranchised from the necessity of coming back to this earth, and goes to the pure ;” in other words, passes into a world of a higher degree than ours. “When these great souls have attained to perfection,”

continues 'the Holy One,' "they return no more to the perishable life of earth, sojourn of sorrows. . . . The love of virtue is the Supreme Path, those who have attained to that elevation undergo no more births, but take on luminous bodies;" in other words, the purely fluidic bodies of the sidereal degree, the glorified or celestial bodies of the Apostle Paul, in reference to which Christ says, "The righteous shall shine like the sun in the firmament of heaven."

Ignorance of this law of progress is declared by "the Holy One" to be a sign of human inferiority. It is only the "sage," who has already accomplished a large portion of his return towards the glorious home of "Supreme Purity," that is made aware of the fact of his having assumed a great number of bodies during the earlier and lower phases of his educational career."

In the Bhagavat-Gita we read that this "Holy One," when speaking to a prince, Arjuna, on the eve of a battle, thus expresses himself:—"The wise grieve not for the dead or living. Never, at any period, did I, or thou, or these kings of men, not exist; nor shall any of us henceforth cease to exist. As the soul, in its present body, undergoes the changes of childhood, manhood, and old age, so, hereafter, it obtains a new body. He who believes that the spirit can kill, and he who believes that it can be killed, are both of them wrong in their judgment. It neither kills nor is killed. Unborn, changeless, eternal, both as to future and past time, it is not slain when the body is killed. As a man quits worn-

out clothes, and puts on new clothes, so the soul quits its worn-out bodies, and clothes itself with new bodies. Weapons cannot cleave it; fire cannot burn it. It is impenetrable, incombustible, and insusceptible of moisture; it is invisible, incomprehensible, immutable. Therefore, knowing it to be such, thou art not right to grieve for it. For to everything that is born death is certain; to everything dead regeneration is certain."

"I have had many births, and thou also, Arjuna," says the heavenly messenger; "I know them all, but thou, hero! knowest them not."

Until we attain to a very high and purified state it is not permitted to us to remember our past lives, probably because such remembrance would only be very painful and embarrassing to us, and could not possibly be of any use; our return to earth life being the necessary means of our purification and advancement, we are to look forward to the future, and not backwards to the past. Very often to remember *who* we had been, or what we were in a past existence, would fetter us in the present. We should, perhaps, look back with regret, which would only serve to nurse sickly fancies instead of nerving us with energy for the onward struggle; or we might look back with horror and disgust to a past that we had much better forget, but whose discipline has made us what we are; for, although we do not and cannot recollect the incidents of our former lives, many people retain of them a vague recollection that sometimes flashes across their memory, and is gone again before they can

seize or examine it. Many feel on first visiting a place that they have seen it before, and as they cannot tell when, say, "it must have been in a dream." Others feel drawn by a strange sympathy they cannot account for, to some one whom they meet for the first time, being wholly unconscious of ever having met before; this sympathy is sometimes so strong that it is called love at first sight. Sometimes instead of sympathy it is an unaccountable aversion that makes some of our fellow-creatures, whom we meet for the first time, quite repellent to us; could we see our past, both the sympathy and the antipathy would probably be easy to account for, but having mercifully passed through 'the waters of Lethe,' the events of our past are obliterated for the time being, and we have begun our new life, with a clean page on which to inscribe it.

We have seen that the passing through the waters of Lethe, or of oblivion, was a poetical illustration of a new descent into the sphere of the earthly life, or the re-clothing of our spirit with matter, which, on the surface of planets, is a particular, condensed, or rather compact, state of the *primordial fluid*, and has therefore ever been symbolized by water; and most appropriately so, as it is only by the purifying effects of the trials and experience of an earth-life that our souls can be cleansed from their faults, as those outward bodies are by the washing in water.* It was

* Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of flesh is flesh; and that which is born of the Spirit is spirit (John iii. 5, 6).

therefore adopted as the outward and visible sign in baptism, a rite which is enjoined upon us as typical of the new life we enter upon—a *re-generation*, in fact—and which naturally confers upon us a new name, although we never cease to be the same spirit. This new birth, or regeneration, necessitates the acquisition of an entirely new set of organs, as the means of sensation and action in our new life. We have, then, first to learn how to make use of these new organs, which is the work of the first years of our early life, during which time the spirit is in a state of abeyance. It is, as it were, imprisoned, and at first is quite unable to make use of the new organism it has acquired, and only by very slow degrees it is able to do so, the gradual acquirement of which power is a work of time and patience both for parents and child; but it comes at last, and then, in about fourteen or fifteen years, the imprisoned spirit begins to awake more fully, and, as it were, to take possession of the faculties which, until then, had only appeared as aptitudes or preferences for certain pursuits over others.

The young animals of the lower reigns come almost at once, comparatively speaking, into the fulness of their life—an observation which had always puzzled me whenever I had reflected upon it, until the mystery was explained to me by this new view of human life, as being an abnormal condition for the individualized spirit. Since then I have often sat and studied the solemn face of a little baby—for solemn it is when its attention is not called away by

the caresses of its young mother, or by the snapping of its loving father's fingers right in its face. Do not disturb it, but sit and watch it for half-an-hour, it will afford you a complete study; its wide-open eyes will wander round the room and up to the ceiling, and then steadily fix themselves for some time on each individual separately, as if endeavouring to comprehend them, or trying to remember something that had gone before. You will not see one smile, unless, of course, you disturb it in its study. Baby is far too much absorbed in its own reflections to enter into your fun, unless you determine to scatter and disperse all its train of thought by poking it in the side, and chirruping to it like a bird; then, of course, all its thoughts are set to flight for the time being, and it tries to correspond to your attentions; but the moment you are called away, it resumes its solemn look, and the little head begins wool-gathering again; the little baby's thoughts are again far away, endeavouring to recal to mind some former scenes of its past, and trying to comprehend its present. It is a futile effort, for each day it will be able to remember less and less, as the present will, day by day, take the place of the past, and by the time it has learnt to make use of its new organ of speech, it can tell us nothing of what we should all like to know, namely, the great mystery of where it came from, as *Pneuma*, "for the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is

born of (*Pneuma*) the spirit.” Only now and then, in early life, that spirit will have those sudden flashes of remembrance we have all experienced, which come and are gone in a moment, and which, try as we may, we never can retain for a second, either to analyse or to endeavour to co-ordinate—a sensation Mrs Hemans has well described in one of her lovely poems—

“The power that dwelleth in sweet sounds to waken
Vague yearnings, like the sailors for the shore,
And dim remembrances, whose views seem taken
From some bright former state, our own no more;
Is not this all a mystery? Who shall say
Whence are these thoughts, and whither tends their way?”

“The sudden images of vanished things
That o’er the spirit flash, we know not why;
Tones from some broken harp’s deserted strings,
Warm sunset hues of summers long gone bye,
A rippling wave, the dashing of an oar,
A flower scent floating past our parents’ door!”

I used to wonder, when I reflected on all this, and that our early years were so much more helpless than those of the young lambs of the field, but I now perceive the necessity of this period of stagnation, to enable the newly-imprisoned soul not only to forget its past, which, whether it be a necessity or not, is certainly a most merciful dispensation of Providence; and to enable that soul to begin again a further step in advance with a new elastic brain, as a clear page on which to record its new impressions; a new flexible organism wherewith to accomplish the onward step in its progress, surrounded by new loves and

affections—new ties, and social relations that will help to draw out, strengthen, and develop the germs of virtues it already possesses, exercising its charity, benevolence, patience, fortitude, and all the other social virtues, at the same time that it is destined, by the experience and suffering it will inevitably have to go through, to draw out, soften, and finally eradicate every tendency to evil, vice, or wrong-doing; and to punish and expiate the wrong it may already have done, for repentance alone is not sufficient, unless it is fortified and confirmed by expiation; and expiation is not complete without restitution—Christ has told us. *We shall not come out until we have paid the uttermost farthing*; the soul, therefore, is brought again and again into contact with those it has injured in former lives, and is thus enabled to atone for former wrong-doing, until the consequent enmity between the two is totally obliterated, and love reigns supreme, uniting those who had been divided by injury, envy, hatred, malice, and all uncharitableness.

Yes, dear Friends, we have a work to do in this earth life, let us endeavour to accomplish it while it is yet day, and agree with our adversaries quickly while we are in the *way* with them, otherwise it will occasion the necessity of our having to be brought together again on the dusty highway of earth, and yet another imprisonment in a material body, consequently a still longer exile from our far happier normal spirit state. Let us endeavour to pay off all our debts, and, while we are here, to live in love and charity with all men.

It seems to me easy for each of us to know exactly on what step of the ladder we are standing—that ladder whose ascending steps are to lead us nearer to God, consequently to happiness, and to the heavenly state. Our own conscience is our guide, and will enable each of us to feel our own pulse, and to know exactly what is necessary for us to do to enable us to ascend the next step of the ladder; if we will strictly follow its dictates we shall do all that is required of us, for it is the voice of that past experience we so long to know something about, which is speaking in our hearts.

I know that our oblivion of the details of that experience will be one of the first objections advanced, before admitting that Christ really meant what he said, when he stated that we must be born again, that regeneration really means re-generation, and that the established law of progress throughout the universe is through a succession of progressive existences.

But although the acquisition of new material organs symbolised by the ancients as a passing through the *waters of Lethe*, and by Christ as being born of *water*, the emblem of the universal fluid, would naturally occasion an oblivion of the material things inscribed on those material organs, still the general result is retained, for it has made the Spirit what it is, and I know of many cases where recollection is not so entirely dormant as it would appear at first sight. I have myself undeveloped reminiscences

of things which have certainly never happened to me in this life ; and I know many who have flashes of vague remembrance of some distant past. I will give you the particulars of these most interesting proofs of anterior existence in my following letters ; hoping you follow me with sufficient interest in the subject to make you desirous of reading them, believe me affectionately yours,

M. C.

THE NINTH LETTER.

INCREASE OF POPULATION—THE WORLDS IN THE UNIVERSE—ONE
HUMAN FAMILY—PROGRESS IS ETERNAL—FAMILY TIES, AND
FAMILY LIKENESS—GUARDIAN SPIRITS—THE VOICE OF CON-
SCIENCE—INSTRUCT AND INTELLECT IN—INDIVIDUALITY.

I HAVE been asked more than once, when endeavouring verbally to give an insight into these new views of old truths, how it is that the population of the earth is ever on the increase, if the same spirits are incarnated again and again on the same planet; and also, whether, with the law of regeneration, it is possible to account for the hereditary likeness so often met with in families.

In case these questions should also suggest themselves to your minds, I will endeavour to meet them at once. In the first place then, that the population of the globe is on the increase, is only a proof that the planet itself is advancing, and that it is beginning to be considered a schoolhouse of a higher order, to which scholars are able to come from other seminaries with advantage to themselves; for this planet, like all others, is but a *seminary*, or nursery ground, in which the seed is sown and cultivated, that is to grow up to eternal life; it is also but one of the many stations in the universe inhabited by the same human family; whose members, united by a common destiny, are

drawn together, and meet with each other again and again, according as they are attracted by mutual sympathy and affection. Whilst, therefore, the population is never stationary, its status is not fixed ; spirits come to the earth from other planets ; and those who have exhausted the capabilities of this earth, will not return to it again, for to do so would be a useless waste of time ; they will, therefore, continue their journey of progress in higher, or rather, more advanced schools than ours is at present ; for we have only to look back and consider the past of our own planet to perceive that Worlds also progress.

Universal progress is the first great law of God ; it proceeds from the very nature of the Creator ; from the infinity of the infinite attributes of the Universal Being. Progress is therefore universal, infinite, and eternal. Christ held up to us the very highest standard when He said, "*Be ye perfect even as your Father is perfect.*" Think then of the long journey of progress there is ever before us ; for between the finite that we are, and the infinity of God, there is a distance that the eternity of eternal time would not be long enough to enable us to traverse ; therefore is progress *eternal*. This injunction of Christ, could only have been intended to point out to us that our endeavours to perfect ourselves in virtue and in knowledge should never cease ; for, as Addison justly observed, the soul considered with its Creator, is like one of those mathematical lines that may draw nearer to another for all eternity without a possibility of ever

touching it; it would therefore appear that our true heaven must consist in progress; and Christ gave us a proof of this when the disciples enquired of him the locality of heaven, and he answered, "The kingdom of heaven cometh not with observation, neither can ye say, lo! here, or lo! there, for the kingdom of heaven is within you,"—meaning to say that the more we increase in goodness, wisdom, and love, the nearer we approach to the Divine Model, and the more we may be said to be *in heaven*; Heaven being a state of happiness, and not a place at all. We point upwards when we wish to indicate its locality, but the part of the firmament to which we point will be beneath us, in twelve hours' time, and would then indicate the locality of a place of eternal torments to our short-sighted ignorance.

We know that our own little planet, seen from a distance, would appear like any other of the smallest of the bright resting-places that we see, floating like islands of light in the ethereal heavens which surround us; and that, were we to journey from it in any direction whatever, were we to fly with the rapidity of the electric spark, and to continue the course of our flight for years, ages, millions of ages, without stopping for an instant, we should not have advanced one step in the universe, for the infinity of space would still be before us, illumined by its endless succession of countless constellations.

Our sun is one of the brilliant ones that compose that bright stream of light we call the Milky-Way, in which astronomers can count thirty millions of

suns, each divided from the other by more than four hundred millions of leagues. Let us suppose only ten planets to revolve around each of these thirty millions of suns ; this would make three hundred millions of worlds like our own ; and yet could we see this vast milky-way from a world that belonged to some other nebula, of which Astronomers can count three thousand, it would appear as a tiny speck in the heavens.

We are told that light travels at the rate of one hundred and ninety-two thousand miles in a second of time, and that it performs its journey from the sun to the earth, a distance of ninety-two millions of miles, in about eight minutes. It takes five hours to reach us from the planet Uranus, and three years from a star of the seventh magnitude. And yet, Lord Rosse's great telescope informs us there are stars and systems so distant, that the ray of light which enables us to perceive them, issued from those orbs sixty thousand years ago. Nay, Sir William Herschel has shewn there are stars in the heavens so distant, that the light by which they are visible to us has been myriads of years in its passage to the earth.

It would be well for us to pause sometimes, and think of the immensity and grandeur of the universe ; in order to enlarge our ideas which otherwise are apt to become narrowed by the constant contemplation of things of earth ; for earth is so small, so infinitely small, and the ways of earth are so small, and yet they seem so important to us, that it is difficult for us to imagine God's ways so infinitely great.

How impossible it seems to form any idea of the great boundless future, of the great and wondrous light and life that surrounds us, that envelopes us, and of which we know no more than the insects that grovel on the face of the earth know of our existence. We cannot conceive it, and yet it is near, and within the reach of all; for we are all destined to progress *for ever*; higher and higher spheres ever opening out before us, brighter and brighter as we advance in the vista of everlasting progress.

It would not be good for us to know all, for there would be no object for improvement; it is the desire of more knowledge that impels us onward and upward. As men see a star and desire to know more about it and know that others are beyond it; and invent instruments, and spend their lives in scientific research, and in seeking after truth,—so have we to grope our way in the dark paths of life; we often sink wearied on the roadside, and have our times of agony and of doubt. And then it is good for us to call to mind how very short is our earthly sojourn; and how very small and insignificant it is, compared to the great expanse of eternity, which unrolls itself to the astonished soul, now imprisoned in a material body. The vision of a new life, with its freedom from our present weight of care, gives us at once the feeling that we have more to live for than ever before, and our happiness is completed by the thought of meeting again with our dear ones, and being again united to them in another sphere. For one human

family has been created for the universality of worlds, which are all united in the bonds of a universal brotherhood. One God, Creator and Father of all, watches over the children He has called into existence, who are not strangers to each other, but united by the bond of one common destiny ; thus can we perceive the unity of God, and of His work, which is therefore called the UNIVERSE.

Some suppose that the law of re-generation must destroy all family ties ; this is far from being the case, it extends, but it does not destroy them, for parentage is generally founded upon former affection. The ties that unite the members of a family are not precarious ; for love can never die, and as love is attractive and not repellent, the love that we feel towards each other draws us together again and again. It is true, we extend the circle of the objects of our love as we are brought into connection with others ; this cannot be otherwise—a succession of material existences re-unites ties that existed in the past ; hence arises the mysterious sympathy that we sometimes feel for those we think we have never met before. The duties of brotherhood and of charity are rendered more sacred by the thought that the neighbour, the dependent, or the friend may have been a still nearer connection in the past. We should always be kind and good to all, and this view of life must make us more gentle and more charitable to all who surround us.

With regard to the question of family likeness and hereditary characteristics, they arise from the

sympathy which attracts like to like. Parents often transmit a physical, and even a moral likeness to their children, although their relationship is only that of consanguinity ; for though the body proceeds from the body, the soul does not proceed from the soul ; they are generally attracted to each other by sympathy in the first place, and the subsequent close contact in which they live will often produce a certain degree of likeness—and in the second place, we must not forget that although the soul does not proceed from the parents, but is attracted to them, the germ of the envelope that is to clothe that soul during its earth-life does so, and that it will inevitably partake of some degree of resemblance.

This family likeness will even extend to a whole nation ; for what is a nation but a larger family, to which spirits are drawn by the ties of sympathy and similarity of tastes ? We cannot imagine that good and gentle souls would seek out a savage and cruel race with whom to dwell during the period of their earthly sojourn. The spirit, when it has arrived at a certain degree of advancement, is permitted to choose its own centre, because it will do so with a view to obtain an opportunity of correcting its faults ; and if it had not free will, the spirit would be a mere machine, and could not be held responsible : it is therefore generally permitted to select the trials and probations of its earth-life, during which—but only for the time being—it loses its remembrance of past things, as if a veil had been thrown over them ;

although, as I have said before, the spirit often retains some vague consciousness, that it is seldom able to account for, until again freed from the material prison-house.

Our future existences cannot in any case be revealed to us, as they entirely depend upon the use we make of the present, just as our present life is the result of *all* our past thought, action, and experience.

The remembrance of our lives in the past would be most painful and prejudicial to us in the present ; and therefore, we are mercifully deprived of it through the natural acquirement of new material organs of sensation. For the remembrance of our past would also include that of the lives of others who are connected with us ; and our having forgotten both their faults and our own, does not prevent us from correcting them, for the very choice of the new life we have undertaken is generally the consequence of our sincere desire to overcome and to root them out of our nature ; its trials and disciplines being so many expiations we are obliged to undergo, before we succeed in accomplishing that duty, which is the very aim and purpose of earth-life. Indeed we may almost judge from these trials what the nature of our former life has been, just as we can understand the crimes of which a criminal has been guilty from the class of punishment to which he is condemned by the law.

The desire to know *who* we were in a former life is an idle curiosity ; *what* we were is of more importance, and is easily understood from what we are.

If we do not recollect the incidents of our former lives, our instinctive tendencies tell us but too plainly what they must have been ; and God has given us exactly all that is necessary to point them out to us, in the voice of conscience, which is the voice of the past ever sounding in our hearts, and urging us to correct and amend those evil tendencies in the present.

Each time that death opens the door of the prison-house, and the freed spirit returns to its normal state in the spiritual spheres, it is able to perceive its past, and the faults it has committed, which have been the cause of all its suffering ; it comprehends that this has been the necessary consequence of its wrong-doing in some previous state ; and, convinced of the absolute necessity of amendment, it sincerely repents, and seeks the best means of correcting its evil tendencies, and consequently of advancing its spiritual condition. The guardian spirits, who are always its superiors, aid it in the selection of the new discipline it is to undergo, and guide it during its duration. The guardian spirit who more particularly undertakes to guide it during its earth-life, will endeavour to make it repair its faults, and for this purpose will give it a kind of intuition of those it is most inclined to. This intuition is the criminal desire, which so often comes to us, and which we instinctively resist, attributing that resistance to the education we have received from our parents ; but it has a deeper root than that, and is generally the voice of conscience—that voice which is the echo of the past, and of our guardian angel, cautioning us

not to fall again into the very faults we have come back to amend. If we do amend them, resisting every temptation towards them with courage and determination, we elevate our souls, and shall soon find ourselves in a far higher and happier state, for our reincarnation on earth, or our elevation to a superior sphere depends entirely on our own amendment.

At each successive descent to a material earth, we have more intelligence, and can better distinguish right from wrong ; the voice of conscience within us thus becomes more acute. As we advance and are able to go to higher and better worlds than this, the remembrance of the past will no longer be painful to us—and will not be withheld—because the organs of those material bodies, always following the exact correspondential quality of our inward spiritual state, will be of a higher order, and we shall be able to call to mind our past lives, if we care to do so, as we now do the events of yesterday ; although we shall only remember our sojourn in lower earths, as we now do a bad dream, which soon fades from our recollection.

We are told that the soul does not enter into a new body prepared to receive it, but by the magnetic vibrations of its Perisprit, or spirit-body accretes to itself at birth, just as it continues to do during life, the material atoms that build up and form that body (the germ of which has been provided by the parents) with which it is to continue the journey of life and progress towards the far-off perfection we are all destined to attain. To quote the comparaisn of a celebrated writer on the subject, just

as new relays of fresh horses are necessary, at stated intervals, to enable the traveller to reach the destination he has in view—and though the long dusty road before him seems eternal, whilst undergoing the heat and fatigue of the journey—he will arrive in time; and then, when he looks back upon the troubles and the adventures he has undergone, on the different stages of the road, they will appear to him short and insignificant, as they really are; for the very longest earth-life granted to man is but a fleeting moment compared to the eternity of his normal existence; the eternity that is both before and behind him. The symbol of eternity is a circle, for we cannot imagine a straight line that does not come to an end, and we cannot imagine a straight line without a beginning, or with one end cut off.

It seems to me a very wise arrangement that our journey of progress should be made by different stages; and that the soul should be provided from time to time with a new material brain; for the old one not only must follow the natural process of decay of all material things, but too soon becomes prejudiced, and incapable of perceiving new ideas. As a proof of this, it is said there was not a physician in Europe above the age of forty who would admit Harvey's discovery of the circulation of the blood. To quote again from the same distinguished writer, "A new birth furnishes a new soft elastic brain, with which to perform the next stage of the journey, and on which, as on a clean page, to record a new set of impressions."

The similitude of the clean page is true to a certain extent; but although clean to outward appearance, it is not quite smooth and free from all unevenness. Certain protuberances will by and by begin to present themselves on the pliant surface of the outward covering of that brain, which the careful touch of the phrenologist would pronounce to be indications of the character of the future man; so true it is that the human head is a chart on which is mapped out and inscribed the peculiar characteristics of each individual. Not, as sometimes has been supposed, that a particular organism or particular bumps go to make the man what he is, to excite him to murder and robbery, or to veneration and benevolence; for the development of those organs are the effect, and not the cause; and the existence of those different propensities in his nature—that is to say, in the quality of his soul—will inevitably indicate themselves and be moulded on the soft, pliant brain material it magnetically accretes at each new advent in the flesh; for the outward and visible expression will ever be the exact result of the state of the soul at any given moment through all the ages of eternity.

To convince ourselves that it is so, and that the material organs are developed according to the intellectual and moral qualities the soul brings with it at birth, we have but to look at the form of the cranium of savages, and compare it with that of civilised man. The new revelation teaches us that the backward, or rather undeveloped spirits, are incarnated amongst

savage tribes who are still in a most primitive state. We see that the back of their craniums, in which are situated the organs of instinct, is much more developed than the front, which is the seat of the intellectual organs; whilst the very contrary happens with the heads of civilised men, amongst whom spirits are incarnated who have already attained a much higher degree of both moral and intellectual development. The great inequality of faculties amongst mankind is satisfactorily explained by the law of re-incarnation; the spirits who have had the longest experience have naturally acquired the most, their knowledge is more extensive, and their moral sentiments more developed.

The soul never loses anything it has gained, either in intellectual or in moral progress, during its material existences. On coming again to earth, it brings with it the intuition of all its previous acquirements, and its moral qualities; and those acquirements and those qualities act on the organs of its new material body, and develop them according to the strength of each particular tendency. Hence comes the difference we must remark amongst our own children. Some learn everything they are taught much quicker than others, because their spirit in its preceding existences has been much exercised, and is therefore strongly developed; and it would seem that it has but to recall to mind what it already knew. Like the celebrated instance of Pascal, who invented geometry at ten years of age, to the astonish-

ment of his father, who knew that he had not learnt the simplest rules, and could not understand how he could know such a science intuitively; and like Mozart and Rossini, who composed beautifully at the same early age, and a thousand similar instances we can each call to mind.

Others, who have not had time or opportunity in their former lives to acquire much knowledge, or to cultivate their moral qualities, exhibit very different proclivities, and are often considered backward and stupid, hard-headed and perverse, because we are not aware of the reasons of their apparent inferiority to our other children. Were their faculties caused by their organs, they would be mere machines, without free will, and consequently not responsible for their actions; and we should be obliged to admit that our greatest geniuses are geniuses by chance, which has given them special organs, and that without these organs they would not have shown any particular talent beyond their fellows; in which case the greatest simpleton might have been a Galileo had he had some particular development on his cranium; and it only depended on the increase of some particular bump to have made a rascal of the good St. Vincent de Paul, or for the greatest sinner to have become such a saint as he was. Admit, on the contrary, that our organs are developed by the exercise of any particular faculty, as the muscles are developed by movement, and there is nothing irrational in the Science of Phrenology.

THE TENTH LETTER.

PHRENOLOGY AND PHYSIOGNOMY—GOD DOES NOT DISINHERIT ANY OF HIS CHILDREN—IT IS THE SPIRIT THAT PROGRESSES AND NOT THE OUTWARD FORM —THE RESURRECTION OF THE BODY—THE VERY SAME TRUTHS TAUGHT BY PAUL—NO MORE DEATH, BECAUSE NO MORE BIRTH—REGENERATION MEANS RE-GENERATION.

BOTH Phrenology and Physiognomy are great truths; and both sciences are destined to be of the greatest use in enabling us to read the character of man as it is engraved on his cranium; and delineated on his features; so true it is, that the outward form must ever be the exact representation of the state of the soul during that soul's upward progress. I know but very little of either science, never having made them a study; but the little I have read of them has impressed me greatly with their beauty, and the deep interest and instruction they would afford to any one who could devote the necessary time to them.

Some few ideas on the subject I have however brought away as a general result, and these seem to me to be applicable in the present instance. Both sciences indicating, as they unmistakably do, that God has nothing to do with fashioning or moulding our physical bodies, the shape of our heads, or the beauty of our countenances; these will ever be the result, or outward expression of what we are—weak,

coarse, and ugly, as a consequence visited upon us by nature for disobeying her sacred injunctions ; beautiful, refined, and intellectual if we have cultivated our nobler nature, and raised ourselves in the scale of humanity.

Evil and unhappiness are the inevitable consequences of ignorance and wrong-doing ; therefore if we violate the laws of nature in any way we shall inevitably suffer in proportion to the violation, and our physical bodies will be weak and sickly in this, and perhaps in our next earthly existence ; and if we neglect to cultivate the higher qualities of our nature, and all the nobler attributes which are distinctive of man, our future organisation—which must exactly correspond to our interior state of advancement—will be weak and defective, and our lower organs developed, that assimilate us to lower races and more initial types of humanity, who are still nearer to the savage or animal state than we ought to be, who are members of a cultivated society.

I feel therefore justified in my assertion that we build up our own bodies, and mould our own features, and that Divine Providence has nothing to do with the *immediate* fashioning of our outward form ; when we maintain the contrary, we are obliged to admit that we were compelled to act exactly as we did, in order to produce the effect which was ordained by that Providence ; namely, that our bodies should be weak or ugly, or our lower organs more fully developed than our nobler ones ; because we know that effect must ever

follow cause, and that evil ways, wrong-doing, and indulgence in animal appetites must make their effects known, not only upon our own outward man, but upon the organism of our future children, who will therefore be from a lower order of spirits; for as like draws to like, higher ones could not come to us, for they could not descend to a lower level, which they have long left behind them in their upward progress.

To speak phrenologically, as the tendency to animality and materialism diminishes, so does the brain increase in altitude and in the vigour of its anterior development, and so does the face acquire that mould of feature and general intellectuality, and that spirituality of expression, which distinguishes intellectual and spiritual man from the lower races of his kind. The animal passions and impulses of our nature, those which we still share in common with the brutes, and which at some moment or other in our life's history will still unfortunately assert their sway, and give us a token that they have not yet been thoroughly eradicated, (unless indeed we are already far advanced on the ascending steps of the ladder), have their seat at the base of the brain, and are therefore in juxtaposition with the body. In the brain everything appears to occupy the right place; the affections are but the passions purified and refined, and therefore it is quite right that in the structural arrangement of the cerebral organs they should rest upon them.

“The love of life is surrounded by the combativeness which is to defend it, by the destructiveness which is

to carry out that defence if necessary, and by the alimentiveness which provides for the growth or repair of the corporeal structure. It is also not without significance that the passions and affections should be situated posteriorly, and the intellectual faculties anteriorly; with what beautiful propriety are the perceptive faculties arranged immediately around the eye. And is there not a certain fitness and propriety in the reflective being super-imposed on the perceptive faculties, the sphere of thought thus dominating that of fact. The organs of locality and time, separating the inferior from the superior province of intelligence; thus compelling us to think of every event as having occurred at some period, and of each thing as existing in a certain place; how clearly do we perceive the wisdom of the Creator in this chart of the human brain, the moral sentiments occupying the topmost part, and sitting enthroned, as it were, for are they not obviously intended to rule the soul? There is no more suggestive fact in the entire structure of man than this coronal position of the moral sentiments, which so strikingly indicates the rightful supremacy they hold over the impulses, and the intellect; neither is it without meaning that conscientiousness sits as chief councillor on the right and the left of the regal Will. While the centrality of veneration with all the nobler attributes of our being encircling it, is adequate evidence of its importance, and a sufficient proof, were any wanted, of the inherent grandeur and sublimity of its function.

Not without design was ideality, with wonder above and sublimity behind it, placed in the position of wings to the intellect, lifting it from the practicalities and utilities of ordinary life into the grandeur and glory, the beauty and spirituality, of a higher and freer, a more refined and harmonious sphere of being.

“ We also know that each organ undergoes a certain improvement as the centuries elapse ; thus we see that constructiveness, which is mechanical in its roots, is artistic in its blossom. A few centuries ago it could only shape tomahawks and erect wigwams ; now it can carve statues and erect temples. The same might be applied to harmony, and to every other human faculty. But that the organs may arrive at their full perfection centuries must elapse ; and here we are brought in view of a great truth, which, however unpleasant, will yet have to be universally admitted, namely, the very important fact that a great majority of men are as yet but imperfectly humanised. It is sufficient to say that the proportion between the basilar and coronal, the posterior and anterior cerebral development of all the inferior races, and of a large moiety of individuals, even of the superior types, is such as to show that instinctive desires and passional impulses (the inheritance from the previous animal sphere which caused our fall from the higher state to which we had been individualised), but too often triumph over the principles and the judgment that is our more special endowment as men.

“ Taking a fully developed Caucasian as the existing

standard of humanity, the Negro is embryonic, and the Turanian infantile in organisation. Hence the marked approximation of the first to many of the anatomical peculiarities of the Anthropoid Ape. He is humanity not yet fully born. Hence also the sensual lips and the large and protruding teeth indicate the powerful sway of his sensuous nature, which is so strong that in all unfavourably constituted individualities, it sinks into the grossest and most unredeemed sensualism. The short nose, flat at the bridge, and turned up at the end, exhibiting the open nostrils like a baboon, is simply a rudimentary organ, pre-eminently indicative of the infantile weakness and imperfection of his intellectual faculties; that subsist, as in the case of children, almost wholly on the plane of perception. Such a being can originate no new ideas, and carry out no enterprises of great pith and moment. He is deficient alike in thought and action, wanting the requisite profundity for the first, and the effective energy demanded by the last. In the Turanian we have more power. But he wants altitude of head and elevation of feature. He is deficient in the moral sentiments; his energy is largely that of impulse; his desires are grovelling; he is of the earth, earthly, and may be defined as an unredeemed child of nature in one of the ruder garbs of humanity; we may say that this type is infantile." (*Creation*, by J. W. Jackson, F.A.S.L.)

The talented and highly intelligent author I have just quoted, like all others who have ever studied,

and written on the subject, calls the one type "*embryonic*," "*humanity not fully born*," and the other "*infantile in organisation*," and it must be so, for both are of the human family, consequently our brother men. All religions agree on this point, and as such teach that they are children of the one universal Father, and united to us, His more favoured children, by one common destiny; and yet how different are our attributes! Why has our beneficent, our good, tender, loving Father, denied to those children the great boons He has bestowed upon us? and what have we done to deserve the advantages we possess? a cranium elevated in the moral and expanded in the intellectual region; the circumstance of having been born in a civilised and highly cultivated country; amongst beings of the most advanced physical and mental development, adapted in every way for the highest form of life yet possible on this planet?

We all believe that God is supremely just and good, and as a proof that He is so, we see the providential ordering of His wisdom in everything that surrounds us. We must then perceive that these are younger, consequently less developed children; for we cannot imagine for a moment that He would disinherit far more than one half of his children, merely from some caprice of His will, when we cannot perceive that any of His works, even the most insignificant, (if any could be called so of the mighty whole,) are directed by caprice, but that, on the contrary, one and all follow the sublimest of all laws,

that of PROGRESS ; and that all form links of one long chain of being ; each kingdom, and each class in each kingdom, and each type of each class, prefiguring its successor, destined immeasurably to transcend it in beauty ; but nevertheless on a plan so fundamentally similar, that the one, when perfected, shall seem but a transfigured semblance of the other ?

It is thus that the crystal of the mineral, is a prophecy of the plant of the vegetable kingdom ; the plant being, in turn, a rude foreshadowment of the animal, as the latter is of the human ; and the human is the dawning type of the angelic being, which he is yet to be.

It may be objected to this, that we do not see that a vegetable will ever become an animal, cultivate it as we will, or that an animal will ever improve so much in breed as to become humanised ; this is quite true, and you who have followed me so far, know that the new revelation teaches us the very opposite of this development theory, and that we are distinctly told that the ascending series is *not* the result of a *progressive development of lower into higher forms*. "The material atoms which constitute those forms can neither progress nor change at all. The molecule of iron is still the molecule of iron, whether it form part of our blood or whether it is incorporated in a rusty old nail. The body, whether animal or human, is but an association of molecules composed of atoms ; they enter the organism through alimentation, through respiration, and are replaced by others, when they leave to form parts of other organisms."

All forms are stationary, as forms; that which progresses in the animating *spirit*, which successively constructs for itself a higher outward form, or body, as it advances. The *magnetic sphere that surrounds it* improves as it becomes higher and nobler; and the ceaseless vibrations of its Perispirit attract a higher order of material atoms, with which it unconsciously builds up its outward form; this particular form is therefore continually changing; just as we are perpetually, although unconsciously, changing and building-up our present bodies through respiration, absorption, and the magnetic processes of digestion. And thus the process is continued eternally.

It is a great mistake to fancy, as I find some people do, that the soul can exist without a body. Upon what grounds I know not. The Apostle Paul said all he possibly could to enlighten the human mind on that subject in the fifteenth chapter of his first epistle to the Corinthians, and most distinctly explained the absolute necessity of resurrection. Of course it could not be expected that the processes of this resurrection could be understood whilst the science of chemistry was unknown; and so men imagined, in their ignorance of chemical laws, that St Paul was teaching the necessity of a resurrection of our old worn-out garment of flesh, that is deposited in the grave, there to become the food of other living organisms, and to form parts of hundreds of thousands of other bodies, as it had done before it was ours.

So much, and so generally was this magical resurrection of old bones believed in, that not

only did the old painters exert their ingenuity in depicting the interesting spectacle, but those who wrote the headings to the chapters of the Bible endeavoured to impress the minds of its readers still more forcibly with this view of the case, which was all very well while men knew no better ; but surely the Churchmen of the nineteenth century are in duty bound to change those headings, and not assist to jumble the judgment and confuse the understanding of those who sit in the seat of the unlearned, and who continue so humbly to put faith in them as the oracles of inspired faith.

However, the Bible I have now before me is dated, I find, in the year 1860, fifteen years ago, when men should certainly have known better ; but still, since they had not then taken the trouble to make the correction, I make no doubt that within the fifteen years that have elapsed the headings of the chapters of later editions of the Bible have been altered to suit the advancement of modern science, because I cannot find, by reading the chapter itself with the greatest attention, that the Apostle Paul has given any room to be so much misinterpreted—very much the contrary, indeed ; for he says most distinctly—“ *That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are*

also celestial bodies, and bodies terrestrial"—thus most distinctly insisting upon the absolute necessity of changing the body; and as if to emphasise still more this teaching, and to deter any one from imagining that he could possibly mean the *same* body should rise again which has been buried in the earth like grain, he uses not the least ceremony in his speech, but almost impatiently apostrophises his reader with the epithet, "*Thou fool*, that which thou sowest is not quickened, except it die," which shows us what prescience St Paul must have had of the way his words would be misinterpreted, although he spoke ages before the art of printing was invented.

Of course the men to whom he then addressed himself would not have understood him had he explained his meaning still more fully; and therefore he limited himself to saying that "God giveth it a body as it hath pleased him, and to every seed *his own* body;" that is to say, the exact body or form that corresponds to its state, which would be *its own* body; for never having heard of magnetism or of electricity, they would never have been able to comprehend the fact of the soul-envelope or Perisprit, having magnetic properties, and thus accreting *naturally* the atoms, or particles of matter which are in exact assimilation with its state at the time being, and thus perpetually, although unconsciously, building up for itself the succession of forms, or bodies, that are the exact outward expression of its particular stage of advancement, as I have endeavoured to explain in my

first letter (page 22)* by the simile of the attracting vibrations of a magnet, which, plunged amongst particles of iron, would draw them into the particular form with which it might be invested at the time.

And here let me repeat, even at the risk of being considered tedious, what I have insisted upon so often already, that the more we study the Scriptures the more we must perceive they have been written for all time; and that all the great fundamental truths are to be found therein inculcated, under veils, which are destined to be lifted, as the spirits incarnated on this earth, to which those particular scriptures were given, shall gradually advance in powers of intellectual vision, and be able to see truth with unveiled eyes, and recognise it when presented to them.

The great truths now declared more clearly to us by the New Revelation, are the very same truths St. Paul declared to the Corinthians eighteen hundred years ago, the only difference being that part of the veil concealing them is now withdrawn, or raised a little higher, which is the true etymology of the word revelation, or revealing. Thus, the very same God whom they *ignorantly* worshipped, was then declared unto them, as the very same truths we have *ignorantly* clung to, are now further declared unto us; for we have grown up sufficiently to comprehend them.

We now see the reason why St. Paul names the succession of bodies which the progressing spirit element is destined to assume in its ascending march, and we

* See also Appendix, No. 2.

perceive also that he names them in their proper sequence—"it may first be of wheat or of some other grain," before it can be of men, or even of beasts, birds, or fishes; and he continues, "*There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Howbeit that was not first which is spiritual, but that which is natural.*"

Now why does St. Paul speak of birds, beasts, and fishes at all in connection with the resurrection of the body, saying, "As we have borne the image of the earthy, we shall ALSO bear the image of the heavenly," unless those animal forms have something to do with man's past history, as the celestial bodies have to do with his future?

There are people existing at this day who will stare with astonishment if you speak of the hereafter of a dog, and will vehemently exclaim against the idea of animals being animated by a portion of spirit, and yet what do they mean, when, speaking of a dog, they say, "he has hurt his leg," "he wags his tail?" *Who's* leg, and *who's* tail? Who is the *he*? who is the possessor of the tail? except it be the animating spirit which is at that particular stage to have formed the body of that particular animal, as its outward or external expression; and which, as we have seen, is destined, after having completed its education (as spirit-element) in the lower reigns, to ascend indefinitely, until putting off the *earthy* it shall also bear the image of the *heavenly*.

And then St Paul goes on to say, " When this corruptible shall have put on incorruption, then shall be brought to pass the saying that is written, 'death shall be swallowed up in victory,' " which sentence is corroborated by the one I have lately quoted from Revelation, "There shall be no more death," and again another, "Neither can they die any more, death hath no more dominion over them." If death were an event that we can only once be subject to, Jesus would have said neither can they die *again*, instead of saying "die *any more*." And let us observe that he does not say neither *shall*, but neither *can* they die any more ; and this is the fact ; for the souls that have purified themselves from sin which caused their incarnation, or accretion of materiality, in the first instance, and have borne the image of the earthy, being purified, "*can*" no longer accrete the kind of bodies which subject them to corruption or *death*.

Being purified, the ceaseless magnetic vibrations of its *perisprit* or soul-envelope must attract a higher order of body, described by St Paul as a "*celestial body*," or "*the image of the heavenly, which, as we have borne the image of the earthy, we shall also bear*," and then "when this corruptible shall have put on incorruption, then shall be brought to pass the saying that is written, *Death is swallowed up in victory*." *Victory* is a very triumphant word, it would indicate that we have had "*to fight the good fight*," and that "*the battle has been to the strong*;" that we have conquered the enemy, which enemy St

Paul tells us is SIN ; "the wages of sin being *death*," and "*the strength of sin is the law*," meaning to say that by sin we had come under *the law of death*, or of connection with matter in the *compact* state on the surface of a material planet, but when "*we bear the image of the heavenly*" it will be because, in the words of Jesus, "we have been accounted worthy to obtain that world, and the resurrection *from the dead*," when "neither can they die any more, for they are equal unto the angels, and are the children of God, *being the children of the resurrection*."

When we read the Scriptures we should read them *as a whole*, if we would interpret them properly, just as we would any other book. It strikes me that a great deal of misinterpretation is caused by mere chapter reading ; if we would but make for ourselves a ladder of Scripture texts, it might assist us to climb to heaven the sooner. We know that as a rule, no one sits down to read the Scriptures as a whole, they read it by chapters daily or weekly, as the case may be, or hear it read in the churches. Surely this is not the way Jesus prescribed when he told us to "*Search the Scriptures*."

The great crowd of believers do not know anything about the Bible beyond what they are told by those who are paid to study theology for them ; and these, as I have said before, are not fitted, either by the dogmatic education they have received for the purpose, or by the "articles" they have sworn to maintain intact, to give any other in-

terpretation than that given by those articles ; which, drawn up many years ago by a body of men who, with less scientific light than has been since thrown upon almost every branch of study, were less capable of interpreting eternal truths than they would be now, were they to make them over again.

One of the great charges preferred by the Protestant against the Catholic Church is, that it kept the Bible from the people ; this the Catholic Church did for very good reasons, one of the principal of these being, that the time had not yet arrived when the people could understand its contents. Were these so easy of interpretation, Jesus would not have told us to "*Search,*" indicating that much was hidden therein that would repay the search. Neither would he have stood up as he did in the temple to explain them himself. In the days when Luther was an enquirer he found a Bible in his monastery chained up and not frequently used ; and when we look at Protestants we find that until within the present century very few were readers in any sense ; and in the true sense are not so even yet, but take their opinions second-hand from those who have sworn to read and interpret them by the rush-light of the past, to the men who see by the gas-light of the present ; and with the powerful vision that telescope and microscope, to say nothing of galvanometers, and all other electrical appliances, must bring to bear on the subject ; as witness the recent experiments with the latter instrument by the editor of the *Quarterly Journal of*

FORM A LADDER OF TEXTS !

Science, destined to throw so much important light upon the true nature of Christ. (See Appendix, No. 4.)

But to return to the subject from which I have strayed, namely, the ladder of texts we might make for ourselves, were we diligent searchers, and were we to read the Scriptures as A WHOLE; we might then, by the side of Christ's declaration, "Neither can they die *any more*," place another, "Except a man be *born again* he cannot see the kingdom of God." We should then see that as the *law of sin is death*, it is also the *law of birth*, and that in order to die "*any more*," we must be "*born again*," and that this succession of events will continue to be *the law* for us, until we are sufficiently purified from our sin to pass on to a higher and better life, without returning again to material life, when for us there will be no more death, for Death will have been swallowed up in Victory.

To be *born again* implies the anteriority of the soul to the body, and the continued growth and education of that soul through all the various periods that constitute an earth-life composed of infancy, childhood, maturity, and old age, with all the necessary discipline, and various trials and temptations it must undergo in the course of it, until again set free by death, which subject I will endeavour to continue in my next; till then, dear friends,—Farewell.

M. C.

THE ELEVENTH LETTER.

ORIGINAL SIN—IMPOSSIBLE TO EXPLAIN ANYTHING WITHOUT THE GREAT
LAW OF RE-INCARNATION—NO TWO FACES, AND NO TWO CHARAC-
TERS, ARE ALIKE—THE DISCIPLINE OF LIFE—ILLUSTRATED BY
THE PARABLES—THE EARLY DEATH OF SOME CHILDREN.

THUS, dear friends, you have seen, that without a belief in the anteriority and pre-existence of the soul, it is impossible to explain anything. We can neither understand why a new soul should be sent into a purgatorial world like our own; nor the pain and suffering it is made to undergo; nor the sad afflictions and infirmities which some bring into the world at birth, and drag through a long existence. Nor the inequality of riches. Nor the different grades of intelligence. Indeed without this key to the mystery of life, the justice of God disappears to give place to the monstrous phantom of CHANCE. We can neither understand why man should be, where he came from, nor whither he is going, and these are precisely the root questions of all thought.

The "Original sin of Adam" will not account for the particular fate of each individual, as it would be but common justice that all should suffer equally, and it leaves us yet another and more revolting difficulty to contend with, for were we to admit that we suffer

for the faults of our forefather Adam, we ought to suffer for the sins of all our other forefathers, counting backwards from our father, and mother, grandfather and mother, and all our ancestors, who are all nearer to us than the typical Adam of our race. What an accumulation of sin and suffering for one, who, compared to his ancestors, is perhaps pure and innocent; for one who, according to the popular doctrine—which is a very jumble of contradictions—should be perfectly pure and innocent, since at the same time it is said, that each soul comes fresh from the hands of the Creator. According to this doctrine, the later a man is born the worse it would be for him, for the number of his ancestors would be greater. Certainly this view of original sin is a very original one indeed, and anything but reasonable.

But although a man is quite innocent of the sins of his fathers, he is not so of the sins he may have committed himself in a past life, or lives, and we must admit that he is the child of those sins, be it to the third and fourth generation; for he is the exact result of what those sins have made him.

“ Our deeds still travel with us from afar,
And what we have been, makes us what we are.”

To explain the reason of the deformity of mind or person in any other way, would be to attribute the initiative of all bad inclinations to God; it is thus easy to see why no one on earth is exempt from suffering, and why those sufferings are diversely distributed.

Were they intended to visit the sins of Adam and

Eve upon us, we should in justice all suffer equally. Whereas there are as many different degrees of suffering, as there are different shades of character, and as there are differences of physiognomy; for we never see two faces exactly alike, amongst the myriads that we meet in our journey through life. Their great variety has often made me pause and wonder; and before the grand views I now hold came to enlighten me, I have again and again mused upon this subject, in my surprise and admiration at the great diversity of expression that could be produced in such a small compass as the human face, composed of precisely the same features; eyes, nose, and mouth; and then I have compared this variety of expression, with what I have been able to ascertain of the CHARACTERS of different individuals, and again I have been astonished at the endless variety; every one appearing to be animated by the most diverse shades of opinion, and of ideas, each differing from the other in some particular way—although at first sight these degrees of difference may not appear.

The great mystery of this variety, which I was quite willing to attribute to the infinite power of God, is now fully apparent to me, explained as it is, by the new revelation concerning our past existences; each one of us bearing upon our countenances the expression of our particular degree of advancement; which is the result of our own past experiences; and of each having lived a longer or a shorter time, and made more or less use of his opportunities than the

other ; we have thus acquired more or less ; suffered more or less ; and gone through different degrees of experience. The result of this experience, and of the exercise of free-will, which has caused one to progress more rapidly than another, and to make a better use of his time by developing his reflective faculties, and through these determining the use he has made of opportunities for improvement, is most clearly and indelibly written on face and mind.

The inequality of social position and of riches does not of course follow the same rule. We are each placed by Providence in that position which will afford us the conditions and opportunities we most require for improving our character, and strengthening our virtues, at the particular stage of development at which we may have arrived. We are not always rich or always poor ; we are not always surrounded by the appanage of rank and station, nor always plodding through the dusty highways of earth-life in the condition of an inferior. In other words, the great lady of to-day may be the household drudge of to-morrow—or has been the poverty-stricken beggar of yesterday ;—for we have to undergo all experiences before we are perfected ; as we have to cultivate and combine both the masculine and feminine qualities inherent in our nature ; ever bearing in view the height of perfection pointed out to us by Christ as the aim of our progress, “ Be ye perfect, even as your Father is perfect.”

It is only to the superficial, short-sighted material

earth-view, that rank and wealth appear far preferable to lowliness and poverty; both states are trials and probations; neither is the normal state, or can last for ever; the latter is sometimes incurred as an expiation for a bad use made of former prosperity; for the abuse of authority, the pride of superiority, and the mis-use of wealth, which *must* be expiated by the pangs of inferiority, the humble sphere of lowliness, and the privations of poverty. (See Appendix No. 6.)

These, however, are not always expiatory, although they always form a discipline for the education of the spirit, which could not be perfected without the trials they bring in their train; for every position in life is a means of education. And we are told that when the spirit has reached a certain degree of advancement it is permitted to choose its own earthly probation; which it does, aided and sustained by the experience and assistance of its guides: for to each of us is given the blessing of a guardian angel, who is ever near, whispering to our inmost conscience, often suggesting what appears to us a sudden inspiration, or a luminous idea, or takes the form of a presentiment or warning when any danger is going to befall us, and which Mrs Hemans has described as—

“ The strange inborn sense of coming ill,
That oftimes whispers to the haunted breast,
In a low tone which naught can drown, or still,
’Midst feasts and melodies a secret guest :
Whence doth that murmur wake, that shadow fall ?
Why shakes the spirit thus ? ’Tis mystery all. ”

Yes, all was mystery to the inquiring spirit before the light of this new day had dawned upon the mind, to make all things clearer. The poem is so sweet and beautiful, and describes so faithfully the awe-struck feeling that oppresses the spirit, amid all the mysteries that have hitherto surrounded it, that I cannot refrain from copying the next two verses :

“ Darkly we move, we press upon the brink
Haply of viewless worlds, and know it not.
Yes! it may be, that nearer than we think,
Are those whom death has parted from our lot!
Fearfully, wonderfully our souls are made.
Let us walk humbly on, but undismayed.

Humbly—for knowledge strives in vain to feel
Her way amidst these marvels of the mind
Yet undismayed—for do they not reveal
The immortal being with our dust entwined!
So let us deem! and even the tears they wake
Shall then be blest, for that high nature's sake.”

Deeply impressed was the gentle poetess with all the mystery that surrounded her, and surrounds us all. It imbued her sweet spirit with that tone of sadness which pervades all her writings, and which finds an echo in many a heart. Could she have known in her day all that has been made so patent to us since, how sweetly she would have been comforted; and how cheered would her lonely pathway have been by the certainty of the presence of an invisible guardian angel, and of those dear ones, whom—through the inspiration her high soul received from that spiritual source—she so truly imagined *might* surround her.

But to return to the trials we are called upon to undergo during our educational career, we know that these are never more than the absolutely needful to enable us to progress ; and, after assisting to eradicate the particular evil inclination from our hearts for which they were given, help us to take another step in advance ; each step that we make being a preparation for the next. "One generation sows, another waters, and a third reaps ;" but unless the sowers, the waterers, and the reapers are *the same spirits* at different stages of their career, it would not be just that the latter should REAP the advantage of the toil of the former ; and here we have a palpable explanation of the mystery contained in the parable of the Master of the Vineyard, who engaged all his labourers at the same rate of wages, and although some had worked during the long, long summer day, and had borne all its heat and fatigue, they received each man his penny, as those did who had only worked one hour ; which parable would teach the most glaring lesson of injustice, were it only intended to convey the meaning which the heading of the chapter attributes to it, namely, that "Christ, by the similitude of the labourers in the vineyard, sheweth that God is debtor to no man."

God is debtor to His own attributes ; and cannot defraud Himself of his justice ; even if he were not debtor to man, because his creature and the work of his hands ; for having called him into existence he is bound, by virtue of his

own attributes, to treat him with fairness, and not with caprice; and to give to all the same advantages, and eventually the same rewards. The seemingly unequal day's labour of the parable thus disproportionally rewarded by an equal payment, clearly indicates this; for it is evidently meant to be a symbol of our diversified earthly existences, some of which are so much longer and more arduous than others. The sequel quite confirms this view of the case, it is this: "Is thine eye evil because I am *good*? So the last shall be first, and the first last: for many are called, but few are chosen."

To be a capricious tyrant would not be *good*, therefore, in the words of Christ, "those who have ears to hear let them hear;" those who cannot yet understand, will still think of God as a hard taskmaster, instead of a loving, wise, and good Father.

Men were so short-sighted in those days, for want of the knowledge they have since attained, as to make it necessary for Christ to speak to them in parables. "And without a parable spake he not unto them, because their ears were dull of hearing, and their eyes were closed, and it was not given unto them to understand the mysteries of the kingdom of heaven." . . . "For whosoever hath, to him shall be given, and he shall have more abundantly, but whosoever hath not, from him shall be taken away even that he hath." (Matthew xiii. 10 to 15.) It would be easy to make a ladder of similar texts, and here is one more, "Every

plant which my heavenly Father hath not planted shall be rooted up." (Matthew xv. 13.)

"Whosoever hath not" (*truth*, which is the only *reality* a man can possess), "from him shall be taken even that he hath," meaning to say, the errors he hath must be taken from him or *rooted out*, otherwise it would be impossible for him to progress. This saying of Christ's would be dark and terrible, considered from any other point of view, but is perfectly clear when understood as referring to the law which ensures our *progress*, by giving us another opportunity of correcting our faults, and our evil propensities.

On each return to the SPIRIT-LIFE, we cultivate to more abundance the good and true; of which, if we have acquired but the beginning, will there ripen to a plentiful harvest, "for whosoever hath to him shall be given in more abundance, but whosoever hath not, from him shall be taken away even that he hath;" this text occurs not only as we have seen in Matthew xxii. 12, but also Matthew xxv. 29, Mark iv. 25, Luke viii. 18, and xix. 26.

It is aggravating sometimes to see people so imbued with error, in the shape of old notions and preconceived opinions, as to be incapable of perceiving the most palpable and self-evident truths; for this reason Jesus spoke to them in parables; "Therefore speak I to them in parables: because they seeing, see not, and hearing they hear not, neither do they understand; and in them is fulfilled the prophecy of Esaias, which saith, By hearing

ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive : who hath ears to hear let him hear." (Matthew xiii.) All will not see the truth *now*, any more than those did to whom Christ spoke. But those who have ears to hear will hear, and will understand ; to them will be applied the subsequent words of Christ, "Blessed are your eyes, for they see ; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them."

It is not through caprice that in some of our earthly probations we only receive one talent, whilst our brother has received five ; it may be that we are not capable of cultivating more than one at a time ; or that the one confided to us is the one that requires all our attention to perfect it. "The due employment of the talents confided to us, whether ten or five, being equally a source of intellectual and moral gain in the admirable enchainment of our lives, in which a brief existence, or a humble position, often enables us to acquire a gain, and consequently an advancement we should have failed to secure in a longer or a more brilliant one ; as a life of difficulty, disappointment, and pain, is often needed to teach us some important lesson we should have failed to learn from a more prosperous career, so that the worth of each day's work, considered as a means to an end, does not depend on the length of time we may have been

at work, nor on the nature of the work we may have had to do, but in the diligence with which we have performed our allotted task, whatever it may have been.

Every faculty exists in man in a rudimentary state, and is latent until the opportunity is afforded him of developing it. In his primitive state the material instincts predominate, and stifle, as it were, the moral consciousness which must be cultivated in order that it may overcome and govern the animal passions. These are naturally the first awakened in the material being.

All young children in their earliest years are like little animals, and can only be led at first through appeals made to their animal nature, either in the shape of rewards or punishments; but as years pass on, and the child's moral powers begin to develop, we address our appeals to their reason, and then it is that we begin to discover that some are more sensible to those appeals than others, and give traces of having their reasoning faculties far more developed than others of the same age. Some, like "little Dombey," are so very wise that, although their intelligence is a source of pride to their parents, their precocious intellect is also a source of great anxiety to them; for it is a fact generally known that those seemingly favoured children often die young.* Why

* We can all call to mind instances of the truth of this assertion, too many of us, alas! having been called to mourn over an early grave. There was a little child in our own family, many years

should this be so? It is said, because their minds wear out their bodies. But it is more probable that their faculties had already been sufficiently developed to dispense with a longer sojourn on this particular earth; or the spirit may have been drawn by the bonds of former affection to those parents; its short earth-life may have been required as a necessary completion to some previous existence; or the death of any young child may be ordered as an expiation for the former sins of its parents; in that case it is only a short time lost for the child, who, if necessary, will recommence another existence.

At all events, if man lived but once on earth, and if his future fate were to depend for all eternity upon that existence, what merit could those children adduce who had been early called away, that they should enjoy that eternal happiness which is the promised portion of those who have fought the good fight, and are therefore "*accounted worthy* to obtain that happiness, and the resurrection from the dead." Here we have the parable over again of the labourers in the vineyard; and we can

ago, who passed away before the age of five, after having often made his mother's cheek turn pale with his wisdom beyond his age. He was a poet too, and that mother collected his little baby rhymes and pondered over them when her bird had left her, and had flown heavenwards to his native skies; one of his childish rhymes, written when in perfect health, foretold his early death; it ran thus—

"Early in spring I got a new wing,
Covered with silver and gold,
It helped me to fly, up to the sky,
And thus is my history told."

only come to the same conclusion, namely, that the little child prematurely called away, like the labourer who had only laboured one hour, has thus completed the task required of him ; otherwise with what reason or what right should he be exempted from the conditions imposed upon his brethren ? We know that God is just, and we see that by the great law of regeneration justice is rendered to all equally, without favour and without exception, each will have the reward, and also the responsibility of his actions.—
Sincerely your Friend, M. C.

THE TWELFTH LETTER.

INNATE DEPRAVITY—OUR PASSIONS—WAR AND MURDER—UNDEVELOPED SPIRITS—CRUELTY—THE SLOW PROCESS OF DEVELOPMENT—NO MORE WAR—WHOLESALE MASSACRES.

WE cannot positively say that all children are innocent, although some of us waive the question of descent from Adam, and believe that each child born into the world is a new and pure spirit come direct from God; still we often see children afflicted with the worst possible instincts, at an age when education has not yet begun to exert any influence over them. Some show unmistakable signs of falsehood, cunning, and treachery, and some even of theft, of destructiveness, which is the germ of *murder*: and this notwithstanding all the good example, and the kind or severe reproof they receive. How can we account for this innate depravity, unless it is by confessing the inferiority of the indwelling spirit, since we see that birth and education have had nothing whatever to do with it? And yet God is just, and would not have favoured one less than another. If they are vicious, it is because their spirit is undeveloped, and has not yet undergone the necessary education to make it perfect.

Our passions require to be brought into subjection to our will, and this to be governed by

our reason, and then they are a blessing to us, instead of a curse, as they will carry us on, and enable us to achieve great things when properly directed. Without them we should become apathetic, indifferent, and mere machines ; they have been given to us for a good purpose, and our duty is to direct and cultivate them, so as to employ them in accomplishing the views of Providence in bettering our condition and that of our fellow-men ; but any passion which is ungoverned may lead us into evil before we are aware of it, and cause us to be obliged to undergo many a weary existence of suffering before we can expiate its consequences ; and if we have begun by fostering it in our hearts, by giving way to it, and letting it domineer us, it may afterwards prove a hard and difficult task to subdue it, because it will have taken firm root, and become strong through indulgence, and very difficult to extirpate from our nature.

Almost every evil that surrounds us, arises in the first instance from passion unsubdued in some individual ; and no one can tell how far the evil will extend, or when and where it may stop.

Let us take war as an example ; it is generally occasioned by the ambition of an individual who desires to reach some elevated position ; he will find plenty as ambitious as himself who will aid him in his undertaking, in order to come in for their share of the honour, or the booty, or the glory, and to attain to power and dominion through his means ; and they will not care how many lives are sacrificed in the

undertaking, provided they gain their end ; but they will have to undergo many existences before they have expiated all those murders of which they will have been the cause ; for they will have to answer for the death of each man, whose life they have cut short in order to satisfy their ambition. The text says, "They who take the sword shall perish by the sword." Therefore in a body of flesh. As those who take the sword against the lives of their fellow-creatures do not invariably perish by the sword in this life, we must conclude the text will be fulfilled in another incarnation ; and also that those who occasionally perish by the sword, without having taken it in *this* life, must have done so in a *previous* one.

Murder, under any circumstances, is a great crime, because it cuts short a life which, we now see, was either an expiation or a mission ; but the poor soldiers who are taken to the battle-field and placed before the enemy, whether they will or not—particularly in those countries in which their service is exacted, and obligatory—cannot be held responsible for the lives they may take in self-defence—although they are each and all responsible, and deeply responsible, for the cruelties they may commit, for cruelty is never necessary, but is always the result of a bad nature.

Amongst uncivilised and savage nations, cruelty generally abounds, because they give way to their brute instincts, and they have no reasoning powers to make them pause and reflect upon what they are doing, but are carried away by their passions and

their natural instinct of self-preservation. It is very evident that those passions must be subdued, and brought under the dominion of cultivated reason before the spirits incarnated in those savages can be called perfect, or "accounted worthy" to obtain the resurrection from the dead ; and that being the children of the resurrection, death can have no more dominion over them ; in the words of Christ, "Neither can they die any more, being equal to the angels." Or—to put it differently—will have no occasion to be born again, having entered into the kingdom of God.

Unfortunately however, cruelty is not confined to the uncivilised men of savage races, and is but too often found uneradicated in our very midst ; just as on a good tree covered with beautiful ripe fruit, you often see a withered or a rotten specimen ; it is because lower, or rather less-developed spirits sometimes manage to get incarnated amongst us, like wolves in sheep's clothing, perhaps with the hope of advancing their position ; but the trial is too heavy for them, for progress can only be made step by step, and their lower nature will almost always get the better of them.

We have an example of this in the plants and in the animals which we cultivate and improve ; and in which, by slow degrees, we succeed in developing new qualities and new beauties ; but it is only after several generations, that the improvement becomes complete. We must see by everything that surrounds us, and by our own experience in everything which we attempt to learn, be it only an outward accomplishment, or a

more serious study of science or art, that we can attain nothing by any sudden leap from the ignorance of our present state, to the wisdom and perfection we desire to reach; and to which we can only arrive by patient perseverance, and by following, step by step, all the stages of the appointed road. In the same way, it is only by the discipline of life we can attain to that perfection of character, in which, having conquered all selfish instincts, and learnt the folly of wrong-doing through the bitter experience of the evil consequences it inevitably brings in its train, that we can bring our will and our inclinations into harmony with the Divine law, which rules every atom of the universe, and can humbly and truly say from our very inward soul and being, "Thy will be done on earth as it is in heaven."

It is sometimes asked, why war should be permitted by Providence? I think it is easy to answer this question for ourselves. Providence having bestowed upon man the gift of free will, in other words, having made him the master of his own actions, he is not arbitrarily controlled, which would be to annul the gift, and to make of him a mere machine, neither responsible for his evil actions, nor deserving of merit for his good endeavours; he is therefore left to work out his own devices, and permitted to choose between good and evil. "It must needs be that offences come, but woe to him through whom they come."

Man is not perfect, or he would not have come to this imperfect planet. So far from being good, we are told that "the devices of man's heart are desperately wicked."

We cannot therefore expect him to choose the good until he has grown up to perceive that it is best and wisest to do so. At first, therefore, the devices of his heart are selfish and unreasonable, partaking, as they necessarily do, of his own undeveloped nature. As man advances in intelligence and goodness, and learns to govern his selfish animal passions and instincts, and the cruelty in his nature which he has derived from his early education through the lower reigns, he will put War away from his thoughts, or only think of it to regret its apparent necessity, and perhaps to meditate upon the best means of putting a stop to it. This does not lie in his power to achieve; and probably many ages will elapse before this, and other dreadful scourges will cease to afflict our planet; for at the same time we see that the terrible and awe-inspiring powers of Nature are also still at work, the war of elements, the conflict of forces eventuating in action and re-action are still active on our earth; these are the processes by which Nature attunes her harp-strings to the harmony that will one day prevail. But the man who now mourns over the horrors of war, and so deeply regrets its seeming necessity, will not be here to witness its extinction; for he is already so far advanced, that he will have taken his place in a higher world than this;—higher, because more developed, and further advanced in the scale of progress—and which is, where this earth of ours will be in the course of time. Who can doubt this assertion when they compare what it now is with what it was before its inhabitants indulged in such humanitarian sentiments?

As the inhabitants of a country improve in culture and civilisation, so does their country improve; and so will the earth itself improve, of which that country forms a part; only this of course, will progress still more gradually, there being great diversity in the scale of development amongst the races that compose its inhabitants; but still improve it does, and as quickly as it is possible it can do. Of this we may be assured, for we know that it is under the guardianship and guidance of our blessed Lord; who, as we have seen, assisted to evolve it from its first chaotic state, being one of the Elohim of the first chapter of Genesis, to whom the direction and guardianship of the worlds in the universe are entrusted by the Father; and who has told us himself (Matthew xi. 27), "*All things are delivered to me of my Father,*" and who has promised that of those given to him *He will not lose one.*

The new revelation informs us that war and other dreadful scourges, and even the wholesale massacres executed as religious rites by savage nations, are permitted by Providence on our earth,—and on all planets which have not yet attained the sufficient degree of advancement to have overcome the causes that lead to these calamities, or to make them no longer necessary;—we are told they are a means of aiding their quicker advancement; and that these great cataclysms are sometimes necessary in order to change the spirit element; and are therefore providentially permitted as a means of purifying and renewing the

population ; for we see, by its constant tendency to increase, that if a wholesale emigration occasionally takes place, it is soon replaced by the arrival of an equivalent number of souls. If many outward bodies are destroyed, they are but vestures of the spirit, which never perishes, or suffers by the change of abode ; it departs in company instead of departing alone ; this is the only difference, for all must follow the same road sooner or later.

We are also told that the change which is operated in the spiritual element of population, after one of these wholesale clearances, accelerates physical and intellectual progress, as a new vital element is introduced in the shape of new races of spirits, and without these mutual emigrations, which occur from time to time and give it an impetus, progress would be very slow indeed.

It would seem that all these great public calamities and wholesale destructions are permitted to hasten the education of the humanity of a planet ; and that as mankind advances in wisdom and goodness, and in the knowledge and application of natural law, sanitary changes will be effected in the condition of the earth, which will render it an abode of comparative happiness ; when spirits, who still need the discipline of suffering, will no longer be able to come to it, but will be sent to some world of lower advancement.

Unless the men whom Christ so severely upbraids with the crimes of former days were still the very

same souls who sinned before, it would be hard and unjust that the blood of *all* the prophets should be required of them. Besides, he says distinctly, the blood of the prophets whom *ye* slew, shall be required of this generation. (Matthew xxiii. 35 ; see also Luke xi. 47-50).

Christ's words, in these two chapters even, imply that the souls of a host of former evil-doers are frequently made to re-incarnate themselves at the same time, and in the same country, *for the express purpose* of expiating their former crimes by being made the victims of the wholesale miseries of war, pestilence, famines, earthquakes, &c.

Thus we see that great public catastrophes, as well as individual sufferings, are destined to assist in hastening the education of humanity, and that human suffering is a general result of ignorance and imperfection, a means of general education, and often a direct retribution of wrong-doing in this, or in some former life. The statement (Mark xii. 10 ; Luke xx. 47) that some "shall receive *greater* damnation," shows that there are *degrees* in the *condemnation* referred to, which is improperly translated "damnation." And this "judgment" which Christ tells us (John v. 25) is taking place *now* (for those who, at every moment of time, are returning from this life into the life of the spirit world), is "for those who have done good a resurrection of *life*," because it takes them on another step upon the way of life, "and for those who have done evil a resurrection of damnation," because it

condemns them to undergo a new phase of expiatory and reformatory suffering.

In other words, there is no other obstacle to our advancement than that which we make for ourselves by our persistence in wrong-doing, and no other arbiter of our destiny than our own moral and intellectual state ; which state decides, at each successive period of our career, the quality of our attractive action on the material elements around us. We have nothing to fear from God, the Loving and Benevolent Father ; for it is not God that judges us, but each soul is judged by its own imperfections ; and must invariably gravitate *to its own place*, as was said of Judas ; until, through its gradual amendment, it is sufficiently purified to be able to ascend to a higher state, "hath everlasting life in itself, and shall not come into condemnation, but is passed from *death unto life*."

Jesus said unto them, (Luke xx. 36), "The children of this world marry, and are given in marriage : but they which shall be accounted worthy to obtain that world, *and the resurrection from the dead*, neither marry, nor are given in marriage : *neither can they die any more*, for they are equal to the angels." We are now told, as Christ thus declared unto the Sadducees, that the soul has no sex in its normal state ; for sex only depends upon the particular organism of the outward and material body which is destined to enable it to learn some special lesson, or to correct some obstinate fault. As it is our destiny to progress in everything, each sex, and each

social position offers the necessary trials and opportunities for doing so, for only by experience can we be made "perfect;" and were only the masculine qualities of the soul to be cultivated it would never reach perfection, which implies a combination of the masculine and feminine attributes, or qualities, of LOVE and WISDOM, for in the beginning God made man in His own image, male and female created he them. (See Appendix, No. VII.)

We know that in our great exemplar, Christ, Love and Wisdom were perfectly united; in him were combined all the sternness, energy, and firmness of the man, with all the love, tenderness, and gentleness of the woman. We have but to reflect upon His reiterated Injunction, "*Be ye perfect even as your Father is perfect,*" to know that it is our duty to cultivate both the masculine and feminine qualities in our nature; for that Father is Infinite Wisdom, and Infinite Love, in Himself.

When we remember this law, we can no longer wonder that we see so many masculine women, who are always asserting their "rights," instead of taking those which really pertain to them; and seeking manly employments in preference to the pursuits which belong exclusively to their sex; or that we sometimes see men with such soft manners and feminine tastes, that we say "they must have been women in a former life." It is probable that this was really the case; and also that the chivalrous ladies have returned to earth to learn a lesson of meekness,

tenderness, and feminine devotion ; only they are so unused to the *rôle*, that they do not know how to begin, and some do so by cutting their hair quite short, despising millinery, and adopting a semi-masculine costume ; it is very probable that they will have to come back again before they are perfect.

There are those who think that the law of regeneration must, perforce, do away with the identity of the individual, and that they will not be able to recognise their dear ones in another life, unless they were to wear the very same dress they *last* appeared in, and unless they were to meet them again, exactly as they were when they last saw them—that the little baby must be the little baby still, and the aged person is to be for ever bent down and withered with age. How would they like this condemnation for themselves ? and what perfection would there be either in infancy or decrepitude ? It is the vesture alone that waxes old as doth a garment ; the spirit may be bright and enterprising at ninety ; and we often find it more energetic than ever in old age, did not the feeble limbs limit its action, and fail to perform its will.

How often do we hear the aged express a wish that it were possible to begin life again with the benefit of the experience they have acquired ; and which, they say, with a sigh, they have acquired "*too late*," as they can now no longer make use of it ! Their wish is but an intuition of the truth ; their experience so dearly won at the expense of so much toil and labour, and perhaps of so many heart-breaking

disappointments, is always so much gained, which is theirs for ever ; for the spirit never loses anything it has acquired, and thus made its own ; but brings with it, at each new descent into the sphere of earth life, the increased *faculty* and *ability*, the increased *facility of acquisition*, the *latent knowledge*, that we call "genius," "intuition," "insight," the improved sentiments and nobler aspirations, to which it has grown through the sufferings and efforts of its previous lives.

I know these are hard sayings, and at first sight will cause many *feminine* women and *masculine* men to shrink from accepting the New Revelation ; but let them remember that this merely offers them the explanation of the words of Christ. Those words *exist*, turn them how they will. Christ has told us that, "they which shall be accounted worthy to obtain *that world*, and the *resurrection from the dead*, neither marry, nor are given in marriage ; neither can they die *any more*, for they are equal to the angels ; and are the children of God, being the children of the resurrection." In spite of these words, which are so pregnant with meaning, most people still cling to their pre-conceived opinions ; although these are so vague they can scarcely tell what they do believe ; and some prefer not to think about the matter at all, so very uncertain do they find their thoughts ; until at last the death of some one very dear startles them from their indifference, and then they get alarmed, and begin to enquire on all sides.

You have often said to me, "Oh ! if your New

Revelation could but give us some certainty that we shall meet again with those we have lost, if we could only come to the firm conviction that we shall preserve our identity, and recognize each other in the spirit land, how much bitter grief would be taken out of life !”

I feel quite certain it can do so, from my own experience ; for I have been sorely tried, as you know ; and have been called upon to bear the bitter pang of losing every tie that at one time made life bright and dear to me. It has been my agonising lot to witness the departure of father, mother, brother, sister, and husband who was both friend and companion of many years ; besides losing every other relative I ever had, and finding myself utterly alone in the world with only a young boy whom I had to bring up, and who clung to me for the support and protection I had ever been used to receive for myself. Under these trying circumstances, I was but too much inclined to give way to morbid melancholy and despair, and should inevitably have done so, had not the blessed new light come to give me that consolation and certainty, which neither the old doctrines in their cold barrenness, nor the church which taught them, had been able to accomplish—for it gave me the firm conviction, that those I so deeply mourned had not left me, but still surrounded me with their loving care ; that they were indeed nearer to me than they had ever been before ; for neither stone walls, nor closed doors, nor distance by land or sea, could divide

them from me more ; that spirit can communicate with spirit ; and independently of the outward and tangible proofs they have given me of their presence—which have also been witnessed by others,—they have gradually helped me to the knowledge of the grand truths, or rather, have assisted further to unveil to me the old truths, which they well knew had ever been a stumbling block and an offence to my inquiring, although always deeply reverential mind ; thus bringing me a more lasting and a deeper happiness than even their visible presence could have ensured.

It is in gratitude to their love and patient teaching, that I am now endeavouring, in my turn, to help to make those teachings known to you ; feeling convinced as I do from observation and experience, that the time has arrived when you will understand, and probably accept them ; indeed, the very fact of this higher view of truth being given at all, is a proof that the time has arrived when it can be received.

I know, however, that to many it will still be “a hard saying,” and a sealed book (as the Sacred Mysteries were of yore to all but the initiated few who “had ears to hear”) ; a book which they will throw on one side in their incapacity to comprehend or decipher. For I am quite aware that many cannot now, any more than they could then, “understand ;” and that the masses still require the authority of dogmatical teaching to guide them through the perils of time, to what they suppose to be the glories of an immediate

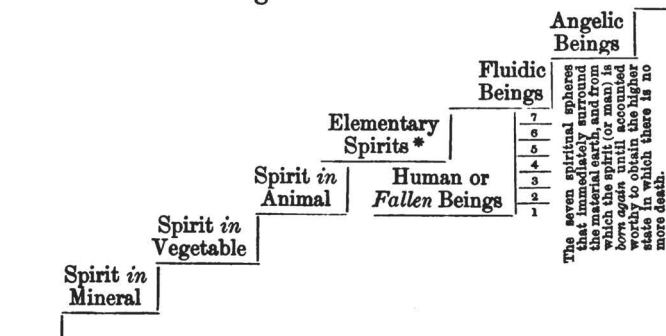
eternity—upon which they expect to enter, as they leave their present abode—and to steer them clear of the hidden rocks upon which, without the support of those dogmas and that authority, they might probably strike, and sink down to a figurative “bottomless pit,” whose locality it is useless to inquire (for we know that the infinity of the starry universe surrounds us on every side), but by which they imagine they are threatened, to which they but too often fear their dearest ones are doomed ; and which they suppose to be the everlasting kingdom of a dreadful being too horrible to imagine ; who surrounded by his wicked angels (?) of infinite power for evil, exists in powerful and continual opposition to their God ; whom at the same time they call their *omnipotent* Heavenly Father. And this in spite of the repeated declarations of the Saviour, in whom they believe, that “*all things have been given by the Father into his hands,*” and that “*he will not lose one of those who have been given to him,*” but “*will draw all things unto him,*” and “*raise all up at the last day.*” “For this is the Father’s will which hath sent me, that of all which he hath given me *I should lose nothing*, but should raise it up again at the last day” (John vi. 39). “All things are delivered to me of the Father” (Matthew xi. 27).

I can perfectly understand, and know but too well that the new revelation of Old Truths, in the full beauty and glory of the vast horizon it opens out to our mental vision, cannot yet be received by the generality of minds, any more than many of the say-

ings of Christ were able to be received by all, at the time he spoke them; for we know that even many of His disciples went back and walked no more with Him, saying, "This is a hard saying, *who* can hear it." (John vi. 60-66), for they had not yet developed and grown up to be able to "*hear*," or rather to comprehend them; but those who have arrived at that altitude on the ladder of eternal progress, from whence they can see higher things, will find an answering echo in their souls, will understand and receive them; and from them these views will gradually find their way down into minds of lower advancement; for only some there are, who can even now be initiated into those SACRED MYSTERIES so long held back from them, and who will be able to comprehend THE UNITY OF GOD, THE PLURALITY OF INHABITED WORLDS, and THE SUCCESSION OF EXISTENCES, or earth lives, the latter being the established means of purification and progression for the spirit fallen from a higher state, which fall has rendered such purification necessary.

These three great doctrines, with that of the previous education of the spirit-element, as a mass, through the lower forms of the mineral, vegetable, and animal reigns of material earths, formed the principal teachings of the Sacred Mysteries of all the ancient religions of this earth, (see note, page 167); and, as you have seen, have always been taught in our own, under the shrouding veils of mystery thrown over them by Christ the guardian Lord and Ruler and beloved guiding Spirit of this planet.

In a volume I lately published, entitled "Old Truths in a New Light," (before I could decide upon making these Letters generally known,) I endeavoured to illustrate the progress of the spirit element through the ascending lower reigns, followed by its individualisation as a pure (fluidic) SPIRIT, and its subsequent fall to a material earth, and to the level of the animal, through whose reign it had ascended, by the following scale, or diagram, which appeared to me to facilitate the comprehension of the position of fallen humanity in the scale of being :—



Which diagram will also serve to illustrate the words of our blessed Lord, I have so often quoted,—

"Those who shall be accounted worthy to obtain that

* The Elementary Spirits are a connecting link in the scale of being, just as there are intermediate links between each of the lower reigns, partaking so much of the nature of both the higher and of the lower, that it is difficult to know where the one ceases and the other begin, so gradual is the ascending scale. We cannot see Elementary Spirits, for the simple reason that they are on another plane; we can see animals, because we are literally on their level; and we can see all the still lower reigns; for it is a fact declared unto us that all spiritual beings, either in, or

world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection." THE RESURRECTION FROM THE DEAD!

These words plainly indicate that until the fallen spirit—the child of earth or Adama—shall have fully expiated his sin, and be accounted worthy to ascend again to that high state from which it has caused him to fall, he must be subject to DEATH, and in the words of Christ, to be "*born again*;" for, "*the wages of sin is death*;" and in order to die it is necessary to be born; therefore will be born *again*, and *again*, until "*Death be swallowed up in Victory*." And until he is accounted worthy to obtain the resurrection from the dead he cannot be called a child of God, but is literally a "PRODIGAL SON," feeding himself on the husks left by the lower animals.

freed from the flesh, can see those on their own level and those *lower* than themselves, but none can ascend to higher states than those they have attained unto, and made their own, by having conquered them step by step. These Elementary Spirits surround us as plentifully as do the various creatures of the still lower reigns; and but too often play their pranks upon us, particularly when we court their presence at spirit circles by seeking trivial manifestations, instead of desiring the intercourse of higher spiritual influences, who are always ready to instruct, and guide us to return to "*the Heaven that was about us in our infancy*;" and let us not forget that we are far higher in the scale of being than these "ELEMENTARIES," for we have fallen from an infinitely superior state to which they have not yet attained, although, if we delay on the road, many of them may reach it before we can be again "counted worthy to obtain that world, and the Resurrection from the DEAD, to be again as the angels, and the children of God."

It is also well to remark that the return of the repentant child to his Father's mansion is always likened by Christ, in many parables, to a MARRIAGE, and is celebrated with Wedding garments, a Marriage feast, and a Wedding ring,—all of which symbols were evidently intended by our blessed Lord to illustrate the return of the fallen being, or prodigal son, to the angelic state (*equal to the angels*), and *in the image of the Father*; namely, as a perfectly rounded being, complete in himself: for, let us not forget, that, in the beginning, man (*the child of God*) was created in the image of God, "*male and female created he them.*" For this reason nearly all the gods of antiquity were represented as bi-sexual: "*Have ye not heard that from the beginning God made them male and female, for this reason shall a man cleave to his wife, and they two shall be one flesh.*"

When our blessed Lord undertook the guardianship of this planet, accepting the mission of evolving it from the gaseous elements from which it was formed, and of bringing it to perfection, he promised that he would not lose one of those whom the Father had given to his care.

Why then should we fear, or feel any doubt that we shall meet again with those we have lost; when we have been told so often that they shall all be gathered together, "one fold under one shepherd?" Death ought not to be considered a separation, for love can never die, and the love of those we no longer see, still surrounds us; and were we to give a little

more attention and observe more closely the things of the Spirit, we should soon perceive this, as many do who testify with me that it is so. Death is a development, and should have no terrors. Was it not part of Christ's mission to take away the sting and terror of death?

At some future time I will unclasp for you the volume I hold so sacred, of sweet and loving messages from my dear ones gone before, feeling sure they will bring conviction and comfort to your minds as they ever do to mine. They may not be included in these Letters, which I have dedicated solely to an endeavour to simplify other and more learned writings,* and thus show you the NEW LIGHT now given in which to see the OLD TRUTHS declared unto man from the beginning; but only seen in every age according to the powers of discernment of his constantly expanding intellectual vision which is destined ever to develop and compass wider views as he progresses in science and wisdom. A part of the shrouding veil has been lifted now, and more will be withdrawn ere long, for our knowledge of God's truth, like all other knowledge, can only be acquired step by step.

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

* The Compilations of J. B. Roustaing, and of Miss Blackwell.

And now, dear friends, ere we part, let us lift up our hearts and souls to Him to whom I commit my work in humble aspiration that He will bless it to you, and entreat of Him to grant us ever-increasing light to perceive more and more of His glory, and to enable us to worship Him in spirit and in truth both here and throughout eternity.

M. C.



A FEW WORDS ON PARTING WITH THE READER.

AFTER what I have said in the Introduction to the foregoing Letters, it will require but very few words to preface the following literal translation of the Spiritual Communications compiled by Mr J. B. Roustaing, upon which the views contained in them are founded.

It was not possible the religion of Truth could remain for ever in the dormant state, that I must call the lifeless condition, in which it has been stagnating, illumined only with the flickering light of the past. Accordingly the New Dispensation now dawning, in the fulness of time, is again lifting a corner of the veil of mystery which has hitherto been so impenetrable to our unaided vision, and is showing us the starting point of all created things more in accordance with our present intellectual attainments, and capabilities of comprehending them, and in a less child-like and primitive manner, than they were necessarily revealed to our forefathers in the first chapters of Genesis.

But not yet as we shall one day know them, when our minds shall have yet become more developed, for let us not forget that we are still children; and although of a larger growth, few of us can yet bear the meat diet

which Saint Paul promised to those who had grown out of childish things. "I have fed you with milk and not with meat, for hitherto ye were not able to *bear* it, neither yet now are ye able." In this, Saint Paul was prudent, for his *milk* diet having proved so much too strong, who could have digested his *Meat*?

We are told in the first verse of Genesis, that "in the beginning God created the heavens and the earth." At that time, and for many centuries afterwards, men had no knowledge of the existence of any other inhabited world than the one on which they dwelt. They could not therefore comprehend the larger meaning that is conveyed by those words.

Later on, when the study of astronomy brought the knowledge of more worlds than one, and when these were multiplied to infinity, the Mosaic account of creation was looked upon with interest by some, and with contempt by others; and yet, with all his boasted science, it does not appear that man has yet got so much further than the revelation, then voluntarily made to him by the will of the One, who has set no boundary to the full disclosure of all truth but man's own ignorance and incapacity of comprehension; and who, from the beginning of the earth's existence, cried "Let there be light!" Steadily and inevitably has Nature obeyed the charge, for every age and every century has brought its growing light.

The light of the present is undoubtedly brighter than that of any preceding age,—and the reason it is so, is, that this is the age of science, conse-

quently men's minds are more prepared to comprehend the higher views now given of the very same Truths revealed before. Let science, therefore, continue its noble work of research, for it is one of the most powerful means employed by Providence for the advancement of the human race, and is now blessed by that Providence by a perfect outpouring of the Spirit that is to lead us unto all truth.

Had the opening words of Genesis been: "In the beginning God created *Spirit and Matter*," they would not have been understood by those for whom they were written; and yet that was the underlying truth that was undoubtedly intended to be conveyed to the unsophisticated minds of earlier times, by the declaration that "in the beginning God created the *heavens* and the *earth*." At a later date, the Apostle Paul, filled with the same spirit of revelation, and fully comprehending the creative forms, exclaimed, "For of him, and through him, and to him are all things" (Rom. xi. 36); "For in him we live, and move, and have our being, for we are also his offspring" (Acts xviii. 28). And here we are brought face to face with the true nature of God, as it is now more fully revealed to us by this new unfolding of Old Truths.

Christ told us that God is a Spirit. He is the Universal Spirit, and His outward manifestation is the Universe—which is this Universal Spirit taking on outward and material form. This Divine Arcanum is fully explained by Swedenborg as forming part of the highest knowledge of the angels—namely, that the

Universe in the whole complex is in the form of a man, therefore it is called the GRAND, AND THE DIVINE MAN, and that such being the constitution of the Universe, it is ruled by the Lord as One man, and thence as a ONE or UNIVERSE, exactly in the same way as the spirit of man pervades and rules his whole material body; wherefore man is called the Microcosm, or little Universe; because being created according to the universal form, he includes all its elements. In a word, if man is the little Universe, the Universe is necessarily the Great Man.

Thus the Universe is the manifestation of the Love and Wisdom of God; not a dead MECHANISM, but a VITAL ORGANISM, the great incarnation of the Divine; "*a living temple not made with hands*"—the vesture, and so the revelation of God, the Great Spirit pervading the whole. Hence is God "*Omnipresent.*"

Careful not to lose sight of one of the objects I have in view in making these letters public, namely, to endeavour to reconcile science with the Bible, I have not failed to point out, and insert every text that is impressed upon me as applicable at the time of writing, and I think all impartial readers will find that the words of the Biblical record, so far from being in contradiction to the results of human knowledge, convey, if not directly, yet by implication, all that science more plainly teaches; for the finger of God has affixed His testimony on the solid masses of the earth's crust, proving the reciprocal accordance of the word and the work.

Having now caught the echo of scientific discussion, our minds are better prepared for the further *unveiling*, or revelation of these *fundamental* truths, and accordingly our spirit communications have been filled with accounts of primal FLUIDS and FORCES.

I have already inserted several spiritual communications in the course of this volume, as they appeared applicable to the subject ; and as it will doubtless be more satisfactory to many of my readers to judge for themselves on the important one now under consideration, than to hear all I can say, I will translate some of the original Communications on the subject of Creation, the Fall of Man, and his Regeneration ; and thus introduce them at once to the fountain from which all may quaff, for it is open to all.

The work to which I allude is entitled "THE REVELATION OF REVELATION," or "THE FOUR GOSPELS," followed by the COMMANDMENTS, explained in SPIRIT AND IN TRUTH by "THE FOUR EVANGELISTS."

These Spirit Messages were collected and compiled by J. B. Roustaing, an advocate of the Imperial Court of Bordeaux, and form, as I have said, the basis of the preceding Letters ; they followed immediately after those compiled by the late Allan Kardec, which may be considered a ladder to them, and which they complete ; for the view they afford us of the nature of God's universe, of the purpose of its creation, and of the origin and destiny of man, is so very much more extended, that we may indeed be said to view it from the top of that ladder raised by Allan Kardec, and no longer

through a glass darkly, but through a more powerful telescope than any that has yet been offered to us.

From what I have said, it will be seen that this work of Roustaing is considered the most advanced, and the most important of the literature of Spiritism on the Continent; the book is in three thick volumes, and I fear it will be long before any one will be found who will translate the whole. In the meantime, the mission has been given me to select and translate some of the most important messages bearing upon the subject under consideration, to follow immediately upon the publication, by Messrs Trübner & Co., of the recent translations into English of the said works of Allan Kardec, for the Société Spirite of Paris.

In order to do so with advantage to the readers of my Letters, to whom I now bid a kind farewell, I have thought it advisable to arrange the selections I have made under different headings, as this plan will greatly facilitate their perusal and their comprehension. Let me further state, for the satisfaction of the English reader, that I have most rigidly adhered to the original text, and have not hesitated to sacrifice style, even at the risk of criticism from more accomplished translators, to my conviction of the necessity of an exact and *literal* translation.*

M. CAITHNESS.

* I particularly desire to call attention to the important Spiritual communication I received while these translations were going through the press, respecting the nature, and seemingly miraculous birth, of our Lord Jesus Christ, which will be found at page 290.

EXTRACTS TRANSLATED FROM
"LA RÉVÉLATION DE LA RÉVÉLATION,"

A Series of Spiritual Communications compiled

By J. B. ROUSTAING.

THE UNIVERSAL FLUID.

EVERYTHING in creation has a common origin ; and everything from the infinitely small to the infinitely great proceeds from God,—the starting and the rallying point.

Never forget this : all things come from and return to God, from the ONE God, Creator, uncreated father of all things, and of every one,—from God, the Great Creator of all that exists. The immoveable pillar on which rests the multitude of worlds cast into space, as atoms are flung into the air.

The universal fluid, proceeding from the Creator, in its quintessence, and through the infinite combinations, modifications and transformations imparted to it by Divine Wisdom, is the instrument and the means by which His all-powerful Will is manifested.

It is the origin of all spiritual, of all material, and of all fluidic creation, of all worlds, of all creatures, in every reign of nature ; of all that lives, that moves, that is.

The apostle Paul felt the creative power of God when he said,—“For of him and through him, and to him are all things :” * “For in him we live, and move, and have our being.” †

In speaking of Spirit, as derived from the great and UNIVERSAL SPIRIT, we must term it SPIRITUAL ESSENCE, it is the principle of intelligence, destined to form the universal

* Romans xi. 36.

† Acts of the Apostles, xvii. 28.

whole ; that, in fact, which we name the universal whole and is the totality of fluids spread throughout space ; these fluids are the source of all that exists, both at the spiritual, at the ethereal, and at the material states.

This Spiritual essence—as it emanates from the Creator, is, as we have said, the underlying principle of all intelligence—destined to form the UNIVERSE, or outward FORM of the Creator, that which we term the universal whole, and is the totality of fluids permeating space. These fluids are the source of all that exists, both at the spiritual, ethereal, and material states.

Spiritual essence, or the intelligent principle formed from the *Quintessence* of these fluids, is so subtle that it is impossible to define it, or to convey an idea of its nature to limited intelligences. The all-powerful WILL of God, the only source of life throughout infinity, animates these fluids, giving them BEING, that is to say a spiritual vitality, whose essence is only to be found in the divine rays, and which constitutes them the primitive principle of spirit germs *destined to become SPIRIT*.

Thus universal life exists in eternal germs everywhere throughout nature, by means of this Quintessence of fluids which God animates by His sole Supreme Will for the requirements of universal harmony, of all worlds, of all reigns, of all creatures, at the material, or at the ethereal states.

Worlds at their formation are composed of all the constituent principles in the spiritual, material, and ethereal order of the different reigns which succeeding centuries are destined to develop and elaborate.

The intelligent principle is developed at the same time as the material, and progresses with it, passing from inertia to life ; God presides at the beginning of all things, following with paternal care the different phases of progress, and drawing to Himself all that attains perfection. This multitude of latent principles in an inert or cataleptic state await the will of the Sovereign Master to call them into action, according to the natural, unchangeable, and eternal laws that He

has established, through the influence of the circumambient forces destined to make them blossom, give them a destination, and apply them to the end they are to accomplish according to those laws. They must inevitably undergo throughout eternal ages, and under the guidance and direction of spirits charged with this care, all the transformations that are destined to develop them as they pass through the successive mineral, vegetable, and animal reigns, and through the intermediary or *connecting links* between each of those reigns.

By following this continual progress they at length reach the period preparatory to spirit formation ; that is to say to the intermediate state between animal incarnation, and the conscious spiritual state.* On passing this preparatory period they reach the state of Individualisation, or of a creature in possession of free will, having independent reasoning intelligence, responsible for its actions, and destined to reach the highest state of intelligence, of science and of greatness.

Spiritual essence at its origin, or the intelligent principle in formation, passes first through the mineral reign ; it in fact *animates* the mineral. We tell you that it *animates* the mineral, because all things have an existence in nature, for all things die, and all that dies must have had a life principle, and was consequently animated by a *relative* intelligence.

The word intelligence may surprise you in speaking of the life of anything inert, in which there is neither thought nor action, at this low state spiritual essence is unconscious of its existence, and yet it *exists*.

Spiritual essence, when simply at the state of *life principle*, and absolutely unconscious of itself, constructs the mineral, the stone or the rock, by attracting and uniting the appropriate fluids, *through an attractive magnetic action under the direction and guidance of the ministering spirits. (The Spirits doing His will.)*

* The intermediate state between the animal and the human, is that of the *ELEMENTARY SPIRITS*. It is the missing link not yet discovered by Mr Darwin, for being on a different plane of existence, it is not visible to the human eye (see Diagram at page 262).—M. C.

The more unconscious the spirit principle at the state of formation, the more direct and unceasing is the action of the spirits who direct and guide it.

Understand well !—and we tell you this now, that we may not have to repeat it—in every reign—mineral, vegetable, animal, and human. Nothing IS without the aid and guidance of the ministering spirits of God ; each, and all, have a task to perform, a superintendence to exercise. It is not that there are spirits destined to the formation of any particular vegetable, or of any particular animal, or human being ; action on their part is general, and their superintendence is conjointly exercised, according to natural and unchangeable laws, which you are as yet not permitted to know, because not yet capable of understanding.

DEVELOPMENT OF SPIRIT.

The mineral dies when it is torn from the spot where the Author of Nature had placed it, the stone cut from the quarry, the ore extracted from the mine loses its natural life, as does the tree separated from the earth, or the flower from the plant.

The spiritual essence which existed in the mineral retires from it by the process of a magnetic action directed and superintended by the guiding spirits, and is then transported to another point. The fragmentary remains, or body of the mineral receives the employment to which it may be destined by the requirements of man.

Do not be surprised that union continues to subsist in the mineral for long ages after the spiritual essence which was necessary to its formation has fled.

Every material has its *relative* properties according to natural and unchangeable laws which you cannot yet comprehend.

You see cases of material durability amongst vegetables, and certain plants preserve the appearance of life, freshness of colour, and firmness of stem, long after they have been separated from the earth that nourished them, and conse-

quently from the latent intelligent principle that resided in them. You also see human bodies under certain conditions preserving their material parts entire, although the animating spirit has departed.

But dead bodies, whether of stone or plant ; of animal or human degree, must all contribute to universal harmony in fulfilling the functions assigned to them.

Spiritual essence in the mineral reign, undergoes the successive materialisations necessary to prepare it to pass through the intermediate species that participate of the mineral and of the vegetable. We name them materialisations because we cannot call them incarnations at the commencement of their being.

Having thus passed through the mineral reign and the intermediate species, which are immediately linked on to one another, and having, under the influence of the double magnetic action which has operated life and death in the phases of existence it has traversed, become prepared to undergo the further development of *sensation* which awaits it in the vegetable ; the formative spiritual essence passes on to the vegetable kingdom.

It is a development, but still without any consciousness of being ; material existence then becomes shorter, but more progressive ; there is neither conscience nor suffering ; there is *Sensation*. Thus when a branch is severed, the tree experiences a sort of shock or echo, which is not suffering, but is like the percussion which answers from one point to another, the same as when a plant is violently torn from the ground before the time of its maturity is accomplished.

We repeat to you that although there is sensation, there is no suffering, it is a magnetic shock which prepares the spirit, or spiritual essence in the state of formation, for the development of its Being.

Thus prepared for active and sentient life, and while passing through the connecting links, it becomes an intelligent principle, of a relative intelligence *which you call* ~~UNSTINCT~~, that is to say of an intelligence in relation to its

physical necessities, to its preservation, and to all the requirements of material life, having a will and faculties limited to its wants, and to the purpose it is destined to accomplish in nature, as far as regards preservation, reproduction, and destination ; and, according to the measure in which it is to contribute to life and to universal harmony.

Spirit in this state of formation (for it has not yet an independent reasoning intelligence with consciousness of its faculties and of its acts), passes into the Animal Kingdom, and continues to follow a constant progressive ascension, according to its increasing requirements, at every phase of successive existence, necessary to develop and conduct it step by step, nearer and nearer by insensible degrees to the human state ; for if spirit animates and sustains matter, matter aids the development of spirit. *

Having undergone every transfiguration of matter, every phase of development, and attained a certain degree of intelligence, spirit has arrived at length at the point preparatory to the state of spiritual consciousness, to that moment which your men of Science, who as yet know so little of the mysteries of nature, are not able to define, and at which *Instinct* ends and *Thought* begins.

When we have spoken to you of spirit in the state of infancy, consequently, of ignorance and innocence—when we have said that the spirit was created simple and ignorant, we have meant to express that it was the preparatory phase of humanity. It would have been impossible, at that time, to have declared more to you. You will therefore observe that the origin of spirit was left in darkness and mystery.† Even now it is too soon to declare it publicly. Make use, however, of what we have revealed, for by the time your writing will

* We thus see that Mr Darwin was so far correct in his development theory that he attributed to matter what we are now informed, and can more readily believe, is a property of spirit.—M. C.

† For my own part I have been informed by spirit revelation, that the darkness and mystery if cleared away, would reveal to us the ELEMENTARY SPIRITS about which so many speculations at present exist.—M. C.

appear to the general view, men will be more disposed to receive, what they will by that time have debated upon, although they will still look upon as a monstrous theory, or as a ridiculous absurdity.

This spirit at the stage of formation by dint of constant progression under the care and direction of guiding spirits, works out its development with relation to the matter which surrounds it, arrives at last to the consciousness of BEING, and reaches the state of a formed spirit; which spirit is in a state of complete innocence, having left the instincts which it owed to the necessities of the animal state, with its last material envelopes.

The statue at last receives its form. The newly formed spirit now envelopes itself under the direction and superintendence of guiding spirits with the fluids which are to reclothe it, which envelope you call the *Perisprit*,* and

* The PERISPRIT is the modern name given by Spiritists to the "Spiritual body" declared unto us by Saint Paul in the words, "There is a natural body and there is a spiritual body." There IS, not there SHALL BE. This spiritual body is possessed by every living soul, and it is this body which forms its individuality: the Perisprit being the container of the soul, which is the real man or inward principle. The man therefore that we see, and touch, with our material senses, is but the outward covering, the material, or as Saint Paul says, the natural body formed of material atoms or "*protoplasm*;" which the spiritual body, or "Perisprit," has magnetically accreted for the period of its sojourn on earth; which outward body is ever changing, by the processes of respiration and digestion. When a limb has been paralysed or amputated, it is known that the patient still feels he can use his leg, or press the hand of his friend; endless instances can be adduced in confirmation of this. It is, that the spirit body, although not visible to material eyes, ever exists, and is the *real* man, being indestructible. Death has no power over it. Thus spirits when they appear after death, as they have often been known to do, are always recognised, because their spiritual body has the same personal appearance which it bore in life, being the *real* person, and they are sometimes able to make it visible by clothing it momentarily with materiality from our atmosphere, which holds in solution at various stages of growth, every chemical property that belongs to the earth, or the human frame; and these infinitesimal particles can be so concentrated as to resemble the outward human form, and human hair, and raiment; the creation of vegetable and animal

which spiritual or ethereal body becomes its agent, and the instrument of its continually sustained progress from the point of its departure at this state of innocence and ignorance, until it has attained the moral perfection which will, in time, place it beyond the possibility of falling ; or should it fall, will be the means of raising it again through incarnation and successive re-incarnation, at first expiatory, and afterwards glorious, until it has attained to that moral perfection.

At the time of quitting that intermediate state which precedes the life of thought, and of taking possession of its free-will, the spirit operates its ethereal constitution which you call 'perisprit,' and which (to make use of an expression you will perhaps scarcely comprehend) is its temperament ; with this difference, that the human temperament *to your eyes*, is independent of the kind of spirit which the body encloses, whilst the fact is, the ethereal temperament *is the consequence* of the tendencies of the spirit.

Fluids are attractive one to the other : which attraction establishes intercourse between Spirits according to the nature of their good or evil tastes and sentiments. This attractive influence of similar sympathetic fluids is the bond that draws one spirit towards the other, and establishes communion and contact between them, even if not of the same degree, when both are animated by the same tastes and inclinations.

" You cannot comprehend the nature of these ethereal

fibres is only a process of chemical growth, which can be imitated by a more rapid process in the atoms of the atmosphere. We know that the material body of Samuel was dead and buried, therefore it was his spiritual body or Perisprit that appeared at the "Materialisation Seance" which Saul obtained from the witch of Endor. Thus the real apparition can take the place of that which perisheth ; for the spirits tell us that to speak accurately, every physical, or as Saint Paul calls it, every "*natural body*" is an outward appearance only ; and the only reality is that of the spirit which inhabits the body and controls it. The outward or material body is merely an appearance, which however ponderous in avoirdupois, is in itself only an ever-varying shadow, of which the real substance is the inner spiritual body.—M. C.

bodies in the more elevated worlds,—any more than you can understand that of the *Perisprit*—as long as you are not in a state to know the nature of the fluids which compose them.

The *Perisprit* may justly be called semi-material. So far as being transparent or ethereal in itself, it can materialise itself at will. In comparison with your materiality, it is as vapour *compared with water*, light matter—but still *matter*, and capable at any given moment of taking a compact appearance, we repeat that you cannot understand this part of your being, until your intelligence is sufficiently developed to sound the depths of the ether that surrounds you.

In order to discover the quality of the air that envelopes your earth, you have decomposed, weighed, and measured, the air that was accessible to you, and in order to do this what a sound length of time you have required !

To understand the fluids that are spread throughout space, and which may be said to compose it, you must be able to elevate yourself in the ethereal regions, where those fluids disengage themselves from heterogeneous parts, it is necessary that the science of the aeronaut should have reached that high point of perfection ; and as yet you are only in your first infancy ; how many unsuccessful attempts will be made before that day ! and how many must still follow after !

And yet Man must be master of the air, as he is of the land and wave ; and *only* then, will he be able to comprehend, because he will then be able to study.

You only see the difficulty—of direction, of respiration ; but they will be conquered.

In order to reach the elevated regions, it is necessary that man should know how to provide himself against the want of life-breathing air, and against the currents that are pestilential *for his humanity*.

These are great difficulties ; but intelligence has been given to man in order that he may exercise it ; the horizon is spread out before him, to induce him to advance without

ceasing; let him go on then without fear; the studies of one, will, we repeat, serve to aid another, will serve himself at a given time; and armed with love of science, with the desire of progress, sustained by good spirits—for God wills that they should aid you, but also that you should work, and use your own endeavour—man will one day attain to knowledge of the *matter which surrounds him*; and then *that matter will in its turn be modified*, to adapt itself to his new requirements, and from study to study, from progress to progress, he will reach the blessed dwellings where all science is acquired relating to your planet and to the nebula which your sun illumines.

If you wish for a comparison within your comprehension, with regard to the nature of the matter composing the ethereal bodies in more elevated planets,—although all comparison between the things of your earth and those of more elevated worlds must be faulty; we will liken the human body on your planet to compact water, and the human body of certain other planets to vapour; it is always water, but arrived at a state which permits it to rise into the air,—to mingle itself with the cloud instead of resting heavily on some point of support.

In the successive incarnations that follow the present one, the body loses its density by degrees, and becomes more and more *aerial*; the feet are no longer rivetted to the earth; the position no longer requires an equal equilibrium; the regions occupied by these diverse planets are enveloped with an atmosphere in accordance with the necessities of nature: and, in the same way that the water of the sea bears with more facility the body confided to it, does the air of those regions sustain the bodies of the mortals who inhabit it.

THE FALL (OR INCARNATION).

Having received the gift of *free will*, and being thus rendered able to choose their own path, spirits are placed under the guidance of guardian spirits appointed to superintend their

development ; it is then that the free will of the spirit leads it to follow one path in preference to another.

Having reached this point, spirits are more or less docile towards those who are charged with the care of their education and advancement.

It is then that the power of will in the exercise of this freedom, takes a good or a bad direction ; they may fall, or they may follow simply and gradually the path of progress advised and indicated for their advancement.

A great many fall ; some, however, resist the attractive suggestions of pride and envy. The bane of all spirits is pride, from which springs both presumption and envy.

The proud are envious, because they cannot bear to see any one above them ; they are selfish, because all must give place to them ; they are presumptuous, because full of self-confidence, as erroneous as it is blameable, in the strength of their intelligence ; and they often revolt against the wisdom of those who would interdict and prevent acts beyond their strength.

The spirits who fall are those who are unmanageable, and rebel against the wise counsels of those who have accepted the charge of leading and developing them, and who thus, by the nature of their evil tendencies, attract around them other undeveloped spirits who sympathise in their evil tendencies and their bad sentiments. But remark well, for our words must be exactly understood—the fall is occasioned by the *personal* fault of each particular spirit, and not because they are drawn into sin. We have just told you that spirits are free to follow one road in preference to another, it is then by their own choice and their own impulse that they enter upon it ; and the sympathy they feel for inferior (*i.e.*, less advanced) spirits, and who attract them, proceeds from their own disposition, it is not till after their fall that they establish relations with them.

Those, on the contrary, who are docile to their guides, follow simply and confidingly the path of progress pointed out to

them, and attract good spirits ; who sympathise in their good tendencies, in their good tastes and sentiments.

The Perisprit, both of the spirit who remains pure until it reaches perfection, and of the one who falls, and has to work its way back again, is constantly varying under the attractive and repellant influences of the fluids which compose and surround it, following incessantly the progressive advance of the spirit it envelopes, assimilating those surroundings which are most suitable to its intelligence and its spiritual requirements, according to its tendencies and the state of its progress.

The more inferior and backward the spirit, the more heavy and opaque is the nature of its Perisprit ; the elements that compose it being more or less pure and ethereal according as the spirit is more or less elevated.

Thus the fluidic particles which constitute the Perisprit are more or less ethereal, more or less dense, according to the elevation of the spirit or Soul enclosed *in that matter*, because the spiritual *body* is always matter compared with the spirit it enshrines.

Amongst the spirits who fall, there are some who in the course of their development, and even at their very outset, misuse their free-will, and are head-strong, proud, presumptuous, envious, obstinately rebellious spirits, and who revolt against their guides.

The proud and rebellious spirits who have fallen so low as to have returned again to the most material conditions, are then *humanised*, that is to say, incarnated on primitive earths in order to be tamed, and to continue their progress under the constraint of fleshly bodies, on those primitive earths which have been as yet uninhabited, but are prepared and ready for the reception of man ; they are incarnated in human substances rather than in human bodies, substances whose elements pervade immensity, and which are brought together by the action of guiding spirits, substances which are destined to progress and to be developed by procreation, according to the

conditions ordained for the accomplishment of the fixed laws of reproduction.

The spirit enshrined in its Perisprit and under the guiding direction of superintending spirits, attracts those elements destined to form its outward and material envelope, as a magnet attracts iron ; this again is the result of a law of magnetic attraction foreseen and regulated by natural and unchangeable laws, of which it is one of the applications.

After its fall, and previous to incarnation, the spirit has constituted its perispritic envelope, according to its natural tendencies, and the fluids it has assimilated preserve their influence ; during incarnation these fluids change their nature, always according to, and following the progress or the retrogression of the spirit. Each incarnation, which produces an amelioration in the moral state, produces at the same time an amelioration in the fluids which constitute the Perisprit, and may be compared (making use of a human comparison) to a daughter of the lower classes, who quits her rough and coarse apparel, to clothe herself in the light and pure white drapery of a bride.

Amongst the spirits who fall, there are some who only do so after having been for ages docile to the spirits charged with their guidance and development, and who had until then simply followed the path of progress pointed out to them by their guides up to a greater or a less degree of moral and intellectual advancement.

They are incarnated on planets more or less superior, more or less elevated, according to their degree of culpability, there to undergo a material incarnation more or less material, more or less ethereal under conditions appropriate to, and in proportion to, the fault committed, to the need of progress, and in relation to the elevation of the spirit.

God who has created, and ever continues to create spiritual essence from which spirit is elaborated, has created and will continue to create worlds, in continued progressive order, through the immensity of infinite space, adapted to serve for

the incarnation of the spirits who have fallen, and who may fall ; material worlds, more or less inferior, elevated, or superior the one to the other ; less and less material, more and more ethereal, even to the most ethereal and pure of planets which you may call celestial or divine worlds, and which can only be approached by the purest of spirits.

THE UNFALLEN SPIRITS—THE CHRISTS OF THE UNIVERSE.

The spirits who remain docile to their guides, following simply and confidently the path of progress pointed out to them, accomplish their gradual development and elevation in *ethereal* spheres, successively more and more elevated, in which everything is in relation to the Intelligences who inhabit them.

They thus continue to elevate themselves throughout eternity, having undergone every phase of existence and of trial, necessary to enable them to arrive at perfection ; the influence of matter has lost all power over them, and become null : we say of *matter*, for the fluids of the Perispirit and those which it assimilates are as *matter* to the spirit.

In order to reach this perfection—always remaining pure, and in the spiritual state throughout their onward progress—they must traverse every sphere under the constant guidance of the spirits charged with the care of their development, for their studies are made in space, and in the great book of the universe ; they must visit the primitive, the inferior, the superior worlds of every degree, which are the abodes of spirits who, having fallen, are undergoing incarnation and successive re-incarnations, more or less material, more and more ethereal, until the influence of matter has no longer power over them, and they have once more become pure spirits.

Jesus is one of these pure spirits ; pure in the stage of innocence and ignorance, pure at the stage of youth and instruction, ever docile to the spirits who were charged with the care of his guidance and development, following simply

and gradually the path of progress which was pointed out to him, and who, never having fallen, has remained pure, and reached Sidereal perfection—has, in fact, become a pure, perfect, and immaculate spirit ; a true Son of God.

We have already told you that Jesus is the highest spiritual essence after God, but he is not the only one ; he is one of those spirits that in human parlance you would designate as the guards-of-honour of the King of Heaven ; God has appointed him the governor and protecting spirit of your planet, at whose formation he presided, and which he governs from the height of celestial splendours. He is a spirit of primitive purity ; perfect, immaculate, and unfallen ; infallible, from being in direct communication with God—your Master, and ours,—directing the innumerable sacred hosts of guardian spirits who all work under his direction to achieve the progress and development of your planet, and of the humanity upon it, and he has undertaken to conduct it to perfection.

Each world, whatever it may be, has a protecting and governing spirit—a Christ of God—whose perfection is lost in the night of eternity ; infallible, and unfallen, who has presided at the formation of that world, is charged with its development and its progress, and with the development and progress of all the spirits who inhabit it, having undertaken to bring them to perfection.*

The missions of these Christs of God are *relative*, according to the degree of development of the planet ; to ungrateful earths such as yours they preach love ; to worlds more advanced and elevated they bring great discoveries in sciences, and in arts ; in all they fulfil the functions of a lever, to arouse the sleeping instincts—according to the capacity and necessities of the planets they direct.

The missions of these Christs of God are accomplished with the same zeal, however great may be the inferiority, or the superiority of the worlds they direct, whether they be those of Mars, of your Earth, of Venus, or of Jupiter.

* Jesus said, “ Of those the Father hath given me I will not lose one.”

The pure spirits, who, after having fallen, have succeeded in purifying themselves, and have attained unto Sidereal perfection ever regard with respect and love those who have known how to maintain themselves unfallen, and having ever remained pure in the path-way of progress, have also attained unto perfection.

Do not imagine, however, that there is a line of demarcation between the spirits who have fallen, and those who have remained pure. No ; there is equality of purity, of devotion and of love ; leave to the men of your planet the hierarchies of social rank, the inequality of social conditions ; but before God all who are equally pure, are **PURE**.

We have told you that the protecting and governing spirits of planets are *infallible* and *unfallen* ; infallible from being in direct and constant communication with God receiving His inspirations and His will ; and never having fallen, they are superior in universal science to the spirits who, having fallen, have again become pure spirits, for these have lingered on the road to progress.

Do not see in this any thought or any act of partiality ; God, who is Justice itself, is incapable of injustice. You now know that hierarchies of rank are established amongst spirits according to their elevation and their progress ; you can therefore understand that the spirit who *from its origin* has always progressed in the appointed way, is **ALWAYS** more advanced *in universal science* than the spirit who after having fallen has purified himself ; and the most advanced spirit should naturally be entrusted with the most important mission in nature to perform.

Mary and Joseph, we have already said, were both perfect spirits when they were incarnated on a mission ; and we maintain these words while we explain them : they were both perfect spirits in *comparison to you* ; because they united moral and intellectual perfection in regard to *your planet* ; but they were not so with respect to *worlds superior to those they had inhabited* ; they were superior spirits, very elevated in the

spiritual hierarchy *in comparison with you*; but they had not yet reached the culminating point of perfection, that is to say, to **SIDEREAL** perfection; they were good and devoted spirits, but in order to reach that perfection they still had to progress a great deal in Universal Science.

Perfect spirits, both morally and scientifically, in *comparison to you*, and *with respect to your planet*, they have, as we have already told you, to progress a great deal in **UNIVERSAL SCIENCE** in order to reach to Sidereal perfection; and after reaching it they will have—even though they are pure spirits—ever to progress in that wisdom which the spirit, whatever it may be, can never *reach*. All in universal nature progressing *for ever*, (but this statement is still too elevated above your circumscribed intelligence for you to understand it at present).

Jesus, whose perfect and immaculate purity is lost in the depths of eternity; the greatest spiritual essence after God; (but not the only one,) whose science is so vast, that your limited intelligences can form no idea of it; and that even those of the superior spirits cannot comprehend its extent, which an innumerable crowd of pure spirits admire and labour to obtain throughout eternities; Jesus himself, when he descended amongst you, although a type of love and of science, was still studying; and studies even now. He studied then, and studies now, because progress is the only aim of the spirit; and God *alone*, we repeat, can say, “*I will go no further*, because God *alone* from all eternity, “knows all things.”

Do not conjecture from **THIS** that Jesus may have at this time, or can have, trials of any kind; no, he was, and he is, unfallen and infallible, as being in constant and direct communion with God; his perfect purity enabling and permitting him to approach the centre of all purity; he was, and he is, God’s Word with you; he is *called* God *relatively to you*; **IN THIS SENSE**, that he was, and that he is, (*from his God and your God, his Father and your Father*); your Master; to make use of a human expression, His Vice-regent, and

your King, being the protector and governor of your planet.

He has, and he ever had, the love of progress ; he labours without ceasing to acquire fresh knowledge in the book of *infinity* ; for God *alone* has NOTHING to learn.

Jesus, a pure unfallen and infallible spirit at the time your planet was confided to his care, has progressed in science whilst making your earth progress, and his ascending march has been on a par with yours ; for God gives more and more knowledge and science to the spirit, however advanced he may be, in return for the progress accomplished by means of his love and devotion. The personal progress of the spirit, whatever he may be, is always according to the progress which he causes his brethren to accomplish.

Ever since your earth emerged, after its formation, from the incandescent state of impure fluids, and progressively reached the period of materiality, through successive phases of planetary revolution, and from the material state—after passing through new revolutionary phases to new states, ever less and less material, and more and more etherealized—shall have reached its *pure* ethereal state, the love and devotion of Jesus have ever rendered, and will still render, his efforts the more ardent to lead you as spiritual beings, to the perfection which you must also attain.

And then Jesus himself—a spirit of perfect and immaculate purity at the time when he presided at the formation of your globe—will be superior in science to what he was at that time, and when he gave himself for you eighteen centuries ago.

All that was, that is, and that will be, in every reign of your planet, has followed, follows, and must follow, the ascendant and progressive march of progress—both physical, moral, and intellectual—under spirit action and guidance, according to natural and unchangeable laws which God has established from all eternity.

But in this great work of the purification of your planet and

of the humanity upon it, at the time predicted for the accomplishment of its regeneration, when your earth is to become the abode of only good spirits, the *chaff* will be SEPARATED from the *good grain*: the spirits who have obstinately remained culpable or rebellious, will be removed far away from it, and sent to inferior planets, where they will have to expiate their wilful blindness, and their obstinacy in evil, during long ages.*

And you should understand, that, when you are near attaining your perfection, the spirits comprising the group which assisted Jesus during his earthly mission, will have attained to Sidereal perfection, and will have taken rank amongst the *pure* spirits.

God *alone* is perfect from all eternity ; He *alone* is absolute perfection : Infinite, Universal Love, Universal Science and Wisdom. God *alone* can say, *I will go no further*, because from all eternity He has attained the supreme limit ; He is the *only* one who, having *ever BEEN*, having *ever KNOWN*, has NOTHING to learn.

The created spirit can *never* equal God the Creator ; and as everything in the universe, in immensity, throughout space, tends ever to progress—the spirit, however advanced he may be, *intellectually*, *never* being able to equal God, must ever continue to learn through eternities, and throughout eternity.

Intellectual progress is, then, indefinite for the spirit, whatever he may be—having ever to acquire in universal science, —without their being any limits to this progress.

Moral perfection is like intellectual perfection, *relative* : a spirit may be morally and intellectually perfect relatively to worlds *inferior* to the one he inhabits.

A spirit may be very elevated in the spiritual hierarchy in

* As stated in Scripture, they will “ be bound hand and foot,” (with the material bonds of flesh) and will be cast into outer darkness ; again to undergo “ *weeping and gnashing of teeth*.” Into the outer darkness of a material earth, which is darkness compared to the habitations of the children of light, there to undergo sorrow and trouble.

comparison with you—morally and intellectually perfect *relatively to your planet*, and yet not have reached the culminating point of perfection—having to progress a great deal in universal science in order to reach it.

The perfect spirit as compared with *you*, and *relatively to your planet*, is the one who has mastered all human passions and known how to free himself from them—has divested himself from all impurity of thought, consequently of action—is animated by the most ardent and devoted love for all God's creatures—is filled with respect and veneration for his Creator—has attained the supreme height of love and devotion—but not of science.

The culminating point of perfection is the *Sidereal* perfection; that is to say, the moral and intellectual perfection relatively to worlds superior and inferior, material and ethereal—inhabited by spirits *fallen* or *unfallen*—until they have reached the pure ethereal worlds, in which the essence of the Perispit being completely purified and pure, the spirit is no longer subjected to any kind of incarnation or any planet whatever; the influence of matter over it then being NULL.

This *Sidereal* perfection appertains to the pure spirit alone.

The pure spirit has not attained to KNOWLEDGE *without limits*, for that is of God *alone*, and which even the spirits who have approached nearest to Him possess not, because no created spirit, we repeat, can *ever* equal God.

The pure spirit who has attained moral infallibility, is, when certain degrees of science are required by him to accomplish any particular mission, only *intellectually* infallible, *relatively*, and through assistance; because although morally perfect, *relatively*, he is ever—by the will of God—assisted and sustained by his superiors *in Science*.

The hierarchy that arises from Science amongst the pure spirits, is equal to that constituted by Purity, but requires assistance that can come from God alone; the ONLY Source from which proceeds, and to which remounts, all merit and all power.

Understand well, that the pure spirit though he has still much to do in order to reach the extreme limits of universal science in Infinity, is ever morally and intellectually perfect, *relatively to the planets* which he may approach.

The PURE spirits are the intermediaries BETWEEN the Eternal essence of life, the Supreme Intelligence, the Uncreate Creator, All-wise and All-intelligent first cause of all that exists—God ; AND the SUPERIOR spirits are ministers of the Divine Will, and through them, according to the hierarchical scale, by the intermission of GOOD spirits unto you ; they are ever active according to the employment which the Lord has assigned to them in all that appertains to universal progress, to the preparation and accomplishment of life, and of universal harmony, according to the natural and unchangeable laws which He has established from all eternity, throughout immensity and in infinity ; in the life and universal harmony in all worlds whichever they may be, whether inhabited by fallen spirits, or by those who have maintained themselves without falling, following simply the path indicated to them for their progress.

Every world, whichever it may be, has a protecting and guiding spirit—a CHRIST of God—whose perfection is lost in the night of eternities, unfallen and *infallible* ; who has presided at the formation of that world, is charged with its development and its progress, and with the development and progress of all the spirits who inhabit that world, which he will lead to perfection.

Jesus, a spirit of perfect and immaculate purity, whose perfection is lost in the night of eternity, is the Protector and Governor of your planet—at whose formation he presided, and which he has undertaken to bring to perfection, without losing one of all those given into his hands.*

* A SPIRITUAL REVELATION.—While these translations were in course of printing, I suddenly received a spiritual communication which I feel bound to insert, for it appears to me not only to confirm, but also to supplement these Revelations compiled by Roustaing, which, it must be borne in mind are already of ten years' standing ; and as I have

RE-INCARNATION.

Incarnation is a necessity for the spirit during the state of formation ; it is indispensable for its progress and for its development, in order to develop, its consciousness of being ; which can only be obtained through contact with matter ; it is the union of these two principles, spirit and matter, which produces intellectual development.

Incarnation is *a necessity* until the moment when the spirit, having reached the starting-point of intellectual development is ready to receive the precious, although most dangerous gift of free-will.

We repeat that the original starting-point for every spirit,

said before, the shrouding veils are now being so rapidly lifted, in accordance with our rapid advance and consequent requirements, that every succeeding ten years may be expected to add greatly to our quota of spiritual knowledge. . . . Having thus prefaced the important communication of which I have been so highly honoured as to have been made the direct recipient, I will proceed to offer it to the earnest consideration of my readers, who will thus be able to weigh, and compare it with the preceding ones compiled by Roustaing, which I have translated for this volume.

The Revelation in question is one of the utmost importance, as it offers the clearest and most explicit testimony to the truth of the much cavilled at, and disputed dogma of the Immaculate Conception. I will endeavour to transcribe it in as simple a form as it was conveyed to my mind ; and those who are ripe for it, will receive it with the same conviction of its truth, as it was received by me.

The communications compiled by Roustaing inform us that the visible body of our blessed Lord was an appearance formed from the material elements of our atmosphere, after the manner the materialization of spirit forms are now being effected amongst us, as testified to by the scientific experiments of Professor Crookes and others. It will be seen by the perusal of the Second and Third Letters, that I had adopted this theory as offering a plausible explanation of many mysteries connected with the subject ; such indeed as the Immaculate Conception and mysterious birth,—the walking on the waves—the disappearance of the body from the sepulchre—the appearance, and disappearance amongst the disciples through closed doors,—and also the power of conveying himself out of the midst of a crowd ready to stone him to death, in an earlier period of his earthly history. This theory also appeared to reconcile the seeming impossibility of *incorruption* putting on *corruption*, the reverse of which St. Paul assures us, in the celebrated fifteenth chapter of First Epistle to Cor-

is the same primitive and rudimentary formation of that spirit from the quintessence of fluids—so subtle are the properties of this spirit element that there is no expression which can convey any idea of it to your limited intelligence ; a quintessence which the will of God animates to give it *being*, and which constitutes spiritual essence, or principle of intelligence ; origin, or first cause, destined by means of continual progress to become spirit—a FORMED SPIRIT—or in other words, an independent intelligence, having free-will, the consciousness of that free-will, of its faculties, and of its acts.

Incarnation,—or to express it better, the materialisation of inert matter, —FIRST in the mineral reign, and in the

intheians, is an impossibility. The theory therefore presented by Roustaing was in every respect more satisfactory to my deeply reverential mind than the one hitherto taught by the churches. But that mind is ever open to the reception of higher views of truth, as they may be presented to it on every subject, and never can it be limited for one moment by the binding trammels and restraints of any teaching that would prevent it from soaring, or diving, or progressing in every direction—or I should belie my spirit name, and that is "PROGRESSIVENESS." As the needle flies to the magnet must my mind ever fly to what attracts it with the conviction of TRUTH.

We have followed the progressively ascending steps of the development of spirit from the lowest to the highest, we have seen that the process of birth in each reign is according to the degree of its advancement, and that having reached the etherealized state of a pure spirit, its appointed destiny would be to continue its upward progress towards the Divine perfection through higher and ever higher states of angel and archangel, power, and principality. Its return to a material form on a material earth is a punishment and a FALL occasioned by its sin. Christ, who had not sinned, and who could not sin, because he had already attained to that Divine perfection, and was the purest of pure spirits, *could not* be subject to a material birth, and put on corruption ; for sin and its consequences had no power over him ; he is, and ever was, as the angels of Heaven, and as the true children of God.

We have heard him declare that angels neither marry nor are given in marriage, but are the children of God, made in His Divine image ; "male and female ;" the perfectly rounded being, as man was before the fall. No miracle is required that the conception and birth of such pure and holy beings should be without sin, and without pain ; let us remember that the curse was only pronounced upon the

intermediate species, which participate of the mineral and the vegetable ; and afterwards in the vegetable reign, and in the intermediate links, which participate of the vegetable and the animal—works out its development by following always a progressive and continuous scale, which prepares it for, and conducts it to, the limits of the consciousness of life.

Incarnation, in the animal, and afterwards in the intermediate species (links which in a certain point of view partake

fallen ; the mother and the prodigal son—" *In sorrow shalt thou bring forth, and thy desire shall be to thy husband ;*" but in the fluidic worlds inhabited by pure spirits it is not so. The angels of Heaven or children of God neither marry nor are given in marriage ; therefore the conception and birth of such pure beings must ever be according to their degree, without sin, and without pain or sorrow—" made not after the law of a carnal commandment, but after the power of an endless life"—and such we are told was the birth of Christ ; born of an Holy Virgin, for no other could have conceived a true child of God, "*like unto us, yet without sin,*" "*made after the likeness*" but not after the nature of fallen man. "The first man is of the earth, earthy : the second man is the Lord from Heaven."

After this explanation, who can doubt of the true nature of Christ, the truth of the doctrine of the Immaculate Conception, and of the Virgin Mother, the pure and Holy Mary—whose very name signifies Maternity, Mater—Maria—Mare—Mary,—and who was evidently sent to our earth, as we have read in the revelations compiled by Roustaing, on this divine and sacred mission, that a true, unfallen *child of God*, without sin, and not a prodigal son such as we are, should be born through her *angelic* organism on a material earth, after the same way that birth is accomplished on purer earths, which have not undergone the curse our blessed Lord came to remove ; for "*the second Adam was made a quickening spirit.*"

There was no necessity for an earthly father in this—for Mary herself was a true unfallen child of God, and therefore a perfect being, and as the angels, who neither marry nor are given in marriage, but are the children of God. "Made after the image of God, male and female created He them ;" and such was our blessed Lord Jesus Christ, "made not after the law of a carnal commandment, but after the power of an endless life."

This revelation which has required me to use so many words to communicate to my readers, has also served to convince me of the truth of the statement so often made that angels neither require our limited material organs, nor our ponderous and inadequate language to communicate their thoughts and ideas ; for what has taken me so long to explain, was flashed upon my mind with the rapidity of thought.—M. C.

of the material envelope of *the animal and man*),* effects, by means of continual progression, the consciousness of active and external life, and that intellectual development, which conducts the spirit, in a state of formation, to the boundaries of the preparatory state, which precedes the reception of free will, and of independent and responsible moral life, which will constitute it a free agent.

Having reached this point of intellectual development, at which they receive the precious but dangerous gift of free will, the spirits—always on an equality, and always in a state of perfect innocence and ignorance—are clothed with the Perisprit—a fluidic incarnation, which in your material point of view should be called an *envelope*, or "outside cover."

All are pure, but in a state of innocence and ignorance, and equally subject to Spirits appointed to guide and to develop them ; they have liberty of action and can THUS progress in the fluidic † state ; so that, from infancy they can, by means of instruction and successive and continual progress, arrive at perfection ; like the scholar who, constantly docile and attentive to the voice, the counsels, and the lessons of his masters, passes through the succession of classes and succeeds in taking his degrees. They may, however, on the other hand, commit a sin, and thus provoke and receive chastisement ; the punishment due to the guilty or disobedient and be expelled, (like the disobedient and rebellious scholar, who by his own fault is punished by being expelled from his schoolhouse), and sent to a purgatorial planet or schoolhouse of correction, where there is but too often "*weeping and gnashing of teeth*," to continue in that inferior centre, and under much harder conditions, the course of all the different classes ; succeeding, however, eventually like the

* This intermediate species, no doubt, constitutes the Missing Link sought after, but not yet discovered by Mr Darwin, and is formed by the Elementary Spirits inquired after by Spiritualists and Occultists, and to whom I dedicated a chapter in my recent work entitled "*Old Truths in a New Light*."—M. C.

† The word "*Fluidic*" should have been used throughout wherever the word *ethereal* occurs. I therefore now beg to correct this error. -- M. C.

Prodigal Son, in returning to their Father's house—or like the scholar in fitting himself to take his degrees.

A great many spirits fall, (as we have already told you) for nearly all misuse their free will ; some, however, who are docile to the spirits charged to guide and develop them, follow gradually the path of progress pointed out to them.

Those who fall undergo punishment, a chastisement which they might have avoided, but which is brought upon them as the consequence of their fault—having incurred the necessity of being *humanised*—they are subjected to human incarnation according to the degree of their culpability, and to the appropriate conditions required for expiation and progress, either on primitive earths, or on other worlds inhabited by spirits who have fallen.

The motive of human incarnation as a principle, is the punishment of the first fault. *Re-incarnation* is the punishment of a relapse ; for each of your material existences is bound to, and is the consequence of, the other, and thus together form a whole ; and every re-incarnated spirit carries with it the secret punishment of his preceding incarnation.

Those who are docile to the spirits charged to guide and develop them, do not fall away, but continue to progress in the more ethereal state.

Both the spirits who fall, and those who remain pure, work for their own advancement, and by their activity, and their intelligence accomplish their providential mission, in this great unity of the creation, in which all work reciprocally one with the others, with the aim of elevating themselves towards God by wisdom, science, and love, according to the general laws of progress.

Those spirits who have fallen employ all their activity, and all their intelligence, in the incarnated state, not only to provide for the necessities of their lives, and their own well being, and consequently for the material advancement of the world they inhabit, which is the material side of the ques-

tion; but they also work for their own moral and intellectual advancement—and for the intellectual and moral development of the humanity which peoples those worlds.

To material incarnation, as a *necessary chastisement*, and means to ensure expiation and progress, follow incarnations less and less material in higher worlds; and these are succeeded by incarnations in still higher worlds, that are still less and less material—for matter always follows the progress and advancement of spirit, becoming more and more ethereal—when the spirit, at last by the elevation it has acquired, disengaged from all contact and connection with flesh, returns to the superior regions by traversing successive layers of air and of worlds.

The spirits who remain pure, also employ all their activity and intelligence in endeavouring to progress to a higher state by means of the spiritual efforts they are called upon to make, in order to arrive *unfallen* at a state of perfection, from one of ignorance, innocence, and infancy. The labour is great, heavy, and incessant for the envelope which constitutes the Perisprit, (and which, as we have told you, is always of *matter*, when compared to spirit), although the instrument and the means of its progress, may also at any moment be the means and the instrument of its fall; as it was the instrument of the fall of the spirit that has fallen, and may at any moment during its human incarnation be the instrument of its relapse in wrong-doing, or the instrument and means of its upward progress.

Guardian Spirits or Angels also employ their activity and intelligence by work and study in the spiritual state, according to the degree of their elevation, for the benefit of universal life and harmony in worlds inhabited by their brethren the fallen spirits, who are incarnated, and also in the worlds throughout space, in which dwell the pure and yet unfallen spirits.

Worlds are multiplied without end, their multiplicity would bewilder you; nothing within the narrow limits of your intelligence could enable you to comprehend

their extent, but the spirits who inhabit them are still more incalculable. Both the hitherto unfallen, and also the already fallen spirits who have reached a certain degree of moral and intellectual development, are called to a study of these worlds ; of their origin, motive, and organisation ; it is then, that under the direction of those Spirits or Angels of a purity so perfect that it is lost in the night of eternity, they dedicate themselves to these studies ; it is under their direction that they constitute planets, develop and guide them from sphere to sphere, towards the regions which are appropriate to them ; it is also the moment when many of them fall, carried away by pride, and forgetful of the directing hand of the Lord, or doubting His power in doubting their own strength ; then the hour of human incarnation, *in accordance* with the fault, sounds for that spirit ; in which case, the planet, which does not perish because the first workmen have failed, continues its progressive march, by the concourse, and under the care of a superior spirit, who replaces the fallen one, and continues the work of progress.

We have just spoken to you, in conjunction with the formation of planets, of Spirits who have reached a certain degree of science ; but before reaching that point, how many have been precipitated from the fluidic into the impure matter ! how many there are who have turned back from the way, after having entered it ! how many who have not had the courage to attempt the necessary efforts, or having attempted, have lacked the fortitude to persevere in them !

But never lose sight of this : all spirits, both those who have fallen, and those who have *never fallen*—that is to say, who having remained pure in the path of progress, and ever docile to their guides, have thus attained perfection—are equal in their origin at the *starting point*, and again find themselves equal at the *winning post*, being equal in purity, when they have become *pure* spirits, although they have followed different paths ; *because it has been rendered unto each according to his*

works. God alone is perfect from all eternity ; He alone is absolute perfection, infinite and universal Love—infinite and universal Science. God alone can say, I shall go no further, because He has from all eternity attained the supreme limit—He is the *only One*, who having always *been*, having always *known*, has *nothing* to learn.

PRIMITIVE DEVELOPMENT OF SPIRIT.

The account of the creation of the first man is a figure or allegory due to the necessity of adapting instruction to the comprehensive capabilities of humanity.

The genealogy of Jesus, a spirit of perfect and immaculate purity, is figuratively traced to Adam, as the creation of the body of man formed from the dust of the earth is traced to God. Follow this spiritual genealogy, and you will return to God, the immediate and sole creator of all that is pure and perfect.

Again, we repeat that everything has a common origin ; all, from the infinitely small to the infinitely great, proceeds up to God, the starting and the rallying point of all that is ; all proceeds from, and returns to God.

Observe how everything is linked together and united, in this grand view of nature which God permits us to unveil to you ; observe that in every reign there are intermediate links uniting each species to the other ; some participating of the mineral and the vegetable, of the stone and the plant, others of the vegetable and the animal, of the plant and the animal—others in fact of the animal and of man ; precious links of a chain which binds all, which unites all, and by which the Spiritual element at the state of formation passes successively through every reign and through successive developments reaching at last the state of fully formed conscious and individualized Spirit, free to act, and responsible for its actions. From a creature he becomes a man. Such are the precious links of a chain which holds all together, and by which man can the more easily comprehend the *Unity* of this grand creation ;

so grand that human intelligence is all but incapable of perceiving and comprehending it, and which its mole-eyed blindness is often unable to discern.

We do not speak of those proud ones whom this revelation must cause to descend from their pedestals, when they perceive that the king of creation, *man*, has been developed, or has proceeded from such a source.*

Already the first indications of this truth, scattered as land marks along the road, have given rise to much mockery and ridicule, for, like all incomplete works, it has been sown with truth and falsehood, in order to allow the good seed time to fructify and germinate; there being always time to *burn the chaff*!

It requires so long a time *that its duration is not appreciable by you*, for spiritual essence, at the relative state of animal intelligence or instinct, first to acquire the necessary development in the animal reign to pass on to the intermediate states; and after having passed through these intermediary states, it remains so long a time, that again its duration is not calculable for you, in the period which is preparatory to humanity, and from which, by the will of God, and the aid of a complete transformation, the fully-formed, individualised spirit emerges a free independent and responsible intelligence.†

In this great unity of Creation every reign of nature by

* There is thus a profound truth in the horrible sublimity of the words of Job—"I have said to corruption thou art my father, and you, worms of the tomb, are my mother and sisters."

We are all ready enough to claim relationship with our cousins, the angels, while we would fain deny any connection with our progenitors the apes; and fail to see that by so doing we break the chain that binds us to the universal whole, and sever one of the many links of that long chain beginning and ending in GOD, the starting and the rallying point of all that IS, because God IS.

† From what has been said before, the author presumes that the state here alluded to, as being intermediate between the animal and the fully individualised and responsible Spirit, would indicate that of the ELEMENTARY SPIRITS, described in former ages as Centaurs, Satyrs, Mermaids, Gnomes, Kobolds, Sprites and Fairies; and will probably account for the link that is missing in Mr Darwin's chain of Evolution.

reciprocal and concurrent action contributes to universal life, according to natural, unchangeable, and eternal laws, which may be summed up in those of a view to preservation, destruction, and reproduction.

All that *is*, all that lives and dies, in the animal and vegetable reigns, all those beings which in the animal and the human reigns live and die, from the microscopic creature up to man, each and all has a use, an employment, a function, leading up to, and serving for the development of each successively higher species, while it also contributes its quota to universal life and harmony by assisting to educate and develop the spiritual principle.

A multitude of minute animalcula (formerly invisible to your unassisted eye, but which the microscope has now revealed to you as swarming in the water) is also diffused in the air, exists both in liquids and solids, and concurs in the development and the maintenance of animal and of human existence. The animalcula swarming in the water concur for the existence of the plant, as the animalcula deposited on the grass serve to nourish the sheep and the goats who graze upon it ; but no thought is to be found in these organisations, any more than there is reflection in the sheep that he must be killed to serve for your nourishment ; but the knife that opens the passage for the blood of the animal, frees at the same time the *relative intelligence*, or spirit element at the state of formation, which animated it, and permits it to be employed under better conditions ; and it is by eternally progressing through all the different reigns, mineral, vegetable, and animal, and through the different intermediary species which link them to each other, that development can be brought about, that thought can dawn, and that moral existence can commence.

Do not, however, imagine from this, that you are to destroy what exists around you to aid its development, you would fall into a very culpable error ; all must live and let live, do not therefore destroy needlessly, but only what is

strictly necessary for your existence ; the wisdom of God should *alone* provide for the rest.

When man shall comprehend the bonds that unite him to all that *is* in creation, his heart will soften, and he will better understand the necessity of using without abusing.

All, all, in this great unity of Creation, exists, is born, lives, dies, and is re-born in order to contribute to universal harmony under universal spirit action and direction ; working by the will of God and according to the application of natural and unchangeable laws which He has established from all eternity.

Understand well, there is nothing spontaneous in nature, for all has its origin *prepared*. Man can only perceive the effects that strike his senses ; *for him*, that which is born, when he did not foresee the possibility of such an appearance, is a spontaneous creation, a new and an instant creation, but the germs were there. To the eyes of man matter alone is spontaneous ; but the germ of intelligence which is to inhabit and inform that matter is there. Life appears suddenly to manifest itself to the eyes of man, according to the surroundings and the ambients, but it does so under the invisible direction and animating influence of guiding spirits, and according to natural and general laws which man cannot *yet* comprehend and explain.

Oh, beloved ones ! whose happiness we desire, whose baneful enemy PRIDE, that "demon" who rules you, we would destroy, allow not yourselves to be drawn away by your pride ; do not reject this revelation of your humble origin without examination ; do not say it lowers you, but on the contrary that it ennobles you, by making you comprehend the immensity of your Creator.

Yes ! you, we, all of us, all *except He who was, and who is from all eternity*, have passed through these metamorphoses, these transfigurations and transformations of matter, in order to arrive at the state of an independent intelligence, of an individualized spirit, having the consciousness of our will, of our powers, of our actions, of our freedom, and of our

responsibility from the merely spiritual essence or intelligent principle of which we once formed a part, and of which we are formed.

We are not placing before you the doctrine of Metempsychosis, but are revealing to you the natural law, the law of unity and of equality before God of all that exists. God, uniformly tender towards His children, has no *preferences*; all His creatures are the work of His hands, and not one will be *disinherited*.

Oh! understand well all the profound and deep wisdom there is in this chain without an end, which binds all nature together, and which elevates the love of man in showing him the infinite love of God.

Scoff not, sophistical unbelievers; philosophers without philosophy, deride not; but study like men, study and learn!

DEAR READER,—This "chain without an end," might well be figured on paper by the circle which is also the symbol of eternity; and thinking such a diagram may be welcome, I here introduce one according to my apprehension of the truths herein revealed to us; adverting, however, that there may be many more ascending links in the angelic, or higher state, than I can possibly be aware of, and that the outer circle represents a material earth-plane on which this spiritual chain of evolution is *ULTIMATED*.

The diagram is on too small a scale to admit of more signification than I have endeavoured to convey by it; otherwise, between Fluidic MAN as originally created, and Fallen Man, made of the *humus* of the earth, HUMAN, it would have been well to have represented the seven spiritual spheres which immediately surround this material earth, as shown in the diagram at page 262, to which the spirit of material man

goes on leaving the material body, according to his degree of abjection, or of elevation, and from each of which he is still subject to DEATH; or, in other words, to be "*born again*" on the earth—(i.e., regenerated, or re-incarnated,)—until he is "*considered worthy to obtain that world, and the resurrection FROM THE DEAD, when he will be as the angels who neither marry nor are given in marriage, neither can they die ANY MORE, death hath NO MORE dominion over them, for they are as the children of God being the children of the resurrection.*" This is what Saint Paul meant when he said, if by any means he might attain unto the resurrection from the dead. It is from these seven different spirit spheres immediately surrounding the earth that the spirits come who manifest and communicate to us either at scéances, or otherwise; for seldom is it given unto us to "*entertain angels unawares,*" although we believe even this has been, and is sometimes permitted. By the purity and beauty of the communication can we judge of the degree of the messenger, and to which of the seven spheres he may belong; judging from the flippancy of some we can understand them to belong to the lowest sphere immediately encircling the earth, if not from that of the ELEMENTARY SPIRITS who have not yet been even humanised; and it is a curious fact that several spirits may be, and sometimes are, communicating at the same time, who cannot perceive each other, because they belong to different spheres. But to return to the diagram—I wish to show by it, that this "*mighty chain,*" with all its manifold provinces of being, is intimately pervaded by ONE spirit, and maintained in the most profound and intimate union with one consciousness. This pervasion, in the so-called inorganic preparatory stages, and perhaps even in the higher vegetable and animal spheres, may imply only cognition of conditions on the part of the Supreme Creator; but on reaching the moral sphere of the individualised and fully formed spirit of man, a far more profound and intimate form of interaction is maintained,

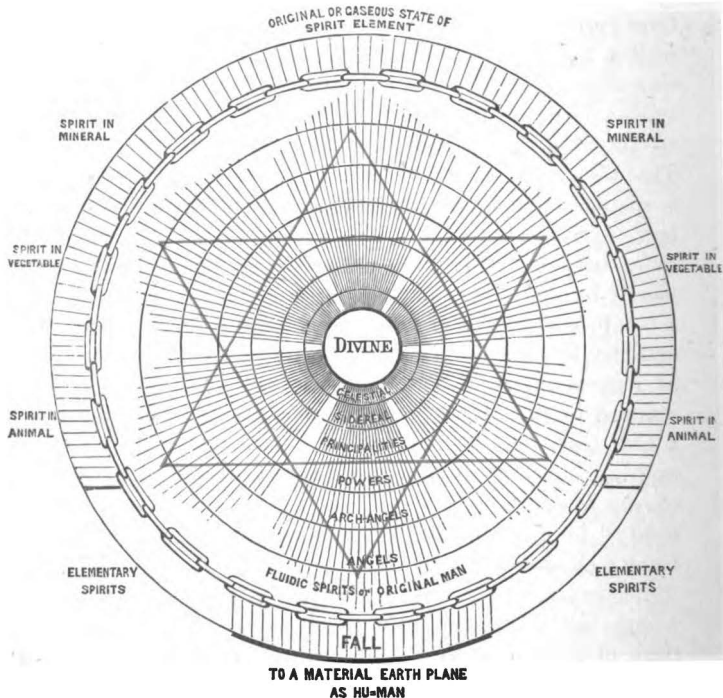
God is now present to the consciousness of every individual, and the more spiritually developed that individual, the more direct will be his intercourse with his heavenly Father, for as such he will learn to know the Great First Cause, of which he is the effect, the fountain from whence he sprung, and the ocean to which he will return.

It will thus be seen, that the spiritual element, or *psychic force* pervades the universe, both in its organic and inorganic realms, that it advances from stage to stage by a process of slow natural growth and normal evolution, and not by any sudden leaps or spasmodic efforts, so that for every stage of advancement there is a preparation in that which precedes it. That the animal is separated from the human by more than a distinct degree—namely, by the whole reign of elementary spirits which cannot be perceived by man, being on quite another and a lower plane, because man has already passed beyond them, although he has fallen from the high estate to which he had attained, to an abnormal condition, and may literally be said to be on the animal plane as far as regards his material body; but his spirit has already attained to that degree that he may also be said to be only *a little lower than the angels*, to whose superior degree he is aspiring, and will attain when he shall again be “*counted worthy to obtain that world, and the resurrection from the dead*,” for he will then be again as the children of God, being a child of the resurrection.

Let every man remember that he is a child of God in reality—although now but a “prodigal son,”—but that he is made of God, in the image of God, and that he is the living temple of God. That God is *all in all*, God is the life of all that lives. God is thus in continuous connection not only with every individuality, but we may say with every atom of His universe which may be called the Divine Organism, or outward manifestation of God, and which, in spite of its manifold forms is in reality a sublime Unity, pervaded by the life and animated by the “Great Spirit,” its Creator.

"That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us" (John xvii. 21).

I have adopted the double triangle or six-pointed star as allegorical of the Divine Nature, or the perfect blending of the male and female principle in the Divine—the Love and Wisdom—the CREATIVE and CREATING Power, and the



CREATION thereby of the Universe: or the Divine Spirit manifest in form.

This star also represents the star of Bethlehem. Jesus is so far the only individual who can be represented by this star. When He was born the star in the east guided the wise men to the spot where the young child lay. He was the star that

had arisen to become a light unto the whole world. He was the first perfected being, who, by virtue of the purity of his birth, inherited the kingdom from the beginning. He was the perfect man physically, and the perfect man spiritually ; He represented both the earth and the spirit sphere, and was therefore the first and as yet the only begotten Son of God, and by being such became the Saviour of the world ; because every one who enters the kingdom, and becomes a Son of God, having been born as Jesus was born of the spirit, must go in by the same way—by the same DOOR—by which He went in, and which He has opened for all ; “ *I am the door,*” in this birth He is made the elder brother to all who shall follow.

This coming together, or marriage of the two spheres, the positive and the negative, or male and female principle, constitutes the angelic state, in which they consequently “neither marry nor are given in marriage,” and was the original state of men at the beginning before THE FALL, for they were created “*in the image of God, male and female* created He them.” I speak here of a first fall before that of Eve, which was the second. After *man* fell, he was created anew of the dust, or *humus* of the earth, and was called Adama, or “earth man,” and the feminine principle, or woman, was taken from his side to be united to him again when he shall have striven for, and attained unto, the perfect state, when he shall again be as the angels ; and this was the AT-ONE-MENT Christ came to teach and to exemplify in His perfectness ; for if we would lead His pure life, and keep His sayings we should never see death. John x. 51 : “Have ye not heard that in the beginning God made them Male and Female, for this reason shall a man cleave unto his wife”—which union is also referred to by Christ in so many different parables, as the marriage of the king’s son, the return of the prodigal celebrated by his being adorned with a white robe and a marriage ring, and our being invited to a marriage supper for which we must be equipped with a

wedding garment (a pure white robe); otherwise, we shall again be "*bound hand and foot*" in a restraining material body, and "*cast into outer darkness*" (a material world), "*where there is weeping and gnashing of teeth*," or sorrow, death, and misery. (See Matt. xxii. 13.)

The spirit of the person having attained the immortal condition, or who has arisen from the dead, is represented by the complete union or coming together of the two triangles. In such an one the spirit sphere is perfectly blended in the material sphere, and this condition is the kingdom of heaven. This coming together of the two spheres, this perfectly blended and harmonious spirit is the Christ that the Father hath sent into the world that through Him all might be saved. Salvation meaning immortality and nothing else; and immortality meaning the power over death, or death being "*swallowed up in victory*," when in the language of Christ there can be "*no more death*," "neither can they die *any more*, for death will have *no more* dominion over them," for they will have become superior to death, as was Jesus, exemplified by His rising from the dead.

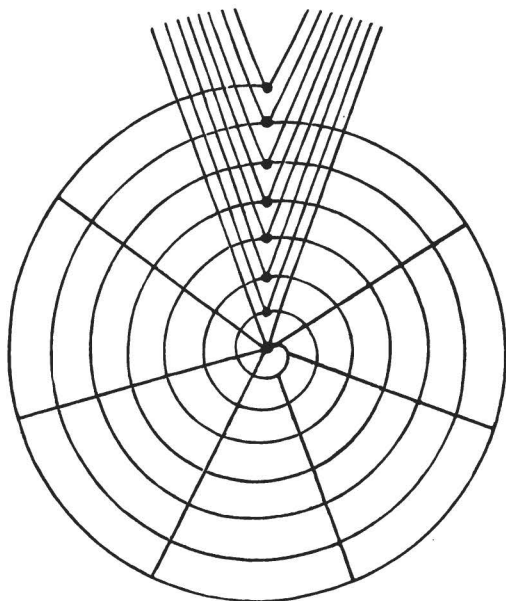
These illustrations would have been impossible except as a matter of theory, until within the advent of modern spiritualism. The chief effort of religion has ever been to prepare the people for death, and for some future day of judgment and resurrection; but science has established the fact that a condition of suspended existence for the soul is an utter impossibility. Spiritualism has therefore come in good time, and just when it was wanted to reconcile the two, by showing them a method by which this "*great day of the Lord*" is to come, perfectly in accordance with the now well-established doctrine of general EVOLUTION, by which all things in this great universe are developed. Persons going from the earth to the spirit spheres, are often as far away from full development, or from the ultimate condition in those spheres, as they were in the one left, and they must approach it by growth, for which a return to the discipline of material

existence, or earth-life, becomes necessary, and it is to these who are still lingering on the earth sphere that the words of Jesus are addressed, "*unless a man is born again of water (the material element) and of the spirit, he cannot enter into the kingdom of heaven,*" but those who have attained unto the resurrection from the dead, or risen from the earth plane of death, have won the victory, and cannot die any more, because they cannot be born again on a material earth, whose end is death, to which they had fallen from their purer state, even as Adam fell. They have attained unto the *resurrection from the dead*, and are in that state in which they are again so perfect that there is "no marrying or giving in marriage," because they have again become *as the angels of heaven*. Nevertheless they must still continue the onward road of progress and evolution; and a glance at my improvised diagram will show that there are many steps of continual ascension yet to be made by which the perfected spirit must mount to go to the Father; and to reach that ultimate perfection, wherein he may say with Christ, "*I and my Father are one.*" Until then his device must ever be "*Be ye perfect, even as your Father which is in heaven is perfect.*"

The whole subject, with other points in our general philosophy, may perhaps however be better illustrated and understood by another and a more perfect diagram which since writing the above I have found in an excellent American work,—"*The Macrocosm*" by William Fishbough, in whose words I will explain its meaning.—M. C.

"Let the seven-fold triangular figure (one angle being within another) which descends from the upper part of the diagram, and whose *most exterior* angle comes to a point at the centre of the diagram, represent a seven-fold Ray or Glory emanating from the Divine Being. This we will suppose to represent the *Complete Degree* of the Divine soul, and spirit, and person, which was to generate, and to be in some sense embodied in universal creation with man at its

head.* Resolved into three Discreet Degrees, we will suppose that this Ray or Glory consisted of Divine Spiritual Heat which is Love, of Divine Spiritual Light which is Wisdom, and Divine Potentializing Essence, which is the 'complex, continent, and basis' of the preceding, and hence



the medium of volitional operation. † We will suppose, then

* As I cannot admit MAN or Hu-MAN to be other than a fallen being, I cannot agree to place him at the head of universal creation, except in the character of the Divine Man, or the great Spirit of the Universe himself, taking on form, and embodying himself in universal creation.—M. C.

† Let it also be borne in mind that the most general constituents of human personality may also be summed up as a Trinity, consisting of 1. SOUL, or interior vitality, which is the seat of the affections; 2. SPIRIT, or *Perisprit*, the organised, pervading soul envelope which in its lower degrees is the vehicle of sensation, and in its higher degrees is the seat of the understanding; and 3. BODY, or vehicle of outer manifestation and action.—M. C.

{what *cannot* be essentially erroneous), that from the empyrean heights of infinite perfection, where God, before creation began, had from eternity dwelt in inconceivable greatness and perfection, this seven-fold and three-fold Ray emanating from Deity, descended by volition, and its lowest extremity, resolved its most exterior essences (represented by the *outer triangle*) into *atomic particles*, which, in forms and constitutions, corresponded to archetypes previously existing in the Divine consciousness, and which were designed to be wrought into the structure of this universe and all it contains. Let the central point in the diagram, then, represent the *atomic* or *lowest* stage of creation, this being the physical germ from which the great Tree of Universal Being was to grow. From this central point, it will be observed, proceeds a *spiral line*, which, while constantly receding from the centre, winds around through six radii, and completes the circuit of the diagram on the centre of the descending Ray, and the apex of a second and more interior triangle, the same spiral line thence continues, and completing another circuit while perpetually receding from the centre, represents the course of the next higher and corresponding circle of creations.

“And so commencing every time at the point representing the completion of the previous circle (this, at the same time, being the focus of a more interior degree of the Divine generative Principle), it continues its corresponding circuits, around the diagram, all the while expanding from the centre, and thus representing the course of higher and still higher creations, until the last is attained, which is Man, i.e. *Divine Man*.

“Now the descending Divine creative Ray forms the seventh radius of the circle, which represents the beginning and ending of each series or complete degree of creation. But the end of each is represented as *higher* than its beginning, and as in conjunction with, and subject to, the operative inflowings of the next degree of the Divine generative

Principle, which is represented by the apex of the next more interior triangle. Each circle of developments traced *directly*, or from beginning to end, may be called a "line of *natural ascent* : " each circle traced *inversely*, or from end to beginning, may be called a "line of *spiritual descent*," representing the descent of operative inflowing of the Divine vitalizing and formative energy, by which material elements involved in inferior forms are refined, energised, and brought by an *upward attraction* into next superior, and thence still superior, and finally into *highest* forms, according to the pre-existent archetypes of said forms, or their Divine spiritual patterns. Thus is the great Tree of universal creation brought through all its successive stages of development into perfection, by constantly descending influences from the Divine Spiritual Sun, in the same way as the vegetable tree is made to grow from germ to ultimate, by the constantly descending influences of the *natural* Sun, which, however, is interiorly vitalised by the spiritual. But we think it ought to be entirely obvious to every intelligent mind that *without* these descending and vitalizing influences, *neither tree could proceed a single step* in its ascending development ; and moreover, if at any time during the course of this development, this *superior* and *independent* influence should be withholden, the development would necessarily and immediately cease, and stagnation and decay would ensue.

"If the tree cannot grow without the sun, it may be considered equally certain that nature as a *whole*, and hence also, as to its component parts, from greatest to most minute, has no power of development or motion in and of itself. Hence all power, as well as its directive influence, must be from *above* nature, and hence from God ; and hence all stellar systems, solar systems, worlds, minerals, vegetables, animals, and even animalcules, were created and are governed, *not only by the remote and indirect*, but by the *immediate and direct* agency of God !

"These are among the considerations which we think completely overthrow the pantheistic speculations with which

much of the philosophy of the day is more or less impregnated.

“The diagram also, by presenting a succession of continually expanding circles, all having one centre, and being constituted after one principle, presents a clear and concise illustration of the doctrines of Series, Degrees, and Correspondences, and will serve thus to fix permanently in the mind a true idea of the complexly-unitary constitution, and harmoniously-interblending movements of the universe as expressive of the Love, Wisdom, and infinite internal harmonies of its Divine Author.”

APPENDIX.

I.

“ THERE is an ethereal fluid that fills all space, and penetrates all bodies; this Fluid is the primitive ether, or Cosmic Matter, generatrix of worlds and of material forms. In it are inherent the Forces which accomplish the metamorphoses of Matter, and the necessary, immutable laws which rule the universe. These forces, multiple, infinitely varied in their modes of action, for the production of the combinations of matter, localised according to the masses of the latter, diversified in their results according to circumstances and conditions, are known on the earth under the names of Density, Cohesion, Affinity, Attraction, Magnetism, Electricity ; their vibrations constitute Sound, Heat, Light, &c. In other globes they present other aspects, offering characters unknown in this one ; and have assumed, in the immensity of the heavens, an unimaginable variety of modifications, of which the children of earth are as little able to compute the grandeur, as would be a star-fish, at the bottom of the sea, to comprehend the sum of terrestrial phenomena.

“ As there is but *one* simple, primitive substance, which, diversified in its combinations, becomes the *generatrix of all bodies*, so all these Forces originate in one universal Law, diversified in its effects, imposed, by the Sovereign Will, on the universality of Creation at its origin, and constituting its permanent harmony and stability. You are not able, upon the Earth, to appreciate the working of this law in its full extension, because the forces which represent it in your field of observation are restricted and limited ; nevertheless, gravi-

tation and electricity may be regarded as a large application of the Primordial Law that reigns throughout immensity. All these are coeval and co-existent with the creation they rule. Being inherent in the cosmic matter, they act necessarily, in everything, everywhere ; modifying their effects by the simultaneity or succession of their action, predominating here, slackening there, powerful and active at certain points, latent or suspended at others ; preparing, preserving, and destroying worlds, according to the periods of their cosmic existence ; working out the marvellous developments of Nature wherever they occur, and ensuring forever the unfading splendour of Creation. . . . If we can succeed in comprehending the relation, or rather the opposition, of Eternity and of Time ; if we have familiarised ourselves with the idea that Time is only a *measurement* relative to the succession of transitory things, while Eternity is essentially *one*, immutable and permanent, not susceptible of any measurement appertaining to duration, we begin to understand that Eternity has no beginning and no end. . . . God, having existed from all eternity, has necessarily created from all eternity ; for, if we suppose a limit to the action of the Creative Power, no matter how far we carry back in imagination that supposed limit, there must have been—weigh well this thought—an eternity in which the Divine Hypostasis, the Infinite Volitions, would have remained plunged in a dumb, inactive, unproductive lethargy ; an eternity of seeming death for the Eternal Parent who gives life to all beings, an eternity of silent indifference for the Word that governs them, an eternity of cold and selfish sterility for the Spirit of Love and Vivification !

“Let us form to ourselves a truer idea of the grandeur and perpetuity of the Creative action. God is the Sun of beings ; the Light of the world. The appearance of the sun gives instantaneous birth to floods of light that fill the uttermost bounds of his empire ; so the universe, born of the Eternal Will, fills the unimaginable periods of infinite duration, outbirth of the “FIAT LUX !” of the beginning. The absolute commencement of all things must be referred back,

and up, to the inscrutable Godhead ; their successive appearance in the domain of existence constitutes the order of perpetual creation. Who shall say what may have been the splendours of that past eternity, of those ancient times, hidden from us by the veil of ages, when none of the marvels of the existing universe had begun to be ? Of that earlier epoch when, at the accents of the ineffable VOICE, beloved and revered of every creature as that of a Mother, the materials which were to come together, symmetrically and spontaneously, to build up the temple of the nature amidst which we live, became suddenly present in the illimitable void ? . . . The world in its cradle was not established in its virility, in the plenitude of its astral life. The Creative Power never contradicts itself ; and the universe, like all the things of which it consists, was born an infant. Endowed with the laws and the initial impulse inherent in its formation, the primitive cosmic matter gave birth successively to whirling agglomerations of diffused fluid, to masses of nebulous matter, that broke up of themselves into smaller portions, which, undergoing innumerable modifications, brought forth, in the immeasurable regions of space, divers centres of simultaneous or successive creations.

“According to the forces which specially predominated in each, and the special circumstances of their interior development, these primitive centres became the foci of special manifestations of life ; some of them, less widely disseminated in space, and richer in constituent principles and active forces, commenced at once their astral life ; while others, occupying unlimited extents, only effected their growth with extreme slowness, or divided themselves anew into secondary centres. If we carry back our thoughts only for a few millions of ages before the present epoch, we reach a period when our earth did not exist ; when our solar system had not begun the evolutions of its planetary life ; and yet we should find that magnificent suns already illuminated the ether, and that inhabited planets already gave existence to a multitude of beings who have preceded us in the human career, and whose eyes beheld the glories of an opulent creation un-

known to us. Nay more, even then, the splendours of even still earlier creations, that had caused the hearts of still earlier humanities to throb with admiration at the marvels of Infinite Power, would already have reached their apogee, and have faded away from the regions of the sky. And yet we, whose little life comes after the infinite lapse of past Eternities, fancy ourselves to be the contemporaries of Creation !

“Once again, let us form to ourselves a nobler conception of Nature. Let us remember *that Eternal Duration is behind us as well as before us* ; that the infinity of space is the theatre of an unimaginable succession of simultaneous creations. Certain nebulæ that we can hardly discern in the depths of the sky are agglomerations of suns in process of formation : others are “Milky Ways” of inhabited worlds ; others again, are the scene of catastrophes and dissolution. Let us remember that, as we are placed in the midst of an infinity of worlds, so we are also placed in the midst of a double infinity of past and future durations ; that “creation” in its universality is not to be comprehended by our present faculties, and that we must restrict that word to the formation of our little globe. . . . The Primitive Cosmic Matter contained the material fluidic, and vital elements of all the Universes that unroll their wonders beneath the gaze of eternity. It is the fertile mother of things, the first parent, the eternal generatrix. This substance from which sidereal spheres are evolved, has not disappeared ; this all-producing power is not dead ; for it incessantly gives birth to new Creations, and incessantly receives back into its bosom the reconstituted principles of the worlds that become erased from the pages of the eternal book. This ethereal matter, this cosmic fluid that occupies the universe, filling the *interplanetary* spaces, more or less rarified in immense regions rich in agglomerations of suns, more or less condensed, where the sky is not yet spangled with stars, more or less modified by various modes of combinations according to localities of space, is nothing else than the Primitive Substance in which reside the universal Forces from which Nature has drawn forth all that

is. Like an immense ocean, this fluid holds and penetrates all bodies. In it resides the vital principle which gives birth to the life of beings, and perpetuates it upon each globe according to its state; a principle which remains latent until aroused from its slumber by the call of concurrent conditions. Each creature, mineral, vegetable, animal, or other,—for there are many other natural reigns whose very existence is unsuspected by you,—appropriates to itself, in virtue of this universal principle of vitality, the elements of its existence and duration.

“The molecules of the mineral have their sum of life, as well as the grain of seed and the embryo, and group themselves, as really as do those of organised bodies, in the symmetrical figures which constitute the individuality of that order of development.

“It is necessary for the mind to be thoroughly penetrated by this idea, viz. :—that the primitive Cosmic Matter was endowed at its origin, not merely with the Laws which assure the stability of worlds, but also with the universal Principle of Life which spontaneously generates the various ideas of existence in each globe, as the various conditions necessary to the successive development of those orders are prepared through the action of the cosmic forces, in the sequence appointed for the appearance of the children of life during the creative period. It is thus that universal creation is effected; and it is therefore correct to say that the operations of nature being the expression of the Divine Will, God has always created, creates unceasingly, and will always create.

“I have hitherto said nothing in regard to the Spiritual World, which also constitutes an integral part of creation, and accomplishes its destinies according to the august prescriptions of the Sovereign Will.

“I can give but little information respecting the mode of creation of spirits, on account of my own ignorance, and my reluctance to enter upon questions which I have not yet been permitted to fundamentally explore. To those, however, who seek humbly and reverently for light in regard to this

department of the Divine Operation, I will merely say: Spirits do not teach the point at which they receive the divine illumination which gives them, with self-consciousness and free-will, the notion of their high destinies, without having passed up through the divinely appointed series of the lower stages of being in which the elaboration of their individuality is slowly accomplished; it is only from the day on which the Creative Intelligence impresses its august type on their forehead that spirits take rank among the humanities."

From a series of Spirit Communications entitled "Etudes Uranographiques," signed Galileo, obtained by the Spiritist Society of Paris in the winter of 1862-3. Translated by A. Blackwell.

II.

"As the magnet attracts iron, the soul clothed upon with its *perisprit*, attracts, under the direction of the spirits appointed to that work, the elements destined to form its material envelope. The formation of the body is therefore a result of magnetic attraction, foreseen and regulated by natural and immutable laws, and is one of the applications of those laws. . . . For the human spirit, as for the spirit-essence during its preparatory elaboration in the mineral, vegetable, and animal reigns, the Matter, which the spirit element shapes into form, aids that element in its development. . . Magnetism is the universal agent of movement. Everything is submitted to the magnetic influence; attraction exists between all the reigns of Nature. Is it not magnetic attraction that draws the fertilising principle from one flower to another? that draws together, in the bosom of the earth, the substances destined to produce the minerals it contains? that draws together the waters, and sends them to the arid soils that are to be rendered fruitful? Everything in the universe is the result of magnetic attraction, which is the grand law that

regulates the totality of things. When man shall have got his eyes sufficiently open to comprehend its scope, the earth will be subjected to his sway ; for he will then be able to direct the play of its material elements. But in order to attain to that power, he must have gone through a long and thorough study of causes, and above all, must have become thoroughly imbued with reverence and love for the Creator, who confides to him this all-powerful agency. When, under the auspices of that reverential affection, Man shall have acquired the knowledge of the various forces and fluids of his planet—when, through study and labour, and with humility of heart, and entire disinterestedness, he shall have learned their various natures, properties, and effects, and familiarised himself with their various combinations and transformations—he will have discovered the secret of universal life, and of the formation of all the creatures of all the reigns of Nature, under the double influence of spirit-action and of magnetic-action, according to the ordering of the Divine Will, and of the natural and immutable laws established by that Will from all eternity.

“The magnetic fluids unite all the worlds of the universe, and all spirits, whether incarnate or disincarnate ; they constitute a universal bond which God has given to us that it may bind us together as a single being, and aid us to ascend to Him through the union of our forces. The fluids of the universe are brought into mutual relation by the magnetic action ; everything in nature is magnetic ; the sum of things is the result of attraction, depending on that universal agent.

“In your planet, independently of mineral, vegetable and animal magnetism, there are human magnetism and spiritual magnetism. Human magnetism is the concentration, through the action of the human will, of the fluids contained in man, and in the atmosphere around him ; fluids by whose aid he acts, at a certain distance upon other human beings, or upon other bodies. Spiritual magnetism is an effect of the concentration of the will of spirits which draw together, around

themselves; the fluids (of whatever nature) contained in man, or disseminated in space, and with the aid of which they act upon men or upon things, and obtain whatever effects they may desire to produce. . . . You are aware of the attractive influence of the sympathetic fluids which are the bond that draws together the spirits who, if not of the same degree of elevation, are on the same line of sympathy, are animated by the same sentiments, and experience the same tastes and the same tendencies; for the fluids are attractive among themselves through analogy, species, and nature, and thus constitute the relatedness of spirits to one another. . . . Is it not the attractive influence of sympathetic fluids which, in every age, has constituted the relationship between spirits in the flesh, and spirits in the state of erraticity, drawn towards each other by similarity of sentiments, ideas, and tendencies? Is it not through the action of these mutually attractive fluids that the incarnate spirit attracts to himself the good or bad influences of the spirit-sphere of the planet, whether occult, through unconscious inspiration, or patent, through medianimic communication? For has not the communication between the spiritual and material spheres, whether occult or patent, *always existed as the channel and instrument of the various revelations that have been given to men?* as the source whence they have derived the idea of their spiritual origin, of the immortality of the soul, of the Divinity? Have they not, through the vicious attractions, corresponding to the lower phases of man's moral state, led him into Polytheism, and the deification of the passions and vices, as well as the virtues, of his humanity? Have they not, through the attractive influence of spirits of a higher order, incarnated among you on missions, prepared the ground for the enlightened belief in the immortality of the soul, the Divine Unity, Monotheism and Re-incarnation? Was it not in order to establish this monotheistic belief among the Hebrew people destined to hold and to transmit that belief to future generations, and also in order to preserve that backward and superstitious people from the influence of the low and impure spirits by which they were

surrounded, and who would have drawn them aside from the road marked out for them, *that Moses forbade them to interrogate the souls of the dead?* and did not Moses, and the prophets after him, charged to bring in the era of Monotheism, nevertheless hold communication, either occult, or patent through medianimic action, with "the Holy Spirit," *i.e.*, with the progressing and superior spirits who assisted, guided, and inspired them? The communication of the spiritual world with the material world, which has obtained in all ages, before, as since the days of Moses, and which takes place in virtue of the natural and immutable laws established by God from all eternity, is not in *itself* a new revelation; nor have you been acquainted with any mystery newly imported into the experience of the world to lead you to the truth. Modern Spiritism is only a wider extension of that which has always existed; a result of the freedom of conscience which you now enjoy, and which has permitted the grouping of this special order of facts, formerly stifled, into a body of evidence, capable of fixing your attention. This extension of the relations between spirits in the freedom of erraticity and those who are imprisoned in clay, is therefore, not in itself a new revelation; but Spiritism brings you a new Revelation through the explanations it gives you in regard to your origin, your destiny, and the means which your Creator has appointed for your attainment of that destiny. . . . To deny the fact of medianimic communications *is to reject the entire Past of your humanity*, the traditions of all ages and of every people, and the testimony of history, as well as the revelations of the Old and New Testaments;—to attribute those communications solely to "Satan" (*i.e.*, to ignorant and vicious spirits) is to insult the infinite justice, goodness, and mercy of God, and to deny at once the infinite wisdom of his providential action, and the immutable law of progress which regulates every department of the Universe, and which is destined to lead you to the perfection that is the aim of your existence, by the road of the inevitable expiatory suffering which is the necessary condition of progress for your humanity

during the period of moral inferiority in which your planet now is."

From a series of Spirit Communications compiled by J. B. Roustaing (Bordeaux). Translated by A. Blackwell.

III.

"There are, as we have already told you, inferior worlds and superior worlds; material worlds and fluidic worlds. The more advanced the purification of a spirit, the further is he removed from the material instincts; the nearer he is to the primitive incarnations, the more completely is he subjected to the physical conditions that liken him to the animal. This rule holds good in regard to all the necessities of material existence, which are first modified, and then disappear, in proportion as the spirit accomplishes its purification. The more elevated the worlds, the more refined and spiritualised are the bodily needs of their inhabitants, and, consequently, their means of reproduction; the contact of Matter with Matter, for the reproduction of Matter (whether for nutrition or for procreation of offspring), being one of the conditions inherent in your present inferiority, only existing in the grossly material worlds, to which class your planet now belongs, are both unnecessary and impossible in planetary worlds of a higher order. . . . The necessities of material nutrition, to which your gross human bodies are subjected, disappear when the spirit, having arrived at a certain degree of moral and intellectual elevation, and being therefore enfranchised from all contact with flesh, is able to operate its fluidic incorporation in the higher planetary worlds, under conditions of life and of nutrition in harmony with the perispritic nature of the corporeal envelopes of those higher worlds. Bodies of that order, like the perispritic body, in whose nature they participate, derive their means of life and nutrition from the circumambient

fluids which contain, and from which they assimilate, directly, the constituent elements necessary to their existence; an assimilation which suffices to their life and nourishment, and which takes place in virtue of the laws which govern those fluids, but which you are not yet able to understand. The nature and properties of these fluids, the laws which regulate their employment and working, will be explained to you when the proper time comes for so doing; you could not now be made to understand these details. Let it suffice for you, at present, to know that it is only in worlds of your order that the human race, clothed upon with a material body produced through the action of the law of material reproduction, is subjected to the necessity of a material alimentation obtained from the vegetable and animal reigns. *Man has two envelopes*; the one fluidic, which you call the perisprit, and which, after the death of the flesh-body, operates for the spirit the fluidic body which constitutes its personal individuality in the fluidic world; the other, *the material body*, which after death is restored to the material sphere from which its elements were taken. For the elaboration of the elements of the life and nutrition of these two envelopes, man possesses a double set of organs, or rather of apparatus, one of which operates the material of the human body by means of liquids and solids, with the help of the appropriate material ambients; while the other serves to absorb the fluidic ambients destined to subserve the life and nutrition of his perispritic or fluidic envelope. Material feeding is, therefore, only necessary, or even possible, for men clothed with a material body, in material worlds. . . . The spirit, whether in a state of erraticity, in the intervals between its planetary incarnations, or when clothed, in planets of a higher order, with a body of perispritic nature, has neither the need nor the possibility of eating or drinking; but it absorbs from the atmosphere of the planet the principles necessary to the sustenance of the nearly-fluidic body, which corresponds to the purely fluidic quality of its perisprit, and which is therefore free from the putrescibility of your present material bodies. *Man*—we

speak of the species, and not of the sex, or we should designate, specially and principally, the female sex, as being of a more advanced organisation—will undergo, in your world, a gradual physical transformation. His material part will diminish, his nervous system becoming more and more developed and refined—his intelligence predominating over his physical powers, the mind obtaining the supremacy over Matter, and the vito-animal force being replaced in many organisations, by the spirito-nervous force; such will be the precursory symptoms of the change that has to operate in your corporeal organisation. Your system will thus be gradually freed from its grossness; the thick blood in your veins will become mixed with a larger and larger proportion of the vital fluid that will take the place of its corruptible molecules; your nervous system will become more and more developed, taking the place of the flesh, until the latter, reduced to a mere rind, will disappear entirely, and will be replaced by a fluidic envelope, tangible, but susceptible of dissolution without suffering and without shock. Your nerves, arrived at this degree of development, will be no heavier than threads of gossamer, their nature gradually changing, as they are increasingly invaded by the vito-nervous fluid, and becoming more supple and more impressionable as they decrease in volume, in harmony with the corporeal envelope in which they will be enclosed, they will at length constitute what we call a tangible perispiritic body, the body of the higher worlds. You may obtain some idea of the nutrition of bodies of this order from observing certain insects so constituted that they are fed by the air, or by the substances, inappreciable by your senses, contained in the drops of dew on the leaf they inhabit, and which they do not drink, but of which they inhale the emanations. In this mode of incorporation, absorption takes place by the pores as well as by inhalation; the entire body draws its nourishment from the ambients by which it is surrounded and penetrated, and which furnish it with the elements of its sustenance. Little by little these changes will manifest them-

selves among you. Certain individuals, regarded as '*phenomenal*,' will live on an amount of food so small that it will seem to you impossible that it can suffice to sustain life; others will live on a little water, or other insipid liquid; others, again, will need no ostensible nourishment whatever. These cases, at first partial and fitful, will assume the aspect of disease. Your men of science will seize on these exceptional temperaments, will study them, will experiment upon them, will give them up in despair, without having been able to solve the riddle of their subsistence; and will at length conclude that certain organisations are able to live otherwise than according to hitherto-received physiological ideas. After a time they will be compelled to admit that these 'exceptions' are becoming the rule. The organisations in which the first symptoms of these changes show themselves will be sickly, because the air of your planet is insufficient to nourish bodies as gross as yours still are; and they will succumb, after a time, to the exhaustion produced by the effort to absorb and eliminate the fluidic elements, for the assimilation of which the bodies of your planet are not yet adapted. Certain cases of this nature have already occurred in your earth, at long intervals. They will gradually become more numerous, until the majority of the spirits of your planet shall have attained an elevation which will free them from material needs; when those who still experience such needs will be regarded as beings of an inferior race, until they, too, shall have attained to the same enfranchisement. But this, like every other transformation, will only be accomplished slowly. Your planet, obeying the same law of progress, its alimentary principles will be changed also. The elements of material food will become more and more scarce; and Man, gradually deprived of the alimentary resources now furnished him by the earth, will seek, through scientific means, to indemnify himself for this privation, and will create for himself an artificial system of nourishment, the product of chemical combinations. From the fluids by which he is enveloped he will extract the material particles assimila-

able by his organism, as he has learned to extract heat from wood, light from coal, motive power from air. These preparations, while supplying him with sustenance, will be the means of determining deviations, and even the atrophy of certain organs ; and these organic lesions, reproduced, with successive modifications, in the children of successive generations, will bring the bodies of your humanity into harmony with the coming changes in the alimentary conditions of your planet, and will enable your organisms, thus rendered more sensitive, to assimilate more easily the nutritive particles of your atmosphere. The inevitable cataclysms to be undergone by your planet, and which will operate its physical reconstruction, will aid the development of your new gastric faculties. And successive generations, bringing into the planet organisations of a progressively purer character, —less and less material, more and more fluidic—will gradually lead you to the times we announce to you. . . . In the higher, fluidic worlds, the *will* is the basis of the law of reproduction, and the instrument by which the formation of the new body is accomplished, by the attraction of the appropriate fluids, through the magnetic action of the family in which this will is manifested. The incoming spirit enters into those higher planets through a fluidic incorporation. He finds upon arriving at the fluidic-zone of the planet he is to inhabit, the fluids necessary to this incorporation, which he operates for himself, with the aid of those fluids, in the family destined to receive him as its ward. The will, or desire, of the parental guardians to whose care he is thus assigned, suffices to attract him to them ; for the united wills of spirits establish a magnetic current, which draws together the fluidic constituents of the incorporation about to be operated, and which constituents, conjoining themselves with the *perisprit* of the new-comer, and being assimilated by it, form a body which, in relation to that higher planet, is analogous to yours in relation to your planet. The bond which unites parents and children in such a planet is stronger than in yours, and is not, as is so often the case with you, susceptible

of being dissolved or relaxed ; for parents and children alike appreciate, in its full extent, the importance of that bond.

“ In those worlds there is neither male nor female in the sense you attach to those words in your earth. The instincts undergo certain variations, but which have nothing in common with the senses of your materiality. It would be both difficult and useless to explain to you what you would be unable to comprehend. Know, however, that there is, in those worlds, a difference of sex considered from a moral and fluidic point of view ; *and that this difference is the result of that which exists in the nature and property of fluids, and in the mode in which these fluids are employed in the production of incorporation.* Know, also, that the moral and physical states always correspond to each other in all spheres ; and that *the fluids give expression to the sentiments and properties of spirit.* Have you not an example of this, though a very material one, among yourselves ? For does not the spirit, who is low enough to be incarnated in your world, undergo the influence of your compact Matter, which is nothing else than fluids thickened and solidified, as the ice of your streams is a concentration of the light vapour exhaled from them under the action of the solar rays ? In those elevated worlds, Love (word profaned by you) exists with a development far greater than you can imagine, but always under conditions of purity in harmony with the higher modes of existence proper to those worlds. In comparison with your natures, the body of the inhabitants of those higher worlds, like the perispritic body of your planet, may be called a *fluidic* body ; and has, like your perispritic body, when you are allowed to see it, all the appearance of materiality. . . . The higher the spirit ascends, the more clearly do its past existences mirror themselves in its memory. It is only the ‘ Pure Spirit,’ who, having attained to Sidereal Perfection, is no longer subjected to any mode of planetary incorporation, and can employ at pleasure, and with an exhaustive knowledge of their properties and uses, all the fluids disseminated through Space,—that is able to preserve the entire consciousness of its

origin, whatever may be the fluidic body it assumes in harmony with the various regions it visits ; and the elements of which body it attracts to itself, puts off by repulsion, and attracts again, at pleasure, retaining its constituent elements constantly ready to disperse, or to re-unite around its perisprit, at its will, under the conditions, and according to the needs, of whatever high mission it may have to fulfil. . . . The spirit, who is *subjected* to a material incarnation, cannot *de-materialise* his body ; the decomposition resulting from death possessing alone that power. But spirits of the higher ranks, when fluidically incorporated, are able, at pleasure, to *materialise* their fluidic body, so as to render it visible, and even tangible, for you ; and to *de-materialise* it again, so as to cause it to disappear under your eyes, by restoring it to its normal state in which it is invisible for you ; and they can also modify it, so as to assimilate it to the various regions through which they pass ; but if they are *subjected* to any mode of incarnation or incorporation, they can only be separated from such a body by death, which restores them to the state of erraticity, with their perisprit purified in proportion to the degree of moral purity acquired by the spirit in that incarnation or incorporation. In regard to the body of the higher spirits, death is only the disaggregation of the matter which envelopes their perisprit ; for the fluids assimilated by the latter, in operating the incarnation or incorporation of the spirit, are *material* to the perceptions of the spirit, and this disaggregation, to senses so subtle as theirs, appears as a sort of decomposition. To their perceptions, the matter of which their body is composed, though exempt from putrescence, melts visibly away ; the constituent elements of their fluidic body becoming completely separated, and returning to the various ambients whence they were drawn, and to which they are restored by the effect of magnetic attraction. . . . You will not be able to comprehend the nature of the fluidic bodies of the higher planets any more than you can comprehend that of the perispritic body of your own planet, until you have learned the nature of the fluids of which they are composed.

The perispritic body may fairly be called *semi-material*, inasmuch as, though fluidic in itself, it can be materialised by an action of the will of the spirit. It is, in comparison with the matter of your bodies, what vapour is in comparison with water ; a lighter form of matter, but *still matter*, and capable of assuming, at a given instant, a compact form. But you will not be able to comprehend this part of your nature until your intelligence is sufficiently developed to sound the depths of the ether by which you are surrounded. In order to ascertain the qualities of the air by which you are enveloped, you have decomposed, weighed, and measured it ; the air is within your reach, and yet how long a time you have been before arriving at your present knowledge in regard to it ! In order to understand the nature of the fluids which are disseminated in Space, and which may be said to compose it, you must be able to raise yourselves into the regions in which those fluids become freed from all admixture of heterogeneous particles ; you must have perfected the means of travelling through the air, and as yet you are only in the infancy of that art.

“ How many unsuccessful attempts have you made up to this time ! And how many others you have still to make ! Nevertheless, man must make himself master of the air, as of the ground and of the wave ; it is only when he has done this that he can understand, because it is only then that he can study. You only see the difficulties of direction and of respiration ; but these you will vanquish. The want of air such as you can breathe, and the presence of currents of a nature pestilential for your humanity, are difficulties of a more serious nature. But man’s intelligence was given to him in order that he might make use of it ; and the horizon perpetually recedes before him in order to induce him constantly to advance. Let him, then, press onward without fear. The studies of each will help forward the general result ; and, armed with the love of science, with the desire of progress, and sustained by your spirit-friends—for God wills that we aid you, but that you, also, shall work—man will at length arrive at the summit of knowledge *in regard*

to the matter of his planet. This matter which envelopes him will then be modified in its turn, in order to accommodate itself to the new order of wants which he will experience; and thus, through new phases of study and of progress, he will attain to the blissful abodes in which he will find himself in possession of the entire sum of knowledge in regard to your planet, and the other worlds of your solar system.

. . . "The worlds in the Universe are always, in regard to their planetary state and progress, in harmony with the state and progress of the spirits by whom they are inhabited. Worlds are either material or spiritual. Material worlds are those which are inhabited by spirits incarnated in matter. There are no specially created spiritual worlds; but all worlds become spiritual when they cease to be inhabited by spirits incarnated in matter, in other words, when the spirits who inhabit them cease to accrete material bodies. There are among the material worlds, as among the spiritual worlds, so many degrees, successive, progressive, and intermediary, that it is impossible to classify them, whether as material worlds, for passing from the material to the fluidic state, or as spiritual worlds, for passing from the fluidic degree at which materiality ceases, to the purely fluidic state. In proportion as worlds become purified, the light which surrounds them loses, by imperceptible gradations, its coloration, and passes from red to blue, and from blue to white, by successive gradations of intermediate tints. Do you not see in your world, that flames, fed by material substances, assume various colours, and appear, so to say, material, while those which are produced from a gas, are both whiter and lighter. In the same way, the more elevated the rank to which a planet has attained, the whiter and more resplendent is its light. The spiritual, or as you would call them, the celestial worlds (which can only be inhabited, or even approached, by spirits who have reached the purely fluidic state) are those which in the hierarchy of worlds, emit the whitest and brightest light *To incarnations in material bodies as a punishment necessary for expiation and progress,*

succeed in worlds of a more and more elevated character incarnations that become less and *less material* (for the conditions of its material envelopes always correspond to the progress made by the spirit,) and then more and more fluidic in proportion as the spirit, through the elevation it acquires, disengages itself from all contact with flesh, and returns to the higher regions through successive strata of air and of worlds, learning on the one hand, and instructing on the other . . . By way of giving you, relative to the fluidic bodies of the higher planets, a comparison based on a form of matter, which, under your own observation, may change its nature (though all comparisons between the things of your earth and those of higher worlds, are necessarily defective. We will liken the human body of your earth to *water* which seems to your eyes to be compact; and the bodies, also human, of certain other planets to *vapour*; the latter being none the less *water* but arrived at a state which allows of it rising into the air, and of blending with the atmosphere instead of remaining massive upon a fixed basis. In the successively higher incarnations which follow those accomplished on your earth, the body *loses little by little its density*, and becomes more and more capable of rising through the air. The feet are no longer rivetted to the ground, and an upright position is no longer a necessity. The regions occupied by these various planets are provided with an atmosphere appropriated to the needs of each; and, as the water of the sea, having a greater density than that of rivers, affords a stronger support to the bodies confided to it, so the air of those regions has a density greater than that of the bodies of the mortals by whom they are inhabited."

From a series of Spirit Communications compiled by J. B. Roustaing (of Bordeaux). Translated by A. Blackwell.

IV.

While still engaged in writing this Letter concerning the new revelation of the real nature of the visible body of Christ, the guiding and guardian spirit of our earth, I have been made acquainted, first by private letters from persons present, and subsequently by the printed statement, given under his signature, by Professor W. Crookes, F.R.S., the earnest, intelligent scientist, and well-known editor of the *Quarterly Journal of Science*, of the very satisfactory experiments made with the galvanometer, on the interesting Medium through whose wonderful powers the perfect and tangible form of a beautiful female spirit has been frequently seen by many during the last twelve months. This appearance was at first vague, cloudy, and imperfectly formed, but by degrees had acquired power, and become so perfect, and so tangible, as to have made its spiritual authenticity doubtful; many who were mere casual visitors and had not followed the manifestations from the first dim outline of a form, coming away from the séance with the conviction that the spirit and the medium were one and the same person. I cannot say I participated in this scepticism, having, on the only occasion I was present, been requested to cut the sealed tape which bound the medium to her seat, whilst the spirit glided about the room clad in soft white raiment, and having found the seal intact. However, the recent scientific experiments made by Mr Crookes, and by Mr Varley, the celebrated electrician, must set the matter of doubt entirely at rest, as a galvanometer could not deceive. It seems the conducting wires connected the two wrists of the medium with the two cells of a Daniell's battery, and a regular cable-testing apparatus, the current passing through the body of the medium the whole evening. A long table of figures is given, showing the very slight variations observable on the galvanometer, although the spirit moved about the room as usual, whilst when the medium had only moved her

hands, the fact was instantly rendered visible by the galvanometer. In fact, Miss Cook took the place of a telegraph cable under electrical tests, and had the circuit been broken for only one-tenth of a second, the galvanometer would have moved over two hundred divisions.

Since this most satisfactory scientific experiment was made, Mr Crookes has published a full account of a subsequent materialisation of the spirit, who took his arm while walking about the room ; and was subsequently able for the first time to show him the medium at the same time with herself, when he was able to hold the medium's hand, and ascertain beyond a doubt that she was an objective reality.

V.

The sacred volume treats only of the history of humanity in general ; the pictures it draws are representations of good or evil affections, individuals are used merely as figures or types ; and instead of time we are to understand a condition or state.

In the picture described by St John in the Apocalypse, material nature is no more treated of than in the Mosaic account ; the latter did not tell us that the universe commenced on such a day ; the former did not mean to say it should end on any other particular day. Nature, immortal like its author, is the manifestation of supreme Love and Wisdom. It can no more cease to exist than God Himself.

David says, that "the things which are created have been established to exist throughout all ages." Thus there is no end to the material world ! When Isaiah, in the sixty-fifth chapter, speaks of the coming of our Lord Jesus Christ, he uses the words :—"I create a new heaven and a new earth." We see plainly that Christ has not created another heaven and earth in the literal sense of the words, but in their figurative signification. The word EARTH always signifies the humanity upon the earth. Jeremiah says, in the fourth

chapter, "I have regarded the earth, and it was as nothing ; I have considered the heavens, and they were without light." This is very clear in the moral sense, but would be absurd in the physical, for at the time of Jeremiah the material earth was not as nothing, and the celestial bodies diffused the same radiance as they do now.

There is no doubt that the new heaven and the new earth, announced by the author of the Apocalypse, will resemble in their nature those of Moses and Isaiah ; and that they are a new covenant of peace and wisdom granted to man ; a new dispensation, in fact. Then again shall take place a moral revolution, described under emblems which the vulgar have taken as announcing the end of the world. He who bears the name of Eternal, is eternal in His plans, while destruction is only the token of weakness. God is the Creator, and He creates continually.

The God who regenerated man at the beginning of society, regenerated him again in the reign of Tiberius ; and will regenerate him again without material nature being any way concerned in the action, which is a purely spiritual one. The scripture nowhere speaks of the end of the material world ; this latter is a vulgar opinion, and is entirely untenable ; the sacred word says, positively *consummatio sæculi*—the end of an age or epoch. The last judgment is that which supreme justice is to pronounce upon the souls of men at any given time. This meaning is so plain that the coming of Jesus Christ in the gospel is called the judgment. "Now," says the Messiah, "is the judgment." Certainly at that time the heavens and the earth, the sun and the moon, were not changed.

In the second place it is said distinctly in the gospel that, "on that day two men shall be working in a field, one shall be taken and the other left." So that as some men are to survive this event, the habitable earth cannot be destroyed. Again the gospel says the coming of Christ shall not take place with splendour. "No man shall be able to say, He is here, or he is there." These expressions point to the reign

of "THE SPIRIT OF TRUTH," which has no external splendour, and which only exercises a sway over the soul.

The New Jerusalem is to be a completion of Christianity, and as such, to be more clear and rational than any of the communions which have hitherto existed. To those who can read the signs of the times, the advent of this New Dispensation is now dawning, when God will again create a new heaven and a new earth.

VI.

"Let mankind thoroughly understand, in its principle, its aim, and its consequences, the natural, divinely-appointed law of Re-incarnation which is now being brought to their knowledge, in order to teach them that, for each one of them, human life and social conditions are either a trial or an expiation. Let them understand and never forget—that through the plurality of existences, and according to the degree of culpability, for an end of purification and progress—the trials and expiations of each life always correspond to the faults committed in preceding incarnations. For example:—the master who, in a former existence, was hard and haughty, and failed to fulfil the duties of his position, at whatever degree of the social scale he may have been placed, will be the servant, the domestic, or the slave, in a succeeding incarnation; the man of science who, materialistic or proud of his learning, has misused his intelligence and his scientific acquirements, and has misled or perverted his fellowmen, will be blind, idiotic, or a madman, in his next earthly life; the orator, whose eloquence, employed for injurious purposes, has drawn the masses into wrong paths, will be deaf and dumb in another incarnation; they who, gifted with health, strength, and physical beauty, have misused those gifts, will come back into the life of earth in a sickly, rickety, or ugly

body. For, although fleshly bodies proceed from one another, each body is fashioned with reference to the trials and the expiations to be undergone by the spirit incarnated in it, and whose incarnation will take place under the conditions required for ensuring the accomplishment of those trials and expiations. This law, therefore, shows how and why it is that, in the same family, two children, two adults, issue of the same parents, are often born into different and even opposite temperaments and physical conditions; while, on the other hand, the difference in the nature of the trials to be respectively undergone by them, the difference in the degrees of advancement acquired by them in preceding incarnations, explains how and why, from a moral and intellectual point of view, these two children, these two adults, are born into such different and even opposite conditions. Let mankind understand and never forget, that the nearest and most beloved relative, the dearest friend of the earth-life of yesterday, may be, and often is, the stranger, the foreigner, the inferior, in the earth-life of to-day; and that they may thus, at any moment of an incarnation, meet, befriend, or repulse, some one who, in the spirit world, is of the number of those whom they love best. Knowing that human life, and its various social conditions, are means of discipline and trial, and, at the same time an instrument and a means of mutual support and help for the members of a humanity as it advances on the path of reparation and progress, let all mankind practise the law of love, sharing with one another their possessions, whether material or intellectual, he who has giving to him who lacks, of his heart, his arm, his purse, his intelligence, and, above all, through his example; and the reign of truth and happiness will have commenced on your earth, under the auspices and through the working of the solidarity of fraternal reciprocity. . . . We may, by a comparison of an almost trivial nature, but which gives something like an idea of the pressure exerted by Matter upon Spirit, enable you to understand the action of incarnation upon the latter. . . . Observe the effect produced on the bundle of hay which has been compressed in

order to render it more easy of carriage. Its volume is diminished, its filaments, so to say, no longer exist. But let it undergo the action of humidity which restores it to liberty, and it expands, and regains its original volume. The spirit, however developed it may be, if it have to undergo an incarnation which is to be ignorant, limited, or idiotic, is only furnished with a heavy, unpliant organisation, which it can make no use of, and which may be likened to a piano whose metallic strings have been taken out, and replaced by strings of hemp; no matter how great the skill of the player, he can draw no sound from such an instrument. . . . When, on the contrary, incarnate spirits are acted upon by spirits of a higher degree, they experience a development of their intellectual faculties; the heaviness of the cerebral matter gives place to lucidity, and their medianimic faculties also become developed, enabling them to overcome the obstacles which matter, in its grosser state, however refined, necessarily creates for the most elevated spirit when it has assumed a garment of flesh such as yours. Independently of the vital fluid which circulates in the veins, mixed with the blood, and acting upon its qualities (and, consequently, upon the totality of the human organisation), and of the nervous fluid which gives elasticity to the muscles, nerves, and articulations (and this aids the working of the organised machine), there exists the spiritual fluid which serves to develop intelligence, and which enveloping the cerebral matter that receives impressions, renders it more or less flexible to those impressions, more or less apt to receive and to retain them. If you were able to see into the human head, you would behold a luminous layer spread over the brain like a varnish over a picture. It is upon this fluidic layer that we perform the operation by which we transmit to you the thought that produces inspiration, and which, acting consecutively upon the vital and nervous fluids, produces psychographic and oral medianimity. Your brain—which is the reservoir, and the seat of impulsion and direction, of the spiritual fluids—then becomes, so to say, a galvanic battery

which we set going, and which transmits the shock to the rest of the body, in the degree and according to the conditions of the effects we wish to produce. In such cases, the hempen strings may be said to have been replaced by sonorous ones."

From a series of Spirit Communications compiled by J. B. Roustaing.

VII.

"For the Lord himself, being asked by a certain person, When his kingdom should come? answered, When two shall be one, and that which is without as that which is within; and the male with the female, neither male nor female."—(The First Epistle of Clement to the Corinthians, chap. v.)

Archbishop Wake is the translator of this Epistle, which, during the first four hundred years of the Christian era, formed a part of the New Testament, and with the other suppressed, and afterwards FORBIDDEN BOOKS, were excluded from the mutilated testament of our Saviour. It is generally supposed that the existing volume was compiled by the First Council of Nice, which, according to Justin (*Rem. on Eccl.*, vol. ii. p. 177), originated thus: Alexander, Bishop of Alexandria, and Arius, who was a presbyter in his diocese, disputed together about the nature of Christ; and the bishop being displeased at the notions of Arius, and finding that they were adopted by other persons, "was very angry." He first commanded Arius to *change* his sentiments. Afterwards, when he found his command of no avail, he called a council of war, consisting of nearly a hundred bishops, and deposed, excommunicated, and anathematized Arius, and with him several ecclesiastics, two of whom were bishops. The Emperor Constantine sent a letter, in which he reprimanded the bishops for "disturbing the church with their

insignificant disputes." To settle this and other points the Council of Nice was summoned, consisting of about 318 bishops. History informs us that the first thing they did was to quarrel and to present accusations to the emperor against one another. "The emperor burnt all their libels, and exhorted them to peace and unity." (See Mosheim's *Eccl. Hist.*) And now let those who are content to read only the books of the Testament authorised by the Council of Nice, hear what Pappus, in his Synodicon to that council, says of their ingenious contrivance to eliminate the non-inspired from the inspired writings which composed the original New Testament :—He tells us, that having "*promiscuously put all the books* that were referred to the council for deliberation under the communion table in a church, they besought the Lord that *the inspired writings might get on the table, while the spurious ones remained underneath* ; and that it happened accordingly." (See Com. Mace's N. T., p. 875.) Therefore every Christian sect, from the fourth century to the present period, have only been permitted to read the books that climbed upon the communion table, and in consequence were deemed inspired and canonical.

Being myself of an inquiring mind, I could not rest content to possess only **HALF THE TESTAMENT** instead of the **PERFECT ONE**, the more so that I claim the right of a rational being to form my own unbiassed judgment of all things natural and spiritual. I therefore am in possession of these **GOOD BOOKS**, a single verse of which I have dared to lay before my readers, but it is a text which I venture to predict will very soon be generally cited, and although now rejected by the builders, is destined to form the head corner-stone of the new living temple "not made with hands," wherein the Spirit of God is to dwell again on earth, when the Lord's rapidly approaching kingdom shall have come, and man shall again become as the angels, who neither marry, nor are given in marriage, but are again the children of God, being the children of the resurrection.

The following passages, in ancient type, are extracted from the very scarce and valuable works of the great Teutonic Theosopher, Jacob Behmen, and were written about the year 1520. As they bear so strongly upon the subject in question, namely, the conception and birth of our blessed Lord and Saviour, I have not hesitated to introduce them for the edification of my readers.

“ Although such Revelations have been hidden from the Beginning of the World, there shall be very great things (which have been hidden) revealed, or manifested; and the revelation of this Mystery is the break of Day. Therefore it is time to awake, for the awakening of the Dead is near at Hand.

“ Now when God had pronounced his Sentence upon Adam, and ordained the Treader upon the Serpent for him, for his comfort and assistance, in his toil and misery upon Earth, then he pronounced Eve's Sentence also, and established her perfectly to be a Woman of this world, and said to her; *Thou shalt bear children with much pain, and thy will shall be in subjection to thy Husband, and he shall be thy Lord, and I will cause many pains to thee when thou art conceived with child.*

“ And here it is as clear as the Sun, that it was not intended that Man (in the Beginning) should generate in such a Manner, for it should have been done without Pain, without bestial Impregnation, without a Wife (or Woman) and without a Husband (or Man). And therefore the Treader upon the Serpent was born of a Virgin without the Seed of Man; although now that also must come to be done in such a human Manner, yet that was to this End only, that the Deity might enter into Flesh, and so might generate the Soul of Flesh again out of the dark Flesh, out of Death, into Life. But otherwise, the Saviour (as Champion) is wholly the Virgin's Son, and a Virgin Mind,

as the first *Adam* was in the Creation ; for you must earnestly and accurately consider, and understand what Manner of Person he is.

“First, he is God, and is in the Father of Eternity generated out of the Father of Eternity from Eternity ; without Beginning and End, out of the Depth of the Omnipotence of the Father. . . . But thou abominable antichristian Beast, that wouldst devour all, this thou shalt know concerning the Holiness of the Virgin *Mary* ; that the Virgin *Mary* is higher, and has a greater fulness of the glance (or lustre) than another child, out of another Body. Though thou evil Beast art scarce worthy to have this told thee ; for the Word which God promised in the Garden of Eden sprung and budded in the light of her Life in the centre of God, and when the Angel *Gabriel* from the command of the Father, stirred that word of the promise with the message, then it let itself into the chaste Virgin in the Element ; but not so wholly and altogether into the Soul of the Virgin, or into the earthy Body, that she was deified. No ; for Christ himself says, None goes into Heaven but the Son of Man, who is come from Heaven, and who is in Heaven ; all others must go through Him into Heaven ; he is their Heaven, and the Father is his Heaven ; he was in the Heaven, and also in the Bosom of the Virgin in this World ; the World was made through him, how then could it comprehend him ?

“Seeing then that the Soul of her Child was in the Holy Trinity, what dost thou think here ? Seeing it went forth out of the Mother’s Essences, whether might not the Holiness of the Child (especially his high light) in the Mother shine bright and gloriously ? And whether this Mother may not rightly stand upon the Moon, and despise that which is earthly, as is to be seen in the Revelation of St John.

“Or dost thou think I make a God of her? No, the Invocation does not belong to her; for the Will (or Ability) to help comes only out of the Father, through the Son; for in the Father only is the Source (or Fountain) of the Omnipotence, which He in the Son speaks forth, for the Might of the Strength is in the first Principle, which is the Father himself, and the Son is his Love, and Light; so now the Virgin Mary dwells in the Heaven, in the Light and in the Love of the Father; as also all other Saints do.

“Therefore know (beloved Christian Mind) how thou art helped, and consider diligently; for Moses and all the prophets witness concerning these things, *viz.*, concerning our Salvation in restoring us; be not drowsy here, it is the fairest Gate of this Book; the more thou readest it, the more thou wilt be in Love with it.

“Seeing now we know, that we lost our heavenly Man in our first Fall, so also we know that a new Heavenly Man is generated to us in the Mercifulness of God, into which we should and must enter, if we will be the Children of God, and the children of the Resurrection from the dead, for without this we are subject unto death being the children of the anger of God.

“And as the Prophets have written of it, so the new Man (which is born to us of God) is the Son of the Holy Virgin, not of earthly Flesh and Blood, also not of the Seed of Man, but conceived by the Holy Ghost, and born of a pure divine chaste Virgin, and (in this world) revealed or manifested in our Flesh and Blood, and is entered with his holy Body into Death, and has separated the earthly (Body), together with the Might of the Anger, from the holy Element, and has restored, or brought it into the Soul again, and has opened the gate of the Light of God again, so that the averted soul can (with the Essences of the Father in the holy will) reach the Light of God again.

“ Therefore now we know, that we were not created to generate that which is earthly, but heavenly, out of the Body of the pure Element, which Body Adam had before his *Sleep* (which was as the sleep of death), and before his *Eve* was, when he was neither Man nor Woman (Male nor Female), but one only Image of God, full of Chastity, out of the pure Element. He should have generated an Image again like himself ; but because he went into the Spirit of this World, therefore his Body became earthly and animal, and so the heavenly Birth was gone, and God must make the Woman out of him, because he had sinned perceiving that all things were *good*, and therefore God saw that it was not good for him to be *alone*, and that He must make the Woman out of him, as is before mentioned. Now if we, the Children of *Eve*, are to be helped, then there must come a new Virgin, and bear us a Son, who should be God with us and in us . . . Now if we would consider his precious Incarnation, and that he is the promised Seed of the Woman who is to bruise the Serpent's head, after the Fall in the *Garden of Eden*, then we must rightly open the eyes of the Spirit, and not be so earthly minded, as at present they are in Babel ; and we must rightly consider, how God is become Man, for the Scripture says, He was conceived and born without Sin, of a pure Virgin, for all whatsoever is born of the Flesh and Blood of this World is impure, and there can no pure Virgin be generated, in this corrupted Flesh and Blood ; the Fall of Adam destroyed all ; and it is all under Sin, and there is no pure Virgin generated of Man's Seed ; and yet this Christ was conceived and born of a pure Virgin.*

* And will thus take away the Sins of the world, for if we will lead his life of purity and chastity, and keep his sayings, we need never see Death. “ *Why will ye die ?* ” “ Verily, I say unto you, if a man keep my sayings he shall never see death ” (John x. 51) ; “ He that believeth on me *hath everlasting life* ” (John vi. 47).—M. C.

“ Here the learned of the Schools (or Universities) of this world must stand still, and the Scholar (born of God) must here begin to teach concerning this Birth, for the Spirit of this World apprehends no more here, this is Foolishness to it; and though he goes very far, in studying the literal Wisdom of Reason, and excels therein, yet he is but in Babel in his own Reason.

“ Therefore we set it down here according to our knowledge, that the pure chaste Virgin, in which Christ was born (or generated), is the chaste Virgin that is in the presence of God, and it is an Eternal Virgin; before ever Heaven and Earth was created, it was a Virgin, and that without Blemish; and that chaste Virgin of God (the Holy Spirit) puts itself into Mary in her Incarnation—in *Mary's* becoming a human Creature—and her new Man was in the holy Element of God; and therefore she was the blessed among all Women, and the Lord was with her as the Angel said.

“ And therefore we must say of *Mary*, she has not comprehended the holy heavenly eternal Virgin of God, and put on the holy and pure Element (together) with the Paradise, and yet was truly a Virgin in this world, (generated) by *Joachim* and *Anna*. But she was not called a holy pure Virgin according to her earthly Birth; the Flesh which she had from *Joachim* and *Anna* was not pure, without spot; but her Holiness and Purity is according to the heavenly Virgin (the Wisdom of God). Besides, she brought not the heavenly Virgin to her out of her own ability; for the Angel said to her, *the Holy Ghost shall come upon thee, and the Power of the most High shall over-shadow thee; therefore the holy thing that shall be born of thee shall be called the Son of God.*

“ Here understand and consider it rightly; the Virtue of Power is the *Heavenly Virgin*, for she is the mercifulness of God, and the holy thing is the Centre in that Virtue or

Power, and that is the eternal Birth of the holy Trinity ; and the Holy Ghost (which goes forth out of the Centre of God) overshadowed the Humanity of *Mary*. Thou must not think that the corrupted Humanity has comprehended the holy Deity as its own, so that we might as it were say, that *Mary* (in her corrupted Humanity) is like God : No ; the very pure element, together with the Paradise, is inferior to God ; and though indeed we generated out of his Power or Virtue, yet that Virtue is substantial, and God is purely Spirit ; for the name of God has its original in the Centre of the Spirit, and not in the Heaven ; only the Light in the centre is the holy thing, and the Light has no Centre, for it is the End of all things (or of Nature).

“ Therefore we say of *Mary* that she has *received* the heavenly Pledge, which was unknown to Nature, and which she in her outward Man knew not at all, *viz.*, the *heavenly chaste Virgin of God* (the Wisdom), and in that she received the Eternal Word of God the Father, which continues eternally in the Father ; out of which the Holy Ghost goes forth eternally, wherein the whole Deity is comprehended.

“ We cannot say, that the *heavenly Virgin* of the Mercy (*Barmhertzigkeit*) of God, namely that which entered into *Mary* out of the Council of God, is become earthly ; but we say that the soul of *Mary* has comprehended the heavenly Virgin ; and that the heavenly Virgin has put the heavenly new pure Garment of the holy Element out of the chaste Virgin of God, *viz.*, out of the Mercy (*Barmhertzigkeit*) of God, on to the soul of *Mary*, as a new regenerated Man ; and in that same she has conceived the Saviour of all the World, and borne him into the World, that in him (the Second Adam,) the Sin of the World should be done away, for he has become a quickening Spirit. Therefore he said

to the Jews, '*I am from above, but you are from beneath, and of this world, I am not of this world.*' And he said also to Pilate, '*My kingdom is not of this world.*'

"Christ brought no strange Soul out of Heaven with him into the highly blessed heavenly pure Virgin; but as all souls are generated, so Christ also received his Soul in his Body, though in an undefiled body of Holiness, which was become *Mary's* own. For we must say, that the Pure Virgin Element in the Mercy (*Barmhertzigkeit*) of God became *Mary's* own, wherein her new Body belonging to her original Soul consists.

"For no other new or strange Soul is generated in any Man, but a new outward Body, but the Soul is renewed by, or with, the pure Deity; and Christ with his entrance into Death (where he severed his holy man from the kingdom of this world) severed it (the Soul) also from the Fierceness of the Eternal Anger.

"And as the pure Element (which is in the Presence of God, and wherein God dwells) is truly everywhere in the whole space of the world, and has attracted to it the kingdom of this world, viz., its own Out-birth, as a Body, and yet this very Body (the pure One Element's own Out-birth*) does not comprehend the Element, no more than the Body comprehends the Soul; so Christ also has truly, in the Body of the Virgin Mary, attracted to him, or put on our human essences, and is become our Brother; yet these human essences cannot comprehend his Eternal Deity, only the new Man, born in God, comprehends the Deity, after the same manner as the Body does the Soul, and no otherwise.

"Therefore the Body of Christ is inferior to the Deity; and in these our human essences he suffered Death, and his Deity of the holy man in the pure element entered together

* The outward manifestation of the Spirit of God, or the Spirit of God taking an outward form—the UNIVERSE in fact.—M. C.

also into Death, and bereaved Death of its Power, and separated the natural Soul (which Christ commended to his Father, when he died on the cross) from the kingdom of this world, also from Death,* from the Devil, and from Hell, in the strong divine Might or Power, and opened a Gate for us all, who come to him, and incline ourselves with Mind and Thoughts to him; then the Father draws our soul, which is in him, into the pure Love of Christ; where then it puts its imagination again through Christ, or in true resignation into the Holy Trinity,† and is fed again from the *Verbum Domini* (the word of the Lord), where then it is an Angel again (or child of God), quite separated from the Kingdom of the Devil, and of this world, in the Death of Christ.

“And for this cause God became Man, that he might himself new generate the Soul of man again, and might redeem it from the chains of the Fierceneſs of Anger, and not at all for the beſtial Body’s ſake, which muſt melt again into the four elements, and come to nothing; of which nothing will remain but the Shadow in the Figure of all his Works, and Matters which he has wrought in Time.‡

“But in the new Man, which we attract on to our Souls in the Boſom of the Virgin (or Divine Wiſdom from above), we ſhall ſpring and flouriſh again; and therein is no neceſſity of Death, for the kingdom of this world paſſes away. Therefore he that has not this image in the New Birth, ſhall in the Reſtoration of the Spirit of the Eternal Nature, have the Image of what his Heart and Confidence has been.

* From the Power of Death, “*Neither can ye die any more*, but are the children of God, *being* the children of the Reſurrection.”—M. C.

† Father, Mother (or Holy Spirit), and Word (or Son).—M. C.

‡ And thus are we the children of our works—and thus may we underſtand the commandment wherein it ſays that God will viſit the ſins of the Fathers upon the children until the third and fourth generations, or until we fully expiate them by the means provided for that purpoſe—namely by Re-incarnation.—M. C.

THE MYSTERY OF THE AGES,

CONTAINED IN THE

Secret Doctrine of all Religions.

BY

MARIE, COUNTESS OF CAITHNESS,

DUCHESSE DE POMAR,

Author of "Old Truths in a New Light," &c., &c.

THIRD EDITION.

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“‘THE MYSTERY OF THE AGES.’ By Lady Caithness, Duchesse de Pomar. Any work from the pen of this truly illustrious lady is sure to be of the highest excellence, as all who have read her previous works must be fully prepared to admit; but however much praise be bestowed on *Serious Letters to Serious Friends*, to *Old Truths in a New Light*, or any other of her most valuable literary efforts, this new work eclipses them all. The amount of information compressed into one volume is simply amazing, it is a veritable encyclopædia; the knowledge and libraries of the earth seem to have emptied their contents into this one book, which seems like a powerful magnet attracting to itself the wisdom of the ages.”—*Scotsman*.

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With Him, there is no last nor first.’”

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"'THE MYSTERY OF THE AGES' (C. L. H. Wallace, London). It is a somewhat noteworthy achievement for a lady, whose social avocations alone might be considered to absorb all her time, to find sufficient leisure not only to edit a learned monthly review—*L'Aurore*—but also to publish at divers intervals weighty volumes of a philosophical character. In her latest work, 'THE MYSTERY OF THE AGES,' Lady Caithness—better known on the Continent as the Duchesse de Pomar—displays once more her intimate knowledge and minute study of abstruse theosophical and spiritualistic subjects. Her former treatises have afforded ample proof that she has distinct claims to speak with authority on those branches of occult science to which she has specially devoted herself. 'THE MYSTERY OF THE AGES' is a comprehensive review of the secret doctrines of all religions included under the heading of Universal Theosophy. Lady Caithness writes in a clear and temperate manner, and she never allows the mysticism of her theme to interfere with the lucidity of her style. If her readers do not understand her—and there is no denying the fact that many will be vastly puzzled by the problems enunciated in her volume—she is not to be blamed for their incapacity to grasp the recondite teachings of esoteric dogma. To those who have mastered the principles of occultism her pages will, however, be full of interest. She traverses the whole field of her strange subject, and starts by initiating one into the theory and practice of theosophy, which she explains, 'studies all religions, but teaches none, leaving to each the right of finding truth for himself. Nevertheless, it is the summary of the wisdom of the Brahmin, of the Buddhist, of the Jew, and also of the Christian; for it is that branch of Christianity which demon-

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is expounded in this volume is described in its credal aspect as a system combining boundless faith with mathematical exactitude. This definition coincides with the mind of the authoress, and is a reflection of it. An analogous combination determines its mental character. On the one side, emotional, intuitional, and abounding in faith; on the other, precise, logical, and mathematical—a rare combination among men, but rarer still among women. This blending of masculine and feminine gifts has eminently fitted the authoress, though a lady of rank and title, for the task she has undertaken, and which she has accomplished with wonderful success. Seldom has a profound and honest student, either man or woman, produced in our language a religious work at the same time more easy and graceful in its style, more precise in its terms and its logic, more lucid in its inspirations and intuitional discernment, more distinguished in its usefulness.”—*The Weekly Bulletin Review*.

“‘THE MYSTERY OF THE AGES.’ Theosophy, or God Science—in other words, Occult Philosophy—is, according to the Countess of Caithness, the key wherewith to unravel the higher problems which have agitated the human mind from time immemorial. Our accomplished authoress has, in her all-wisdom, transcended consciousness, gone behind phenomena, and assailed noumena. She has discovered God, has communed with God, and ever proclaims God; and all who reject her creed are ostracised or annihilated. . . . We willingly concede that the Countess of Caithness is a formidable assailant of the agnostic philosophy, which, however, she evidently confuses with a gross and repellent Materialism; and we also freely grant that her knowledge is considerable, and that her voluminous work, from the extraordinary acquaintance it evinces with the various religions of the world, is of interest to liberal thinkers. A book, however, to be of permanent value, should be free from the debasing dogmatism and wild fanaticism, which affront the reader in every chapter of ‘THE MYSTERY OF THE AGES.’”—*Watts’ Literary Guide*.

“‘THE MYSTERY OF THE AGES.’ By Marie, Countess of Caithness, Duchesse de Pomar (London, C. L. H. Wallace, &c., &c.). We have delayed noticing this magnificent volume, awaiting the opportunity of time to give it that studious consideration its importance in the field of ethical thought and occult investigation merits; and we cannot now claim to come to the task so qualified to do the subject justice. It is the most valuable compendium of information regarding the general history and the mysteries of the great religious systems we know of. What floods of redeeming light would follow the general reading of this book were it read with the attention constantly accorded to works of fiction that corrupt morals and add nothing to the stores of useful knowledge! Yet the barren and depraving popular fictions fall short of being so thrillingly interesting to the healthy mind as is this exposition and elucidation of spiritual truth and chronicle of spiritual experiences. We suggest to Lady Caithness the simultaneous publication in Europe and America of popular editions, cheapened so as to bring the work within easy reach of the many by doubling the size of the pages, using common news paper,

with the common magazine cover. The present fine library edition, with its superior typographical and binding features, undoubtedly comes to fill a special mission—will be and has been gladly welcomed by many who maintain libraries for use rather than ornament, and are able and enterprising enough to keep them 'stocked up'; but we not only know from habitually making ourselves acquainted with the ebbings and flowings of the general thought currents, but as well by making special inquiry of the public librarians, that the demand for such reading matter as is to be found in the 'MYSTERY OF THE AGES' is increasing rapidly, and in this country but a very small proportion of the general readers own libraries, and large numbers are so circumstanced that they cannot preserve, and therefore will not purchase, expensively bound volumes.

"Within the last two years deeper and more widespread interest has been awakened in new ethical thought and the higher spiritual influences than had been manifested through preceding decades. Though the sound for the new universal call for Light may be lost to the external ear in the great world-din of business, the true psychometrist knows that it is widening and deepening as never before, and that, however muffled and subdued the tones, it is being sent forth from every church organization as well as from the secular fields of thought."—*The World's Advance Thought, Portland, Oregon, U.S.A.*

"'THE MYSTERY OF THE AGES.' The Divine Wisdom. IV.—Conclusion. Before bringing our somewhat discursive and all too incomplete review of this truly remarkable work to a close, we would fain offer a few remarks on the general principles enunciated in its pages, and their relation to the philosophical and religious phases of present-day life.

"As we have already implied, we have personally gained from its perusal far higher and wider views of religion, properly so called, than we possessed before we read it. Viewed in a merely literary and historical light, it forms a most admirable compendium of comparative theology, and a most trustworthy *vade mecum* to the great religions of the world. In this sense alone it would be a valuable addition to the library of any student whose aspirations soar beyond the rigid confines of a tripos, or the cut-and-dried assortment of carefully-selected trivialities which form the stock-in-trade of the average candidate for the ministry of any of the various Churches. In fact, to such as these, its possession might prove far more dangerous than beneficial. He whose soul could expand to the conception of the great Unity, which its authoress so eloquently expounds, would probably be looked upon by dons in judgment as a useless visionary, and by ordaining bishops as a pernicious heretic. If the reader can picture the examination of an eagle by a flock of geese, as to its fitness to preside over some particular corner of a given farmyard, he will then have a fairly adequate idea of the position of the student who has mastered the contents of this work, and who should then pose as a candidate for honours or academic ecclesiastical preferment.

"But there are other students—seekers after truth, not to be found in the groves of Academe, nor yet in the theological labyrinth—to whom the result of the labours of the Countess of Caithness will be an

inestimable boon. Saving the Preface, with the spirit and letter of which we have found it quite impossible to agree, we do not think that the volume contains a single page which can be read without profit and enlightenment to the reader who will peruse it with a mind divested of bias, theological or otherwise.

"We have approached it from the Agnostic standpoint, and, so doing, we have, of course, been unable to appreciate its almost passionate assertions of the possibility and accomplishment of absolute knowledge, at what may possibly be their true value. At the same time we have read them with a perhaps envious respect, and wishing rather that we could subscribe to them than dissent from them.

"It is, probably, too much to hope that this volume will be read, marked, learned, and inwardly digested, by those who so fondly fancy that they are dwelling in the orthodox odour of sanctity, possessors of the Promised Land of salvation, but who, in the Theosophic sense, possess but one of the many mansions.

"Orthodoxy forgets not, neither does it learn; and, indeed, he who should learn the deep truths taught in these pages would be no longer orthodox in the ecclesiastical sense of the term. We may, however, hope that those who have forsaken commonplace orthodoxy in the search for truth, and who are professedly willing to accept truth in whatever guise it may come, will study these pregnant pages earnestly and dispassionately. Whether immediate knowledge of the Absolute be possible or not in our present stage of psychic evolution, no man whose intelligence has passed beyond the clockwork phase can be insensible of a deep and ardent desire towards the achievement of that knowledge; and here such will find a true and faithful account of the workings of that high desire in every age and among every section of the human family. If not with unqualified assent, he will read at least with sympathy, and in virtue of this sympathy he will gain much that can only be gained by communion with those great souls whose yearnings have made men yearn.

"Of all the readers, the Materialist and the Atheist will, of course, find most difficulty in reading this work with the patience that its deep research and manifest sincerity so undoubtedly deserve. And yet it is just to the Atheist and the Materialist that we would most earnestly commend a careful perusal of this volume. If, in reading its denunciations of their own mental state, or its affirmations of knowledge which they deem impossible, they should feel tempted to close the book in anger or disdain, let us venture to remind them that he who makes an absolute denial, lays just as presumptuous a claim to infallibility as he who makes an absolute affirmation.

"They have escaped the Charybdis of the orthodoxy of faith; let them beware lest they split upon the Scylla of the orthodoxy of unfaith.

"Let them remember, too, that the very existence of matter and force are every whit as unprovable in the last extremity of analysis as is the existence of God or soul.

"Theist and Atheist, Spiritualist and Materialist, all find themselves in the same leaky boat once they start on the adventurous voyage whose object is the discovery of the Arcanum of Being. 'Matter' is a phantom which mockingly recedes step for step as the

investigator advances to grasp it. The same can be said for spirit—just so much and no more. You can no more prove that man has a soul than you can prove that he is of body only, or that he has a body at all. It is no more certain, on intellectual grounds, that the universe is the manifestation of the will of a Supreme Being, whose fiat called it into existence, than that it is an independent mechanism containing within itself the *primum mobile* of the hypothetical force which is considered as proceeding from supposititious matter. Before the great Arcanum all who do not babble are dumb. Here is the true Mystery of the Ages : solve it who can."

Secular Review. (George Ernest.)

"**'THE MYSTERY OF THE AGES.'** The fascinations of occult philosophy can never be destroyed by that somewhat arrogant investigator, whose name is 'Modern Science.' 'Modern Science' admits that he can only deal with the phenomena of nature, and that he can offer no satisfactory reply to the demand for a knowledge of the supernatural.

"Theosophy, as set forth by its adherents in several recent volumes, has been the property of a certain society whose members, correctly or not, are commonly known to the uninitiated as Esoteric Buddhists; although there are few, indeed, of the followers of Buddha who have ever heard of their theosophical namesakes. The author of the present work, however, does not assist the claims of that society to the possession of a kind of patent in a Theosophy which, rightly or wrongly, has been much discredited by the inability of some of its professors to account satisfactorily for certain facts which to the outsider seemed at the least somewhat suggestive of mundane influences. 'The occult theo-philosophy set forth in these pages is not a new invention, nor the mystic craze of a few visionaries, as irresponsibly-minded agnostics and the *soi-disant* orthodox would fain describe it, but the continuance of the most ancient Divine Wisdom-religion, co-eternal with the existence of the Divine Soul.' Hermetic and Oriental philosophies; the mysteries of the Kabbala, and the teachings of Christianity, are set forth from her own point of view by Lady Caithness; and it must be owned, as she herself no doubt would readily admit, that it is not the point of view from which people who have not studied in the schools of occult philosophy would regard them. It is unfortunate for Theosophy, or, at any rate, is a bar to its progress, that its tenets cannot be explained.

"An explanation might enable the average man or woman who has only an ordinary share of intelligence to understand what the teachers of this science mean; but their teachings are perhaps designedly so involved and so full of incomprehensible expressions—incomprehensible, that is, to the aforesaid average individual—that it is practically impossible to make out what the Theosophists wish us to believe. There have not been wanting scoffers who have declared that the reason of this phenomenon is that the doctors themselves do not know what it is they are teaching, and that the solution of their essays and treatises is found in the simplest of keys, viz :—that they have not any meaning at all. Such a gibe could not be aimed at the present work.

"However difficult to understand many of the author's statements may be, the purport of her book, regarded as a whole, is not to be misunderstood.

"She believes that the creeds of the exoteric and esoteric adherents of any of the great religions of the world are distinct, and that it is to the esoteric or theosophical believer only that true knowledge has been revealed. In a sense this is, of course, an obvious proposition; but whether the author has shown that she herself and those who hold with her are really more learned in esoteric truths than those whom they would call exoteric is a matter for consideration by her readers. It is impossible, whatever may be our personal views, not to recognize the serious endeavours of the author to grapple with the grave questions dealt with in the true spirit of earnest inquiry."—*Morning Post*.

"**'THE MYSTERY OF THE AGES.'** The first thing that strikes us on running rapidly through this volume is the wide signification that the author has given to the term Theosophy. That which can include Hermeticism and Kabbalism, Egyptian and Christian Gnosticism; which is found among the Brahmins, Magi, Druids and Buddhists; which is discoverable in the systems of Tao-See, Lao-See, and Confucius, alike with the Pagan Mysteries and the Pythagorean system of philosophy, which underlies the Mohammedan and Christian teachings; which lays under contribution the Egyptian *Book of the Dead*, *The Perfect Way*, and *Esoteric Buddhism*; this term must indeed be admitted to have a most extended signification. It is by no manner of means the Theosophy of which the world has heard so much in these latter days. Indeed the author explicitly claims for the Secret Doctrine which underlies all forms of religious thought in all ages an unlimited existence.

"It is important, then, to state exactly what Lady Caithness desires her readers to understand by the terms that she employs. She begins by a claim that she has discovered 'in the esoteric doctrine or universal Wisdom-religion, which forms the Secret Doctrine of all religions, the solution to that mystery of the ages which satisfies the aspirations of both soul and intellect.' This she elects to call Theosophy, the science of Divine Wisdom. It is the oldest science in the world, though the 'outward name has been adopted by an extensive organization, inaugurated in India (in America rather, we should say), with which it has perhaps become rather too exclusively identified of late,' a society of which Lady Caithness is herself a prominent leader. Further on we find this statement of the author's views:

"Theosophy is the essence of all doctrines, the inner truth of all religions. . . . God is Spirit, and Spirit is One, Infinite and Eternal, whether it speak through the life of Buddha or Jesus, Zoroaster or Mohammed. . . . The ideal of the Theosophist is the at-onement of his own spirit with that of the Infinite. This is the essential teaching of all religions, and to obtain this union you must believe in and obey the voice of your own higher conscience; for the true Christ is the Divine Spirit within you, and thus, God manifest in humanity."

"This Theosophy, the author proceeds to illustrate by a detailed consideration of the various religions, and some philosophical systems,

which have existed from age to age in this world. Amongst these the Christian naturally plays the largest part.

"There is much in the earlier part of this elaborate work that any ordinary reader, who has not made such an exhaustive study as Lady Caithness has of any given branch of her vast subject, must take for granted, or must receive with suspended judgment.

"The books cited, the range of reading displayed, are enough to show that the work has been one that must have occupied a busy life for many of its years. It is not easy, indeed, to understand how, in the midst of the multifarious claims that the world makes on one in the author's position, time can have been found for a work which presents such evidence of patient and wide research.

"It is impossible, without entering into a lengthy analysis, for which our limited space affords no scope, to give our readers any reasonable idea of the author's arguments. Rather than mutilate, we prefer to recommend to those whose taste lies in this direction, a perusal of the book. Lady Caithness believes that the reign of the Spirit of Truth, the Comforter, has already commenced, and that we are living in the very time when the new development of Christ's teachings is being outwrought. The knowledge of God comes to the world in cycles or waves, and old systems of religion recede as the new advance. Certainly, popular Christianity has receded far enough from the primitive teaching of the Christ, and the world sadly needs a new baptism of Truth. And what is the conclusion? 'The true Theosophy is universal, and not merely a momentary or ephemeral mystic craze, or the badge of party, but is, and ever has been, the highest, because truest, aspiration of the soul, and its secret is the union of God and man.'

"We are struck, as we conclude a notice which has no higher aim than to introduce the book to our readers, with four things :—

- "1. The wide grasp of the subject everywhere displayed.
- "2. The enormous range of authorities consulted and cited.
- "3. The clear and unpretentious style in which the book is written.
- "4. The gentle and tolerant spirit that pervades it."—*Light*.

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