

LUX NATURAE:

NERVE SYSTEM OF THE UNIVERSE.

A New Demonstration of an Old Law.

BY

DAVID SINCLAIR,

AUTHOR OF 'A NEW CREED,' 'VERA VITA,' ETC.

'Nature, with the *same* voice, speaks to all, and in no country is
her tongue a foreign language.'

LONDON :
ELLIOT STOCK, 62, PATERNOSTER ROW.

1894.

[Copyright.]

124
5616 l

CHAPTER I.

Science stage of the development of truth—Evolutionary truth forces its sway—Nature's revelations mark the epochs of civilization—Nature's universal sympathy—Omnipresence, etc., of the Deity scientifically a simple truth—Natural law is inviolable—Whistling of birds, and all sounds, are proofs of aerial telephones.

THERE is nothing useless or merely ornamental in Nature. She has no forces which are not at the service of man, nor is there any secret about the working of her laws into which he may not successfully inquire without presumption. No scientific research for truth is, in itself, a presumption ; and in no case can its true course lead to ideas of infidelity, or to anything derogatory to the highest interests of man. Science has recently, with extraordinary success, provided lever, fulcrum, and power to raise civilization such as no other stage of its development has supplied. The first dark whispers of geology, being insuppressible, now

2 *Nerve System of the Universe*

loudly attest the truth. The truths announced by Darwin stand boldly out as no mere insinuation can stand, while his side-lights of what seemed true, but are not, have already vanished like a Will-o'-the-wisp. The works of great men in their laboratories, by the revelation of quondam secrets, have exalted truth as Moses raised the brazen serpent. Just as sure as there is any provision made for created beings, just as sure are the preservation, development, evolution and dominance of truth, by law, provided for; and no agent of progress has done more towards this highest evolution than science has with dry, hard, matter-of-fact revolutionary revelations.

There are things hidden in Nature which are not invisible in the sense that they *cannot* be seen. Visible trees have necessarily hidden roots, and there is just as much wrong—and no more—done by an inquiring mind examining these hidden roots as there is in researching the hidden truths of Nature. If it be wrong to inquire into any truth whatever, however lofty, then it is wrong for man to make a natural use of his strongest natural gifts, and the chief complaint against him at last must be that he has *not* hid his talents away in a napkin. He is not only permitted, but expected, to know

the truth. Perfection awaits humanity at its final goal, but before that goal is reached all truth must be the common property of the race; and if man does not acquire that enviable attainment by his own means (as he is capable of doing), then it will be forced upon him by a natural development brought about in strict accordance with fixed laws, whose gradations of evolution may seem slow, but are certainly unflagging and unflagging. Whether there be truth in the evolution of man or any other animal, it is as clear as historical facts can bear record that the knowledge of truth has been an evolutionary development through periods of long and slow but steadily progressive stages, with ages, or times, when war, religion, superstition, literature, science, etc., have been the specially predominant agents of advancement. Now this, now that civilizing power has seemed to obliterate the facts of some former power; yet each and all have left their age a little in advance of the predecessor on the upward march. The lamentation about present decay, and the mourning over the good old but dead past, however genuine, does not affect the fact that the human race is progressing even when nations are decaying. No stage of the evolutionary progress of truth has been so rapidly

4 *Nerve System of the Universe*

traversed as that in which science has triumphantly led the way. Science, although it has already done a giant's work, is only in its infancy in the work of revealed truth, and although in the opinion of many it has been the matrix of infidelity, yet, in fact, religion has never had a better co-worker. No knowledge that reveals truth can ever be antagonistic to *true* religion, for truth can never be antagonistic to itself. Science has revealed many of the powers of many of the latent forces in Nature, as well as the laws that govern the universe, and the elucidation of these powers and laws throws an electric light upon the Divine part of our human lives that enables us to prove with scientific demonstration what formerly were mysteries of our being. Through the indisputable discoveries of science it is now made most manifestly clear that there is necessarily a connecting link between mind and matter, between the creature and his Creator, and that in this connecting medium the ordinary laws in Nature, everywhere protected by the most subtle and powerful latent forces, are universally and continually working out the great evolutionary problem of creation, satisfactorily in the highest degree to common-sense and to science.

When the proper end of a sounding pitchfork is placed on the teeth, the musical vibration is distinctly heard and felt in the head, the sound being much greater than in the free air. When the great organ is played in a large hall, the transmission of musical vibrations along the wooden floor is so strong as to be felt by the feet, while the seat shudders or vibrates without moving. Examples, familiar to all, of vibrations being transmitted through solid bodies might be given endlessly. Surely no one is under the impression that the atoms in such solid transmitting bodies are rattled together like dice in a box by the generating musical sound. It is difficult to think that anyone could believe that the solid body actually trembles or undulates like waves of the sea, or like a pliable rope. The vibration is not communicated through the so-called atoms at all, but through the ether lying between the interstitial spaces between the atoms and disintegrated atoms. The channel of conductivity for such vibratory currents is cut out from the solids, but the current matter itself is ether, and the vibration of the ether produces as a resultant the musical sound. So all sounds, from the loudest thunder in the heavens down to the most minute conceivable one on a finely-

6 *Nerve System of the Universe*

adjusted microphone, be they harmonious or discordant, are the resultants of vibrations. So, too, every mental, moral, and spiritual *sound*, as all such emotions may justly be called, is the resultant of the vibration of the most subtle, universal, and volatile substance in creation; for the laws in Nature are not territorial, but universal, in their action.

Every remarkable step of advancing civilization has been made with the utilization of some new-discovered truth or law in Nature, and, therefore, the progress of mankind is evidently regulated by man's knowledge of Nature, and his use of that knowledge. As the hidden stores of latent forces have come to light and to his services, his high position in life has become more clearly defined and certain. While the lowest savages are utterly ignorant of the forces and laws of Nature as such, these forces and laws are the commonplace servants of the highest ranks of civilization. Savagery, superstition and science are three widely-different stages of the human existence, and yet not one of them can reasonably be said to be the normal condition of the race, and it is clear, according to our own ideas of humanity, that the scientific acquirements of this age are

only bringing us nearer to what we imagine is the naturally normal condition of man embracing mind and soul. The knowledge of Nature exalts man in the highest and noblest sense, and makes him a true lover of all that is beautiful, good and true.

While the rise and progress of civilization have invariably been accompanied by the new acquirement of some natural truth, the downfall of great nations has been in direct disregard of truth in Nature. All blood-stained, epoch-making revolutions of the world have been caused by the opposition given to the inflowing influences of Nature at the time; so, too, have the silent revolutions of peace been caused by acquiescence to Nature's silent dominance. Fighting for the faith in the Church, or for political principles in the country, has originated in the finding out of some new light in Nature. The butcheries of Neros, the massacres of St. Bartholomew, and all martyrdoms, have been vain efforts to keep back the rising waves of revealed truth. Kings and kingdoms have been overthrown because they have not yielded to the irresistible power of the revealed truth of their time; and subjects, ignorant of all the sympathetic influences of Nature, have been

8 *Nerve System of the Universe*

trodden under foot by ruling tyrants who have been wise in their generation. Deaths of kings are not the historical dates of the world, nor are the epochs of time the rise and fall of nations. Each new evolutionary revelation of natural truth is an epoch in creation, a landmark in time, a new starting-point for fresh progress. Some are great, some are small, but all are influential for human good and Divine glory. By the explorations of science most of the recently discovered powers in Nature have been unearthed. Earth, air, and water have discovered themselves to science, in the interests of revealed truth, more freely and more substantially than ever they have done to philosophy or religion. The birth of truth may be retarded, but truth itself can never be injured by any investigation whatever, and to science all humanity owes a debt of gratitude.

All animals when in trouble seek the most sympathetic company to be found, and in the case of wild herds that destroy their sickly members the troubled ones seek solitude, not through fear, but through sympathy. Men seek the solitudes of Nature for health of body soundness of mind, and inspiration of soul. Within hearing of the ceaseless sound of the

ocean, in the deep silence of the sheltered valleys, and in the life-giving ozone of the wind-swept mountains, the solitary thinker rejoices to *know* that Nature speaks to him as never man spake. To the ill-conditioned person whose mind is laden with a knowledge of guilt, the society of solitary Nature is simply unbearable, because she has no sympathy with what is wrong or unnatural. She has health for the weak, consolation for the oppressed, joy for the sad, truth for the inquirer, harmony for all natural life, and discord for all unnatural. The more her acquaintance is cultivated, the more liberally she bestows her boundless bounties.

Even at the very fountain-head of purity it is easy to make the clear stream muddy and revolting in appearance, but that is only by adding to the water qualities which it does not naturally possess. So, too, Nature does not always speak with soothing sympathy because of the mingling of corrupt human thoughts with her purity of language. Nature, in her own speech, ministers to every mind, and if any mind seek an over-indulgence, that is, an unnatural and abnormal supply, then Nature will give it even to satiety, which is the true beginning of disappointment in life. Retribu-

tion comes from Nature by an overdose of one's own desires—not gratifications—perhaps the hardest moral *punishment* conceivable. Nature's laws are congenial to all true nature, but woe betide all opposition, or even connivance at restraint. Her secret forces may all be used by man *as* she uses them, but not otherwise.

Everybody knows that Nature is continually making some mysterious *speech-like* communication, apparently in sympathy with each one's feelings at the time, yet no attempt has been made to account for or interpret her system of language, and so it is loosely and wrongly concluded she has no system. Such a belief is most inconsistent in this most systematically arranged creation. One may not understand the system, but that ignorance cannot alter the fact. Although I do not understand a foreign language, still, I am capable of being made to understand it, and although that language may be as Greek to the Hindoo, it is not Greek to everybody. Comparatively few people can, by name, distinguish one musical note from another, although the composed notes may strike with most effective harmony on the heart strings. Many intelligent persons could not name more than, perhaps, half a dozen of the

ordinary colours, although they could easily distinguish a difference between the others. These are parallel and analogous cases with the conditions of Nature, whose language is known to some extent by everyone. According to the laws that govern the evolution of truth, this language of Nature could not have been studied successfully until now, when Science has cleared a way with her accepted physical demonstrations of the actions and truth of the laws of vibrations, etc.

That there are *incomprehensible* (?) uncertainties in life all acknowledge, but that they are part of the Divine plan is impossible of belief. If such uncertainties be Divinely designed, then man's existence has all the appearance of being less enviable than that of the blind mole. If they be ordained, then the highest and the lowest classes of creatures are equal in that they both grovel in impenetrable darkness, but man must ever carry the *palm* of degradation, because his darkness must exceed all others in proportion to his endowment of reason to show him what a vile, unfinished foundling he is. Compared with the life of such a man, the life of a dog is sublime. The idea of man being such a waif and stray is repulsive, and is found to be

untenable by true researchers for truth, although those who have made shipwreck of their lives by their opposition to Nature do entertain such notions as a kind of conscience-clause of probabilities. In all creation, as far as man has been able to ascertain, there is nothing but simple perfection of architecture, supreme wisdom, providential consideration, and immeasurable affection from the Creator to the creature. *Why* should there be any imperfection in regard to man alone? There is no imperfection; man is practically his own master, with Nature and all her laws and elements at his service; and he is capable of actually walking and talking with the Universal Creator. Science herself provides us with the physical demonstrations of the realities of this natural human condition.

The lowest savages may have a more reasonable, more natural and *truer* idea of the Deity than the daily Bible-reading Christian, because with savages the belief is purely and simply a question of inherited faith that causes no friction with their worldly wisdom or ignorance, whereas the Christian of to-day justly boasts of his reasoning faculties, freewill, scientific attainments and higher-grade civilization, and yet believes, or persuades himself that he believes, what must be to him physical

impossibilities. The savage knows no science, and to him blind faith is enough, and so he takes his spiritual food without *bolting* the impossibilities which the modern Christian must swallow, whilst knowing well the spiritual indigestion that awaits him. For instance, the personality and omnipresence of the Deity presents no difficulty to the undeveloped mind of the simple savage, but to scientific civilization its literal truth is a practical impossibility: yet the *virtual* truth is simplicity itself, provable by scientific demonstration and the physical necessities of the situation. This virtual truth is the same in regard to all the great attributes of the Deity, so thus His seeing and hearing all, and being everywhere, etc., are physical simplicities. Blind, ignorant worship cannot be desired by an omniscient Deity, yet the greatest happiness of the greatest number more nearly affects His Divine love than His majesty is affected by the partial ignorance of His fallible creatures, and therefore He accepts their homage according to their motives and knowledge, and grants indulgence to the wise and ignorant, knowing that He Himself will by His unbreakable, established laws, and the natural evolution of revelation, show in His own time the scientific truth to all.

14 *Nerve System of the Universe*

The wisest living man knows little compared with the vast amount left unknown, but the partial scientist who has an extra high opinion of himself and his knowledge must consider a Christian a simpleton when, in the agony of his soul, with an inaudible voice, he makes known his supplications to the Great Unknown, or when, in public, with his human voice that cannot reach the outside of his church, he prays to Him who dwells in heaven. To him the belief in theological dogmas may seem a mere quibble about words, but physical facts are barriers which cannot possibly be got over. Happily, Science herself shows that these barriers do not exist. The Deity has not created mysteries, but man, as a cloak to his own ignorance, has determined that He shall be recognised as a mysterious God, and the evolution of truth can alone withdraw this monstrous delusion from the human mind. The laws that govern the universe are His, but they are also at the service of man, therefore it is for man's highest interest to study them and to understand them. His being is not apart from that of man's, nor has He some mysterious method of existence altogether different from man's. As He is so are we. We are capable of knowing all about the latent forces in Nature,

and He already knows all. Of knowledge He is the Master, while we are the pupils who are able to know all things. We are in constant communication with Him, directly and indirectly, for as rays of light converge to the sun, so do the universal etheric chords, the telepath of all knowledge, converge at the Deity, the Source of truth and Centre of life. The language which He uses on this telepath is the language of Nature, known to all, the language in which all our human senses are addressed, the language of universal vibratory signals.

There would be little majesty in the sea but for its great tempests, yet it is ignorantly called a cruel and greedy ocean when its overwhelming power devours the insufficiently protected lives of men. If there be any blame at all, surely it is attachable only to men who risk themselves and their fortunes on seas that again and again have declared their nature, and shown man that he must not oppose the action of the laws that control them. Who would think of blaming a fire for burning a child's finger, because the child averred that it did not know *before* that fire would burn a finger? If a king and a beggar fall into a river both will get wet. If lightning were to strike an

innocent child, the effect would be the same as when it struck some notorious blackguard. Nature is so consistent in all things that she is never out of harmony with herself, even to the extent of *bringing calamity* to the evil and the good. She spares no violators, and does not determine innocence and guilt by ignorance and knowledge. With her it is simply a question of guilty or not guilty: she considers no extenuating circumstances, and that ought to be seen as simply just, as it is seen to be simple justice that fire should burn a finger intruded in ignorance or knowledge. In the normal condition there is no discord in Nature. Every law is harmonious in itself, and works in harmony with every other law; but the calling into action of any latent force, like the throwing of a stone into a still pool, causes commotion in proportion to the action of that force, and this new-begotten commotion or discord may still be said to be harmonious, inasmuch as its action is invariable and never out of place. In fact, Nature's law cannot do wrong (much less the Law-maker). It is bound to do the inevitable, and what is the inevitable resultant of certain actions cannot be called wrong or unjust. It must come, and it cannot come in unawares. Evil is the inevitable

“ resultant of breaking the laws in Nature which are the laws of God, therefore He is not unjust or wrong in permitting evil, the inevitable resultant of breaking His law. With all reverence be it said, the Deity cannot help Himself from permitting existent evils except by breaking His own laws, which could only produce greater inevitable evils. All evil is the resultant of law-breaking, wilfully or unwilfully, and the Deity Himself could not prevent this evil without breaking His own law and thus creating greater evil still, just as surely as the damming of an undesirable river would cause an overflow at the banks. All evil is discord in the harmony of Nature, from the slightest tinge of conscience to the agonies of hell. All discord is the resultant of interference with the action of some law.

When the mysteries of former times have become revealed truths, they have been seen to be as simple as the truth that no rivers run up hill, or can do other than run down. The unknown is neither necessarily unknowable nor mysterious. There has not been a single physical discovery of late years that was not formerly considered past finding out. Man has been the creator of mystery, not the Deity, whose transcendent order of architecture is

conspicuously simple when understood. The results of every scientific research prove this. Works of art of the highest order imitate this sublime simplicity, and nowhere in revealed religion or in evolutionary truth has reason been found for believing that the Deity has aimed at the mysterious. His wonders are not meant to be past finding out. All will yet become plain, not by any cataclysm or unnatural revolution, but by the simple and natural evolution of truth. The evolutions in Nature are as peaceful and harmonious as her changes from one season to another, and all great and permanent changes in the conditions of humanity are as harmonious in their unostentatious but powerful evolutions.

There is no such thing as calamity, either in nations or individuals, if by calamity be meant some *evil* that comes out of the natural course of events. When an avalanche sweeps away an Alpine village, it is wrong to lay it as an unforeseen or improbable evil at the door of Nature or Deity. If calamities be brought about by supernatural agencies, then the destruction of Pompeii and Herculaneum by an eruption of Mount Vesuvius was not a calamity, nor was the destruction of Lisbon by an earthquake. It has been shown that the ravages

of plagues can be controlled by giving proper attention to sanitary laws, and therefore the scourges of plagues are unjustly called an *evil* visitation of Providence. The overthrow of great nations whose inhabitants have given themselves up to indulgence in luxurious living, and so degenerated their race, cannot be called a calamity brought about by the will of the gods. Honest poverty has no disgrace, but the starvation of masses of people who might be the backbone of their nation is an evil *permitted* by God, but it is *produced* by man—not necessarily by the immediate sufferer. All violent outbreaks from volcanoes, earthquakes and floods are natural resultants of given conditions, and in no case can it be said that the Deity does anything outside the lines of established law, neither to bring evil nor to bring good. As far as man has found out, there is no visible symptom of Divine interference with the operation of Nature's laws, so as to make them act contrary to their own principles. But to influence them to more or less action is a different matter. All intelligence that passes through our physical senses to the intellect is conveyed by vibrations, and the action of the laws that govern these vibrations is never interfered with by the Deity, so as to make the action untrue

to its law. There is no room for a man to doubt the stability of the law. He can never say the result differs from day to day. The infallibility of the law is an insurance against doubt. The laws of vibrations are fixed and universal. All ideas suggested by Nature to the mind are by them transmitted, and there is no evidence to show their action is obstructed by Divine power so as to frustrate their lawful results. Why should knowledge not be so conveyed to the soul by this universal system of vibration? Where is the necessity for introducing a new system in opposition to the *universal* one understood by every living creature and being? Evil and calamity as such are not created, but are misfortunes that *naturally* befall man under given conditions, that might be avoided by knowledge of laws in Nature whose destructive action under the given conditions might be evaded.

Beliefs are not inherited like blood and disease, but transmitted by education that begins at birth, when parents, etc., rear around the natural growth of the intellect scaffoldings of accepted superstitions, prejudices, and dogmas to nurse or buttress what is believed to be naturally and necessarily a weak, unhealthy, unfinished, and gangrenous germ of

Divine creation. Whatever be the origin of ideas, it is a fact that they do get into the human mind and there perform certain work, and this alone, if there were no other proof, is sufficient to show that the human mind is an organism worked and regulated by fixed laws. We know much about the action of nutriment taken into the human system, and we know how steam operates an engine. Every organism that we do understand is worked on the most common-sense principles; why, then, should this mental organism not work on the same common-sense principle, whether the idea be fostered from the latent germ innate in the mind, or whether it be transmitted there from another mind? There is certain work to be done in the organs of the mental mechanism. This work must be done on, or in, *something*, for science will not permit faith to say work can be done on, or in, *nothing*; that something must be material, however attenuated. Now, the idea that is admitted into the mind is knowledge; but knowledge is communicated language, whether that language be in word, symbol, picture, etc., therefore there must be a language of the mind, and that language can only be communicated through the material organism of the mind. All known language of Nature is

22 *Nerve System of the Universe*

in symbolic vibrations, and the only vibratory material in the mind is presumably the ether. How is it possible to evade the belief that ideas in the mind are code-signals of variations of vibrations of the ether ?

In speaking through a telephone there is no sound except at the speaker's end, although the hearer may think he is listening to the sound in his own ear. There is simply a vibratory indication in his ear that certain disturbances are being made on the wave-line that enters his ear. When a bird sings on a distant tree, the singing may be heard all round, but the whistling *sound* is not all round. There is no sound *between* the bird and the hearing ear, just as there is no sound on the telephone wire between the speaker and the hearer. The air is vibrated, and the vibrations enter the ear ; but the sound is not reproduced there, as in the case from an echo on a rock, else it would be possible for others to hear the singing of the bird in the hearer's ear. There is no sound in the intervening air, but simply certain vibratory signals produced by the whistling of the bird, and received into the ear, the most perfect instrument for receiving and reproducing *vibrations*, but not the *sound* ; for when the sound is reproduced in the ear, there must

be something very far wrong with that organ. So, when a colour is seen in the distance, the ray from that colour to the eye affects the organ of sight with certain fixed variations of vibrations, and the colour is known by the indicating signals, yet there is no colour between the object and the eye, nor is there any colour in the eye; the very same thing happens with all the senses, no matter where the object may be that originates the vibrations, and what is true in the physical is true in the spiritual and mental worlds. Between the creature and the Creator the most solemn communications may be made—communications sacred to the hearer and secret to the world—and yet there be nothing in the least remarkable or mysterious about the physical transaction, which is merely the action of the most commonplace law.

Men at all times have cried, 'Give us a sign,' whilst they are continually surrounded and filled with signs. It is like calling for a sign that the grass will grow, or that the sun will shine. The signs are too simple and numerous for mystery-making man. Something like a world-star must come in at his little human window with revealed truth written over it in his native tongue in order to be a satisfactory sign to

him of the existence of 'our Father which art in heaven.'

The instantaneousness of the intelligible communication through the ether ought to be no matter of surprise, considering the innumerable opportunities we have of familiarities with such occurrences. A reader, no matter how quickly he reads, unconsciously spells every word; this almost instantaneous action is acquired by mere practice, yet is slow when compared with the instantaneous results attained by the natural operations of vibrations in commonplace decisions. For example, the instant that one looks at a leaf he discerns the colour, and yet all the operations of millions of vibrations have affected the sense of sight in the immeasurably short time. The same may be said about any of the decisions in connection with any of the senses. As quick as thought, a photograph, with every detail, is impressed upon the sensitized plate of the camera obscura. Even instruments of human construction, with the laws of Nature in their harness, work what our fathers would have called wonders, and, indeed, are so, although they are immeasurably beneath the *purely mechanical results* taking place in Nature continuously before our eyes and in our minds.

On the lowest ground of knowledge, what is constantly being almost imperceptibly done around and in us is mechanical work of the highest order without any trace of miracle, although, through superstition, the salt of our sentimental life, a thick veil of glamour has covered our human eyes with what seems a natural colour-blindness, but which, in reality, is only that hypochondriacal morbidness of opinion that sticks with unalterable faith to the inherited prejudices of the race as a mollusc does to the rock.

Innumerable conditions of everyday familiarity are wonderful, very wonderful, yet are neither miraculous nor supernatural in the true sense, but are simply mechanical operations in physics. Forcing fruit to maturity long before its natural time, the quickening of a dead seed into a living plant, ay, even the regeneration of the soul, are such wonders. The belief in Christ and in the Christian Gospel produces a higher and holier spiritual environment, just as washing the skin improves the physical health of the body, yet in neither case is there a miracle, but only a natural resultant.

CHAPTER II.

Nature abhors a vacuum, therefore mind, matter and spirit must be connected—Ether is the nerve-connecting link of the universe—Vibrations in nerves and in ether—Universal code-signals—Effect of full knowledge of etheric vibrations — Physiological and psychological senses similarly affected—Sympathetic connection between body, mind and spirit.

SCIENTISTS believe in atoms and elements; they also believe that Nature abhors a vacuum, and that atoms cannot be packed together without interstitial spaces, which, according to them, are neither vacuous nor yet filled up by any of the recognised elements. There must be something between, and that of a material nature. That material something that is the connecting link between one atom and another is here called ether.

There cannot be a wide gulf between any one part of creation and another, because such a condition would be a scientific and physical impossibility; and this is true of atoms and

worlds, and of mind and matter. Dissociation of mind and matter is an impossibility, according to this scientific basis. The interstices between mind and matter cannot be vacuities. The same scientific truth holds good about mind and spirit. Mind, matter, and spirit can have no vacuum between them. There must be a non-vacuum-making connection. As one atom cannot join itself to another and yet remain an atom, so mind and matter cannot amalgamate and yet remain mind and matter. In fact, they do remain mind and matter as distinctly as atoms remain atoms, and yet scientifically and physically they must be connected. The junction is a physical necessity, although material atoms are similar, whereas mind and matter are dissimilar. The connecting link is ether—the name is a small matter, but the fact of connection a great one—and while similar atoms of matter are connected with an ether of equal density, yet ether is a volatile and spiritual-like substance, capable of attenuation, extending from a material to a spiritual condition, and so in the physically imperceptible distance between mind and matter, the connecting link of ether may be graduated from a material to a mental tenuity.

28 *Nerve System of the Universe*

Mind and spirit are likewise so connected by this element, and so are mind, matter, and spirit. There is no such thing as isolation in men, minds, world, or Deity. Created and uncreated beings are, as a physical necessity, connected. All are connected by this universal element, which is the great nerve system of creation, by which all truth is communicated like news upon a telegraph wire, to every individual station in the universe, whether that truth be interpreted or misinterpreted. The human hearts and spiritual aspirations of men and women are joined by it, and their sympathies and antipathies conveyed by it. It is the telegraph by which is written on the face of man the character of truth, the medium that when properly touched makes all the world feel kin. Through its medium hilarity and melancholy become contagious and sympathetic: smiles of one drive away the dull care of another. By it the weakened body conveys infectious depression to the mind, and the disordered mind upsets the healthy condition of the body. When man has carnally violated some law in Nature, his disturbed mind rouses the spiritual part of him to appeal to the Deity, and all the intelligence or intercommunication, from the breaking of the law on

earth to the appeal at the throne of grace and the reply, is, as by the annihilation of time and space, through the medium of this ether, as on a material telegraph-wire, transmitted instantly, and inaudibly to others, through matter, mind, and spirit. By this element, every atom of the universe, including its Creator, is in constant and inseparable connection and communication with every other atom.

Hitherto water has been chemically considered the resultant of certain combinations of the two elements hydrogen and oxygen. Hydrogen has now been shown to be not an element, but a compound, that can itself be disintegrated, and one of the component parts of that compound is this liquid ether. This element, ether, is not a mere glutinous connection between the joints of the atoms of creation, but rather the nerve system running through the whole body of the universe and all that is in it, created or uncreated. The uses of the etheric nerves of this universal system are proportionately greater than the uses of the nerves in the human body. The body nerves carry, by a code fixed by Nature, the intelligence of the senses to the mind, and so may be called the connecting link between the

30 *Nerve System of the Universe*

mind and matter of one individual; but the ether is the nerve-connecting link between the mind, matter and spirit of the whole universe, and the communications made on the etheric chord are made under the same law as governs the corporal nerves; for Nature never requires two laws or systems where one is sufficient. If representatives of all nations assembled in one place were simultaneously to have a finger similarly punctured, the nerve of each person would convey, in an exactly similar manner and by exactly the same code, the same information to each individual mind, *i.e.*, there would not be one code for an Englishman, and another for a Hindoo, and yet the physical information would in all cases be the same. So, if the universal body be affected, as it can be in innumerable ways, the information will be flashed to every understanding centre by the same way and by the same code as on the corporal nerve. What are the code and way?

Vibration is the single answer to the double question, *i.e.*, the method is vibration, but the code depends on the number and variation of vibrations.

To speak of the number of possible vibrations is to speak of the incomprehensible.

Our eyes, for instance, are affected by a vibration of seven hundred and seven millions of millions of waves per second before their sense of sight grasps the idea of violet. Vibrations in projecting a ray of light are not less than one hundred thousand billions a second. Heat, light, sound, colour, magnetism, and electricity are only some of the possible resultants of vibrations, and vibrations are not confined to the physical world, but by the vibratory medium of ether the triune creation of mind, matter, and spirit is, by the same law, under the same vibratory influence. The ether wave is the most important and universal vibratory element, and, as the sun's rays convey the vibratory forces, light and heat, so the ether rays conduct all vibratory psychic forces, which may all be included in the one comprehensive force of sympathy, which is as necessary to human and spiritual life as the forces of light and heat are to vegetable life. Sympathy in its widest sense is the resultant of the various vibrations from the minimum to the maximum, within the limits within which all sympathy-producing vibrations lie. Truth itself is but a subdivision of this sympathy, and the knowledge of it is the resultant of certain vibrations. By the etheric or nerve system of the universe

comes all information in the nature of inspiration, truth, divination, and psychology, etc., and that by vibration of the etheric chords, according to a natural code, the same to all and decipherable by all, although neglected and misinterpreted by most people, on account of their ignorance of the laws of Nature. (See 'Vera Vita.*')

If pain be in one's toe, the knowledge of it is conveyed to the brain by means of a telegraph nerve, and the transmission of the knowledge is not by words, else then the nerves could speak; and not only so, but the nerves of natives of different countries would have to communicate the information in the language which they severally spoke, and children that know no language could have no suffering. Moreover, the knowledge of the place where the pain is (as in the toe) is known in the brain before it is felt in the toe. The sequence of events in the case of an injury to the toe is: the injury comes first, the knowledge of it in the brain second, and the feeling of it in the toe third. The knowledge of injury is anterior to the pain. The chief concern here is: How is this knowledge conveyed? and the answer is,

* Published by Digby, Long and Co., Bouverie Street, Fleet Street, London.

By vibrations of the nerve, according to a natural code, which are registered on the dial-plate of the brain, and there interpreted by the sixth sense, just as the operator at one telegraph station communicates his code message to the receiver at another station. One bell or one violin string will only give one note; that is, when struck, will invariably give the same number of vibrations (striking a different length of string is practically striking a different string, of course). The same number of vibrations on a sounding instrument will invariably produce the same note, and so the same number of vibrations of a nerve will invariably register the same code-signal. This is the law, and yet a strange violation seems to take place in the corporal nerve, which, after all, seems nothing more than a *lusus naturæ*. A nerve that is punctured, say at the toe, will give exactly the same vibrations as an equivalent puncture given to it above the knee, or anywhere short of the toe; that is, the vibrations of a given chord are equal to the vibrations of a part of the chord. The note struck, or code-signal, must be the same in both cases, therefore the registration of code-intelligence given from the one puncture must be exactly the same as the code-registration from the other.

34 *Nerve System of the Universe*

This is clearly proved by the fact that a man whose leg has been amputated can distinctly feel pain in his toe when the remainder of the toe nerve is pained. Here there is deception, but Nature is not to blame. The mistake lies not in the registration—for Nature never registers wrongly—but in the interpretation of the registration. All the errors of life lie not in the registrations or apparent representations of Nature, but in the misunderstanding and misinterpretations of her signs.

As in the nerve system of our human frame, so in the universal body the etheric nerve system is worked by a universal code of signals produced by variations of vibrations of the etheric chords. The quality of the chord is its measure of conductivity. All code-signals are registered on every receiver, and every receiver is naturally capable of interpreting every registration, and yet may, and most frequently does, on account of ignorance of the laws of Nature, false beliefs or prejudices, misinterpret them.

Suppose a man to be practically and perfectly acquainted with all the laws in Nature, and especially with this one about etheric vibrations—for the trend of civilization is toward perfection, although it is still very far from it—what would be his condition? He

could answer the great question, 'What is truth?' He would understand his fellow-man, and all his most inmost thoughts and motives; he would fully comprehend the mysteries of life as simplicities; not only would he be receptive of every inspiration, but he would understand them all; to him there would be no mystery in life, for he would, as the Son of God, be as God, knowing good and evil. Of all this he is capable, but he must first, before reaching such perfection, know and obey the etheric laws in Nature which are the only *media* of truth as ordained by Him who is truth, and who uses no new instruments of revelation, for the old are better, and the old instruments are His established laws in Nature.

What nerves are to the body, ether-chords are to the universe, which, it must be borne in mind, includes matter, mind, and spirit, and these etheric nerves are connected with all brain stations, and communications on them are made by Nature-established code-signals of vibrations. There are nerves in connection with all the physical senses, and in no conceivable way can the physical system of man be affected without causing such a vibration of these nerves as will register the intelligence on the brain. So in no way can a man—the *Ego*

—be affected externally to himself, without these etheric nerves registering the fact upon him. The *Ego* cannot be affected by any external mental influence, nor by any external spiritual influence except by the Nature-established etheric nerve system. In this respect the law in the psychological department of Nature, is exactly the same as it is in the physical world, and that which is the established law in the psychological world is also the law in the spiritual ; and what is law in the spiritual world is law in the physical world.

Body, mind, and spirit are necessarily in sympathetic connection through this physical element, and a man's physical nerves cannot be vibrated without the vibration being communicated in some degree to his mental condition because of the natural connection—etheric—between mind and matter. Nor can any vibratory disturbance take place in the mind without being communicated to the body. Mental excitement alone frequently thrills and shakes the physical frame, and must do so, for mind and body are one by etheric connection. In the same way, and for the same reason, spiritual disturbance is communicated to the mind, and thence to the body. An unhealthy disturbance in any one of the three—body, mind, spirit—may be communi-

cated to the other two. A mental delusion will produce the physical effects of hypochondria and spiritual wreck. As a headache may have its source in the stomach, so a mental weakness may originate in the body or spirit ; a spiritual disturbance may have originated in the mind, or the condition of any one of the three—matter, mind, spirit—may have been produced by the condition of any other one of the three, and the infection, or contagion, rather, been by the medium of the vibratory ether that connects all three. The vibration of electricity on a telegraph wire is not interrupted by registering itself at stations *en route*. As far as the wire goes the vibration will go—must go ; so the vibration of ether in the material world cannot stay at the boundary station of matter, but must, by inexorable law, continue as far as the ether wire continues, and that is away through mind and spirit.

Every etheric chord in the nerve system of the universe, like every corporal nerve in its own human system, is a telephonic conductor of intelligible symbolic vibrations to every brain-station on its circuit.

CHAPTER III.

Code-signals are universal and unvarying—Ether element
—Individual, family, social and national telepathy.

THE vibrating force is not equal on all the etheric chords, nor is the vibration necessarily continuous. The vibration on one chord may or may not be the same as the vibration on another chord.

Nature's vibrating code-signals are universal and constant, and are the same to all in operation and interpretation. To those who have given no thought to the subject, it must seem a marvellous fact that nothing more than a mere variation of vibrations makes the difference between heat, light, colour, etc. The variety of notes that strike the ear from a musical (wind) instrument depends on the variety of vibrations given to the column of air in it. The colour we attribute to anything depends on the number of vibrations with which that thing affects our sense of sight. Happily, knowledge

of the law is not necessary to the operation and belief of the fact, but for purposes of analogy it is well to bear in mind that light, heat, sound, colour, magnetism, electricity, etc., are only the resultant forces or registrations of various vibrations. In other words, if a vibrating Nature code-signal of seven hundred and seven millions of millions per second be registered on the brain-dial, the sense will at once interpret the fact that the eye is being affected by the colour violet, and the same interpretation for the same number of vibrations is constant, *i.e.*, it does not differ in different people. So it would be with all the interpretations of registered code-signals, and while Nature cannot misrepresent, a man may misinterpret, or, rather, misunderstand the interpreter. Mental impressions are the resultants of vibratory communications, in the same way as physical impressions are made on the senses, only the variations are different, and consequently a difference in the code of signals is required, and this code is well known to the interpreting sense.

‘The motion of any matter of less tenuity than the ether cannot affect it any more than atmospheric air could be held under pressure in a perforated chamber. The tenuous flow of

a magnet cannot be waived aside by a plate of heavy glass, and yet the magnetic flow is only of an inter-atomic character and far more crude than the introductory etheric. The etheric element would remain perfectly static under the travel of the most furious cyclone; it would pass through the molecular interstices of any moving projectile with the same facility that atmospheric air would pass through a coarse sieve. Ether could not be affected by the motion of less tenuous matter, but if the matter were of the same tenuous condition, it would sympathetically associate itself with it; consequently there would be no motion, any more than motion accompanies gravity.*

At the meeting of two persons through whom similar etheric rays pass they would at once feel that they were so sympathetically attached as to have the same thoughts in common. The ether in the one person, being similar in tenuity to the ether in the other, would at once sympathetically associate itself with it; the two ethers would become one, and the etheric communications made to the one individual would be the same to the other; any communication made *from* the world by

* Mrs. Moore's 'Keely and his Discoveries,' p. 275.

the ether would be received by the other ; for the time being the two would be so far mentally joined into one person. Such two persons, by this established aerial telepath, could read each other's thoughts, and frequently the one would take the word out of the other's mouth ; that is, the one would speak the very thought the other was about to express, although it had no connection with any previous conversation or with any idea that might reasonably be considered to have been led up to. The simple explanation is that the vibrations of the connecting etheric chord are simultaneously registered on each brain-dial, and the code-signal there is simultaneously interpreted by both. If two persons could be found who were acted upon by exactly the same etheric waves, they would be found to have exactly the same thoughts ; but there are not even two blades of grass alike, and the multiplicity of ether-chords that pass through one person are never the same as those that pass through another. Yet every human being is etherically connected by somewhat similar ether vibratory nerves, just as different species of the same plant give off similar variations of vibrations without being exactly the same ; or as all forms of heat are more or less similarly vibrated.

42 *Nerve System of the Universe*

As two people can be so etherically joined together, so may three or more, but our strong sympathetic nerve of ether may be weakened in its influence by numerous discordant nerves that tend to dissociate the members of a company by attracting them to, or connecting them with, other objects. Sympathy and antipathy are etherically communicated. The more closely the tenuity of the ether of the one person resembles the tenuity of the others, the more closely will be the sympathetic alliance of the ether, and consequently of the people. If two or three be gathered together so as to be etherically connected, the same current of sympathy will pass through the ether-connected group, just as an electric shock is passed through a properly arranged string of people. Each of the group will be similarly influenced by the etheric chord of sympathy, for the vibrations of the chord will be the same to all; the registration will be the same, and the interpretation will be the same. These three—vibration, registration, and interpretation—cannot fail, for they are governed by a law of Nature that cannot fail. There is no such thing as failure or mistake in the conduct of a law in Nature. Such a thing is a physical impossibility, for Nature is governed by inviolable law. All the mistakes, and *chances*

and changes, of this mortal life take place in the *free-will* province of man (not in the law-bound sphere of Nature), where the laws in Nature are not understood, although man is made capable of understanding them. These laws of etheric vibration can no more fail in their duty than can the planets cease to roll in their courses. In fact, there is no law in Nature more important or more inviolable than another. All laws in Nature are inviolable in their action and inexorable in their effects; they must do their work, and fixed effects must follow. Thus, with the above assumed people etherically grouped, being under the same conditions, they must receive the same vibratory effects, just as all stations on a telegraph circuit receive the same communications. On this same law and principle the harmony of family gatherings centres. The members of the family are of one mind because they are united for the time being by the same etheric chord. The ether of each sympathetically associates with the ether of the other, and there can be no discord as long as the tenuity of the ether is unvaried. The same law would hold good were the meeting composed of the most depraved assassins, met for the most villainous purposes, for there would be, and

could be, no discord in their harmony (?) whilst the vibrations of their ether uniformly registered even the deepest designs of human hatred.

Society, with its circles within circles answering to similar etheric pulsations, is welded into a homogeneous whole by the sympathetic operation of these etheric chords. A community or mass of people becomes united in action by first being etherically united. As the individual man is a union of mind, matter and spirit, materially connected by ether, so a community etherically joined is, for the time being, an individual mass leavened by the compounding individual parts, and is governed by the vibrating impulse received through the chord that for the time being binds the parts together, and is consequently for the time the power dominating the mass. The law that governs that vibrating force is the law that for the time governs that community or mass of people, and if no other in-harmonious force connects itself with that community or mass of people, then it is for the time entirely under the influence or government of that law that governs the dominant force. This influence may be good or bad, and whilst the government lasts the individuals of the community or mass of people will be, as it were, inspired by the same good or bad idea.

Individual, family, social, and national telepathy are similar in their telephonic action, being conveyed by vibratory signals of the connecting ether. Patriotism, or love of one's native land, may be weak in the individual, and yet the national sentiment be strong, and that because the many small quantities of ether sympathetically assimilate themselves until the whole mass is welded into one solid national lump which is pulsated by the same etheric vibrations. The force called patriotism in this ether may be dormant or be a latent power in it, just as the explosive force of gunpowder lies latent until fire is applied to it to liberate it. The vibrations required to liberate or fire the latent patriotism would no sooner be applied than a national explosion would necessarily follow. To the sympathetically assimilated ether, a stimulus is given here and there by historical remembrances or by the abnormal patriotic enthusiasm of some living native who is simply a generator of vibrations. The body or interests of the country cannot be touched at any one point without every individual feeling the touch through the national nerve. As atoms, separated from each other by the ether, move freely within one atom, and are individually affected by whatever affects the en-

46 *Nerve System of the Universe*

circling atom, so the patriotic inhabitants of a country are free and yet indissolubly bound by that material ether that forbids the very possibility of vacuity in mind, matter or spirit, and binds the three into one solid universal whole. Sounds made at one end of a telephone are instantly and correctly heard at the other end (the conversation so carried on is but a series of vibrations), and yet this telephone is but the imperfect work of man; but the invisible ether is the conducting wire of Nature that has no imperfections, and every discordant touch made on its extremity or elsewhere on the national mass sends a thrill of awakening displeasure throughout the whole patriotic system, and there is unity of action if need be, for, in such a case, though swords be a thousand, hearts are but one. The national etheric nerve system is a mere extension of the same thing in the individual, the family, party, or the small community. All are physically welded by the same element, and they are sympathetic in their emotion, sentiment and life because the same etheric vibrations make them naturally unanimous even in thought, word and deed if no discordant vibrations influence the common nerve.

CHAPTER IV.

Search for truth—Government of the world—Necessity of action in law—Life is indestructible and etherically connected—Universal nerve system.

THIS aerial telepath of ether is universal. The national boundary of man's concerns is as a small county in that universal country of which he is an inhabitant. He is part and parcel of universal creation, and it is his duty and his privilege to know as much as possible of the vast realms of which he is a part. Whatever his capabilities of learning and knowing may be, I believe that neither God nor Nature has ever virtually said about man's researches, 'Thus far shalt thou go, and no further.' There is no legerdmain about Nature that might cause her to fear lest inquisitive man should find out and expose 'tricks and sleight of hand.' Nothing that has ever yet been found out has thrown her into the shade. The most powerful agents of work

at the command of man have been borrowed from her when by searching they have been found out, and the more we know of her, the better and more reverently do we know her Creator. A reverent man cannot rush in where angels fear to tread and the gates of natural arcana are not closed. Nature and Reason, and heaven and earth and all that are therein cry aloud to man, *Come and see*. If some in their wisdom say that this philosophy is trying to make out that all this universe, even in its most inmost sanctities, is being worked by machinery, yet the persuasion must remain with them that it is such machinery as God alone could make, although men, as sons of God, can work the machinery as well as He who made it.

The world is governed by law, as much for the good of man as for the glory of the Governor. As the lover of Nature climbs the hill and reviews from time to time the grandeur of the increasing landscapes with growing admiration, so the more this philosophy unfolds its theories and facts, the more comprehensible becomes the glorious beauty of God-governed Nature. Her mysteries grow less, her simplicities grow grander, and the reality of the Fatherhood and personality of God become self-evident.

This philosophy teaches that that view of life which we are supposed to get only after death, is attainable now, and if that attainable perfection cannot be arrived at in our generation, even a greater approach to it is a most desirable end. The only barrier to instant attainment to perfection is the fact that the required wisdom can only be acquired by natural evolution, and this highest perfection of human capability can only be reached by knowledge of, and obedience to, the laws in Nature which are the established and only instruments of Divine wisdom in teaching man wisdom, or in answering his question, 'What is truth?' It is by such laws, and not by miracle, that all the fruits of the earth are produced. It is by such laws, and not by miracle, that the bowels of the earth are filled with mineral riches. It is by such laws, and not by miracle, that the seas perform their offices. It is by such laws, and not by miracle, that the planets and stars revolve in their appointed spheres. It is by such laws, and not by miracle, that our moral world is inviolably governed. It is by such laws, and not by miracle, that the equity of human life is maintained. It is by such law, and not by miracle, that the material, mental and spiritual worlds are connected. It is by

such law, and not by miracle, that inspiration comes from the Deity to man. It is by such law, and not by miracle, that the dead rise to life again.

All these laws are themselves governed by a necessity of action that produces inevitable results ; the same to the wise and to the ignorant, the learned and the unlearned. Their work is appointed and must be done, regardless of effects, just as the sun is appointed to shine, and shines, whether it merely ripens the grains of temperate climes or burns up others in torrid zones, whether it brings comfortable heat to some or sunstroke to others. For ever and for ever the sun's work goes on, and so does the work of every force in Nature, and so the universal work of the ether goes on, and the operations of its vibrations are carried on by a fixed law in nature.

All life is etherically connected and is indestructible. Scientifically speaking, there can be no annihilation, whatever transformation there may be. The breath of life having once been breathed upon man, no power can change that life into death or annihilate it, because it is part of eternal life itself. The soul *is life*, lives, and cannot die, and, having existence, it is a physical impossibility that it can be isolated

from the rest of existence. Being so in unavoidable contact, it must necessarily affect and be affected by the nerve system of the whole universe, of which it is itself a part. The merest impact on the etheric microphone must be carried along the lines, no matter how finely reduced may be the tenuity of the spiritual conditions of the ether. There cannot be vacuous interstices between the spiritual and the material ether. Invisibility avails nothing, for both the spirit and the ether are invisible. The soul of man in this life is connected with his body, and yet they are as distinctly two different conditions as it is possible to conceive. The soul in the living man and the souls of the dead are far less different from each other than is the soul from the body. What we believe to be physical facts are either right or wrong, and it is irrefutably true that there is no such thing as vacuity. Is the soul an absolute *nothing*? If it only be an influence or condition, even that is something. It can no more be nothing than our bodies are nothing; therefore it must have position in existence, and that position must be in contact with the material world, and must, by physical law, be more or less affected by general or common influences. Spirits, therefore, not only are, but must neces-

sarily be, in connection with man ; and it must here be borne in mind that one town may, by telegraph wires, be connected with another and yet have no intercommunications. Unless the spirit be absolutely nothing—no, not even a mere conception—it must of necessity be connected with man. Such is the physical fact.

There are no parts of the body of the universe unconnected by sensitive ether nerves. As all the nerve-system of the human body converges to the individual brain, so the whole nerve-system of the universe converges to the centre of universal intelligence. The nerves from the extremities of the limbs and the nerves from the centre of the heart terminate in the brain ; so the nerves from the lowest life in creation to that of the highest of uncreated beings have the same cerebral centre. The nerve system of all animal and spiritual life converges at one centre of knowledge. This centre of universal intelligence is thus in material connection with all creation—matter, mind, and spirit. All the senses—and there are more than five—are connected with this centre by the etheric nerves. These senses cannot possibly be affected in any way without the fact being known at this head centre. There can be no experience whatever in the

universal system that is not registered there. Pain, grief, joy cannot touch the smallest nerve without an immediate transmission of the intelligence as the result. The knowledge of every sensation is carried there, and is actually known there before it is felt on the affected system. Magnitude does not overshadow insignificance. The triumphant joy of angels and the unexpressed grief of a lonely human heart are made known in all their minuteness. The inspiring joys of hope and the heart-aching depressions of fear and despair are known there to their extremest extent. The exultations of worlds and the pain of a worm are carried there. The finest physical touch, the most delicate emotion of the mind, the secret contrivance of the most crafty intellect, the holy cravings of the God-begotten soul, and the forbidden ambitions of uncreated angels, are all by this most sensitive ether nerve-system communicated to this great centre of universal intelligence. That centre of all intelligence is God Himself.

CHAPTER V.

Personality and omnipresence—Vibration—Latent protective forces—Universality of connecting link.

UNIVERSALITY and personality are incompatible. Man is a reasonable being, and can only be supposed to believe what his reason is capable of understanding. The Deity is not an incomprehensible Being diffused through space, but a Person in whose image mortal man is made, and by the natural means of the etheric nerve system He is made cognisant of all that takes place everywhere without Himself being actually omnipresent. There is nothing stranger in this than in the fact that by the influence of the sun He provideth food for man and beast. By the latent forces and active laws in nature He sends the rain and the latter dew. They are His servants and instruments, by which He performs the work of the worlds. Given certain positions of the sun, moon, and earth, and certain conditions of the terrestrial tides must follow, be-

cause He has appointed them as cause and effect. He is not personally present on the battle-field in one country, and at the same time by the death-bed of a saint in another. No sane man can be supposed to call Him Father without believing in His personality, and no sane man can believe in His personality at the same time that he believes Him to be literally omnipresent. He is to the whole universe, in a manner, what the brain is to the individual man; and the ether rays are to Him what the nerves are to the human brain—the communicators of all that disturbs or affects the normal condition of that universe, and *all* communications are made by symbolic vibrations of these nerves.

The sea in her normal condition is calm; the wind rises, and her surface is troubled; a hurricane comes, and her formerly tranquil waters lash themselves into fury with roars that re-echo from the rocky shores, where dismantled ships that quietly rode upon her peaceful breast are remorselessly dashed to pieces. In the normal condition of our common atmosphere it is serene and calm, but when its temperature, by the influence of the sun, is suddenly and abnormally raised in one place, the disturbance rises to a tempest that leaves

wide destruction in its wake. The troubled sea and the tempestuous winds are originally changed in their condition by a change of temperature or heat, and heat is but a vibration. Gunpowder in itself is harmless, but when fire is applied to it an explosion takes place that may be desolating in its effects. In these three instances, wind, heat, and fire are disturbing elements acting on latent forces that, without their interference, would remain calmly latent. The ether is the most powerful latent force in all Nature, and its province is universal. It is quiescent in its normal condition, yet it is more easily disturbed than any other element, from the gentlest vibration to the most violent explosion in physical or psychological realm. Everything that is contrary to its naturally pacific condition will disturb it. What is called conscience in its natural state is the normal condition of quietude of the ether, in which the mind of man rests like a physical atom. Any violation of the moral law will disturb this quietude as wind moves the sea, as heat causes the wind, or as fire explodes gunpowder. It takes but a small match to raise a large fire, and incredibly small is the power required to bring forth the energies from any latent force in Nature, and that frequently of a very opposite

kind, the results having no resemblance to the causes. The combination of two gases makes water. The application of heat to air makes a cold tempest. Fire will reduce a solid to liquid and to gas. Where the skill of man handles the forces of Nature, the lightning carries his messages or commands to the ends of the earth almost instantaneously. By telephonic vibrations his whispers can be heard at once even a hundred miles away. Are these simple things more marvellous than that the vibrations of the physical ether should produce a disturbance in the mental sphere, this disturbance being interpreted as fear, terror, or knowledge of guilt? Certain vibrations on the human ear are at once translated into articulate language. Certain vibrations on the human eye at once decide the colour that is before it, and yet in this merely physical operation there is nothing marvellous. What, then, is there to wonder at that a disturbance or vibration of ether in the mind should be mentally received and translated as certain emotions of the mind? The thing is naturally simple and simply natural. There is no ghoul in the breast of man lying like a watch-dog, ready to jump upon and tear its master at any dyspeptic moment. The mental condition is governed by fixed laws that

can no more be set aside than any of the well-known laws in Nature, and, in fact, they are the same laws. The result is that, as in physical nature, opposition to mental laws brings overthrow to the opponent; for while natural law may be utilized, it cannot successfully be opposed. All opposition to fixed laws causes disturbance to those latent forces which all these laws have as reserves, and the law *must take its course*, even if that course can only be taken after calling in the aid of those reserve forces. The power of these forces is illimitable. The breaking of any fixed law in Nature is therefore an impossibility, so that in humanly speaking of the breaking of a law of Nature we are verbally speaking of an impossibility. Even the feeble effort of trying to violate a law brings dire results. The mere ignorant approach to violating such a law would cause a kind of instant spontaneous combustion among the forces in the element which is the medium of the law's action. Every law acts through a medium, and in that medium lie all the reserve or latent forces whose energies, on any attempt at violating the law, it will call up in its defence in proportion to any influence or attempt to disturb the action of that law. It is the law in Nature that Nature's law must be protected.

This is the fundamental law of all the correct government of the universe—mind, matter, and spirit. The mental condition of man is embedded in quiescent ether, and that ether is between the creature and Creator, the medium on which the law of vibrations acts. Any attempt to disturb, oppose, or violate the fixed action of this law (in spheres physical, mental, moral, and spiritual) instantly calls into defensive action the latent forces in the ether, and so clears away all offensive opposition to the due execution of the inviolable law. This clearance is made by disturbances proportioned to the opposition, even when that opposition is not wilful but accidental. Such mental disturbances we call troubled conscience, and as this trouble comes by law, in proportion to the wilful or ignorant offence of law, its results are invariably registered with an accuracy that no human design could equal. Thus the mechanical disturbance is sometimes the still, small voice of playful guilt, at other times the horror of despair that lashes the subject of disturbance into a state of madness. Conscience is the normal condition of the ether with which mind is surrounded, and wrong-doing is to the latent forces in that ether what a match is to gunpowder, and any attempt to violate the moral laws whose

medium ether is, will at once convulse these forces in the ether, and cause that disturbance in the mind which is popularly known as the voice of conscience.

All latent forces in Nature are primarily placed there as reserve defensive forces for the protection of the fixed laws in Nature, and, whilst both the forces and the laws themselves may be utilized by man, the laws cannot be broken by any conceivable power, nor can any attempt be made to violate them without immediately putting into defensive action the forces latent in the medium through which the laws operate. If there were no attempt at violating or disturbing Nature's laws, these latent protective forces would never be naturally called into action, although they might still be called into artificial use as they are by man. The equilibrium of the universe (mind, matter and spirit) would be perfect if no disturbing influences affected these laws, and in proportion to their disturbance in any part of the universe will matters be wrong. Thus it is in connection with laws that govern worlds as well as with those laws that have their dominion in the most secret chamber of the human heart. In a justly governed country there is not one law for the rich and another for the poor, neither is there in the great universe one law

for great matters and a different law for small matters in practically the same concerns. The law of vibrations is universally the same, no matter what the variations of vibrations may be. The law is the same everywhere, but different variations of vibrations of course produce different results, and that, too, by unchangeable law. While it is perfectly impossible to treat in a small treatise on the whole philosophy and physics of the vibrations of this ether, some instances are too important to be entirely passed over. Perhaps nothing is more important than the action of these vibrations upon the brain from a purely physical point of view. In the normal condition of this ether on the brain, that is, when the vibrations act without being affected by any unnatural disturbance (or where the latent reserve forces of Nature called to the assistance of the opposed operating law are sufficient to liberate that law from obstruction), then the brain is in a healthy state. But there are conditions where diseased matter, malformation of organs, etc., may unduly divert the action of these forces, so that the results may seem as if the law were actually violated, which is an impossibility. The vibrations must be correct, the registrations of them correct, but by the outside influence of these forces in

contact with the diseased matter, or malformed organs, etc., the interpretations are misunderstood; and when this takes place to such an extent as to make the subject affected totally different in his conclusions from his fellow-men, he is said to have a disordered brain. Perhaps the most marked of simple cases is that of colour-blindness, where a man believes red to be green because he sees it so. Colour has been scientifically proved to be the result of variations of vibrations, and nothing more. When a colour is placed before the eyes which affects them to a certain number of millions of times in a second, that colour is said to be red. The same colour has the same effect upon all healthy eyes. Yet there are some cases of men with healthy eyes who maintain that red is green. The man's eyes are healthy, and the variation of vibrations required to produce the colour red is invariably the same, and yet to this man red is green. The difference of opinion is caused by the latent etheric forces in his brain detracting from or overruling the interpretation of the registration of the number of vibrations. Such disorders of the mind cause all mental delusions, from the simplest fancy of the poet to the most complicated madness.

Thus the whole universe, in all its ramifica-

tions, is welded together by this volatile substance—ether. Even disintegrated atoms are wrapped up in it, and the lowest order of material creation is connected by it with the highest spiritual existence, for if matter and spirit be not joined together, there must be at some place a space between in which there is *nothing*, and if so, scientists must swallow their own great dogma, that 'Nature abhors a vacuum.' As a flying bird is connected with the earth by the air, or as by that material on which the law of gravity acts worlds are connected with each other, so by this ether matter, mind and spirit are connected and cannot physically be disconnected, any more than a carriage uncoupled from a train can still remain part of that train. If *spirit* be absolutely *nothing*, then there is nothing spiritual to connect with matter; but spirit is something, just as wind is something. The very motion of the air is something tangible to matter. The thought in my mind is *something* that sends a thrill of joy or grief through my material body and tangibly affects my corporeal senses, and therefore the very operations of my mind are connected with my material body, and so, too, my soul is connected with both, and my Creator connected with all, for the living soul in me is part of His own eternal life. The whole

universe, whatever its constituent parts, is of one leaven. Nowhere in space can even the finest needle-point be placed where it may be said, 'This is not a part of the universe,' whether that universe in part contains uncreated beings or not, for whether created or uncreated all are united, and that by the inexorable law of necessity. Man derives his food from the earth, the earth is fruitful only through the influences of the sun, and the sun's power was communicated from the Origin of creation, and thus material man is continually connected with the Source of creation, and, if possible, more truly is it the case that the higher or spiritual part of man is continually connected with the Source of spirit-life, which is the same as the Origin of creation. It is, then, an absolute necessity, physically speaking, that the whole universe is compacted into one, and it is a greater necessity still, psychologically speaking, that all intelligent powers should be in continuous communication, and, above all, that the Source of all knowledge and light should be in constant communication with that mortal part of His own image to which He has given both the power and the desire to know *truth*.

CHAPTER VI.

Law is the Deity's agent—The telepath of humanity—
Man's requirements—Provision for his requirements.

BUT ether is more than a mere material connection. Every element in Nature is a medium for the activity of some law, as well as a reservoir of latent reserve forces. There is not one indolent atom in Nature, not one that is incapable of work. There is nothing useless in the universe. So there is no inert law. There is no law that does not do the extremest amount of desired or necessary work. If there be work to be done, it is done entirely by one law where it is possible. Two laws never govern or do the work that one is capable of doing. No known law works so universally as the law of vibrations. By it life is given to the material world through the agency of the sun. Light, heat, sound, colour, magnetism, electricity, etc., are controlled by it. Under its government the nerve-system of the human body acts, and

all the senses are under its control. All psychological idiosyncrasies obey it, and all psychic conditions are results of its sway. A ray of sunlight is part of an element on which the law of vibration acts with at least two distinct results, which are dependent on the variations of vibrations. One set of variations produces heat, and another set of variations of these vibrations produces light. Suppose, for the sake of argument, that the only work that light and heat do, is to make the earth bring forth fruit. Christian men and women at once acknowledge that this is God's way of making the earth produce fruit, but, on the other hand, it would be just as easy for the Almighty to say to the earth, 'Be fruitful, and bring forth fruit at once,' and it would do so. This would be a simpler method, and in some opinions a more God-like method. Why does He not adopt this method? Simply because He has ordained, in accordance with His general system, that even the fruits of the earth shall be brought forth through the governing influences of evolutionary laws which He has methodically appointed for that very purpose. Every action of His in this material world, at least as far as is known to man, is produced in consonance with His fixed laws. If a Christian

man owned one hundred acres of barren land, they would not bring forth fruit although the sun shone on them for 365 days every year, even if the owner prayed day and night for good harvests, and that because the vibratory laws have no productive powers over barren lands. On the other hand, if land be properly prepared for receiving the chemical action of the sun's rays, it will produce, even to a most godless man, an excellent harvest, because these laws have nothing to do with the man, while they *must* do their duty to the land. Yet it must be borne in mind that another law may be brought into action by the Almighty that might neutralize the effects of these productive vibratory forces (neutralizing the effects of a law does not mean violating or destroying the law, for no law in Nature can be destroyed). God is Almighty, but He works by systematically established laws as His agents. No scientist or researcher of truth can name a single process in Nature that is not the outcome of law-established order. The origin of minerals, the growth of herbs and fruits, the generation of life, and the naturalness of death, are all in strict conformity with law. Why should this law-institution begin and end with this material world, when He who made and governs it also

made and governs the whole universe? Is it not most reasonable to think that He should also govern His whole universe by law, and if laws that are applicable here are also applicable in another sphere, should they not be there applied? Is it not especially likely that the same laws will be everywhere applied, seeing that all the universe is one united whole? Why should His actions *here* be carried on in a different method from what they are *there*? Why should His methods on His earth be inharmonious with His methods in His heaven? With Him there is no changeableness, neither variableness of action. He is ever the same. The inference, by analogy, is, that the whole universe is governed by law, and that laws which are applicable to the government of this world will also be applicable to the government of the universe, and that what is true of the whole will be true of details.

This ether is an element of the greatest activity. It is the railway of the greatest carrying power in the universe—the telegraph system of intercommunication between God and man, the telephone of humanity as well as of celestial beings, the telegraph of mind and spirit. Time and distance are of no account on it, for action is instantaneous,

and the action is not less simple than the physical production of light, heat, sound, etc.

Turn aside for a paragraph, and see what may be considered the requirements of man. What is man? Earth, dust! Suppose him to be dust and nothing more. The very dust has its claims upon the satisfying resources of Nature, and claims, too, that are paid with the fixed regularity of the seasons. Man, as mere dust, has an equal claim on the resources of Nature as his common earth. Suppose him to be of the lowest order of animal creation with a living body, sensitive nerves, and an animal existence that vanishes into oblivion or annihilation at death. Even then he would have higher requirements and claims than the mere *dust* man, for surely that which has been created for existence has a right to expect that the requirements of that existence should be obtainable. The wilful starvation of an animal is a crime at which we all shudder, and we should shudder at the wilful starvation of the animal man, if the necessities of an animal life were denied him by his Creator. But man is more than dust or mere animal, and his necessary requirements must be more. He is a being

with mind. The acquisition of knowledge is a necessity to that mind. It is as necessary for that mind to *know* as it is for his body to eat. Does Nature deny the necessary food for either mind or body? Nature has satisfaction for every created desire. Every natural claim Nature is capable of gratifying. There must be satisfying food for the inquiring mind of men, and to ask that food, which is wisdom and knowledge, is natural. Were such food not provided, and search for it not permitted, ay, and guidance to it not granted, then the wilful starvation of the mind of man would have been a cruelty that Nature herself would have shuddered at. But man is more than this matter with mind, for in him there is a part of eternal life itself—that eternal life that knows all—and, therefore, his justifiable claims on Nature, and on the Creator of Nature and himself are as boundless as the claims of matter, mind, and spirit. Man has a right to know the universe in which he is so peculiarly placed, and he has been made capable of knowing it, and shall know it some day, although the evolutionary laws by which the universe is governed may so divert his acquisition of knowledge, through his own ignorance of them, that his attainable per-

fection must be delayed until these inexorable laws are known and obeyed.

The Source of creation is the Centre of knowledge as well as the Origin of life, and from that Centre comes all wisdom, knowledge, and truth, which are transmitted thence to all beings capable of receiving them, just as vegetable life may be said to be transmitted from the sun to the earth by means of his rays. To and from this Centre the invisible but material ether extends and does the double work of giving and receiving; just as the sun's rays send down light and heat, and take up surplus moisture from the earth. This great work of the ether is done by vibration, and these vibrations provide the necessary food for the reasonable mind and living soul. By this means the Deity speaks intelligibly to intelligent beings, and thereby provides satisfactorily for the legitimate cravings of mind and soul, just as the natural demands of fruitful soil are provided for by the vibratory action of the sun's rays. Colour, etc., is distinguished by the accurate interpretation of certain vibratory symbols, so sympathy (see 'Vera Vita'*), including wisdom, the natural requirement and food of the mind, is sym-

* Published by Digby, Long & Co.

bolically transmitted from the fountain of sympathy, and is translated by the sixth sense ('Vera Vita' *). Any one colour is the same to all men, because it affects the sense of sight of all men with the same number of symbolic vibrations, and so a message from the Deity to man is given to all who may receive it by the same vibratory symbols, and translated by each into his own vernacular language. From London to Aberdeen there are many telegraph stations, and a message sent from the one place to the other may be read *en route* at any of the intervening stations, and so the vibrations of an etheric chord, passing through many people and recording some Divine message or discovery of truth, may be similarly read by all these people. No great and new discovery of truth has ever been declared to the world by any distinguished person but many people have *felt* that they knew it before, and they are just as likely to have known it as the first exponent of it. Thus, too, when some so-called new truth has been well received, *the air has previously been full of it*. People then willingly receive the truth, for the fact of the matter is, they have intuitively received it before, yet the one who

* Published by Digby, Long & Co.

first announces it is called the discoverer of it. *New* truth is sometimes simultaneously announced in different parts of the world by persons utterly unknown to each other. The message of truth has come in the same way to each, and doubtless to many more, who have not declared it because of their natural timidity, ignorance, or inability to express themselves, etc. By this vibratory transmission of intelligible symbols comes all inspiration, and generally through some mind specially prepared for its reception and disclosure. Great inspirations of truth for the benefit of mankind never come until mankind is prepared to receive them, and when mankind is prepared for any such new light it invariably comes, just as the fructifying forces of the sun never come until the chemical effects of winter and spring prepare the earth to receive them with good effect. Great teachers of the race have never failed the world at a time of need, just as great generals invariably spring up in times of real necessity either to crush the oppressor or relieve the oppressed. The whole trend of human life, whatever pessimists say, has been upward towards the highest evolutionary condition, and as enlightenment has been required it has been given through

74 *Nerve System of the Universe*

religion, philosophy, science, etc.; the enlightenment, though not so traced at the time, being afterwards acknowledged as inspiration, and that inspiration has been transmitted from the Source of enlightenment to some prepared individual by the symbolic means of vibrations of ether. The voice that reaches all the senses is vibration; why should the voice that reaches mind and soul not be the same? The material vibrations are understood at the brain and by the senses; why, then, should the interpreter for the mind and soul show less intelligence?

CHAPTER VII.

Nature's voice—Inspiration—All language is vibration—
Mental vibratory chords.

NATURE with the *same* voice speaks to all, and in no country is her tongue a foreign language. The real origin in all ages of the beautiful ideas of fairyland is the irrepressibly innate belief in this voice of Nature whispering into the willing ears of expectant youth, which sees nothing unnatural in the enchantment that falls like sweet harmony on the soul. Out from her most inmost chambers, Nature, by vibratory symbols of speech, pours upon her lovers the very essence of poesy and music from all that is lovely, beautiful, noble, and pure.

Except in the case of the Hebrews, it has never been maintained that the Deity has had personal and verbal communication with man in the case of inspired individuals, and it is generally acknowledged in all countries that the dawn of any *so-called* new truth has come by

inspiration. The eminent poets of all nations, heathen and otherwise, have been inspired men. Pagan philosophers, who have first announced great truths, have been inspired men, but no one could affirm that they were men who *walked* with God. There is no reason why an atheist should not be an inspired man, for he might be constitutionally and intellectually adapted to be the best interpreter of the vibratory motions of the ether wave passing through him in common with others. Out of the mouths of babes and sucklings the truth might be spoken. It is rarely indeed that the inspired teacher or genius has a high scholastic training which tends to derogate from that simplicity that reaches the hearts of all men. Without in any way despising book-learning, it may safely be asserted that the greatest wisdom is obtained through those teachers who seek close and secret communion with Nature, the most attractive and fascinating schoolmistress of mankind. To such humble students she opens what the world calls the hidden arcana, and shows them there is no mystery but the sublime simplicity of a master Creator. Nor has she anything more wonderful to show than the admirable simplicities of this law of vibration that astonishes all the senses and thrills the nerve-

system. She speaks with one language to all nations, and they are as deaf adders who *will* not hear her. The vibratory melody of one country will be melodious in all countries, and what is discordant music to one people will be discordant to another, and that when there are only musical notes without words. These notes are but symbols, but they are symbols similarly understood by all nations. Indisputably, also, they are but vibrations. The whistling or humming of an air needs no words for the human mind to put its true interpretation on it. The mere humming of the notes of a melancholy air is but a certain variation of vibrations to which the whole world would give one translation. Spirited strains of notes, too, are but another variation of vibrations that the human understanding never mistakes, no matter what the nationality may be. This is a fact that no reasonable mortal can reasonably gainsay. The truth of this symbolic language is incontrovertibly acknowledged and daily exemplified in all grades of the human family. Catching airs, without words, are hummed and strummed in the lowest alleys and most refined palaces, and yet the interpretations in barbarian and refined minds are the same. Prince and peasant receive the

same vibratory symbols from the orchestra that makes the one tap his gilded fingers on the richly-embroidered tiers, and the other stamp his hobnailed boots on the hard floor of the gallery-gods. The minds of both take the same meaning from the vibratory symbols. The symbolic language is the same to both, yet in the daily vernacular of neither. Such symbolic vibration is the language understood by all humanity *at least*. Nor is this language ever disputed in the most mixed audiences, for where the harmony is catching, all are more or less equally affected. It is not disputed because it is the language of Nature that is understood by all. Nature is never ambiguous, though, through the ignorances and prejudices of man, she may be misunderstood. This vibratory symbolic language of Nature is understood, acknowledged, and appreciated by all; why, then, should it not be believed that her language at all times is this same symbolic vibration? The language of Nature is the language of God.

All articulated language, from the highest stage of civilization to the lowest barbarism, is received by the ear as a mere vibration upon the tympanum, whence the communication is immediately transmitted through the vibrating

nerve to the brain, from which, back to the sense of hearing, comes the understood translation of the received vibrations. It matters nothing to what nationality the spoken language belongs, it is simply carried to the ear by symbolic vibratory signs. The same signs are used in every tongue and clime, ay, the animals that have no reason speak to each other by the self-same signs, but we do not understand them simply because we do not know their code of signals. The variations of vibrations in the language of the lower animals have a very small range indeed, as may be observed from the limited number of notes in the whistling of a bird, or in the natural call of any beast. Even the dog, the most intelligent of the lower animals, has comparatively few changes in his bark. The likelihood is that the feelings communicated by any of the nerve-senses of these animals to the brain are not so finely registered there, or so minutely translated, as they are in the case of human beings, hence their sufferings cannot be so acute, their joys so great, nor their hopes and fears so strong, because these feelings, though felt by the nerve, are registered and measured on the brain according to the interpretation of the symbols, which are so few as to be incapable of

80 *Nerve System of the Universe*

measuring the detailed sensitiveness. The chief thing contended for here is that the ear only receives vibrations, and that these vibrations are completely under the control of a law in Nature, compelling the same results to all according to the variations of vibrations communicated to the ear.

On the sense of sight beholding a scene, the nerve attaching the eyes to the brain communicates the effect by vibrations which are at once translated as the apparent quality of the scene. In other words, a beautiful scene affects the eyes with a fixed variation of vibrations, just as they are affected by a different number of vibrations to testify to colour. The variations of vibrations, too, decide whether the scene be pleasing or otherwise to the sense of sight. The intellectual pleasure is distinctly after the sensual one, which is first transmitted by vibratory symbols. All sensual feelings are transmitted in the same way, and so, too, are all the emotions of the mind, such as grief, fear, joy, hope, etc. If the immediate objects or causes of these emotions be material, the vibrations will be communicated to the mind also through the senses affected ; but if they be ideal, mental or imaginary, the etheric chords on which they act will be vibrated exactly in the same way

that the corporal nerves vibrate when in contact with anything tangible. This mental communication is made by code-signals arranged on the same principles, and differing only in variations. It is as if an idea were to the mind something tangible on the tangible ether-nerve, and vibrating it with the required number of variations to indicate the mental feeling or emotion. Similar cause of hope, for instance, to any number of similarly disposed people, even of mixed nations, will produce similar mental emotion, and therefore must be similarly communicated, and not by one language to one people, and by another language to another people, and the language of communication used is Nature's. So it is with all similar fears, joys and all emotions of the mind. There is no inequity in the laws in Nature. She has the emotion to communicate to the mind, and is compelled to do it in the same way to all, without fear or favour, and that is entirely by prescribed vibratory signals. Where there is any symptom of Nature being a respecter of persons, it must lie with the persons themselves, for she herself cannot budge an atom, as her actions are more fixed than the stars of heaven.

Every bird has a flight peculiar to its own species, because the number of times that the

wings vibrate in flying is different in any one species from that in any other species. Fishes, too, propel themselves with particular peculiarities dependent on the vibratory strokes given to the water by the fins. Such peculiarities are naturally dependent on the difference in vibrations. As in the material world so in the mental condition, where mind is surrounded by ether as the flying bird is surrounded by air, or the fish by water. There is not a single mental movement that does not cause commotion in the volatile ether, nor is there any motion of the ether in contact with the mind that does not communicate its motion to that mind. This body of ether is like a solid mass of nerves, rays or chords, all capable of being differently vibrated at the same time, or it is like many telegraph wires attached to one station (or passing through it), each having its own message to and fro. Each ray, whatever the original cause of its vibration, communicates and registers its own vibrations, and the interpretation is returned to the senses, intellect, mind or soul, or to each, to some or to all of them, according to the natural sympathetic interest in the communication. Such ethereal transmission is the origin in man of thought, and the work or operation and bent of

thought depends on the dispersion of the interpretation to the sense, intellect, mind or soul. Thus one thought may concern all four, or it may be taken up entirely by one of them. The vibrations of the ether, indeed, may be answered by sense, mind, intellect or soul. Thus, thoughts may either be communicated to man or from him, but in either case the transmission is by vibratory signals. Several of the immovable ether chords may vibrate communications at the same time, and then there is a vague activity of thought that seems to be a mere commingling of discordant ideas without any definite thought about anything. When a man is actually not thinking about anything, his mind is still active, and he knows it, but he cannot concentrate his attention on any of the many thoughts that pass through his mind like a day-dream. In such conditions, uneducated men can catch no thread of thought, no clue that can be unravelled, whereas an intellectual man by training can so concentrate any individual idea that the others may be cast into the shade, obliterated or drawn into subservience; in other words, he can strain his efforts and so get into a train of thought where the unintellectual one would be quite at sea with chaotic thoughts that would take no

form. Cultivated and uncultivated minds alike are continually active, inasmuch as there is a constant ebb and flow of vibrations quite translatable though untranslated. They are magnetic batteries charged with the most volatile fluid which exerts itself into law-guided action at the very appearance even of material, spiritual, or other influences. The stronger vibration of one chord may awaken one in a weaker chord which shall naturally partake of the nature of the generating one, and so by sympathy many chords may be vibrated which, differing in their particular variations, will still be allied in their general motions. This begets in the mind a train of thought that is filled with associations of ideas, an experience common to all, but especially to writers of works of imagination, who pour out series upon series of ideas most naturally associated with their subject matter. Thus, too, in meditative moments, a small incident may strike a chord that may so reverberate others that a long chain of connected cogitations may result. Sometimes these cogitations, though associated actually, gradually so diverge that between the first and last ideas of the chain the connection seems lost sight of. The vibrations of the different chords have originated through sym-

pathy. The fancies of the poet are frequently the beautiful blendings, or the ringing of the changes upon the ether chords producing such associations of ideas. The ability to read and express such vibrations is the pre-eminent work of a genius, the great peculiarity of whose lasting works is that they touch the hearts of all men, although the fact is they have touched the hearts of all men before, but only as vibrations which the receivers themselves could not give a definite meaning to. The great poets are thus the interpreters of Nature's signal-codes. They *re-operate* in their native language, understood by their countrymen, on the chords that affect the emotions of the mind. Because these vibrations are common to all mankind, the poet who is great in one country is accounted great in foreign lands also, through translations of his works. He is the translator of Nature that is common to all, and so his translation is true to all when rendered into the different vernaculars. When he is said to understand the hearts of all men, the fact is, he is the true reader of Nature, a condition attainable by all though attained by few. His words are sympathetically appreciated universally, because what he says is already vibrated in every mind, and is spontaneously generated into understood

life by his language. It is as when one musical note is struck another of the same pitch sounds in sympathy. There is a unison in Nature that loses no opportunity of courting harmony, that binds so fast the whole universe with chords of sympathy that neither man nor atom can say, 'I am independent.'

CHAPTER VIII.

Nature's voice is the voice of God—Language that has no words—Instinct and reason—The tongue a transmitter of thought.

THE field of vibrations widens illimitably. The steel jumps to the magnet, yet it is drawn to it by nothing more than a vibration: steel and magnet are as one by the power of these vibrations. Thousands of iron filings, unattached and apparently unattachable, not only cling to the applied magnet but to each other, and become as one solid mass, and it is but a vibrating motion that binds them. The vibratory matter is not seen, although the influence be so plainly perceived. In the same way, the whole universe is welded into one solid mass, so that the least vibration of one atom reverberates to the utmost of the mass like a shudder or a quiver through the corporal nerve-system. The stone thrown into the still pool makes a widening though a weakening

wave that ends only with the end of the water, and so one touch to the great etheric sea in which all atoms are, affects its whole system of nerve-like life. All life is in one comprehensive element, ether, embracing the elements of air and water, the uninterchangeable habitat of innumerable varieties of life, and so men, angels, souls and God inhabit the one united universe that comprehends every sphere, and every sphere is governed by the laws of vibration, with one signal-code for all nations and for all worlds. There is no isolation for man nor for man's earth, and one individual is as much an atom of the whole as any other individual is, and his *possible* superiority of position depends entirely on knowledge of and obedience to the inexorable, law-governed laws in Nature. Obedience to the laws would be sufficient without knowledge, but, then, all such obedience would humanly speaking be accidental. The laws *may* be known, and are meant to be known, and will never be universally or even generally obeyed until known. Nature's voice is perfectly intelligible to all. It is a God-ordained voice, and therefore is sufficient, and being sufficient, will never be supplemented. The voice of Nature is the voice of God. He never has spoken to and

never will speak to man except through His law-established agents, just as no man can speak to his neighbour except by the same law-established vibratory agency, using only the fixed code of signals.

All mental actions and emotions are caused by vibrations. The unexpressed compassion one feels for distress sometimes undulates so strongly on the ether wave that the human tongue cannot speak it, yet it wells out chiefly by the senses of sight and touch, in such a way that the afflicted one can both see and feel it. A kindly word to the downcast is a vibratory message that never fails to generate sympathetic vibratory joy. As a human eye is affected by the appearance of colour, so the soul translates a sympathetic smile. The friendly but silent shake of the hand is instantly interpreted as the successful nurse of hope, just as to the sense of touch warmth begets comfort of body. The icy coldness of deceit needs no words to express itself to the deceived one. A haughty look has the same vernacular in all minds. The most ignorant person may understand the look of fear and despair, and none can mistake the *appearance* of hope and love. It is the experience of all that there is a language that has no words, and yet which is more eloquent and

truthful than words could be. The dumb can express themselves without articulation, and the deaf can hear with understanding without the agency of sounds. There is a language more universal, and sweeter far, than that of the human tongue. Words may deceive, but this language never does, although it may be misunderstood. By it confidence is confirmed, conventionalities supported, and the sweet mysteries of life are fathomed. By it heart communes with heart and soul with God, for it is the language of universal Nature—the code-signal vibrations of the ether capable of being understood by every being in the universe independently of instinct or reason.

Instinct, at first sight, seems to some to be more unerring than reason, but, according to this philosophy, they are virtually the same thing, with practically this difference—that whereas instinct is the simple and unbiased interpretation of the code-signal vibrations, reason in man is the same thing originally with the after-addition of collateral issues surmised, instigated or promulgated by prejudices or dogmas become by habit a part of the reasoning being. For exemplification take the case of a dog feeling sympathy or antipathy towards a man, and take also the case of a man feeling

sympathy or antipathy towards another man. By physical necessity there is an etheric connection between the lower animals and man, and etheric vibrations are generated between the man and dog at their mere appearance, just as the sense of sight is immediately by vibratory action informed of the colour of any presented object. The dog feels sympathy with the man, and at once unflinchingly fawns upon him without considering whether his action is wise or advantageous. That is, the dog at once recognises, accepts and trusts the voice of Nature. By the same natural and unerring medium one man may feel sympathy for another, and yet be shaken in his conclusions when he reasons that it would not be diplomatic to sympathize, and thus he reasons himself into a wrong opinion. Thus reason seems to lead a man astray where instinct would not, but that is not the fault of Nature, who communicates with both man and beast by the same simple and unmistakable vibratory signs through the medium of universal ether.

Does this invaluable and infallible language of Nature require to be supplemented by the articulate speech of the tongue? Has Nature not done enough? The work of the unruly

member is a necessity of man's social condition. As well might the world be considered complete without the beauty of scenery or the harmony of sound, both of which might easily be considered quite superfluous to necessity. The tongue is not a generator, but a transmitter of thought; moreover, it is especially the transmitter of thought from the mental to the material world. The thought in the mind, where there is attenuated or refined ether, is transmitted by the tongue in the form of a vibration to the denser ether of the common air, which is in direct communication with the receiving ear. Then, again, there are other agents at work that have power to influence the thought-vibrations in their passage from the mind to the tongue, and from the tongue to the ear; so that the tongue does not necessarily articulate the thought of the mind, nor does the ear receive the vibrations exactly as they are transmitted by the tongue. The tongue is falsely accused of much evil. It is a mere instrument or agent, and in itself as guiltless as the razor that cuts a suicide's throat. The current of thought-vibration passes through man's influencing reason previous to its transmission to the material air, and if that reason be adulterated, and it may be, and generally is,

then the transmission will be more or less tinged with the adulterated dye. The vibrations caused by the mere words of the tongue do not convey the full meaning of the transmission, although the code-signals for tongue-vibrations is the universal vibratory code. The mere vibrations caused by the tongue are influenced, or have variations thrown into them, by the intonation, by the effect produced on the sense of sight through gesture, etc., and by the hearer's reasoning, etc. There is an infinitely greater likelihood of mistaking the tongue of man than there is of mistaking the voice of Nature. They are as fallibility to infallibility, and yet they are both transmitters of thought, governed by the same law that rules vibrations everywhere.

CHAPTER IX.

Variations in vibrations — Dreams — Presentiments —
Seeing by etheric telephone.

VARIATIONS are apt to be thrown into the thought-vibration from innumerable sources, and this might influence the thought without violating the law, just as tributaries may run into a river without the remotest possibility of ever making the river run *up*. There might be soul and spirit influences, mental and material influences, or some of the many influences of the senses. Soul and spirit influences, being themselves entirely allied to truth, never deteriorate from the quality of the harmonious vibration; but this is not the case with the influence of the senses, that being deceived, deceive, although the original cause of deception generally lies in the province of false reasoning. When the senses are dulled or temporarily dead in sleep, the etheric vibration goes on in the mind all the same. The action

of the sun's rays is not more continuous than is the same action in the etheric chords. There is no cessation of thought-vibration. While the heart of the great universe beats forth its life, its nerve system will be on the alert, and its sensitiveness will never fail to receive impressions, and these vibratory impressions must be registered at every attached station, whether observed or not. Thus, in the silence of night and in the deadness of slumber the human mind is moved as the great seas are moved, as the rays of the sun are moved, and as the universal ocean of ether is moved. To the registration of these mental movements, or thought-vibrations, we give the name of *dreams*, which, for the most part, are remembered as allegorical pictures that need an interpreter, because the appointed interpreting sixth sense, like the other five, has been under the influence of sleep, and so only the registration without the interpretation is photographed on the memory in the morning. If the dream be the result of thought-vibrations from many chords, as it may well be, the morning recollection will present an incoherent, disconnected and confused register. There may be neither order nor continuity, but a perfect conglomeration of the most erratic and eccentric ideas ;

but the fact of the existence of the picture is indisputable, and no one would dream of denying that there are such things as dreams. Whether the dreams are intelligible or incoherent, this fact remains, that they are the registered and uninterpreted thought-vibrations of the ether.

As there is a *lusus naturæ* in the material world, so in the mental world there are untimely thoughts to account for which seems past the comprehension of man's understanding, except by the methods of transmitted thought-vibrations. Thoughts do sometimes come into one's head that cannot be accounted for through any ideas of association or otherwise. Thoughts having no evident connection with one's life or circumstances in life crop up like weeds in a well-kept garden—trespassers, apparently, that have no business there. These thoughts are not spontaneous creations, nor mental offspring without progenitors. They exist, and must be caused or produced. The strangest of all such foundling or apparently disconnected thoughts are *presentiments* that come true, for it is an authenticated fact that presentiments without any known foundation have come true. In connection with these mental phenomena some people are said to

have second sight, and so are able to see at least the shadows that coming events cast before them. It is a fact that death and disaster have sometimes been foreseen and foretold. Omens and auguries that have been more than mere coincidences have foreshadowed events. The conditions of friends and acquaintances separated by continents have been truly whispered without any visible material agency. These things are not only possibilities and probabilities, but are facts that cannot be gainsaid nor passed over with the mere remark that they are mental delusions. They are not mental delusions, and if they are they are still conditions that must have been caused, and caused, too, in accordance with some law in Nature, or by some force in Nature that is controlled by law. The condition of the whole universe is controlled by the instrumentality of laws and forces that can be physically and scientifically proved to be actual, active and necessary. These untimely thoughts are part of the conditions of the whole universe, and appear through the agencies of laws and forces. (It must be borne in mind that time and space are, as it were, annihilated as to the vibrations of the ether chord.) If, as is possible, the same ether

chord pass through two people neither related nor acquainted, and living in different countries, under entirely different conditions, the thought-vibration communicated by that chord will be the same to each of these two people. If violent disaster were to overtake one of these two people, the changed conditions would influence the thought-vibrations on the ether chord, and, so changed, be at once transmitted to the other person. In the case of utter strangers, the coincidence might never be known, and the condition of mind be considered a mere phantasy. Such things have happened to close relations, where, say, the death of the one in a distant land has been known at once to the other at home, and the time and place been notified and verified. Such incidents, and they have been many, may erroneously be called visions, but the physical fact is that there is nothing supernatural or strange about them. They are simply natural code-signal vibrations of the connecting ether. There is no such thing as supernatural agency at work; that is, there is nothing done in the world that cannot be accounted for by the existing powers in Nature, and there is nothing, from phenomenon to fact, that is not caused by the action of some law in Nature, and can be so

accounted for. There is no power existent that Nature does not share, and if a miracle be the resultant work of some power that did not previously exist—for there can be no such thing as supernatural power—then a miracle is an impossibility. Every power in the Deity is distributed through Nature in common with Himself, and He retains command and working power. From the suspension of worlds to the breathing of invisible animalculæ, every movement is regulated by law, and every condition protected by law, with innumerable latent reserve forces in alliance, and these laws are themselves in the hands of Him who is the same yesterday, to-day, and for ever. Every psychical condition, as well as every physical, is law-controlled, and dreams, visions, and presentiments have their causes as well as tides and winds. All presentiments are thought-vibrations, transmitted from fellow-creatures, celestial beings, or other sources; but whatever their sources are, they are the resultants of physical facts.

Hitherto, vibrations of the ether have been spoken of as signal-transmitted thoughts; but there is no contention that such is the only work of the vibrations. Whilst different series of variations of vibrations produce thought—

or idea—as a resultant, yet a different series of variations of vibrations will produce images or pictures as their resultant. This cannot seem so very strange when one bears in mind that one series of variations of vibrations of the sun's rays will produce heat, while another series of variations of vibrations of the same medium will produce light. So far, the ether chord has chiefly been considered as like a telephone conveying sound only, whilst now it is maintained that it carries sight as well. By this very ether not only can the voice be carried, but the speaker be seen. This can be nothing strange or startling to people who know all about the sensitized plate of the *camera obscura* receiving and retaining perfect impressions of sitters and scenery, entirely through the agency of transmitted vibrations. The action is exactly the same in the ether, and the sitters and scenery may be anywhere in *annihilated* space. In saying that there is no such thing as actual mental delusion, it is to be understood that so-called mental delusions are facts to the deluded, although they have no existence to other people. They may be *called* mere airy fancies, but they are real existences or conditions, inasmuch as they are the mental resultants of a certain series of

variations of vibrations of the ether chords, abnormally influenced to such discordant issues, and will exist more or less until the restoration of the chords to their normally harmonious vibrations.

The dead *cannot* have passed into a state of non-existence, because it is a physical impossibility if, as we believe, they are part of life eternal. They must be in some condition somewhere, so that whether in a heaven millions of millions of miles away, or in our very midst, there can be no difference with the medium ether, the annihilator, so to speak, of time and space. The dead are said to have appeared to the living—living people incapable of falsehood, yet who, in sympathetic mercy, we say, are deluded, simply because we can neither prove their error nor understand the possibility of what is to them a fact. There is neither impossibility nor improbability about this appearance of the dead, only it is not the actual dead, but only the camera-obscura-like impression developed before the sightseer's physical eyes, in the ether ray, as transmitted from the original. All visions of departed spirits are thus developed images; for it is a *natural* impossibility for the physical eye to behold a spiritual face. Both speech and sight from

spiritual sources are translated, transmitted vibrations of the ether chord. Thus ghosts are possibilities, but they are only the images developed, like a mirage in the desert, or a delusive picture of some terrestrial scenery reflected in the sky. Hallucinations of every kind are phenomenal facts. To tell a man in delirium tremens, or in any other demented condition, that he sees nothing, is simply to utter a falsehood; whilst if he be persuaded that there is actually nothing to be seen, he speaks the truth. In a demented person's line of vision there are actual images depicted, as real to him as the ground he stands upon, and being in this sense real (although in another sense truthfully enough only ideal), their appearance must have been caused; but in these days of scientific demands for scientific proof it is not sufficiently satisfactory simply to say that they are the resultants of a diseased brain. A straight stick held in a deep pool of clear water has the actual appearance of being actually deflected; but whilst that deflection is certainly not true, it is certain there is an actual cause for the actual appearance, and that cause lies not in the stick, but in the water, viz., its different densities. The evening sun shining on the windows of houses

facing the west causes the houses to look as if they were in flames. The appearance is a fact, and yet the fact is only a delusion, and a delusion that has an actual cause. We behold, admire, and speak of the beautiful colours of the rainbow, but they are delusions, inasmuch as there is no actual colour, as we think, for they are caused by the effects of light on perfectly colourless drops of rain. The dewdrops on the heather hills at early sunrise have the glittering, gaudy, and fascinating appearance of fairy jewels, and that appearance has been caused, although the drops are not what they seem. There is not a moment of our lives in which we are not deluded, or have hallucinations which are acknowledged to be facts by the wisest of us. As such acknowledgment is general, the general judgment is that we are wise, and not demented. When an individual promulgates a truth that does not come in the line of vision of the multitude, he may be adjudged as unwise, deluded and demented, although truth is unaffected by the unanimous judgment. All hallucinations or mental delusions are facts produced by the action of a Nature-fixed series of variations of vibrations, which being induced on other people would produce exactly the same results. Of course

the vibrations are themselves caused, and are not constant, nor have they even a normal constancy in the ether, in the sense that a river may be said to have a constant flow. The ether may normally have the stillness of a solid, but so volatile is it that not only the finest physical impression on it, but even the influence of a silent thought, will induce a vibratory motion in it, which vibration in its turn produces work as a resultant, and thus does not violate any truth involved in the principles of the conservation of energy.

CHAPTER X.

Accepted inconsistencies in daily belief—Ringing the changes on vibrations—Mechanism of man—Higher mechanical organisms—Creator and creature communications.

EVERYBODY says, yet nobody believes, that a telescope magnifies and brings an object nearer. On a sultry summer day we say the air is heavy, when in reality its abnormal lightness causes the difficulty of breathing, which is wrongly attributed to the heaviness of the atmosphere. It would be a Herculean labour simply to name the universally-accepted inconsistencies of language used day by day. We calmly say things we do not mean; we maintain as facts ideas we don't believe, and believe ten thousand things we don't understand, even where they have not the ghost of the appearance of being self-evident. Proofs of the existence, universality and power of the laws of vibration are forced upon us every moment of our lives, and at every stage of our life's

journey. Our five senses, which give us the distinction of being animals, are entirely under their control. Anything discernible by the sense of sight, whether light, colour, beauty, etc., is the resultant of their action. Tastes that are disagreeable and those that are pleasant, are only different in that they are the resultants of different variations of vibrations. Pleasant and unpleasant smells are simply the ringing of the changes on the interminable number of vibrations per second. So with the work of all the senses. The same laws, too, operate on our nerves. The air and the sea are kept in continuous motion by them. The day and night lights, and all the artificial illuminators of man's making, are their work. They light the worlds, and supply them with fructifying heat. The lightning is theirs, and so, too, all the natural telegraphs, telephones, microphones, etc., are the invisible conductors of their marvellous simplicities. Their already understood spheres are so vast that the marvel is that we can imagine their having any boundary at all. When the truth of the rotundity of the earth was first promulgated, the proofs of it were exceedingly few, and the idea was laughed at. Galileo's assertion had little more than what were then only theories

to support it. The circulation of the blood was too entirely novel to be believed. So every truth has had to fight its battles to secure and maintain its position, because its allies have been few, but here is the doctrine of etheric vibrations in the company of hosts of recognised faithful witnesses whom every man daily proves to be staunch and true in all the concerns of life. The present-day standard of worth of anything is, 'Will it pay?' and if so, 'How much?' Here is a truth—a great commercial truth, although it does not look so at first sight—whose value is greater than the market value of the discovery of gravitation, the circulation of the blood, and the movements of the heavenly bodies all in one. More than all that, it brings light to what seems impenetrable darkness in psychics, and shows by proofs that the events of our lives are in our own hands, and can only result in good to ourselves if we obey the natural laws imposed by the infallible Legislator, who has no respect of persons though He is the beneficent Creator and Father of all.

Hasty or shallow reasoners may say, 'This must be a mechanical universe; man must be a mechanical creature, a mere automaton worked by latent forces in Nature that are

governed by laws.' This is an outrageous conclusion, for, although certain actions in man, which produce certain and fixed results, are undoubtedly mechanical, it does not at all follow that man himself is a machine. The power that works the engine does work on mechanical principles, but the driver who administers, regulates, and controls the power by machinery is not himself a machine. Man's frame is a wonderful piece of machinery; in fact, every limb and atom in his body is a mechanical construction; his mind also in this sense is mechanically contrived, and the forces that operate in it are regulated in their action by inviolable law, but the producing and controlling power is not a machine. Conscience is not a machine in the strict sense of the word, although its operation is mechanical. It is maintained that the least conceivable influence affects the mechanical action of the ether, but that is no reason that the true man should be considered as simple mechanism. Air and friction, etc., retard the progress of a locomotive, but whilst the steam admitted into the proper channels in it must have a definite propulsive effect, that is, control its forward movements, it must not be forgotten that the driver controls the steam. The vibrations of

ether in the mechanical channels of man must do fixed or definite work, but if man has control of the generators of these vibrations he cannot be said to be a mere machine. This is just how it stands: the frame of man is a mechanical arrangement, the laws of Nature are worked on mechanical principles, but the generating power is effectively controlled. When the driver admits steam into the piston of his properly-conditioned locomotive, the whole machinery acts, and *must* act, in a definite way. There is no power *in* the engine capable of changing its action. Exactly the same thing takes place when, for example, I open my eyes to behold an object. That object produces most mechanical work on my sense of sight, and there is nothing *in* my sense of sight to prevent that peculiar operation. As often as I look on that same object, under similar circumstances, the mechanical work of the eyes will be similar. I can close my eyes or turn them away, but that has nothing to do with the work done in the eyes. Beyond this there is no conceivable difference in the method of doing mechanical work in any of the senses. There is the same method, the same power, the same principle, the same action, in all the senses. There is only a difference of

degree. The resultants differ with the different series of variations of vibrations, or power that produces the work.

To go a stage higher : there is no more conceivable difference than this in the mental actions or operations of the mind. The operations of the mind are the necessary resultants of the same mechanical action, differing only in the work-producing series of variations of vibrations. Higher still, the workings of the intelligent soul are conducted on exactly the same principles, and by the same means and methods, having resultants differing according to the difference of vibrations. This, too, goes on through all the stages of intelligence, until, highest of all, the mind of the Deity Himself works in exact accord with our own, is operated on by similar influences, and affected by the same sympathies. In as far as the mechanical construction and operation go, we are indeed like Him, and He like us. The Father and His children are like. There is one organism in the body, another organism in the mind ; conscience is an organism, the soul is an organism, the universe is an organism, and each organism is *mechanically* worked by a motive-power under perfect control.

Every such mechanical organism is but a

part of the vast universal organism, whose individual parts fit in to such perfection with each other as to work without friction in themselves when their law-established motive-power is unopposed by unlawful actions. The manner of communicating this motive-power is also by a mechanical contrivance. If these law-established etheric vibrations be the agent of all intelligent communications between all created beings, is it not reasonable to suppose that they are also the agents for the same purpose between these beings and their Creator? That He should otherwise communicate with them would seem an unnecessarily far-fetched disregard for the otherwise universally-established system in every respect competent for the work. That He does not communicate with them at all is a physical impossibility. If it were possible that He could and did not communicate with man, whom He has so fearfully and wonderfully made, then man would be, of all conceivable beings, the most miserable and pitiable, for his enforced existence at every stage would be in indescribable darkness and horror. The idea of such a condition is ridiculous to any mind with even the smallest glimpse of civilization. Man was made, and made for a purpose the completion of which has been

postponed through the ignorance—perhaps excusable—of man himself. The purpose will be completed by the process of law through the action of slow but steady development. As the inheritors of this world, we are here to innocently enjoy our possession to the full lawful bent of body, mind and soul, and thereby glorify God with that same kind of unalloyed joy which saints and angels continually have around the throne, for earth is a suburb of heaven.

CHAPTER XI.

Mystery about God—Our Father—Head-centre of intelligence—Sympathy of Nature—Nature at man's service—Fate—Accident—Earth a mansion of heaven.

THERE can be no reasonable doubt about the fact that God and man are sympathetically connected with mutual intelligence. Ignorant people have the idea that royal persons are something more than human, but when the truth is known, they are found to be even as others are ; and so, on an infinitely higher scale, we, comparatively ignorant mortals, cannot imagine the Deity to be, in any respect, like ourselves, although we vaguely think we are made after His image, and that He is our Father. To believe in Him we must have *some* conception of Him, and to intelligent beings, as we believe ourselves to be, the conception ought to be acceptable to our reason. It is no good saying that these things are beyond us, and that they are the mysteries of

God. They are not absolutely beyond us, and God has no mysteries. The steam engine is a mystery to those who do not understand it, but that mystery is neither the fault nor the wish of the maker. The religious idea of mystery has originated with man entirely. If there be some natural occurrence that nobody can account for at the time, and because it cannot be there and then accounted for, it is called a mystery; how often in the history of advancement have such mysteries been proved to be very simplicities! It is so with all Nature, and with all God's ways. Everything *can* be known, and by natural development, in accordance with established laws, the knowledge will be forced upon man, and then grandeur and inexpressible glory will be visible in the simplicities of revealed Nature, when life will no longer be a puzzle, death an enigma, nor hope a mirage. One bond of union cemented with equity shall be found to encircle all worlds and carry in its now mysterious chords that vibratory sympathy that not only makes all the world feel kin, but assures us of the unity and common interests of man, angels and God. Even the contemplation of the only alternative is sufficient to curdle up every sympathy in existence and to wring tears of

pity from incarnate fiends, for that only alternative is that man, disunited from the Deity his Creator, is left with feeling, intellect and reason in a cold, cold world, an unfinished masterpiece, like a waif upon a stormy ocean, without guide, without light, without hope, groping wormlike for a miserable existence in darkness that can indeed be felt, having in him the keenest knowledge of helplessness and the tangible prospect of black despair.

How is it possible for reasonable man to realize or believe that his human voice can reach the ear of God who dwells in the heavens? If He be near everyone, not only in this world but in all worlds, is it possible for reasonable man to realize or believe in His personality? Is it not more reasonable, as well as more comforting and realizable, to think of Him as the great Father who is united with us individually in sympathy transmitted by the material medium and physical laws similar in action to what we constantly experience with our senses? Along this interminable telepath that knows no time nor space, every conceivable commotion that touches our interests is borne to Him, and by the same means everything is *seen* by Him. Thus the idea of the personality of the Deity is easily comprehended,

116 *Nerve System of the Universe*

and so are His omniscience and omnipresence, and, above all, His relationship as the sympathetic Father.

Thus it is that the ether is the nerve system of the whole universe, conveying the most minute impression on that system to the Head-centre of intelligence. It is the telepath that passes through every atom and disintegrated atom like telegraph wires throughout every town towards one metropolitan centre, remitting, transmitting, and replying to the transactions and interests of the universe without omission, without fault or flaw, and without the possibility of error. Neither thought, word, nor deed can escape transmission. Darkness precludes nothing, nor does light make anything more evident. Distance is proximity, action instantaneous, sensitiveness complete, correctness unerring, truth infallible, and sympathy comprehensive. The method, the medium, and the law are constant and universal.

This great truth opens the portals to a new world of enlightenment, full of peace on earth and goodwill to men. To those who temporarily absent themselves from the cares and wiles of the world, and seek in meditative solitude to know the truth, Nature whispers her sweet secrets with the breath of sincere sympathy that

gives calm and solace which the hurly-burly world cannot comprehend. He who confides in her lies indeed in the lap of mental luxury. She alone has the balm of Gilead and the elixir of life ; and her handmaid Wisdom, to all who enter the sacred portals of her mistress, will lay bare the beauties and mysteries of existence and the sweet harmonies of life, unlocking, also, the chambers where lies the hidden lore. With Nature all the secrets of life lie, and she has no desire to hide any of them, nor, on the other hand, will she, like casting pearls before swine, display them before those who do not confide in her. Confidence and sympathy must go hand-in-hand. It is the glory of her dominions to have Wisdom extol her, and display her treasures, which can neither increase nor decrease with receiving or giving away, and she gives with a bountiful hand. Although the lives of poets, as a whole, are anything but enviable, it is certain that at their composing times of close communion with Nature, their ecstasy and supreme sympathy with her and all mankind must make them the envy of the gods ; and from no other source can such superlative sympathy and happiness be obtained. Though Nature gives so much to poets, she has more still to give to scientists and philosophers.

118 *Nerve System of the Universe*

The interests of a single blade of grass in all its stages are protected by a code of laws. The lives of birds are completely provided for by natural laws. In no sense can fishes be said to have been neglected. There is not a symptom of incompleteness in creation except from man's point of view about himself, yet provision for all his natural wants is also complete, and that in a manner commensurate with his vast superiority, for the universal code of laws is at his service, and the whole nerve-system of the universe is in constant communication with every individual man, so that every individual man may be said to have the universe, with all its laws and forces, at his command. All the mechanical forces of Nature are at his service, but he can only use them as she herself can, in strict accordance with governing laws. What she can do, he can do, but both must obey the law. With Nature there is no FATE in the ordinary sense, neither is man the creature of fate ordained to prescribed courses. His course in life depends, not on his knowledge of, but on his obedience to, the laws of Nature. He may flee from the servitude of one law, but he must always be in the environment of some, violation of any one of which will infallibly bring him into conflict

with those reserve forces in Nature that, like gunpowder touched by fire, ignite with the least breath of opposition to the law which it is their duty to protect. Loyalty to their law is the law that governs these forces. Every opposition to law engenders wear and tear to mind and body according to the nature of the offence. In other words, certain actions must produce certain results, but that is not *fate*. Neither is there such a thing as accident in Nature, and what man calls accident is the inevitable result of some given action that violated law. That a man falling before an express train should be killed is no accident except in the sense of being not wilfully done. So completely is every law and force in Nature at the service of man, that his life is *entirely* in his own power, and to him, as to Nature, there is really no fate, no miracle, no accident.

Hope is natural, fear is unnatural. Fear is the parent of worry and insomnia, but there is nothing to fear in creation, in life or in death, here or hereafter. Of all conditions, fear or dread of coming evil is the most unnatural; yet, strange to say, perhaps it is the most common, and its existence produces despair. Why should one fear when he commands the ruling powers of the present and the future, and,

moreover, is in constant communication with omniscient sympathy? The root of all the multitudinous miseries of life takes its rise in the want of confidence in Nature, but how shall a man have confidence in what he does not understand, and how shall he understand if he be not taught? It is true that man is ignorant, but who is to blame? Certainly neither Nature nor the Creator. The universal technical school is furnished, the scholars are assembled with all the capabilities for receiving instruction, cultured and willing teachers abound, and the book of Nature is open; but the hearts of the scholars are so imbrued in paltry games of chance for counters of gold that shadowy excitement is preferred to the glory of substantial *truth*. The acquisition and use of knowledge is the true object of the school, but so habitual have the loose habits of the scholars become, and so relentless is Nemesis, that the school is now with flippant seriousness falsely called a mere place of probation for the higher spheres of another life. It is not so; it is not so. The earth is one of the mansions of heaven, but the mansion needs to be swept of all dogmas and false prejudices, and then to be garnished with *truth* according to the original architectural design.

CHAPTER XII.

The higher the goal the slower the evolution—Man's nearness to Nature—Nature is a sustainer, not a destroyer—Man's partnership with Nature—True man and the Deity.

IT is in accordance with the laws in Nature that the higher the goal of any development the slower is the evolution of upward gradation. The productions of Nature for mere animal food pass through all their processes in far less than a year. This is not only the case with fodder for beasts, but with corn, herbs, and vegetables for the use of man. The actual necessities of life—and all actual necessities of life are produced by Nature—pass through their requisite processes of evolution, not in the shortest *possible* time, but in the shortest time possible consistent with established laws of development. In the first stage following the natural productions necessary to life comes fruit proper, which is more a luxury than a necessity. It is decidedly a higher state of

development in the vegetable world, and such fruit is never borne within one year from the seed. Among fruits themselves it is the rule that the greater the natural luxury the slower is the evolution from seed to fruit. The goal of development in the animal world is higher than that in the vegetable, and therefore the evolution from birth to maturity is much more gradual. Animals that are the natural food of man reach their maturity far sooner than those that are evidently for his pleasure and commercial use. The highest stage of all animal life is that of man, and his development from birth to maturity is most remarkable in its evolutionary difference from that of all other animals. If his goal of development be high in proportion to his rate of evolution—in reference to his human manhood alone—that goal inconceivably transcends all earth-life. Of all helpless life, a child's is the most remarkably helpless. Every stage of progress in a child's life is a distinct series of evolutionary development. By this gradual process the knowledge and use of its own senses are acquired. By the same slow process the mind asserts its superiority over the body, and the soul over the mind. By the same process of evolutionary development the individual locates himself in society. By

the selfsame process society advances civilization, and by the same slow process civilization brings man to his natural goal. All life and all conditions of life move onward stage by stage. All progress is by development, and the slower the development the higher the goal. No development is so slow as man's, but he can no more be debarred from his ultimate goal than the harvests of autumn can be completely denied to the world through any locally unfavourable summer.

There is no important invention of man whose leading principle has not been borrowed from Nature. From the highest to the lowest of his mechanical contrivances of any commercial value, all are shaped according to her models. His most gigantic servants are her own forces utilized. The acts that must ennoble him are done in accordance with her laws. She is the necessary associate of all his highest pleasures; the least satisfying of all his joys are the artificial productions of society. He is not the original modeller of one single useful machine, nor the first designer of a single work of art. The sweet harmonies of song are her musical echoes. All that is best in man's work is confessedly copied from Nature, and the nearer to Nature the nobler

the work. The distinguished actor holds the mirror up to Nature, but he who writes verses without her inspiration is a poetaster. Even toys are not acceptable to childhood when not an imitation of her handiwork. To know her is to be wise; to be acquainted with her secrets is to have favour from heaven. She is greater than man—her son, her heir, and her master. What can be the greatness of Him who created her! If man be so associated with Nature in all his material conditions, what are the probabilities of his association with her in her superlative greatness? All his material benefits come from her or through her; can it be supposed that these benefits terminate with the material? All her laws are at his service; can their only or highest use be to win for him his daily bread? All her forces are at his disposal; can that only be that he may eat, drink, and be merry, then die like a dog? Does she produce pleasure for him only that he may dream the happy hours away? Is it possible that Nature herself, in all her architectural grandeur and law-regulated actions of inconceivably high merit, has been created and supported for the temporary use of man with the ultimate fate of being hurled into oblivion with all humanity in her inexpressible wreck!

The design, the work and fate are nobler far!

It is the mockery of the highest friendship to doubt the sympathy of Nature. To fear her elements does not make them fearful. We tremble at her earthquakes, her thunders and her lightnings; look in awe upon her volcanoes, and behold with admiration the movements of her seas; but we wrong her when we say she destroys life, and it is scandalizing her good name to assert that, either through the greedy grave or the insatiable sea, she voraciously entombs the dead while gloating over the miseries of the living. 'Tis false! 'tis false! Her true position in creation is not to foster death, but life; for out of her bosom all life comes, except the breath of man. Seeds and bodies are not thrown into her lap for corruption, but that they may be warmed into productive life of a higher and more fruitful grade. Nature is a *sustainer*, not a *destroyer*, and as such is in the closest sympathy with man. There is no true analogy that does not show she favours him in the minutest things, and places all her powers at his disposal, including the knowledge, use, and control of vibrations.

Man can never do better than go hand-in-glove with Nature. The closer he walks

with her, the less shakeable will his beliefs in her become, because he will see that the benefits of partnership are all on his side. Wherever his powers and her resources amalgamate, he prospers; failure results where he declines her assistance, and disaster follows opposition to her. This is not only true in regard to her strictly material forces, but in respect to all moral obligations that bind man to the obedience of her laws. All moral laws are bye-laws in Nature, inasmuch as they are all comprehended by dominant natural laws. Into the centre of every society and the inner recesses of every motive the same principles of law penetrate, and moral obligations can no more be violated with impunity than can the most violently-active laws in Nature themselves. The system is too complete, too perfect, to admit of a single flaw as to its mechanism, a doubt of its perfection in arrangement, or the possibility of failure of its action in any emergency. Nature is immovably true to herself, and is substantially true to her confidants, in whatever part of creation they are. Her powers may be secrets to man, but in no possible respect can man keep a secret from her.

A person yearning for true affection is often

grievously misunderstood. Nature is ever trying to charm man into placing confidence in her, and he never does so without getting solace of mind, if not surcease of sorrow. She wraps the earth in snow and hardbound frosts, not that she may show a cold heart or callous exterior, but that she may protect the life-heat in the soil, that, when the winter is gone, the beauty and glory of the resurrection of plants and flowers may rejoice his heart with the reassuring hope of a plenteous harvest. As the loveliness and fertility of the earth reappear, she draws her manifold charms around him, and invites him to nestle in her kindly embrace. With healthy odours she perfumes the air he inhales: her enchanting melodies beguile the tedium of his mercenary chains: her bewitching smiles, as with magician's power, dispel the artificial gleams of grovelling joys. The more intimate man becomes with Nature, the purer and nobler he feels, for she is altogether lovely, sympathetic and genuine. There can be no mistake about Nature being in sympathy with man.

Not only is Nature but God in direct etheric communication with man, and therefore there must be sympathy common to both. 'Man is only evil, and that continually. There is none

righteous, no, not one.' Several such Scripture quotations, almost proving sympathy between God and man to be impossible, might be cited. It is not paradoxical to say that the quoted words are true, and the facts which are the very opposite are also true. The words are true in regard to man's second nature, or habit; but they are utterly untrue about the *true* man. We are not by nature the offscouring of creation. Though we publicly call ourselves miserable sinners, we secretly know our tongues in the utterance belie our souls. Let a man think of any of the qualities which he rightly attributes to the Deity, and then let him examine his higher nature, and he will find that same quality is strong in himself. We, for instance, ascribe the highest sympathy to the Deity: now, from the highest to the lowest-born human being this is an innate and indwelling power that can never be, under any experience, entirely taken out of the human breast. The bond of sympathy *cannot* be broken, and a display of genuine sympathy on the part of one person *never* fails to touch another observer of it. We ascribe beauty and purity in their highest sense to Divinity, but in the utmost degradation of physical and moral filth a man loathsome in his own estima-

tion breathes more freely and aspires with renewed hope at the presence of beauty and purity which formerly, with a kind of blind ruthlessness, he may have trampled on. Man's true nature is undoubtedly in genuine accord with all that is pure and beautiful, and these are godlike conditions. So it is with all the qualities of God: man himself undoubtedly shares them. The breath of God is the breath of man, and the sympathies of God are the sympathies of man. Can this be so, and yet no connection exist between them? If there be communication, can it be but as a blind guide to the blind? Intelligent sympathy intelligibly exists everywhere, yet can it be believed that the omniscient Creator neglected to prescribe some intelligent guidance to the communicator! Blind perversion alone can permit doubt for a moment that mortal man is in direct, intelligent and intelligible communication with eternal God.

CHAPTER XIII.

Universal sorrow and law—Masquerade of the love of truth—Speech of Nature—Children and Nature—*Vis inertia* in ether—The voice of God—Simplicity in Nature—The still small voice.

WHAT *seems* a strong barrier against believing in this omnipresent sympathy is the permitted existence of universal sorrow. There is not a human being without his sorrow. Why does the Deity permit, if, indeed, He does not create, this sorrow? The Deity, to whom all things are presumably possible, could in a moment transform the grief-stricken condition of mankind into one of unalloyed happiness. Why does He not do it? Simply because such an action would be in direct contravention of His whole established system. He rules His universe by laws that dovetail, as it were, into each other with the minutest exactness. The collision of one law with another is an impossibility. They are not living beings with feelings, but instruments of the finest adjusted

mechanism. Their duties and courses are prescribed, and successful opposition to their action is utterly impossible. All misery and joy come according to law, and are never specially produced contrary to law. If the people who are acknowledged to have received their misery by heredity were classed by themselves, the multitude would be very great. Of the still very many left, a vast number could be grouped who had indubitably and wilfully, or carelessly, violated some law in Nature, and so originated their sorrow; and there is little doubt but that the misery of the remainder might be accounted for by the ignorant violation of these laws, which do their work irrespective of knowledge or ignorance. There is not a single human unhappiness that can justly be laid to the charge of the Governor of the universe. Statistics show that one out of every four of the population of London is underfed, and the incalculable attendant miseries demand the sympathies of humanity, yet on what conceivable grounds can the Deity be blamed for this lamentable condition? While everywhere showing evidence of sympathy, He as universally shows government of unswerving equity. He could only change the unhappy condition of mankind by changing His laws;

but His laws, suitable to the mechanism of the world, are, like Himself, unchangeable, and could not even be opposed for such ends without cataclysmic consequences far worse than the evils now existing. His laws are inexorable, but His ways are not past finding out, and if man will not learn His ways now—a thing he is capable of doing by his own free will and sufficient inborn knowledge—then *by law* itself, and by law alone, man's perfection and ultimate goal will be attained by the regular and ordinary process of natural development, and not by any miraculous interposition of Providence. His ways are just and systematic, and without any violation of His established system of government. He will help man with the concurrence of law only. Chaotic anarchy could be the only result of interference with this law-controlled natural development. Even in mundane matters it would be bad policy to liberate a nation of slaves at a moment's notice, and dire results could only follow the folly of opening and setting free the inmates of the prisons and madhouses of civilized countries.

The fervency of the present-day desire for knowledge of things *supernatural* degenerates, as a rule, into a love of palmistry, fortune-telling, belief in dreams, etc. This is a

miserable masquerade of the love of truth—a mere pantomimic school of knowledge, having its playground on the very shallows of the depths of wisdom, with a natural net result of disappointment. Surely, this is a feeble resort for the divine mind of man. He who can command the forces of Nature, and successfully seek the assistance of her laws, can be little ennobled by trying to unravel the tangled skein of the conglomerate ideas of existence in a dream. The whole book of intelligent Nature lies open before him expressly for his edification, yet he prefers to study the lines in his hands, and cannot see his descent from the sublime to the ridiculous. All the pleasures and powers of the universe are at his beck and call, but he can find time only to grovel for gold, the getting of which only creates an unsatisfying thirst for more. He prefers the bubbles of his own creation to the substantialities of God's, and cries like a disappointed baby when his bubbles burst. There are none so blind as those who *will* not see. Man, seek Nature and see God.

Although Nature is not the source, she is undoubtedly the reservoir of all true power and sympathy, as she is of all beauty. A very ignorant person indeed may see that these powers and sympathies penetrate far beyond

134 *Nerve System of the Universe*

her material boundaries, and are inexhaustible, from the hopes and new aspirations breathed on man by her morning air, to the soothing calmness of her still night. Man is, consciously or unconsciously, continuously inhaling bracing health, high spirits, mental pleasures, reinvigoration of mind and body, peace of soul and universal sympathy. As from her man copies all his inventions, she is the mother of thought and the matrix of fact. Of course, Nature is not confined to our crusted earth, but embraces, *at least*, all terrestrial influences. Ideas are constantly suggested to man by her appearances and thoughts generated by her influences, but it is not supposed by anyone that she actually speaks with articulated language. All people admit that Nature *speaks*, meaning thereby that she figuratively speaks, and that is exactly what this philosophy maintains in this respect, and its object is to show that this figure of speech in Nature is systematic and translatable. Seeing that any man of any age, country or language can understand and translate it for himself, it stands to reason that it must be a methodically-arranged simple figure of speech. It must first be remembered that Nature speaks no language but her own, and it is a foreign tongue in no country. As she

speaks to all people in one tongue, so she speaks to all the senses of man in the same tongue. There is neither complexity nor variableness with her. Like her Maker, she never changes, because she is law-bound. The alphabet of the language is simplicity itself, easier far than the dots and dashes of the Morse system of telegraphy. Her language is plain truth, without duplicity and without figures. Every man knows it better than any man can describe it. In a series of mentally-compared ideas, one of the ideas must have been anterior to the others which doubtless arise by association. But association could not have originated the first idea. What caused it? I look at a mountain and say it is big: how did the idea of size get into my mind? I immediately associate the idea of its being big in comparison with another mountain I think of. The idea of the size of the second mountain comes distinctly after the idea of the size of the first. The first idea of size did not come by association: how did it come? Nature distinctly produced the first idea through the methods of her own speech. She telegraphed it by mutually recognised signs. When my eyes observe a colour they are acted on by a fixed series of vibrations, that is Nature's

136 *Nerve System of the Universe.*

speech for naming the colour; and the same series of vibrations to any eye would be the language for the same colour. So her speech addresses the ear, and so it addresses the eye and all man's senses. When my eyes behold the mountain, they are *materially* affected by a certain series of variations of vibrations, and that is the signal-expressed language of Nature for *speaking* the size of the mountain. Exactly by this same means Nature is constantly speaking and declaring the everlasting truth of God. She addresses all the senses, so that the deaf may still see her, and the blind may still hear her, therefore ignorance can be no excuse. When are innocent children happier than when frolicking freely with Nature? They go hand-in-hand with her, think with her and speak to her in their prattling ways, and she fondles them and breathes upon them the beauties of health and the confiding sympathies of life. The children and Nature intelligibly understand each other. They are so anxious to embrace her that they romp and bound with an inspiring elasticity of mind and body that she alone can bestow. Old Mother Nature is specially fond of the children, because they never mistrust her like the skin-and-bone old gold-seekers who have retired to live upon their

care-gathered disappointments, and watch with greedy envy the rich resources of the young who revel in Nature's luxuries, whence love of gold has not yet tempted them. Oh that the children would never forget the language that Nature teaches them, the sympathy that she instils into them, the innocence that she wraps them in, the knowledge that she gives them, and the inspiring hopes she ennobles them with.

All the laws that govern the conditions of matter, and all the principles inherent or adherent to matter, hold good in the mind, because mind by material connection, physically necessary, is only a continuation of matter. The natural element in which the mind subsists is the material ether, just as air is the element of living animals. The mental senses, emotions, and all mental conditions, are the resultants of the vibrations of ether acting on what may be called for the time the mental senses, which are affected exactly as the physical senses are. To put it another way, the ether is the clock-work of the machinery by which the indications or conditions of the mind are originated, continued, and made known. The ether, as has been said, is material, and, therefore, all the principles of *vis inertiae* are as true in its metaphysical region as in its physical. As

138 *Nerve System of the Universe*

matter at rest it cannot move itself, nor as matter in motion can it bring itself to rest. Every motion of it is some intelligible vibratory code-signal. The force required to generate motion in it is not inconceivably small ; for force is not necessarily small because the medium or active agent of it is invisible. Think of the storms caused by the invisible force, wind ; think of the invisible force, wind, being caused by the invisible force, heat ; think of the invisible force, heat, being caused by the invisible force, vibration. Surely ether, the most attenuated and volatile of known substances, will be much more easily disturbed than the ocean or the air. A thought already in the mind will cause commotion in the ether ; vibrations from the light of truth will move it, the wind of the spirit or the breath of the soul will disturb it ; the motion of an angel's wing, the memory of the dead, the influence of the living, or the will of man or the will of God : there is force enough in any conceivable influence to agitate this tenuous matter. A word or look is sufficient to ruffle the temper of a neighbour, and to cause unlimited disturbance. No violent material explosion is necessary to absolutely destroy the happiness of a home, or to set nations at war. Great effects are constantly

taking place that have no material or apparent cause, and yet they are caused; more easily than any of these is the production of vibratory agitation of the subtle ether, to which all the principles of matter are common.

This paragraph, by its small human comparisons, may seem the product of an irreverent mind, but there is no irreverence, seeing that to the pure all things are pure, and no earnest, honest search for truth can be too bold, nor can it give cause of offence to God or true man. If there be a God, why does He not say so in plainly articulated language? Such a question may be honestly enough asked, but it seems a practical absurdity, for if a voice from heaven were this day to declare the truth in all languages, it would fail in its object. The simple hearing of the voice would be a physical impossibility, and the reception of the intelligence would soon be put down as some delusive natural phenomenon. The voice would have to be repeated from day to day for the sake of rising generations, until the demands of the ever-multiplying dialects caused the huge Babel to be looked upon by man as the source of unintelligible thunder. Suppose the sacred declaration of Jehovah to be depicted in the sky with beautiful stars

artistically arranged in plain English. In common fairness to others, it would be written likewise in other languages. Even this would not please the unbelievers of this advertising age, no matter what the design of the sky-signs might be. If, as we believe, we are the sons of God, it is God's duty—be it reverently said—to speak to us. If we are His children, He ought to be at our beck and call in all seasons. To all, His declaration about Himself must, Godlike, be *simple*, that none may plead ignorance; He must speak to all and not to a favoured few; His communication must be constant and intermittent, lest in the intervals some soul might perish. By what language can all this be done? Not, assuredly, by any human tongue or human pen. No inspiration of any prophet, nor of all the prophets combined, can be sufficiently *simple, universal, and continuous*. No human revelation by the Deity Himself could answer. There is but one voice sufficient, and that voice is the voice of Nature—the voice of God. It is constantly spoken *in and to* each individual man by the vibratory signals used *everywhere* and understood by everybody. By the individual whispers received by each man from Nature, and not from the talk or writings of fellow-men, each individual man *knows*

the truth. The proof of the spoken word is in and around every man, stronger than the logic of all languages. To every one of ten thousand strangers I maintain there have been parents, and if you ask me to prove my simple assertion, I think I do well to content myself with saying, 'There must be,' and so, too, to the question, 'Is there a God who is our Father?' I say, 'There must be.'

The grandeur of simplicity adorns everything in Nature. She makes no mysteries nor delights in any of the eccentricities that man, with his coloured spectacles of doubt and prejudice, is always looking for. Her awe-inspiring grandeur, her scenes of exquisite beauty, her soft zephyrs and howling winds, her thunder and lightning, her storms and calms, her manifold appearances and strange transitions, are all, and ever, whispering to everyone the sweet secrets of life, and yet, in reality, she has no more power of speech than the tongue of a dead man. The body of man is fearfully and wonderfully made, but when the breath of life goes out of it, what then? The senses are senseless then, and beauty soon decays into very loathsomeness. So take from Nature her life, and the destruction of her nerve system would result, and creation would crumble into inanition and

chaos like a loathsome corpse. That secret action called life which permeates the living body distributes its influence throughout the whole nerve system of creation, and when that influence is withdrawn from any part that part is dead. That secret action which distinguishes life from death is the life or breath of God, that is, the essential part of His own eternal existence, for the word 'breath' is but a poor, weak, human, comparative equivalent. Whether it be called 'life, breath,' or soul, it is that force or power in the Deity which is essential to His eternal being. All life has, in some degree, this same power, and the dissolution of it from any body resolves that body into something else, just as water dissolved into oxygen and hydrogen no more remains water. Now, all natural forces are used for working the laws of Nature or for defensively lying latent in the channels of their operation, and as this is an active force it cannot lie latent, but is used for the operation of those laws which control life. Thus, the essential part of the Deity's own existence is in constant controlling communication—its own *action* being controlled by law—with all life, and consequently the universal ether is immediately under His influence, and all transmitted influences are correctly recorded on Nature that, being law-bound, cannot err,

when man—a free-will agent to a limited extent—may fail in his correct reception of them. Both to Nature and to man these influences, including the thoughts of the Deity and eternal truth, are universally transmitted by the same vibratory signals. What man receives from Nature is a secondary transmission, but, nevertheless, her voice is the voice of God, and as such speaks to us most distinctly in all that is pure, lovely, and beautiful, whether in herself or in copied works of art.

To the pure in heart, to those susceptible of the ennobling influences of the beautiful, to true lovers of the highest ideal, to those who earnestly desire genuine sympathy, this still, small voice is most audible. Independent of darkness, distance, and time, it vibrates on the ethereal wing from the throne of the highest to the heart of the humblest. It is re-echoed by the majesty of the sea, the grandeur of the mountains, the beauty of a solitary flower, the sympathetic smile of a fellow-creature. It is respoken by the solemn silence of night as well as by the genial brightness of the day. The stars twinkle it forth, the birds sing it, the bees hum it, every living creature and inanimate object declares it continually to the eye and ear; and to all the senses of mind and body.

CHAPTER XIV.

Revelation of truth—Evolution of revelation—Evolutionary revelation is always upward—Evolutionary progress is gradual—Times are prepared for the advent of truth—Science-guided truth—Connecting link between mind and matter.

DOES the honest sceptic believe that truth ever has been revealed to man? Let him subscribe his 'yes' or 'no' to this question. Revelation of truth, scientific, philosophic, or religious, is a knowledge of some new truth obtained directly by the inspiration of a Supreme Power. This inspiration never comes by supernatural power, but by media worked in accordance with laws of Nature. These media are attached to all, but the communications are not understood by all. New truths have from time to time been found out which are more the result of observation than of revelation, as in science. Truth itself is everlasting, but the knowledge of it is not so.

There is a time at which truth first becomes, as it were, the property of man. Has any truth ever come by revelations? Hindooism believes in revelation; Mahommedanism believes in revelation; Christianity and every kind of religion believes in revelation. Not to believe in revelation is a distinct stamp of being outside the pale of every religious creed whatever. The honest sceptic does believe that truth has been revealed to man. The Supreme Power that has once revealed a truth must have before that withheld that truth. If it be consistent with the prerogative of a Supreme Power to withhold or reveal one truth, why may it not also be consistent with the same prerogative to withhold or reveal more than one truth? If it be consistent with this prerogative to choose the time for revealing one truth, is it an inconsistency to this prerogative to choose a time for the revelation of other truths?

The Supreme Power chooses His time for the revelation of every truth, and He never has chosen that time except at the end of a period during which people have been specially educated or prepared to receive it, and, moreover, the revealed truth has always been consonant with the previous education. He

works or educates in strict accordance with His established laws, and everything that happens, although it may have the immediate appearance of evil, has an educative or preparative influence on the race for the then coming advancement of truth. All creation shows that He works by His own established laws of evolution, producing progress from a lower to a higher grade. The whole trend of human life and creation has been, is, and will be upward and onward towards perfection, and perfection cannot be attained until all truth is known, and truth is only made known, from time to time, as the race is fitted to receive it. The education of the race in the immediate past has been scientific, and the next great revealed truth that will evolve the race to a higher grade must have a scientific basis. Such is the law of evolution as it has hitherto operated in accordance with the Supreme Power.

One truth has never been in conflict with another, and one revelation after another, in their natural sequence, has thrown greater light on the one grand origin and ultimate aim of truth, the complete knowledge of which is the final grandeur of existence. In age after age prophets have spoken the revealed truth, and

until the whole truth is known there will be no cessation of this revelation, whether it comes through the instrumentality of religion, science, or philosophy, for all are media used by the Supreme Power to make known His truth. Scientists have shown that perfection can only come through development, and nothing can be more clear to the intelligent observer of history than that the Supreme Power is working out the ultimate perfection of the human race by a gradually developed revelation of truth, and in these latter days the development is more rapid and more clear than it has been in any past period of human history. When the goal of ultimate perfection will be reached no man can tell, but every good and evil since the beginning of time has tended to the attainment of that goal. There has been no retrogression, however much men may blindly lament the loss of the past or the degeneration of the present. The rise and fall of every nation has been part of a vast upward and onward movement in the great evolutionary scheme of universal human progress. Every life, even when apparently useless, has given its quota of propulsion, from iconoclasts and would-be exterminators to the ablest and most enthusiastic proselytizers and to the highest

grades of genius. Men who have been great examples and those who have been awful warnings have played their part for the universal good. Drivers, brakesmen, and passengers are all in the train of progress. Where there has seemed a backward movement, there has been nothing more than an eddying in the great stream that has gone now with a headlong noisy rush, and now with a sluggish, deep, silent movement through the valleys and over the plains of Time, divided here and narrowed there, but never stopped, never turned back. The stream of Truth has ever rolled onward from the beautifully picturesque past, overwhelming individuals and multitudes in its floods, to the broader expanse of ever-widening and brightening truth that, like a shoreless ocean, covers all space and includes all people of every creed, colour, and country.

The kingdom of truth is always coming, yet never comes by violence, but ever by law-abiding development. Materials that are unpleasant to the smell may be very beneficial in the world. The existence of evils that unkindly affect us personally is necessary to the fullest development of the highest human life, and for the Supreme Power, who did not create this evil, to instantly terminate it, as He could only

do by a violation of His own law, would cause a cataclysm in the moral world more disastrous to the grand scheme of creation than all the earthquakes combined would cause in the physical world. Examine the history of creation as penned by man, as geologically written in the bowels of the earth and deciphered by science, or as it is seen in natural history, and it will be seen that the revelation and discovery of truth have been most gradual, and that every new knowledge of truth has been a fresh impetus to advancement, a new light thrown on the grandeur of creation, and a new halo of glory around the beneficent Creator. Good, evil, war, peace, religions, philosophies, sciences, and discoveries are some of the working atoms that propel creation to the advancement of perfection, and all those work in their minutest details to the same great end. The Neros and Napoleons have unwittingly worked for the same end as well as the teachers, preachers, and prophets. For this purpose have the poets lived, and so have all those who have shown us how to love all that is noble, beautiful, good, and true. Every form of existence points to the goal of gradual evolutionary progress.

No newly-acquired knowledge that is accepted as truth can be truth if it be in conflict

with real truth, and no truth has been revealed to people until the people were prepared to receive it. The time is always prepared for the event, and no power can prevent the advent of truth at the prepared time. Thus, with the advancement of civilization truth suited to the prepared understandings of the people has been revealed. Even the truths of Christianity have been and are gradually revealed. What were only parables to primitive Christians are now, by the natural advancement of knowledge, well-understood truths. The way has always been paved before the truth has been revealed. Mohammedanism and other religions, falsely believed to be evils, have been permitted to be successfully established in order to pave the way for the highest religion, which contains all truths, whilst those religions only contain a part of the truth. Science and philosophy have also prepared the way, and only now, after Science has proved her giant powers and had her influence universally accepted, have truths of the most far-reaching importance and provable by Science been revealed. At no former time could scientific truths that concern the highest interests of the race and the glory of the Creator have been accepted; and, moreover, the new truth, in order to be acceptable, must

have a scientific basis. The world has been prepared for the new revelation of truth, and that truth, when revealed, will not be in conflict with any other truth, but will bring all other known truth into greater light, and that revelation would have been premature at any previous period. It will be in opposition to all false dogmas, and therefore may have a very hard battle to assert itself, but its ultimate success is inevitable, for the truth shall prevail.

Such laws of Nature as are known have only been revealed from time to time as the advanced condition of the race has been fitted to receive them with understanding. Creation is compulsorily governed by laws, and when all the laws in Nature are known, and life is lived in accordance with them, then, and not till then, human existence will have reached the goal to which all history and progress have constantly trended by systematic evolution. Why should it, then, be considered a wonderful thing that a new revelation of some truth should now be made? The world has been educated for its reception, is now ready to receive it, and the wonder would be if there were no new revelation. Its advent is a necessary evolution. During the last fifty years the world has received and benefited by

education more than ever it did in any other five hundred consecutive years, and the new revelation will naturally be proportionately great. Moreover, the world's education during these fifty years past has, above all, been in science, and the natural inference is that the world has been prepared for a revelation on a scientific basis. One natural result of this long training in science is that men are now so habitually-minded that they will not—yea, cannot—receive any (new) truth that is not capable of scientific proof. The new revealed truth must stand the science test, else it will not be received. The truth of no revelation has ever been forced upon men, but has only, naturally, been received by those fitted to receive it. The world is now fitted to receive a science-founded truth. Christian revelation has been forced on none, and never was revelation more mildly taught than by the Founder of Christianity. The new revealed truth will force itself upon none, but so universally are men fitted to receive it, and so convincing will the scientific proofs be, that the hold it will take will be more instantaneous, universal and wonderful than the acceptance of any new truth has been. Men will see, not miracles, but self-evident facts as wonderful as miracles,

and will at once accept their truth, which until now could not have been accepted as true. Again, the tenor of men's minds as induced by this scientific education, is to despise and set lightly aside all prophecy, and, therefore, no revelation that is merely a prophecy can be accepted. But this new revelation is no prophecy, but at this very day an accomplished scientific fact. Such being the case, the great truth cannot but be accepted by civilized nations who have been educated to receive it, although they have no knowledge that their education has been a part of the great scheme of evolution, the trend of which has ever been to the highest goal of human existence.

It is a necessity of the age that this new light should have a scientific genesis, without which no (new) truth can at present be received, so the new light rests on the experimental discovery—or revelation—of a new element. The knowledge of the new element throws a glaring light on laws of Nature never hitherto understood, and therein lies the far-reaching truth connected with the highest interests of mankind. There is light where there was darkness, and knowledge where there was doubt. The connecting link between

154 *Nerve System of the Universe*

mind and matter is known, and the psychic forces whose influences have hitherto been looked upon as superstitions are understood. The origin of truth and its transmission by material media are explained.

CHAPTER XV.

The work of the ether—Familiar etheric communications
—Metaphysical work of the ether—Etheric telepathy
—Physical and mental disturbances are vibrations.

THE new element—ether—is the medium of all psychic forces. Similarly sympathetic minds are attracted and bound by it, and those of enemies are so repelled. By it comes to mortals the ever-increasing influx of truth. This is the medium by which coming events cast their shadows before. Illusions are its misunderstood communications; visions are pictures actually presented by its means to the mind; dreams are whispers from sympathetic, etheric connections; and thought-reading is etheric telepathy. This ether is a volatile and spiritual-like substance, pervading the realms of soul and body, and is highly sensitive to every emotion and thought—a latent force in which lurk all the psychological secrets of nature. As air is the medium of sound, light,

heat, etc., so this element is a medium of great subtilty, conveying even the unexpressed emotions of the mind, and transmitting instantaneously the pulsations of one soul to another. The vibrations of a nation's feelings are conveyed through it, national emotions are thrilled upon it like telegrams over the wire, and by it the prayers of silent worshippers are immediately placed at the throne of grace. It is the immediate environment of all, and beyond it no life can get. Through it the lower animals give their confidences and affections to mankind, and by it the soul communes with God. The problems of life and futurity would be solved as soon as created, the mind would be hampered with fewer perplexities, futurity would be less obscured with misgivings, anticipations of fears and joys would be more reasonable, friendships would be more real and life more natural, were this link between mind and matter universally understood.*

Ether has been chemically discovered to be one of the component parts of hydrogen, which has hitherto been wrongly considered an element. On this scientific discovery rests the fabric of the new philosophy. The physical

* See 'A New Creed' and 'Vera Vita,' by David Sinclair. Digby, Long and Co., London.

existence of ether is positively proved, and mysteries that are simply the applications of this ether are now as intelligible as the work of the telephone and telegraph.

Sound, light, heat, colour, electricity, etc., are vibrations. This ether has been vibrated practically by scientists, and they have measured and timed these vibrations.

These vibrations have been transmitted on ether as electricity is transmitted by wire, and the transmissions are recorded on the dial-plate of the brain as telegrams are registered by the magnetized needle on the telegraph clock.

These and other particulars about the ether have been physically proved, and in metaphysics the contentions are ('Vera Vita'):

1. That ether is the connecting link between mind and matter.
2. That ether rays proceed from the Deity, the Source of all life, to all life.
3. That these ether rays can be vibrated by will-force.
4. That man has this will-force as well as the Deity.
5. That man's will-force is a free-will force.
6. That sympathy is the mystic motive power of life.

158 *Nerve System of the Universe*

7. That every sympathy is some series of vibrations on these ether chords.

8. That instinct is a grade of sympathy, or a vibratory force.

9. That all traits of character are sympathies, or vibratory forces.

10. That men have a sixth sense whose function is to distinguish sympathy.

No one can tell *how* the nose distinguishes smell, but everyone knows that it does. *How* knowledge is conveyed to the mind is, this philosophy shows, by sympathetic vibration. A *material* medium is required to convey sound from its source to the ear. A *material* medium conveys the image of a scene to the observer's eye. By the *material* medium, ether, intelligence is conveyed from one mind to another.

Here are a few self-evident facts of daily occurrence within the indisputable knowledge of all, to show that minds are connected. It is a common experience to divine the thought of a friend. There never was a truer proverb than, 'Speak of a friend, and he'll appear.' Similar discoveries are made by persons far apart at the same time. Coming events cast their shadows before. In addressing a sympathetic audience, the speaker, without eloquence or force of language, carries his hearers with him easily, for his meaning is actually *anticipated*

and more favourably interpreted than it could be by the mere use of language. Such an audience *sees* his meaning, and grasps his conclusions before he utters his syllogisms or lays bare his reasonings. The knowledge he wishes to convey is in the understanding of the hearer, by the medium of the ether, before the speaker puts it into words. So, too, an anti-pathetic audience misunderstands, and answers with its hisses and howls before the public speaker makes his statement audible. As in public, so in private, we *feel* that we understand the silent communings of a friend, and we *feel* an aversion to what we *know* is in the secret chambers of the enemy's mind. When a large school-class gives simultaneous answers, it is almost invariably the case that the class, without meaning it or knowing it, is led by one. Although one is the leader, he is not before any. So closely is the class sympathetically allied by this ether for the time, that the class adopts the thoughts of the leader, and expresses them quite as soon as he does himself. Thought-reading is a common experience. If a person, blindfolded in order to be uninfluenced by looks or signs, be brought into a room where several people are silently assembled, he will be able to discover any definite, prearranged thought the company may have unanimously agreed

should earnestly occupy their minds for the time. The company by united silent will-force vibrate the invisible connecting ether, and the blindfolded one ceases for the moment to think of anything that is to vibrate any etheric chord attached to him, but permits the unanimously combined vibrating chord of the others attractively to attach itself to a similar chord in him which takes up the vibration, and so produces in his mind the same thought as is in the minds of all the others. Without speech or visible sign we often know that we know our neighbour's mind, and it is no unusual thing 'to take the word out of a friend's mouth.'

Such communications between mind and mind are simply a system of natural telepathy, the recognised effects of vibrations. The brain structure, with its gray and white matter, is the registration and interpretation department of all such vibrations. Light, heat, sound, colour, electricity, magnetism, etc., are resultants of vibrations, and so the mental communications of intelligence are the resultants of the vibrations of ether. The working of the nerve-system of the body is analogous to the work done in the ether. If one's finger be cut, a vibratory motion of the nerve is thence immediately communicated to the source of intelli-

gence, and, as it were, on the dial-plate of the brain the indicator makes such vibratory disturbances as are translated into the feeling of pain, and knowledge of place where, etc. This translation takes place *before* one knows there is pain in the cut finger ; *i.e.*, the cerebral knowledge is anterior to the knowledge of physical pain, although the actual wound comes first. If one's toe were similarly cut, there would be a difference in vibrations sufficient to indicate a difference of place. Every time the same vibrations are made on the same nerve, the indicated intelligence on the brain-dial will be the same whether the intelligence be true or not. Thus, a man whose leg has been amputated has still the toe-nerve left, and when that nerve (as in such cases it frequently is) is vibrated so as to register on the brain-dial pain in the toe, the man feels that pain as if actually in the toe. In such a case the register is not true, although the registration is the true resultant of the given vibrations. All physical feelings and bodily knowledge are, in the same way, the interpreted registrations of nerve vibrations, and all knowledge that comes to man by intuition is, in exactly the same manner and by exactly the same law, the interpreted registrations of ether vibrations. The nerves

are vibrated in one case and the ether in the other. All knowledge, of every kind, is first communicated as vibratory signs registered on the brain-dial, and to Englishmen and Chinese exactly the same registration is made for the same intuition, but each one interprets it into his own language. Nature has but one telepathic code consistent with her universal simplicity.

All sweet music and every melancholy moan; the voices of friendship and enmity; the thunder in the air and the echo on the hillside; the roar of the cannon and the deep gurgle in the throat of the dying; the shout of victory and the wail of death, are all so many vibrations per second. The light of the sun and of the glow-worm, all illuminants natural and artificial, are so many vibrations per second. The sun's heat and the earth's heat; the heat of the volcano and of the common fire; the heat of the desert and the heat of snow, are vibratory forces. The magnetism that attracts and repels, and electricity, with its almost instantaneous transmission, are vibratory forces or disturbances caused in certain elements with regular mathematical precision. As such physical conditions are expressed by vibrations, so are all mental emotions.

All elemental disturbances must have a

cause. There are continual disturbances in the mind of man, whether he is awake or asleep. As he reviews the labours of the day or anticipates those of the morrow, feelings of joy or sorrow, hope or despondency, gaiety or melancholy, cause disturbance in his mind which he habitually accounts for as the natural results of his thoughts, yet they are the translations or interpretations of the vibratory forces of the ether chords attached to his inner and real life. There are tens of thousands of disturbances in his mind that have no conceivable connection with his work, or even with him, as far as he can see. Involuntarily he thinks of friends and of familiar scenes; people he has never seen or heard of mentally present themselves in visionary places he has never known and yet for the moment feels he is familiar with; great truths flash upon him at most unexpected moments; he sees the far-off living and the long-forgotten dead. These are communications by vibratory forces that this philosophy can account for. Truth is transmitted from the Source of all truth, and from intermediate stations along the etheric chords, and is looked upon by those who do not cultivate their sixth sense, by which men read such communications, as mere mental disturbances, which they call delusions.

CHAPTER XVI.

The mechanical world is not an automaton—A healthy body, intellect, etc., must work—Religion, Science and Philosophy hand in hand.

THE whole creation is one vast system of machinery with the least possible number of complications : machinery far from being understood by man, although nothing short of the complete understanding of it will ever reach the final goal, the attainment of which is the resultant of all component processes and progresses of civilization—the inevitable evolution of humanity and creation. This machinery has been in full operation from the first of time, and will for ever continue to be. Every cog, wheel, spring, etc., of the great engine was properly made and fitted at the beginning ; there is nothing new except the knowledge about it. The sun, moon, and stars move in their adjusted spheres, and produce the vast results that are their proper work. Men may

not understand this work, but it is done all the same. If a locomotive did not move until all the passengers in the train understood it, how far would it go? Ignorance about the world's construction and governing laws has no effect whatever on its progressive movement or on the law of inevitable evolution. Heat, light, air and water are all important parts of the universal machine, and they would never cease to do their work, even if it were utterly beyond our ken. To think or feel assured we know their uses does not limit their uses; for our knowledge may end when we only step inward on the fringe of universal truth. The region of psychics is only another part of the machinery. All the elements that work in the different departments of the mind-world are material parts of the universal material machine. Mind and matter are indubitably connected. All light, all life, every emotion, every atom, and every element, are connections of this great mechanical contrivance, and so, too, are all mental and spiritual emotions. Every thought and inspiration is a mechanical operation, just as the growth of a blade of grass is, or as is the evolution through foetus, childhood, manhood, and old age. Yet the essence of life is not materialism. This vast machine

never ceases to do its work, and yet it is no automaton. We men, in souls and bodies, are machines, or parts of the vast machinery of creation; but the work we do as machines depends on the motive power applied to the machinery and the carrying out of instructions. That motive power is under our own control, and ought never to be used in violation of the laws in Nature. Man is not turned out at birth as a wound-up machine, warranted to go through all the chances and changes of this mortal world. He is turned out as a completed machine which *must* go, but *whither* he goes depends on himself. He cannot avoid his natural existence any more than a fish out of water can avoid death. His whole life is part of the universal gear, and as such he must work in accord with the engine of which he forms a part. That engine—independent of the motive power that drives it—is governed and controlled by fixed law, and wherever there is opposition to that law there is friction. Friction may be in a part or in the whole. Opposition to this law causes all the friction of life, and that friction is oftener than not caused by the ignorance of there being any opposition. When a child kicks a stone and hurts his foot, he believes wrongly that the stone hit him. The

Deity Himself does not cause one atom of unhappiness to any one of His creatures, for any purpose whatever. All unhappiness is caused by this friction against the laws of Nature: To our finite minds friction seems universal, and as if all the machinery were wrongly made or managed by fate. Naturally, we are more attracted by the immense friction which affects us individually than by the accumulated and progressive work done which concerns the collective race and creation. Of this lamentable friction in the world the Deity is cognizant, and permits it even to the injury of the individual, but He does not create it. If He loves all, why does He even permit it? All progress and civilization tend to one grand goal of human happiness: why does the almighty Deity not make this goal a condition of instantaneous possession? Why does He not cause us, as He easily could, to wake up to-morrow morning participants of the universal brotherhood stage, at which we shall all ultimately arrive? Why not avoid the innumerable multitude of intermediate miseries by bringing about a state of immediate knowledge and bliss? To Him all things are possible. What is possible is not necessarily expedient. Besides, to bring about such a condition would be to act in contradic-

tion to His own system. He works by fixed laws, which He has Himself established, and for Him to bring about an immediate change of the whole human condition of misery to happiness would be to violate His own laws. His way is to gradually educate men to understand the law. The law is, that conditions from a higher to a lower, or from a lower to a higher, must be brought about by natural evolution. No sinner becomes a saint by instantaneous conversion, for the very same reason. The habits formed by sin go on working long after the sinner is pardoned. Justification by another does not preclude the working of contrary habits. Without violating law, and not by miracle, the Deity works out the results of friction against the law. If we understood the laws of Nature as He does, nothing that ever He has done would seem to us a miracle or supernatural work ; for what we recognise as miracles are no miracles to Him. If we knew the laws of Nature as Christ, who was God, knew them, we could do what He did, and 'greater works than these' could we do.

Nature abhors idleness. Everything made has work to do, duty to perform, the neglect of which deteriorates the created thing. Even

grandeur and insignificance have work to perform. Of the duties of the universe as a whole we know little; of the duties of planets and stars we have but a limited and superficial knowledge; of the duties of the laws in Nature we only know sufficient to give us an unbounded admiration of their immense possible capabilities. The duties of worlds are bound up in the duties of atoms. Worlds are believed too vast and atoms too minute to be completely comprehended by man's finite powers, and yet he has comprehended sufficient to satisfy him that he comes infinitely short of comprehending all, for the more true knowledge he gets the more he knows how little he knows compared with what is knowable. This he knows by intuition, that it is natural to work. A working engine is never eaten up by rust, and a watch that goes is in far better condition than one that is permanently stopped. It is unnatural for anything in Nature to have nothing to do; even a blade of grass, among its other duties, has to absorb the surrounding carbon, or wither and die. Everything that is idle decays, rots, dies. If a healthy limb of the human body be unnaturally bound up for a lengthened time it will become useless and practically dead. If any faculty of the mind

be left unexercised, its disuse will give it the natural appearance of uselessness. If any moral power be discarded it will be feeble when called into play. If any innate knowledge be buried in habit or prejudice, its smothered voice must be dulled or deadened when heard at all. If fire have no air it will go out. If flowers have no heat they will die, and if they have no light they will be colourless. If metal be left in the damp it will rust. The greater part of man's powers is concerned with what he shall eat and drink and get carnal pleasure from ; can it, then, be wondered at that those higher powers of his that are given to discern the concerns of his more particularly extra-mundane condition should be stifled by his indifference or blasted by his neglect? Man's indifference about his true position in creation is the more remarkable inasmuch as he is thoroughly dissatisfied with his condition as it is. It may be true that fools rush in where angels fear to tread, but unreasonable timidity is not justifiable. What can be the use of reason to man if it be Divinely forbidden to use it in his highest interests? Why should this honourable distinction of reason in man be forbidden to be thus used by him, when every faculty, power

and quality of everything else in creation is not only made use of, but is compelled to do duty? Why should the otherwise universal law of utility place its barriers on the reason of man? All other laws of Nature are illimitable; then, why should this one have boundaries, and that at the very place beyond which man's highest interests lie? It would be worse than the cruelty of placing a hungry man before a dainty dish and forbidding him to eat. Yet nowhere else is there any cruelty in creation or Divine organization. To debar reasoning man from reasoning about his real condition would be the consummation of supreme atrocity, and this philosophy contends that it is the design of omniscience that man should think, decide, and do in strict accordance with his intuitive knowledge of laws that govern the whole creation, and that man himself has strangled those psychic abilities that are by Nature more infallible than his human senses.

Schismatic disputes about truth take place in a kind of regular periodicity. The same objections to prevalent beliefs arise, grow up, die out and revive with a persistency that defies annihilation, and thus shows their origin to have connection with the mainsprings of life. It is as impossible as it is undesirable to keep

a reasoning and thinking man from thinking ; and ideas that have been looked upon as the wildest theories in the region of thoughtful philosophy have had justifiable and natural grounds for their origin. New doctrines are not necessarily bad doctrines, and many excellent ones, that have certainly deserved a better or more generous fate, have come to untimely ends because of established prejudices, superstitions, and even from a reverent fear of offending the Deity. *Heretics* have even gladly borne testimony at the stake for their convictions, and yet the truth they have proclaimed has failed for the time because the people have not been fit to receive it. Had the philosophic Greeks been practical scientists, the advance in their day of human knowledge would have been marvellous, for their philosophy is full of doctrines that science alone could practically establish. Science has done much to rend the veil from the dark existence of ignorance, and the people at large are now more liberally disposed and better fitted by education than ever they were to inquire into the truth and to stand by their convictions. Religion of late has received far more substantial assistance from Science than from Philosophy, but now, as it ought to be, like three modern graces

they seek, hand-in-hand, the consummation of the highest interests of mankind. With united efforts they now unfold the truth with daring humility, and lay it bare with irresistible lucidity. There is no halting over barriers with mere delusive screens. Every obstacle is levelled and analyzed in their united presence, and their decisions are given without faint-heartedness. There is no mock-modesty in their endeavours. Their earnestness is real, and their efforts are as genuine as they are noble. With a complete sacrifice of selfishness they seek the truth and nothing but the truth, discarding everything that will not bear the light of reason and reasonable faith, and assuredly their efforts will be crowned with that knowledge which maketh not ashamed, but maketh glad the heart of man.

CHAPTER XVII.

**Miracles—Nature never forgives—Nature's antidotes—
Man's laws and Nature's—The world is man's inheritance.**

By understanding the laws that control this ether, much that now seems marvellous and miraculous will stand out in beautiful simplicity. If miracles are works that require supernatural powers to perform them, we are constantly surrounded by miraculous deeds performed by the laws of Nature, which are supernatural powers. According to the generally accepted belief, the working of a miracle necessitates the violation of a law of Nature, but every such law is inviolable. The Deity alone is supposed to be able to do miracles, but Christ Himself has put it on record that this is not so, for He declared, 'Greater works than these shall ye do.' For the working of a miracle, the Deity is supposed to call into use some idle or latent power or to create some new power.

Now, there are no idle reserves in Nature, no dormant powers, and no new creations. Everything is made, and everything made has work to do, and is constantly doing that work. The whole universe is in constant and regulated commotion; every atom is ever performing its allotted work, and no law of Nature ever ceases to execute the minutest details of its duty. There is absolutely no idleness in Nature—no standstill—not even in the character of any created thing. Creation is perfect; therefore the creation of anything more must cause imperfection. What can be done by one law is never delegated to another superfluous law. There is no superfluity of law in Nature, but simply and sufficiently *enough*. There are many 'miracles' that cannot be explained until the laws of Nature are understood, but these 'miracles' are not therefore inexplicable. All miracles are works done in perfect accordance with fixed laws of Nature, and all these laws are capable of being understood and used by man. By them he, too, can work miracles. It is possible for man to work so-called miracles. An ignorant man may stand by and see a skilful surgeon perform a wonderful operation that might well seem a miracle to his ignorance. Yet the beholder could do exactly the same

thing if he were trained to do it, which he is capable of being. It is his removable ignorance that makes the work an impossibility to him. A skilled mechanic could put together machinery which to a common labourer might seem a work of impossibility, yet which even he could do if he were trained to do it. If the laws of Nature were understood and rightly used, many things and conditions that now seem mysteries and miracles would be beautiful simplicities.

There is no impunity to the breaker of a law of Nature, nor are any extenuating circumstances recognised. Ignorance, wisdom, inadvertence are unconsidered by Nature. If a man take poison wilfully, the result is exactly the same as if taken unwilfully. If a man throw himself from a height, he will fall, although he fully believes he can fly. Breaking Nature's laws brings its inevitable effect. It is different with the law of man ; yet no one considers the unswerving rectitude of Nature a harshness. If an alien were to come into this country and ignorantly break our civil law, the transgression would be looked upon with leniency. Man may forgive ; Nature never forgives transgression. The inevitable results of breaking her laws cannot justly be called evils, misfortunes,

or calamities, since they so naturally result. By the *wilful* breaking of these laws, evils and misfortunes, as they are called, are invited with open eyes and understood expectation. But there are laws of Nature still unknown, ignorance about which does not hinder punishment for violation of them. When all the laws of Nature are known and obeyed by all, calamities and miseries will cease, life will be prolonged, and end naturally in decay. Perfection of human happiness is attainable in this world, but it will never be attained in the face of violated Nature.

Notwithstanding the inflexible severity towards law-breakers, Nature is too sympathetic with mankind to be even apparently cruel, and so wherever any of her laws can be violated, *there* she provides her antidote. The natural result of breaking a law must ensue, but it can be cured—cured, not averted—and the cure is as truly existent as the law is simple, although ignorance of the cure may be as great as the ignorance about the existence of the law. There is an antidote to every poison, physical and moral; a cure for every disease, corporal and mental. Death is no disease, but a natural transition.

Man's world is only a corner of the universe

178 *Nerve System of the Universe*

or one atom among created worlds, but he has made of that a counterfeit sphere differing from the entire natural world. There his discordant ways seem dominant ; hence living strictly in accordance with the laws of Nature one naturally comes into collision with the laws of man, which are only powerful in his own little realm. So, in acting in accordance with the little laws of man, which are so limited, there is constant collision with the great laws of Nature, which are universal. These laws of man are not in agreement or harmony. The whole natural life of man can be comfortably lived in accordance with the laws of Nature, but not so in accordance with his own self-made laws. The laws of Nature are dominant over the whole universe, of which man's portion is but a part, whereas man's laws are not truly dominant, even in his own dominions, and in many instances they are utterly at variance with the laws of Nature. The constant war between these laws is both unequal and unnatural, and consequently man has ever the worst of the contest. The greater laws are inviolable and unalterable, whereas man's systems of government are simply successions of failures of experimenting with human life. Man is constantly, and honourably enough, according to his false pre-

misses, trying to find out whether this way or that way be the true way of life, and all his political attempts to solve the question are failures that only darken the mystery of life, and will be so until he governs strictly in accordance with the fixed laws of Nature.

This world was made for the good of man, and the goodness comes, as all true life comes, by sympathetic vibrations. The glory of the heavens, the grandeur of Nature, the beauty of the earth, the submission and affection of animals, everything grand and good, everything pure and noble, have for their highest end in this life the administration of comfort or sympathy, the mystic motive power of life. Man is the primary object for which all this special sphere was created, just as the Deity is the primary Object to be glorified by the whole universe. This planet is peculiarly man's inheritance, although it is only a province of the great hierarchy. Man holds his government as tributary, not to fate or chance, but to the Deity, who is the Law-giver.

CHAPTER XVIII.

Youth and Nature—Unnatural manhood—Poetry of life
—Progressive civilization—Revelation of peace.

How different the world seems to real life as seen in the boyhood of man from what it does to the wise old man of the world whose acquired worldly habit has *innocently* made him a success! Gray-headed men of worldly wisdom do not pity but envy youth this innocent simplicity as his calm head lies on his snowy pillow. The natural youth's dreams are as enviable as his life is pure. The sounds he hears are harmonies that vibrate in soothing sympathy with his natural feelings, and bring a flush of pleasure to his healthy countenance. No nightmare nor troubling fears disturb him as they do wise old men of the world who are not, as he is, in close touch with Nature. Like a giant refreshed, he smilingly wakes and looks with pleasure on the dawning day that smiles on him. The singing of birds finds a ready echo

in his breast. The dewy meadows, dotted with their myriads of opening petals, gladly meet his smiling countenance. The Æolian breezes in the leafy trees are accompaniments to the music of his happy heart. The unveiling sky, like his own opening life, looks brighter as he observes it. The air grows warmer like his own young bosom. Everything becomes more lovely and sympathetic like his own desires to be up and doing. His pets frisk at his ubiquitous presence. Old and young are infected by his joyful appearance. All is hope, confidence and poetry. He rejoices in his youth, and all this simply because he is natural. To him the world is as it was meant to be, and so he is to it.

The wise and acute man of the world, far astray from the simple ways of Nature, who daily accumulates wealth through agonizing worries of inexplicable mysteries, lays his restless head upon his pillow and works again the turmoils of the day. If insomnia, the natural disease of this fast age, permits sleep at all, it is amid dreams of fear that twitch his limbs, and with nightmare that makes his rest more laborious than his work. With yawning gloom he wakes to face the dawn that ushers in new doubts and cares. The rising sun is less in

182 *Nerve System of the Universe*

sympathy with him than morning clouds that beget more gloomy thoughts. The singing of birds is an elegy in the churchyard of his buried dreams of youth. The dewdrops on the flowers are reminders to him of the tears he knows the mysteries of life cause daily to be shed; the flowers seem to open lazily before a world from which they expect no welcome. The breeze is but the melancholy moan in sympathy with the never-ending groans of humanity. The beauty of Nature is a chimera, and the gaiety of life a mockery. Everything is as unreal as it was never meant to be, but the fact is, that it is he himself who is unreal, because he is unnatural. The world is in mournful sympathy with his acquired habitual life, and consequently in antipathy with what he feels it ought not to be.

The most bigoted religionist cannot denounce the *naturalness* of youth. Can the same be said of manhood, and if not, why not? There is but the very thinnest veneer of naturalness in the ordinarily successful man. He is not, like youth, in unqualified sympathy with anything in Nature. There must be something wrong either with him or with Nature; but Nature's laws are infallible.

As youth grows *sharp* in the world's ways he

is steadily *blunting* the keen edge of his real nature. As water is squeezed out of a sponge when taken out of its natural element, so the innate and intuitive aspirations of youth are expunged as he becomes more and more a man of the world, until, like the sponge, it *seems* as if he were really more useful in his new sphere than he would have been in his former. As the great demonstrative sympathy in young pet animals leaves them as they mature, so the natural poetry of life departs from the youth who assimilates himself with the hard logic of unsympathetic life, which is less and less in touch with the source of all life and sympathy.

Every age and nation has, wittingly or unwittingly, contributed to the high ideal-goal for which humanity is destined. Idolatry, Buddhism, Mohammedanism, Christianity, and every conceivable form of religion ever practised, have helped to pave the way to the highest civilization. The devastations of warlike nations have opened the way quite as much as peaceful realms have paved it. Every form of Christianity has added its quota to the grand inevitable advancement. The prophets of all times and nations have been labourers in the common work. Iconoclasts have done their

share. Every discoverer and inventor who has added to knowledge, every poet who has increased the love of ideal beauty, every scientist even when fighting against religion, every enthusiast in any cause of human interest, has beaten music to which the human race has kept step in its forward march. The dust raised at any particular period, seeming to darken the air, has silently fallen by the wayside, while the main impression has been left. The seed lives, but the husk dies. Both the rise and fall of great nations have been incentives to human progress. Forward! Onward! Upward! have been the audible orders to the race through persecution, peace and darkness, and on it marches as inevitably as the river flows down its course, unhindered, though apparently delayed by the temporary obstructions of quasi-religions, philosophies and political convulsions, all-heedless of the croakings of pessimists, alarmists and dogmatists. Admiration for the palatial structure of the architect obliterates all thoughts of the toiling quarrymen, and of lives that may have been lost in the course of the work. By progressive evolution, nearer and nearer, though still far distant, comes the time when, by knowledge of and submission to the laws in Nature, which

will ultimately all become his servants, as some of them are now, man, knowing himself and his Creator, will live in a recognised brotherhood becoming the sons of God.

At the end of this nineteenth century we stand on the threshold of a new story of the grand architectural structure of evolutionary civilization, whose door has been thrown wide open by that Science which narrow-minded religionists have denounced as the greatest iconoclast of Time, although, in reality, the best servant Religion ever had. Through the windows of heaven, ever open, men, with the assistance of Science, see more clearly into the arcana of truth. The fascinating intuitive truths hitherto unprovable, that have ever clung to man like inherited superstitions, now stand in bold relief among recognised facts. The hitherto unaccountable whisperings in the soul are now as explicable—being similar—as the transmissions of conversations by the now common telephone. The mysterious inter-communications between mind and matter, soul and soul, man and God, are conducted by means of the material connecting-rod—ether. The Deity has made the fixed laws of Nature for His service: He uses them as a workman does his tools, and we intelligently

ascribe to Him the power when any work is actually done by the law, just as to a sculptor, and not to the chisel, we give praise on beholding his work of art. These servants of His are faithful, and although they cannot be swerved from their duty, they are at the service of those who work with them, and no opposition can successfully stand in their way. To know them and oppose them is madness : standing against them in ignorance produces all the miseries and mysteries of life : to work hand-in-hand with them is to bring man into full sympathy with all that is good, pure, noble, and true, and is the only perfect proof of the perfection and glory of human existence.

The great revelation has been made, is being proclaimed, and will be universally received. Is it strange that this, like all revelations, should be a revelation of peace? Is the world at peace ready to receive peace? On the contrary, it never was so troubled in its intellect. There have been times of war and rumours of war, when countries and homes were desolated by an apparently inhuman desire for shedding of blood in the interests of some supposed or real principle. Kings and heroes have fought, made history and died, still making history by their

death. Nations that have led the way in civilization have tottered and tumbled in overwhelming ruin. Never, as now, has society in the whole civilized world been so convulsed, and that in every individual breast with one unanimous although indescribable yearning for a new state of affairs, which it neither fully understands nor knows how to attain, because it is not itself but Nature working in it, with its mysterious determination to bring about the inevitable reception of the revealed truth. Kings tremble on their thrones: the wealthy classes are being weighed in the balance and threatened with universal equality: the masses of working classes are moving heaven and earth to better themselves and rise higher in the social sphere: education is bewildered, and ignorance is making flights of superstitious fancy; but what men are wishing for or attempting will not be the true issue, for Nature herself is the great active evolutionary power which is producing the commotion, and the results will be such as Nature, and not man, is striving to attain. The darkest hour is that before the dawn, calm precedes the storm, and the widespread social commotion now evident is the natural antecedent of the advent of

188 *Nerve System of the Universe*

peace which the law of man can neither hasten nor impede. Man works in the dark, and gets credit for his work, but the law of Nature knows neither darkness nor cessation of evolution.

THE END.

Elliot Stock, Paternoster Row, London.