

LUMINOUS BODIES HERE AND HEREAFTER

(THE SHINING ONES.)

Being an Attempt to Explain the Interrelation of the
Intellectual, Celestial and Terrestrial Kingdoms,
and of Man to His Maker

BY CHARLES HALLOCK, M. A.

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Member of Washington Biological Society.



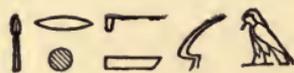
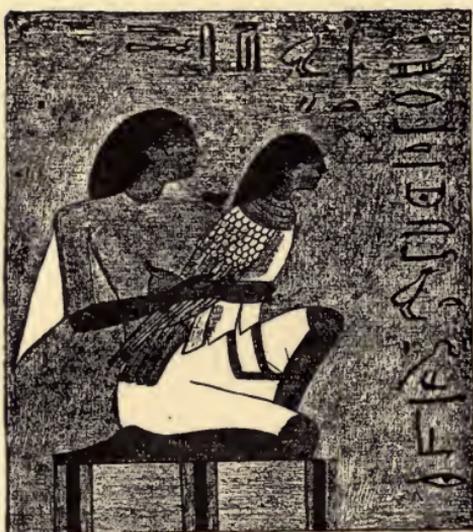
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HEREAFTER

CONTENTS.

CHAPTER	PAGE
I. INVOCATION	11
II. L'ENVOY	15
III. BIOLOGY OF THE COSMOS.....	19
IV. VITO-MAGNETISM AND THE SOUL-AURA	27
V. COLOR EFFECTS OF THE EMOTIONS....	39
VI. ELECTRICAL BODY OF THE FUTURE LIFE	45
VII. THE SUPREME SOURCE AND ITS PO- TENTIAL AGENT	57
VIII. THE PHILOSOPHY OF ETERNAL FELIC- ITY	67
IX. THE PHILOSOPHY OF RELIGION.....	73
X. THE UNITED PHILOSOPHIES.....	79
XI. EVOLUTION AND THE FUTURE LIFE... 85	
XII. CREDO: "ONLY BELIEVE".....	93
XIII. ANTIPHONE: MAN TO HIS MAKER.....	99
XIV. APPENDIX: VIEWS AND OPINIONS.....	103

I

INVOCATION



CHAPTER I.

INVOCATION.

SCIENCE AND RELIGION.

What gives the mind its latent strength to scan,
And chains brute instinct at the feet of man—
Bids the wild comet, in its path of flame,
Compute its periods and declare its name—
With deathless radiance decks historic page,
And wakes the treasures of a buried age?
Majestic science from his cloistered shrine,
Heard, and replied—"this godlike power is mine."
"Oh, then," said man, "my troubled spirit lead,
Which feels its weakness and deplores its need.
Come and the shadowy vale of death illumine,
Show sin a pardon, and disarm the tomb."
High o'er his ponderous tomes his hand he raised,
His proud brow kindling as the suppliant gazed
"With ignorance I war and hoary time,
Who wreck with vandal rage my works sublime—
What can I more? Dismiss your idle pain,
Your search is fruitless and your labor vain."
But from the cell where long she dwelt apart,
Her silent temple in the contrite heart,
Religion came, and where proud science failed,
She bent her knee to earth, and with her sire
prevailed.

SIGOURNEY.

II

L'ENVOY

CHAPTER II.

L'ENVOY.

My thesis is built upon Dr. Henry Raymond Roger's "Theory of the Great Physical Forces," elucidated by Sir Oliver Lodge's "Corpuscle Theory of the Universe." It is an attempt to explain the inter-relation of the Terrestrial, Celestial and Intellectual Kingdoms, and Man's Oneness with His Maker.

The success of the essay does not by any means depend upon establishing its hypotheses, but rather upon reconciling the divine with the human by leading man to recognize the eternal harmony between all things existing. Intrinsically it is written in the spirit of the "Lay Church," whose object as pronounced is to bring to life religious forces which now lie dormant, to define a common ground which will satisfy all creeds, and to awaken such an interest in the life to come as will stimulate an effort for righteousness which will pass current hereafter.

My view of the future life deprecates any doctrine of carnal or material limitations. I consider all arguments against immortality as narrow, abject, and founded on sensuous auto-suggestion which is a fungoid growth from a mentally morbid state. Pseudo philosophers ignore the truth, while assuming to be in search of the truth. They are playing at blind man's

buff. Whosoever spurns the Scriptures as "folk-lore" and fable, shuts off testimony which cannot be obtained elsewhere. "The testimony of the Lord is sure, and giveth wisdom to the simple." *Psalms*.

The hypothesis of an electrical soul envelope in the future existence is original with me as far as I know. I claim discovery of the new thought. The proposition is bold; for who can penetrate the veil? It can, in the nature of man's relation to his Maker, be no more than a suggestion. I present it according to the light I have gathered from the discoveries of science and the declarations of Holy Writ. Some chapters have appeared during the past seven years in the *Open Court*, the *Wiseman* and in the *Menorah Monthly*, and been favorably received and discussed. I certainly could never have accomplished such a profound introspection without spiritual light and Biblical reference. Thereby, I have been able to write intelligently and plausibly, "not as a scribe, but as one having authority."

III

BIOLOGY OF THE COSMOS

CHAPTER III.

BIOLOGY OF THE COSMOS.

The motion of the heavens is in the universe of corporeal things as the motion of the heart is in an animal, by which the life is preserved. Likewise there is in the relation which any sort of motion in Nature bears to natural objects a certain resemblance to vital operation. Whence if the whole corporeal universe were one animal, so that this motion were intrinsically derived from that which moves, as some suppose (this was the opinion of Pythagoras and particularly of Zeno, who defined the world as a spherical animal swimming in a vacuum), it would follow that motion was the life of all natural bodies.—*St. Thomas of Aquin (13th Century) in his Summa Theologica, First Book, first part, question xviii, article 1, answer to first objection.*

The subtle principle of life pervades the Universe. It permeates its comminuted parts as well as the integral whole. It pertains no less to the incipient spore than to the mature and ultimately developed growth. It is manifest in all organic matter, whether it be of plant or animal, from the so-called protoplasm to superlative man.

Primarily the Earth was a chaotic embryo, or cell, without form and void, like all other protoplasmic germs. Invested with the principle of life, it became a World. By the same creative agency, Man was formed of the cosmic dust; and after he had likewise received the breath of life, he became "a living soul."

All cosmic material is identical whether it be in the form of animals, plants or stones. No matter what metamorphosis matter may take, or however it may disintegrate or decay, the inherent principle of life remains undisturbed, and will continue and proceed. Wherefore there is substantially no death; that is, no literal ceasing to exist, and there never can be, for death is merely an incident to a metamorphosis. Intrinsicly, it is a temporary suspension of animation.

Unity in nature is everywhere apparent. The primordial unit, as well as its parts, parasites, projections, and emanations, are all alike subject to the same courses and the same destiny. All are involved in a common fate. Ultimately they will be changed. This is the universal testimony throughout all the ages. Biblical cosmogony teaches it, and the proposition involves its own solution. There is no incoherency in the plan of creation. There is a manifest oneness of purpose, one entity, one systematic design, and one uniform tendency. Logically, if all created things are "of the earth, earthy," and the principle of life imbues all, the Cosmos itself is as much an organic entity as any living thing within it or of it, and we may as properly speak of the biology of the Earth as of the biology of Man, out of whose dust he was formed. Recognizing our kinship with Mother Earth, of which the psalmists and poets have so much delighted to speak, we practically admit homogeneity of substance—a conclusion which enables us not only to reconcile Biblical testimony with modern science, but to show that it is right in line with scientific evidence.

The tendency of the human mind has always been,

from earliest historical time, toward a recognition of a terrestrial personality. At one period, Cosmolatry or Earth worship was widely prevalent. Not only were human but divine attributes ascribed to the Cosmos, and men even went so far as to sacrifice their own kindred as propitiatory offerings to it. The personification of the Earth and its most attractive objects, have afforded a constant theme for poets and inspired writers, who never tire of allegorical reference to the relationship of mankind to it and them. The sublimest language of the Psalms is embodied in an apostrophe to the hills and mountains, and an adjuration to lift up their hands in praise of their Creator.

Genesis affords a concise, though graphic sketch of the evolution of the Earth from its protoplasmic state throughout its six first great formative epochs. The developments which have since taken place to bring it to its present perfection of fitness and beauty, have been remarkable, and startling phenomena have come even within the range of recent history. Scripture tradition says it was originally "without form and void." The ancient Greeks, who seem to have had about as clear and correct a conception of inscrutable things as modern scientists have, described it as "an egg floating in the sea of chaos." In India, China and Egypt, as well as in Greece, this cosmical egg (cell) was ever prominent in architecture as symbolic of Creation. And what physicists of any age or epoch, inspired or otherwise, we may ask, have ever come nearer the truth? that is, if analogies in nature are to hold good throughout the entire universe.

Some eight years ago, the Biological Society of

Washington listened to a lecture by Professor Seaman, which illustrated in a most impressive way what might be called "the principle of life." In the searching light of the stereopticon we discovered an illuminated field animate with marine protozoic cells, floating as it were in "a sea of chaos," singly, in groups, in clusters, in constellations. Imagination pictured each living germ ablaze with phosphorescence, and the eye cast heavenward, perceived them all reflected in the firmament above! Venus, a shining world like ours, the earth itself, Orion, the Pleiades, and the nebulous Milky-way, star answering star as face answers face in a mirror; some of them revolving compactly around a central orb, some drifting away in scattered and erratic courses, like comets, and all attracted or repelled by some great controlling influence toward or from each other, with the great majority, in constant motion, changing form as well as place. And the intent observer of protozoic life, watching patiently and closely, and permitting no iota of each life history to lapse from view, discovers here and there upon the microscopic field some protoplasmic cell, egg-shaped like the earth, putting forth projections from its pulsating selvedges in the primal efforts of development. After a period corrugations appear upon its surfaces. Later on a muscle is developed in one part, and elsewhere a rib. Organs begin to be defined and functions are set in motion. In the course of time exquisite transformations are unfolded and results appear which the wisdom of mundane sages cannot comprehend or interpret. Just so the cosmical cell, which was at first without form and void, and erstwhile floating in the sea of chaos, with innumerable

other stellar cells and incipient worlds like it, gradually developed by successive stages into a world of beauty, and becomes a terrestrial physicosm.

Biology discovers that it is difficult to draw the line between the animal and the vegetable kingdoms, so intimately do they blend. Equally difficult is the demarcation between the human and the brute creation; and there are scripts in sacred history which bear witness to the intussusception of the human and divine, in Christ. Is it not possible to go lower as well as higher and find a composite between the organic and inorganic? What defines or separates the two? What differentiates inert matter from the sentient? Scripture calls this what the "breath of life." A corpse is dead matter which, decaying, goes to dust. Vivified it is a living creature? What are the evidences of life? Why, palpable inherent heat and pulsation? Then, behold them present in our Physicosm! for cosmic physiology discovers at the equator the plexus of a great circulatory system, whose pulsations are as regular as the human heart-beat, with the warm arterial current flowing outward to its polar extremities, and the colder venous currents returning with the same steadfast uniformity from the antipodes; the swell of the ocean conforming to the pulsation of the tides like the heaving of the human bosom in respiration. The cosmic heart has two auricles and two distinct arterial currents, the gulf stream and the Kurosiwa; and these arterial currents and all the arctic counter currents are operated upon by influences which cause variations of temperature at the center and extremities, just as in the human body; and when the circulation is deranged the whole

body suffers. The Cosmos has the same proportions of water as the human body and the same proportions of organic matter; which comprises the same chemical constituents, salts, phosphates, etc. The earth has corresponding organs and functions and is subject to like corporeal disorders. It has lungs, bowels, nerve centers, and secretory glands, with bladders, sacs and pockets to retain the fluids, and vents for their discharge. Geysers, craters, sink holes, and tunnels constitute their connecting passages, and hot water, asphaltum, paraffine and salt solutions appear in the outflow, with foecal extrusions, intermittent or sporadic, according as the body is in a normal or disordered state. The earth has peristaltic action and digestion, thirst, hunger, constipation, body gases, flatulence, rumblings in the bowels and detonations of varying quality, intensity and significance. It is subject to convulsions from internal or external causes—from forces, magnetic, dynamic, electric, capillary, etc., which are attended by phenomena familiar to the every-day economy of the human system. It has agues, tremors, intermittent fevers, paralysis and labor pains, which, in fables, give birth to mountains, and betimes to mice. Excrescences crop out upon its surface, subterranean veins course through it, boils afflict it, fungus grows rank upon it, parasites infest it. It has absorption, respiration, exhalations, perspiration, body odors, eructations. And speaking of perspiration, only lately have physicists discovered that the dew upon its surface, instead of falling from the atmosphere above, was really the transpired humor from its body. The earth has also its emotions and its moods, its periods of calm and irrita-

tion, its aspects of severity and serenity, of parsimony and beneficence, of beauty and gloom and melancholy. So near, indeed, are the macrocosm and the microcosm kin that one cannot be described except in the similitude of the other, with the attributes of both in juxtaposition; so that he has always been deemed the most exalted poet who could merge, transpose and blend their personalities in metaphor and trope.

The structural anatomy of the Cosmos is not apparent on its surface, no more than that of the echinoderm, which it much resembles in shape and general appearance, the principal part of its framework and internal economy being hidden within a calcareous envelope. The ancients sometimes likened it to a tortoise, which is not an unfit comparison, though the ovate egg, typified in the echinus, is much nearer in similitude and fact.

At the Paris exposition there was a terrestrial globe, forty feet in diameter, scaled to proportions of one-millionth. Upon its surface the ravines and canyons appear like etchings, and the continental mountain ranges of the rock-ribbed earth are shown in mean projection about five inches high, representing an average elevation of 2,250 feet, the serrations of the loftier peaks answering the spinal processes, or more nearly to the ambulacral zones, which rib the body walls of the trepang in longitudinal series. The coincidence in number and position of these ridges is noticeable, there being five in each. The ridges or ribs greatly strengthen the crust or envelope of the terrestrial cells, while the greater width and depth of the ocean hollows permit easy flexures in the adjustment of the ever changing crust. Through the fissures which are constantly

occurring in the process of shrinkages, the sea water pours into the interior of the globe, and being heated there by inherent caloric, reappears in the form of thermal ejections and insensible perspiration, which gathering volume by accumulation and precipitation are again returned to the ocean to promote the circulation.

Analogy might be pursued further, with perhaps increasing interest, but so far it will suffice. It would seem as if the earth and man had a common origin and a common end. Theology and science both agree that the end must be destruction and death, in the constituted order of things; and as the seed cannot germinate and live except it die, so through death will come metamorphoses and a reconstruction. Man and earth return to dust, disintegrated but not annihilated. Eventually they must enter upon a new cycle of development, newly created and born again, materially, just as progressive man must be reborn spiritually. Whence the vivifying spark? Was it not "in the beginning?" Was it not inherent in the principle of life? Now, life is knowledge, the germ of life is intelligence; and knowledge is intelligence in graduated stages of development. When fully developed it becomes omniscience. Omniscience fills the universe and controls it. The soul of man is the spiritual reflection of the principle of life. It is progressing gradually toward the supreme climax of omniscience, and the earth is gradually advancing toward the equally indefinable status or condition known as heaven. This is the biology of the cosmos. The principle of life fills the earth as omniscience fills the universe, and the one is subject to the other.*

* Menorah Monthly, June, 1898.

IV

VITO-MAGNETISM AND THE
SOUL-AURA



CHAPTER IV.

VITO-MAGNETISM AND THE SOUL-AURA.

Away back in the ages past, before the days of Abraham, when Egyptian civilization and transcendental philosophy were at their climax, astrologers were wont to hint vaguely at astral bodies and soul luminosity. Perhaps it was not then a new thought? Because, in all the world's literature, from the genesis of man to date, in mythology and the sacred books, and in revelations, all celestial beings, from the God head to the angels, have ever been represented as "bright and shining ones." Everywhere the ingrained conception of saints in glory is that they are creatures of light, walking in light that needs no sun, and reflecting the light of the Supreme Source, "in whose light we see light." And whenever special insight has been vouchsafed into the spiritual arcanum to those who have been gifted to see, to the apostles, prophets, saints, and seers, the visions have ever been of dazzling brightness, often too intense for human eyes to bear. And what perhaps is as remarkable as the manifestations themselves is, that in both the book of Daniel (12:3) and in the gospel of St. Matthew (13:43), ages apart, the declaration is made that this luminosity will be the distinguishing feature of saints in the future life.

Surely these metaphors and illusions are not meaningless? They are nothing if not practical.

And now human curiosity and inductive science step in to inquire what produces this luminosity? what vital element enters into its composition? But who knows? Did Christ Himself reveal? All that we actually do know is, that "when He doth appear, we shall be like Him." Nevertheless, in view of Biblical hints and intimations, not to say actual revelations, and the scientific facts that so many terrestrial organisms in all the kingdoms are luminous, is it not reasonable to assume, by analogy, that the astral body or soul envelope of the future spiritual life will be electrical? especially as science is able to demonstrate that electricity lights the universe, pervades all matter, animates all created forms, keeps the solar systems in motion, and holds them in their places?

The testimony of Professor C. F. Holder's book entitled "Living Lights," is extremely valuable to those who endorse the "Electrical Theory of the Universe" (first promulgated twenty-five years ago by Dr. Henry Raymond Rogers, of Dunkirk, N. Y.), because it shows what a very large proportion of the world's living organisms are invested with the faculty of luminosity. The specimens examined and scientifically classified comprise several hundred forms of marine, vegetable and animal species, including birds like the night heron, and even man himself, several instances of luminosity in human beings having been observed in modern times, and quoted.

No well informed naturalist will claim that these constitute even a small percentage of organisms so

gifted, or of those likely to be discovered hereafter. By applied stimulation, not always of friction, the operator is able to develop this power at will in a great number of other organisms in a startling and visible manner; and furthermore, it is often made manifest in unexpected ways which Science has not been able to explain, but which unfortunately, are generally discredited because charlatans have made use of legerdemain to imitate natural and authentic phenomena.

Fortunately for the success of Dr. Roger's original proposition, the theory of Sir Oliver Lodge, promulgated some fifteen years ago, that all matter is electric in nature, is most helpful and satisfactory. Scientifically stated (*Electrical World and Engineer*): "The electronic charge carried by the corpuscle is regarded as the corpuscle itself. That is to say, instead of assuming a nucleus or core of matter to carry the electronic charge, the charge * * * is regarded as the corpuscle. All matter is assumed to be built upon these electronic charges or electrons, which are both negative and positive. A hydrogen atom is supposed to contain about 700 of these electrons. A mercury atom is reckoned to have 200 x 700 or 140,000 electrons all stowed away inside * * * One might suppose that they are tightly packed? But, on the contrary, since the diameter of the electron, to account for its inertia, has to be 10.15 meters, or the millionth of a bicron, there is so much elbow-room for the 140,000 supposed inhabitants of the mercury atom that they are roughly as distant from each other relatively to their size, as are the planets in our solar system * * * "

[The all-containing and boundless system of the Uni-

verse is repeated in the infinitesimal and inappreciable atom.]

"The electrons perform orbits inside these little spheres, but the place which our sun occupies in our visible planetary system seems to be vacant in these atomic systems. According to the hypothesis, the electrons do not swing about a grand central electron, but about one another. The difference between one kind of matter and another lies in the physical and chemical properties of the atom; but the difference between the atoms is merely due to the difference in groupings of electrons."

The Lodge theory means that all matter down to the ultimate corpuscle is electricity. But this potential agent which emanates from the Supreme Source is a substance more subtle than matter. It is like the ether which composes the "outer darkness," so frequently mentioned in the Scriptures. It has been called a fluid, "electric fluid." Of it the Heavens and Earth are made, in modified, combined, adjusted and related parts and proportions. In the language of Sir Oliver Lodge, "All chemical affinity is traced to aggregations of electrons or atoms, with odd or unbalanced electrons, either positive or negative. Chemical union is the result of the attraction of such unsatisfied electric charges on different atoms for one another. Cohesion is a less locally powerful, but more extended, electric attraction of groups of electrons in mutual linkage or satisfaction. Cohesion, in the electric sense, as in wireless telegraphy, is the artificially enhanced molecular attraction due to electric stimulus and the momentary inductive displacement of groups of electrons."

This same inscrutable agent of the divine omnipotence finds visible expression alike through nature's minutest forms and its most stupendous operations. It glows with mystic light in the coral polyps which illuminates the ocean, and in the mycelium of fungi (diatoms), which cause luminosity in decayed wood and mines and caves. This so-called phosphorescence is not constant. It depends upon the weather and the temperature, and is always associated with atmospheric conditions that are attended with electrical phenomena. It has at times been manifested supremely in luminous fogs, luminous showers, in snow and ice and sleet, in hail stones which gleamed like diamonds and were shattered into phosphorescent spray when they struck the earth, in the aurora borealis, in the ice blink of the frozen oceans, in cosmic dust, which has pervaded one-third of the heavens at once. It is seen on gleaming mountain tops, and it rolls up from the sea in great waves of light, so bright that newspaper print has been read by it, and it paints the surface of the southern oceans in kaleidoscopic colors (the varicolored surface of equatorial and sub-tropical seas is caused by some coral polyps which are phosphorescent*), of pink, green, purple and amber, like the tints of an abalone shell. It clings in globes of St. Elmo's fire (corposants) to the yard-arms of vessels, and it plays at Will O'the Wisp in fens and morasses. It is prominent in muscle activity; and according to eminent medical authority, even the process of digestion is electrical. As a test of this assumption, Dr. Albert G. Atkins, of the California Medical College,

* Prof. C. F. Holder.

“passed a specially prepared electrode into the stomach of a healthy man by having him swallow it, and connected a wire with a galvanometer, which possesses a sensitive needle that is affected by an electric current. As soon as the electrode came in contact with the walls of the stomach the needle moved and showed ten millivolts of direct electrical current.”

We are penetrating far into the Occult when we discover that animal luminosity is the outcome and expression, in many cases, of mental emotions; and that it varies in color and intensity and duration according to the mood or temper of the subject. This sensibility is strikingly manifested in the *Sialis*, a seaworm of Bermuda, which, during the wooing period in August, glows with luminosity all over its body, changing from yellow to orange, red and crimson, according to its varying moods. It is vividly manifested in the scarlet crests of the grouse family in the breeding season, especially in turkeys, and also in their daily amatory moods; and it is alike indicative in the red spots and heightened colors of most of the salmonidae at such times, an explanation of which has long been sought by anglers and ichthyologists. It is like the halos which play about the heads of saints in medieval paintings to indicate their godliness: like the blushes which betray the love-lorn maiden to her swain: like the scarlet of anger and the pallor of fear.

According to the Soul-Aura Cult, which is as old as Oriental astrology, but has been recently revived, every human body is constantly emitting a luminous substance of an electrical character, technically termed the “aura,” which is visible to such persons as have

been educated to the higher plane of soul vision, and indicates in varying colors and shades the emotions, thoughts and impulses of the subject; the orange of pride, the green of jealousy or deceit, the gray of depression, the dark red of the sensualist, the lavender of maternal love, the blue-gray of a noble ideal, etc. According to well known leaders of the Cult, there are some twenty-five indicative single shades or tints, besides many combinations or modifications; all of them indices of the relation which the psychic part of man has to the physical. Now in common philosophy, if these phenomena are capable of scientific proof, and it can be shown that they are electrical, what is there to challenge the hypothesis of a soul envelope in the future life which shall be all aura? If some human organisms are so surcharged with electricity as to be luminous in this life or to readily light a gas jet when the terminal nerves are excited by friction, or whose hair will at times stand out like iron filings on a magnet, what logic can militate against a more powerful investment in the body that is to be? If God is "light of light" and His chosen inheritance are to be "like Him," by what more simple or direct process can they be adapted for the Celestial Kingdom, which to the writer's mind is presumably a substantial actual place of intellectual activity, where each individual corpuscle in this inscrutable and illimitable system spiritually endowed and divinely directed, works out his allotted mission as a ministering angel of "flaming fire," whose prototypes are recognized in Gabriel, Michael and Ithuriel.

V

COLOR EFFECTS OF THE EMOTIONS

CHAPTER V.

COLOR EFFECTS OF THE EMOTIONS.

One very interesting problem is the ability of many fishes and reptiles and hairless naked creatures to adapt their normal body color to environment. I do not refer to the gradual changes (apsotochromatism) in the feathers of birds and pelage of animals from natural causes as the result of growth, moulting, age and the like, nor to any extraneous causes, or external irritations, like boiling, which causes crustaceans and some fishes to turn red; but rather to the operation of the sensory nerves which cause contraction or expansion of the pigment cells under the epidermis.

Prof. Holder's idea, in discussing protective resemblance is that color, *via* the eye, causes contraction and expansion of color cells, and thereby protection; the proof being that blind animals do not simulate their surroundings, though my own observations discover that blind fishes, notably brook trout, become a velvety jet black or blue black, very much like the hue of the blue cat. But the darkening may come from lying in shadow, whether the fish be blind or not.

To my mind no explanation is satisfactory which does not admit that adaptation of body color to surroundings is accomplished by will power in conjunction with vito-magnetic currents. There is no doubt

of the ability of some human beings to blush at will, by holding the breath, or to turn pale by checking the heart action; operating certain sets of muscles; though changes of color are involuntary as well, whether caused by fright or emotion.

In these days of electrical discovery, we all hear a good deal of vito-magnetism; how it has positive and negative poles with power to repel or attract, as in any galvanic battery. Many of us have felt its mysterious influence at times very strangely in our physical bodies when we have happened by chance to take seats next to perfect strangers, and at once began to feel a personal repugnance, or a personal attraction. In the negative case we have felt uncomfortable, uneasy, and perhaps apprehensive until the current was broken by removal of the obnoxious stimulating presence. On the other hand, pleasurable emotions are sometimes excited in persons even to ardor so intense as to produce what is termed love at first sight. These emotions are the visible expression of sensory nerves operated upon by a central dynamo. It is called nerve force. Vito-magnetism is often attended by luminosity. Biologists are familiar with hundreds of forms in the several organized kingdoms which have been scientifically classed and named. Many plants and trees are known which affect the compass needle at a distance of 30 or 40 feet, and in the case of the tropical plant known to botanists as the *phytolacca electrica*, "a touch of a twig gives to the hand as vivid a shock as that of a Ruhmkorf battery; and if the compass be placed in the center of the bush the needle begins to whirl." [Dr. Rogers in *Sun Heat and Sun Light*.]

At Rosedale, N. C., near New Berne, there is a tree growing in a swamp on the Wolfenden estate which no one can strike with an axe without being knocked to the ground. In West Creek township, Indiana, near the Kankakee marshes, there is an area of several square miles which is so charged with electricity that residence there is dangerous, fatalities occurring frequently.

Ocean phosphorescence is a familiar phenomena. It is known to be produced by minute living organisms, but science has been slow to admit that the luminosity is electrical. Sufficient demonstration of the truth took place on the beach at Kittery Point, Me., in the summer of 1905, following severe earthquake shocks in that State and New Hampshire, when at half tide "a brilliant white light, covering the whole beach rose from the sand to a height of about six inches. At the same time a strong sulphurous odor was emitted from the same locality, it being so offensive that it was necessary to close tightly all doors and windows of the hotel. The light and odor lasted for about two hours, disappearing with the full tide."

So, having discovered electricity pervades all created things, we find that when concealment seems desirable to a lizard, snake, fish, or molusk, through fear or apprehension, contraction of the heart acting as a dynamo stimulates an electric current which operates chemically upon the various pigments to produce assimilating protective colors, whereby to render it invisible. After apprehension is removed the muscles relax and the color returns to normal or else the creature crawls out of its environment and sympathy does the rest.

There is nothing more marvelous in this than there is in the action of sympathetic ink. As the slight-of-hand operators say: "Now you see it and now you don't see it!" Thereby is really obtained a true electrotype of the tints in juxtaposition, be they red, green, brown, yellow, or gray. In cases of persons struck by lightning, leaf patterns from adjacent trees have often been printed on their cuticle which seems to be a fairly good substitute for the film of the camera. Artists have long been contriving a process to transfer colored form and patterns, but Nature seems still to be a little ahead.

VI

THE ELECTRICAL BODY OF THE
FUTURE LIFE

CHAPTER VI.

THE ELECTRICAL BODY OF THE FUTURE LIFE.

The thought that the body of the future life may be electrical was suggested to the writer by the wireless message and the flight of the angel Gabriel as mentioned in Daniel ix. 21. It is only a surmise. It does not amount to a conviction. How can we know? It is not within the mental scope of man to penetrate the realm of the unknowable. If science fail to support, and Bible revelation be rejected, what avenue to knowledge is left? How can the truth be known? Reason itself is shy.

At the same time it cannot be denied that Scripture seems to support the postulate here presented in a startling manner. There were a great many phenomena associated with the life of Christ as recorded by the Apostles which appear in evidence.

The Apostle Paul has made an imperfect attempt in Cor. xv. to define the substance and nature of the spiritual body which is to traverse celestial space after its transformation at the putative Resurrection; but psychology was a crude study in Paul's days, and his exposition does not satisfy. Modern science, however, does help to explain many phenomena which were formerly

unaccountable, or accounted as miracles, and to give meaning to texts of Scripture which have hitherto seemed void of significance.

During all historic time a large proportion of mankind has believed in the immortality of the soul. Since Christ came many believe also in the resurrection of the body. What body? Our carnal natural body which is subject to decay and corruption? Which has been put away in the grave diseased, deformed, dismembered, or torn to shreds by explosions? Christ and his disciples say, "No." But we are told that when the final call shall come "we shall all be changed." And we are assured furthermore that "flesh and blood cannot inherit the kingdom of God." [This postulate is diametrically opposite to Job's idea in the Old Testament times. Job xix. 26.]

Now, as man was "created in God's own image," and Christ, the divine emanation, "took upon himself the form of a man," and as "God is a spirit," and "his angels (who were created before the world was made) are they not all ministering spirits," the main split in the analogy seems to consist in the fact that human beings are at first mortal, and so subject to physical death and dissolution, whereas the Godhead and angels, archangels, seraphim, cherubim, and other celestial beings so often spoken of in the Scriptures, are immortal. But we are taught that in due time our "spirits shall return to God who gave them," and then we shall be like them. In what guise or substance, then, will they return? The luminous transfiguration of the Saviour on the Mount gives an inkling.

All the angels who have ever had intercourse with

man on earth resembled men, and we have Scripture record of one hundred and thirty of their visitations in Old and New Testament times; so that their form, behavior, features, missions, and characteristics are not altogether hypothetical. In the cases of Gabriel, Raphael, Michael, and some others, their visits were so frequent that their persons became familiar. Although these messengers usually appeared in human form, they often disguised themselves, just as Christ did during his last forty days (Matt. xxviii. 3; Luke xxiv. 37), or transformed themselves at pleasure (Mark xvi. 12). Quite frequently their faces were luminous (Rev. i. 14, 15, 16). On occasions their effulgence was so dazzling as to terrify (Matt. xxviii. 3, 4). They seemed to eat, speak, taste, hear, see, feel, and assimilate food as mortals do. Three of them sat at meat with Abraham. Two ate with Lot. In some instances they ordered what should be served. One wrestled with Jacob, showing inherent athletic strength. But they manifested supernatural powers as well. They appeared and vanished at will. Obstacles did not intercept their passage or their vision. Distance did not limit their flight, sight or hearing. Levitation in fire, air, and water was a personal endowment. One of them ascended in the flame of Manoah's altar and was not consumed. They had phenomenal powers delegated to them and were often employed on errands of mercy, or as nuncios, or as agents of destruction, armed with thunderbolts, to execute God's wrath. They seemed to possess in a modified degree the divine attributes. So likewise Christ ate and drank with his disciples and others *after his carnal body had been discarded*, par-

taking of bread, meat, honey, and fish at sundry times. At times he changed his features so that his intimate male and female associates did not recognize him (Mark xvi. 12; Luke xxiv. 16, 17). He walked on the water; he was caught up in the air; he appeared and vanished at will. At times his face was luminous, and at the transfiguration his whole body was aglow with incalcescence. In like phase he vanished out of their sight at the last.

All this preamble is pertinent to the query: What shall be our future body in life immortal? The Scripture saith: "It doth not yet appear what we shall be, but we shall be *like Him*." (1 John iii. 2.) And again: "When I wake up *after thy likeness*, I shall be satisfied with it." (Ps. xvii. 16.) Christ has said: "I and the Father are one." He has repeatedly declared his kinship with mankind. He assured his disciples of their oneness with the Father and with himself. There we argue from analogy what our body will resemble, and we may gather by the same logical process what its substance will be.

Let us consider:

While the Saviour was "of the earth earthy," he was subject to physical limitations. After his resurrection he was exempt. His face was radiant. A halo of light at times encircled his head, and on occasion "his countenance shone like lightning." Were not these phenomena purely electrical? Was not his new body an electrical body peculiarly adapted to the realm of infinitude? Why not electrical? The idea is not preposterous. Modern science has discovered that electricity is not matter. Can there not be entities which we wot not

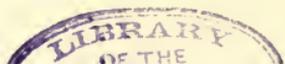
of, so different from our own that the Saviour himself would not attempt to describe them, simply because, as he declared, his disciples would not comprehend; any more, perhaps, than a fish (as some philosopher has cited) which has known only aquatic life, can imagine a species of beings living out of water and breathing air?

What other substance than electricity is so subtle that solid bodies present no obstacle to its passage, and yet so potent that it can smash rocks to atoms? Christ's resurrected body possessed this nature. Its character was manifested by the aureola which enveloped him at his transfiguration and final ascension. He was electrically luminous when he walked on the water, and the sailors "thought it was a spirit." His electrical nature was manifest especially in his power of levitation. The same peculiarity invested the "shining ones" who sat by the Saviour's vacated tomb, and it has characterized the presence of all angels, "saints in light" (Col. i. 12), who appeared in visions to Daniel, Ezekiel, Isaiah, and St. John, in their spiritual seances and interviews. The glare in almost every instance was blinding: its effect stunning. At the Pentecost the Holy Spirit showed itself in "tongues of fire." It blinded St. Paul on his way to Damascus. It was present in the "Shechina" of the inner tabernacle, in the "pillar of fire" which preceded the Isrealitish vanguard like an *ignis fatuus* in their wilderness journey, and in the Ark of the Covenant. It was conspicuously manifested when Nahum inadvertently put out his hand to steady the ark and fell dead as if he had touched a live wire. It kindled the wood of Elijah's altar and licked up the water

in its trench. It explains the transcendent glory of the New Jerusalem which was beyond the power of St. John to describe; it is ever present in the spectacular drama of the Revelation, sometimes in brilliant coruscations, and again accompanied by thunder and tremors. Presumably it will scintillate from the "crowns of glory" which are promised to the blessed.

Satan is declared to have fallen from Heaven "like lightning." Lightning is not an emblem of God's wrath, though it has often been used as its instrument, but rather the glow of the divine beatitudes. This theory of the electrical body, if accepted, makes the visible phenomena of modern spiritualism possible and real. It makes the hypothesis of annihilation quite as possible, for lightning often consumes and leaves no trace behind. An agent so potential, if wielded by a Gabriel or a Raphael under divine direction, would eradicate all material things as easily and completely as they did Sodom and Gomorrah; if it so pleased the Almighty, rather than to exercise the divine fiat, which presumably can unmake as easily as it can create.

"I am the light of the world." God said: "Let there be light, and there was light." What kind of light? It could not have been of the planets, for suns, moons, and stars had not yet been created. Was it not electrical light like the aurora borealis, whose displays have at times within the past century lighted up a hemisphere simultaneously? "His lightnings gave shine unto the world." (Ps. xcvi. 4.) At creation the earth was given a physical light of its own, quite irrespective of the great "Light of lights." But in the future of immortality there will be no need of the sun, "for the



Lord giveth them light." (Rev. xxv. 5.) "By his light we shall see light," just as by the solar light we see the sun.

The passage of man's spiritual body, the "vital *spark*," through space in the eternal hereafter, is certainly not more wonderful or mysterious than the transit of a wireless message through the terrestrial atmosphere. That appreciable time is occupied in its passage from the celestial realm to earth, or at least through the domain to the stellar universe (beyond which, according to Wallace, all is infinity) is evident from the divine injunction to the angel Gabriel, on one occasion, to "fly *quickly*." In the carnal envelope flight would be retarded; in vacuity the duration of electric transit would probably be not appreciable. It might be as quick as thought itself! But the object of an electrical body is not only to facilitate transit, but to serve as a visible medium of identification between those who have been acquainted on earth aforesaid. Our carnal faculties of perception and our ever changing bodies would be unreliable factors to depend on, indeed! Any soul that loves has a yearning for a visible and tangible presence. Telepathy does not satisfy; contact is desired. A living soul needs a vitalized body. Electrified, the spiritual body becomes the visible expression of a living soul. Its audible expression has been heard in the "still small voice," as well as in the thunders of Sinai!

If mortal man on earth can conjure an electric spark, give it voice, and dispatch it from continent to continent in three seconds, God the all-Powerful can animate a "ministering spirit" of the same nature as His own and make its flight instantaneous. "He maketh his

ministers a flaming fire." (Ps. civ. 4.) In like manner the human-divine being when translated can go where it will. No mortal body will clog or impede its passage. The law of gravitation will not confine it, but its flight will annihilate time and space. Its presence would be almost ubiquitous. Thereby we prove our kinship with the "Father of Lights," approximately omnipresence.

"I have said, ye are gods!"

Taking this view of our oneness with the Trinity, as taught by the Saviour, we get rid of the skeptic specious objection that man is too insignificant to engage the special interest of a Supreme Creator who deals with the infinite and illimitable; and that the idea of a vicarious sacrifice of the Divine Son for fallen man is preposterous.

Is there anything more unique or improbable in the assumption that the ultimate purpose of the Deity in creating the universe was to subserve the production of a living soul to be developed in a perishable body, than there is in the scientific fact that the infinitesimal germ or protoplasm should enlarge into a creature so many million times its size as to be beyond mental or mathematical comprehension?

Electricity is not matter. It is a *substance*, an element, capable of being changed into another element, as has been demonstrated by eminent English scientists. It pervades the whole system of created things, the air, the sea, the land, objects organic and inorganic, animate and inanimate, animals, plants, marine forms, insects and all the rest, manifesting itself transcendently in the lightning and in the aurora borealis, and extending be-

yond the confines of the universe into the unknown realm of the infinite. Matter rots, decays, perishes, but electricity is imperishable.

Hitherto the Creator has manifested Himself to mankind through material objects, because man is "of the earth earthy," and perceives with his physical senses. In his spiritual existence his faculties will be different, and he will see marvelous phenomena which are not perceptible now. Christ has promised this. Electricity is the connecting link between the material and the immaterial. It is the most potent, subtle, and mysterious of all palpable and impalpable media. Our carnal bodies are already charged with it; then why may not our spiritual bodies or soul-envelopes be composed of it entirely? "As the lightning cometh out of the east and shineth unto the west, even so shall the coming of the Son of Man be." (Matt. xiv. 23; Job. xxvii. 2, 3, 4; Job xxviii. 35; Ezekiel i. 13, 14; Daniel x. 6; Luke xvii. 24; Matt. xxiv. 27; Matt. xxviii. 3; Rev. iv. 5.)

Electrical phenomena are constantly occurring which point toward the final consummation and explain the problem of the immortal body. Suggestions to this end are ever present, but our mortal comprehensions are so obtuse that we fail to perceive their significance. These phenomena, both in nature and invention, are marvelous and inexplicable, except on the basis of my postulate, but they forecast the existence which is to come. They are "mighty in operation." The term body implies something visible and tangible, and electricity is transcendently palpable when applied.

If spirit or soul exist here, or anywhere, expressing itself through substance other than matter, then indi-

viduality and personal recognition may continue for eternity; otherwise recognition would not be possible. Immortality is conceivable with electricity *in esse* as its factor.*

* Open Court, 1893.

VII

THE SUPREME SOURCE AND ITS
POTENTIAL AGENT

CHAPTER VII.

THE SUPREME SOURCE AND ITS POTENTIAL AGENT.*

The immanent presence of God is in every recorded instance in the Scripture indicated by electric phenomena ; Sinai, the Burning Bush, Horeb, the destruction of the Cities of the Plain, the Transfiguration, Elijah in his Fiery Chariot, the Epiphany, the Shekina, the Ark of the Covenant, the Conversion of St. Paul, the Ministration of Angels. So, also, all facts in modern physics go far to prove that electricity plays quite as important a part in nature as it ever did in any past epochs. Professor Dubois-Reymond demonstrates that it is immanent in muscle-activity, and Professor Augustus Waller, of London, shows how electric fluctuations take place so long as a substance, animal or vegetable, is still alive, and that the *absence of electricity indicates absence of vitality*.

When Benjamin Franklin first discovered that electricity was a potential agent, and that the lightnings of the clouds and the thunderstorms were but the manifestations of stupendous forces which were at work inside our earth and within its atmosphere, he opened up an era of discovery which has led rapidly up

* *Vide* Psa. 56:13; Habakkuk 3:4; Rev. 1:14, 15, 16.

to the marvelous revelations and appliances of the present period. Broadly it has been ascertained by tentative experiments with electricity, that it is the fundamental source of all light, heat, and power, as well as of gravitation; that by it the whole planetary system is controlled, and every individual orb held in place. Induction has accomplished wonders. The field of physical research seems to have been remunerately traversed.

But there is an aphelion, or *ultima thule*, where Somatologists and Theologians can unite their energies in research and peradventure find a bond of co-operation which will lead up to a conscientious recognition of the Supreme Ruler of the Universe as the First Great Cause, and to universal devotion and worship of His Name. So be it they may be reconciled without frantic appeals to Reason, or to the Prophets and Apostles. To all true Religion, as to all true Science, the Universe is an open book whose divine idiographs are decipherable by systematic study. But to evolve solutions the two must work together. Science and Faith are the wings whereby the philosopher and the priest can soar to a true conception of God, whom men ought now to worship far more in this epoch of discovery and illumination than they did in the era of so-called religious superstition—so little did the early philosophers know of the sublimest laws of Nature, or of the Source Omnipotent.

Agnostics have ever demanded demonstrations. Their appeals to Reason to establish facts have been most plaintive, and not without justification. Speculative philosophy, speculative theology, and pseudoscience have been the ruin of the faith. Churches

have been depleted of believers because of the obvious inconsistencies which were presented. Causists are eminently seekers after truth. At last we have the truth. The great secrets of gravitation and of the planetary courses which Newton and the Astronomers guessed at but could not fathom are now made clear; and Science knows and can easily demonstrate that Electricity is the prime constituent of all the basic elements of fire, earth, air, water, light, and momentum; that the Earth itself is but a big electro-magnet, and all the other worlds are like unto it; co-operative, co-ordinate and interdependent, and kept in place and play by established electric currents connected with one supreme great central dynamo, enabling the philosophers and astronomers to account for natural phenomena which were inexplicable before. The pranks of tornadoes, the recurrence of the tides, the convulsions and cataclysms of the Earth, the spots on the sun, the aurora borealis, the sun dogs, the water spouts and parhelia, the changes of climate, all the multifarious celestial and terrestrial happenings which amaze, delight or terrify, are accounted for with ease. Indeed, the scientist of to-day can reproduce the same phenomena artificially! And everywhere on the habitable globe, wherever we have an electric plant and lighted streets and parks, we have but a reflex of the sublime planisphere of the heavens above with its myriads of twinkling stars, large and small, single and in clusters, some radiant and some dim, indicated in vari-colored tints of white, yellow, crimson, green and blue.

Each one of these celestial lamps is complementary

to the rest, generating its own vito-magnetic current, and so by continuous and never-ending circuit holding each member of the celestial community to its appointed orbit, to its rotation, and to its economic reciprocal relation to all the rest. Verily, the "works of the Lord are mighty in operation," as the Psalmist sang of old; but in his day who could understand them?

By the same tokens the Scientist discovers that no orbs are luminous in themselves; that they give no incandescent heat, not even the sun itself; that they are intrinsically opaque and dead, until all work together in comprehensive accord to complete the order of the Universe in harmony with the omnipotent source of all power—and of all Good.

Taxonomically, all worlds and the materials of which they are composed are physically the same, with similar atmospheres and homogeneous characteristics, and operated by the same natural laws; so that a scrupulous analogy would decide that they are in large part habitable and populous like our own Earth. With such concession philosophy will be prepared to go a step farther and allow that the natural law extends to the Spiritual world, and that soul culture in the domain of intellect is generated and promoted by correspondence and close communion with the supreme source of intelligence, and that "by His light we receive light." God is the first great cause, and the first great cause is God.* Man

* Max Mueller, in "Chips from a German Workshop," makes the assertion that "there is in man a faculty for correspondence with the Infinite, of which the outcome is Religion. And this religion is introactive. The more religious we are the more this faculty is sharpened and its scope enlarged. A flash of celestial lightning should fuse in an instant and forever all that is base and mean within us."

can accomplish nothing of himself. The words of the Scripture are: "Without God we can do nothing." Neither pole of a magnet is operative by itself. Without reciprocity the Supreme Being is as helpless to eliminate sin and depravity as Man is. Positive and negative must co-operate to exert moral force, and form character. Unless the circuit is established man remains a dead wire. Is not this exact Science?

Who will gainsay that this spiritual intercourse is subjectively electrical? Prayer itself is a wireless message, operative only when the circuit is complete and the atmosphere is fit. But between the material and spiritual worlds communication cannot but be imperfect and unsatisfactory, so variant and anomalous are the two kingdoms. It is only when disembodied souls can meet unhampered by mortal clogs that perfect intercourse is possible. The two states of existence are provided with different faculties and different media. Here everything is material, physical. In the life beyond the grave the electrical continuity will not be broken. The field will be enlarged. Transit will be facilitated. The celestial community will become homogeneous. Intellectual accord will prevail. Peradventure the bounds of the Universe may be attainable by the itinerant soul in quest of knowledge? Each ministering spirit winging its way with the speed of a lightning flash at the divine behest, or by its own volition, athwart the untracked space of the infinite? But in this astral intercourse mere telepathy between disembodied spirits would be unsatisfying. To be happy the soul must be invested with *personality*. Pure intellect or mind can have no emotion, no sympathy, no love unless

it is self-imbued with these attributes, like the Holy Ghost. Personal contact is essential to "fulness of joy." Without it intercourse would be as void as a telephone message. Educated in this mundane kindergarten, with our physical senses as cues to recognition, our translated spirits would naturally cling to their sensuous faculties of sight, touch, and hearing, and yearn for the caress of eye, and cheek, and hand. How shall we be provided?

Certainly we must be impressed by the analogue that the Holy Spirit is to the Spiritual World what electricity is to the Natural World, and that one supreme law and one controlling force obtains in both? Let the answer be, then, according to the logic of corollaries, this great elementary principle, the magnetic fluid, which fills the entire system of created things, and governs and binds it together, which is the essence of all life, and dominates every known organism from Man to the microscopic kingdom, will play its leading part in the Realm of the Infinite, where limitations are unknown and celerity the rule. Encysted or clothed in its electrical capsule, each individual soul will at once become visible through its luminosity, and palpable by its vital force, and audible by its sound, and so become recognizable instanter among its fellows. Accomplishment of effort will be instantaneous. To will and to do will be simultaneous. In this attribute, at least, we shall be "like him," measurably omnipresent. Thus endowed the errant soul will be able to make its choice of way stations or abiding places, in this planet or that, in the course of its itinerary, and this it will do according to its predilections or its mortal training, and according

to the character it formed in the sublunary probation, whether it were good or bad. So will the future existence be happy or miserable, as one makes it. Kindred spirits or affinities will flock together. Personal gods and personal devils will have their *locum tenens* respectively. Souls termed lost will lapse into the "outer darkness," named in the Scriptures, which fills the interstellar place, while the blessed will find congenial homes in "mansions" previously secured to them. There is no hell place for sinners. Sin inexorably and inevitably works out its own punishment; as the elect work out their own salvation. Penitence and compunction will happily reverse the situation at any time for souls termed lost, for they will be always free-will agents. Penitence sets the moral force in motion, and the dead wire becomes a live conductor. Redemption follows. It may remain dead forever, and that is eternal punishment.

VIII

THE PHILOSOPHY OF ETERNAL
FELICITY

CHAPTER VIII.

THE PHILOSOPHY OF ETERNAL FELICITY.

God is love. The Scriptures declare it. We have an assurance of God's regard and fidelity, and of our attainable good fortune, when we read Christ's words:

"Father, I will that those whom Thou hast given me may be with me where I am."

It is the nature of all lovers to wish to be near the ones loved, and of those who love wisely to be forever joined. It is the burden of every prayer which goes up from the bedside where love kneels in behalf of those upon whom the shadow of death has fallen: "I will that those whom Thou hast given me may be with me where I am." We would fain hold them to earth while we remain, and so beg God to spare them for the nonce. As this same shadow of death is on us all the time, though we do not realize it, let us hasten to reciprocate the divine love, so that we may keep company together eternally. Not only religious teaching, but every instinct of the human heart assures us that God is supremely good; and what is goodness but a phase of love? It is this belief of mankind in infinite goodness or regard, combined with infinite power, and spread thickly with mercy, which inspires our hearts with the inextinguishable hope of immortal life, which the attested resurrection of Jesus Christ confirms. But for

this even, the future would be all uncertainty, even as it was with Job.

Logically, if we believe in the eternal love of God, the resurrection of Christ from the dead, so far from seeming an improbability, with presumptions against it, will be in line with what we expect; that is, in the direction of immortality. Without this belief, no amount of historical evidence can convince, "even though one rose from the dead."

Prof. Motley declares that men do not believe a thing on the strength of external evidence alone. The Scientists say differently. But we believe that eternal love has bestowed eternal life, and that we are not to die as the beasts that perish; creatures which modern psychology tries to prove by object lessons are in some respects intellectually superior to men, and that we are all simply grade creatures fashioned alike but with generic differences.

Sad that man, who was made in the divine image, should go back on his Creator in so gross a fashion! By such token fellowship with God is out of the question—drops out of the equation—and man's spiritual ostracism is a foregone certainty. There must be sympathy with affinity before we are mentally fitted to accept the external evidences of the Great First Cause as manifested in Christ and in the works of nature. To quote the Rev. Bishop Greer: "If Columbus had not had in himself the spirit of discovery he never would have noticed the evidences around his vessel, which he did, of a nearby continent yet unrevealed"; so it is only when we have that spirit of eternal love in our hearts, which reaches out to meet and reciprocate,

cate the divine projection, that we can appreciate external evidences at their full value, and so are impelled to believe that eternal love has given eternal life.

It has been asserted with too much dogmatism that "apart from the resurrection of Jesus Christ there is no firm basis for faith." If this were so, what of the prophets and saints of old? If this assumption be true, what hope of immortality stood for the world before the propitiation came? In the Psalms it is enjoined no less than seventy times to "trust in the Lord," whose mercy is as broad as the East is from the West. "Thou shalt give him everlasting felicity. And why? Because he putteth his trust in the Lord, whose mercy shall not miscarry" (Psalms 81:67).

This earthly life, if properly lived, is an enviable state and a happy one. It is glorious to exist, simply to be alive and well. It is meet and good to live. But how much sweeter and better when we know that the end of life which men call death will be merely a letting go of that which we can no longer hold—a casting off of what can no longer serve us—to exchange for the joyous fulness of a more abundant life. It is only in the light of our eternal hope that we can interpret ourselves and know what we really are and what we really mean.

IX

THE PHILOSOPHY OF RELIGION

CHAPTER IX.

THE PHILOSOPHY OF RELIGION.

Christ taught it to His disciples to the best of their comprehension. But they did not fully understand Him, and He told them so. He said, "I talk to you in parables. There are many things which I have to impart, but ye cannot bear them now." He did not attempt to discuss the theology of religion. He preached unity of faith and of doctrine, and deplored sectarianism. He warned His followers against the formula of perfunctory religion, just as in the time of the old prophets the sacrifice of bulls and goats was enjoined as not the true sacrifice which God required—rather a contrite heart and a correct walk.

Original sin is the wilful purpose to get rid of responsibility. When the "first parents" chose to set up a law unto themselves they accomplished their independence, but severed the connection between themselves and the Supreme Source. The dynamic circuit was broken and the wire burned out, the incandescence appearing in a blaze of electricity, which bore the personal outline of an angel with a flaming sword. This was the first historical appearance of a ministering spirit in an electrical garb. The result of this broken magnetic circuit was punishment, trials, discomforts, disturbed conscience, and moral degradation, com-

bined with an unceasing effort to substitute artificial and low-down carnal pleasures for the spiritual comfort and true happiness which always accompanies a normal connection between a soul and its God. "By thy light we shall see light." This is the divine light which is from Everlasting. It emanated from the Supreme Source long before suns and moons and planets were made. These orbs constitute the electric plant of the Universe—the entire system of created things. In due course of time they became fitted for living creatures, man included; and all would have eternal life but for man's disobedience. This is the Scriptural transliteration which has become intelligible to Reason only since man's psycho-electric relation to the Supreme Source has been scientifically discovered.

Religion has always been fed on superstition. Tradition since the "Fall" has resulted in myths and allegories, folklore, dogmas, doctrine, rituals, and a perverted theology, which has taught the necessity of conciliating the wrath of an offended God by all sorts of penances and personal sacrifices, instead of confessing our sins, and by penitence and sincere efforts to amend to make ourselves acceptable to Him, reconciling ourselves to Him. This latter process is *Religion*, and the knowledge how to retain it, and so re-establish the spiritual connection once summarily broken, is what is denominated *The Truth*. This truth will make us "free."

Now it is a startling anomaly that man who is born a free-will agent, and can control his own destiny by simply "pressing the button," figuratively speaking, is the most abject slave to besetting sins so long as he

continues a "dead wire." In his alienation or dissociation from the Supreme Being he either pettishly curses his Maker for his birth and his moral responsibility, or he attempts to content himself with the sensual vanities of his present mortal existence; which it is possible to attain to repletion under favoring conditions and intelligent exertions. "Let us eat, drink, and be merry, for to-morrow we die." These are the "fools who have no understanding," and "have said in their hearts there is no God."

Now, to know God, is to believe in Him. As soon as this belief is established, we are at one with Him, and the problem of how to attain eternal felicity is solved.

There is no other key to fit it save the psycho-electric hypothesis.

X

THE UNITED PHILOSOPHIES

CHAPTER X.

THE UNITED PHILOSOPHIES.

The Greeks taught the immortality of the soul, but repudiated the thought of the resurrection of the body. What body? St. Paul says "the spiritual body," which is according to reason the exact truth. If the carnal body, the thought is distressful to those whose relatives have died deformed or imperfect, to say nothing of the dismembered multitudes and those blown to atoms by explosions, or cremated, or otherwise physically disposed of. If the resurrection is of a *transformed* body, then it is not the same body. If it is a physical body, and the "new earth" is to be a material earth, then we are to have food, digestion, assimilation, growth, decline, decay, and *death* again! repeating the earthly seasons of seedtime and harvest. (Thou hast delivered my soul from death . . . that I may walk before God in the light of the living. Ps. 56:13.) If, on the other hand, we have a spiritual resurrection, we are to have a spiritual body with different entity and different perceptive faculties and different powers and intelligence and an envelope which will help mutual recognition and serve for identification. I have held that body to be electrical.

Why? First, because the Scriptures of both the Old and New Testaments favor that assumption when

alluding to manifestations of the Divine Personality. In Habukuk 3:4 we read: "His brightness was the light. He had rays coming forth from His hands. Fiery bolts went forth at His feet"; and in Rev. 1:14, 15, 16, "His eyes were as a flame of fire, and His feet like as if they burned in a furnace . . . and His countenance as the sun shining in His strength."

The power of electrical self-illumination is known to exist in all departments of the animal and vegetable kingdoms, and is very largely developed in some insects and deep sea fishes. If in these lower orders, to a degree, why not to fullest intensity in the denizens of the Spiritual World, even to a complete investment of disembodied souls with luminous envelopes?

When Christ was resurrected His body disappeared. His disciples and friends thought they saw it afterward in the person of Christ who appeared to them at different places, though it was so changed that they recognized it with difficulty. This after a lapse of only forty-eight hours. He appeared to them to eat, and He showed them the healed marks of the nails and spear in His body to assure them. But these cavities could not have healed naturally, except by a miracle, and He manifested Himself in this way because the disciples could not have recognized His transformed body without some such material helps. At the same time those who interviewed Him were dazzled by His luminosity, were shocked by His electrical emanations and more or less demoralized by phenomena which were not terrestrial.

My theory as published seems to reconcile and harmonize all the various beliefs and speculations; and

on it Pharisees, Sadducees, Greeks and Christian philosophers and agnostics can all get together and agree. St. Paul says that men will not have the same body after death. He says they will be changed. How can anything be changed and remain the same? *The principle of life* is the same; as it is in the grub transformed to moth and miller, or the seed to the corn in the ear; but the envelope (that is, the body) is altogether different. What is life? "I am the life"; the Holy Spirit. And men made in God's image will be "like Him" after death. The body returns to dust, and "the spirit to God who gave it." "The angels, are they not all ministering *spirits*?" And man is made but little lower than the angels. (Of course, we do not select the lowest and most abject types of mankind, or the most degraded persons in a community for comparison.) "Flesh and blood cannot inherit the Kingdom of God."

The philosophy of those who argue for a reformed physical body is not comforting or encouraging. Are we who are now hampered by mortal clogs to be so restricted in the future life that we shall be confined to one abiding place as now? and have no chance or means to explore the Universe that we may thereby acquire that fulness of knowledge which approximates to omniscience and become "like Him" in that respect? Another attribute of Deity is omnipresence, and mankind makes every effort to imitate or acquire it, risking life continually to overcome or annihilate time, space and distance. The more we gain in this accomplishment the more we become "like Him" here. In the Spiritual World all physical disabilities are re-



XI

EVOLUTION AND THE FUTURE
LIFE

CHAPTER XI.

EVOLUTION AND THE FUTURE LIFE.

There is no doubt, for "the spirit within us beareth witness," that the world in which mortals live is a kindergarten or primary school from which we shall proceed, by metamorphosis not more strange than that from worm to ephemera, to a higher life and seat of learning. It is a pleasant and encouraging belief, which should reconcile us to the inevitable events of death and dissolution. Evolution means unfolding, development, progress. Divested of scientific interpretation, other than the simple theory of germination, it is a beautiful study. Angels delight in it; for they have spoken, and their testimony is true. Nevertheless, doubt and even utter disbelief in immortality has never been so widespread as now, albeit the idea has possessed the minds of men ever since the world's history began. Dr. Joseph LeConte attributes this defection in great part to mental environment; that is, to the spirit of the age in which we live, and in one of the issues of the *Andover Review*, printed several years ago, gave utterance to a marvelous train of thought which, as quoted, runs in this wise:

"Modern science, and especially biology, seems to many superficial thinkers to be nothing less than a demonstration of a universal materialism. The bio-

logical objection has two branches, namely, the physiological branch and the evolution branch. The physiological branch is drawn from the invariable association of mental phenomena with brain-changes; the mental phenomena, moreover, varying both in degree and kind with the brain-changes in such wise as apparently to show a necessary relation of cause and effect. 'Thus,' says the materialist, 'we identify mind with matter, and mental forces with material forces.' Thought, emotion, and will become products of the brain in the same sense as bile is a product of the liver, or gastric juice of the peptic glands.' The evolution branch of the objection is derived from the undoubted fact of the existence in animals, especially in the higher animals, of psychical phenomena similar to those found in man.

Consciousness, intelligence, will, love, hate, fear, desire, are plainly exhibited in animals as well as in man. The difference is apparently one of degree only and not of kind. If, therefore, we accord immortality to the psychic nature of man, how can we consistently withhold it from the higher animals? But if we extend it to these, then we must extend it also to the lowest animals; for the gradation among animals is complete and without break. And if to these, then also to the vital principle of plants; for the lowest animals and plants merge into one another in such wise that it is impossible to separate them sharply. Thus immortality, if there be any, becomes co-extensive with life. But we cannot stop even here, for vital force is co-related with, transmutable into, and derivable from, physical and chemical forces; thus our boasted immortality by continued extension, becomes thinner and thin-

ner until it finally evaporates into thin air. It becomes naught else than 'conservation of energy,' and not, as we hoped, conservation of self-conscious personality. Such an immortality will hardly satisfy the longings of the human heart. Of what value to us is a continued existence in the form of heat, electricity, or some other physical force?

I shall now take up successively these two objections, and try to remove them. I wish especially to show, contrary to the assertion of many modern biologists, that there is betwixt the psychic nature of man and that of animals, even in the highest animals, a difference not only in degree, but also in kind. Suppose I remove the skull or brain-cap of one of you and expose the brain in a state of intense activity. Suppose, farther, that my senses were infinitely perfect, so that I could see, absolutely, everything going on there. What would I see? Evidently, nothing but molecular motions, physical and chemical, molecular vibrations or agitations, chemical decompositions and recompositions. There would be nothing else there to be seen. But you, the subject of this experiment, would observe nothing of all this. Your observed experiences are of a totally different order—namely, consciousness, thought, desires, will. Here, then, there are two opposite kinds of phenomena occurring at the same time and in the same place, but never both observed by the same person, nor by the same kind of senses. By the outside believer with his bodily sense are perceived only physical phenomena; by the inside observer, with his inner or spiritual senses, only psychical phenomena. The relation between these two sets of phenomena

is forever inscrutable. An impression on a nerve-terminal, a vibratory thrill along the nerve-fiber, a molecular change of some kind in a brain-cell. This much we can understand. But now there suddenly emerges, how we know not, nor shall we ever be able to imagine, but somehow there emerges, consciousness, thought, emotion, will. A brain-cell is agitated and thought appears. Aladdin's lamp is rubbed, and the Genie appears. There is just as much intelligible relation between the two sets of phenomena in the one case as in the other. And this, mind you, is not the result of the imperfection of our science. To an absolutely perfect science the mystery of this relation would be even deeper than it is to us, because the two sets of phenomena would be brought closer together, even in contact, and yet their relation still remains wholly unintelligible. They are of entirely different orders and cannot be construed, the one in terms of the other. Every thoughtful materialist frankly admits the absolute impassableness of this chasm. Here, then, we have two sets of phenomena of entirely different orders: an outside set and an inside set. Here are two entirely different worlds: an outer world of sense and an inner world of consciousness—a macrocosm and a microcosm. Now—mark this—one of these, the inner world, is entirely peculiar to man. To him alone psychical phenomena become objects of observation. In animals many of these psychical phenomena are, indeed, present, but are not objects of observation. Animals, certainly, have no self-consciousness; no turning of thought inward in observation of self, no inside view of brain-phenomena. Is there not here a whole world

of phenomena, and that, too, of the highest kind, known to man alone? Man, therefore, and man alone, lives in two worlds. Is there not here an enormous difference in kind? It is exactly this life in another world—namely, the inner world of consciousness—which is the distinguishing characteristic of spirit self-consciousness, self-active, and, as we hope, immortal spirit.

I assume the truth of evolution, because to the philosophical thinker evolution is nothing else than a necessary law. It is only an extension of the law of continuity, or law of causation, to forms as well as phenomena. Phenomena follow one another in unbroken succession, each derived from a preceding as its cause, and giving origin to a succeeding as its effect. We call this the law of causation, and say that it is necessary, or axiomatic. Its opposite is unthinkable. We might call it a law of derivation. So, also, organic forms follow one another in unbroken succession, each derived by generation from a preceding and giving origin to a succeeding. We call this a law of derivation. We might well call it a law of causation, and say that it also is necessary or axiomatic. Physical phenomena sometimes occur of which we know not the cause; but we never think to doubt that they have a natural cause. For so to doubt is to impeach the validity of reason and to doubt the rational constitution of nature. I assume also the existence of God, whether personal or impersonal, it matters not for our argument now. I assume, farther, that a divine energy pervades all nature, and constitutes what we call the forces of nature; and that what we call the laws of nature are naught else than the modes of operation of

this divine energy. As scientific thinkers, we must assume this, because an anthropomorphic deity operating on nature from the outside, as on foreign material, is incompatible with scientific thought. For science, either God is immanent in nature, operating at all times and in all places, or else nature operates itself and has no use for any God at all. On these assumptions it seems to me probable—nay, certain—that a portion of this all pervasive divine energy which moves the forces of nature individuated itself more and more by process of evolution, until it attained complete individuality in the spirit of man.”

Van der Naillen does not stop with a single soul transmigration. Although the body of the future life is to be spiritual, the process of re-embodiment, he claims, is to be repeated through all the æons of eternity, each spiritual body being succeeded by a more brilliant one as the soul progresses through higher intellectual courses, until finally it becomes fit for alliance with the Infinite Being who governs the universe.

“But,” he continues, “never does the soul, even ‘thus exalted,’ become absorbed or lost in the infinitude of God.” In other words, he claims that the soul retains its individuality.

After describing how the earth and all other planets are regulated by the electrical force of the sun, he says:

“This is the road laid out for the human soul, and this road it must pursue sooner or later, for all things in existence must follow fatally the lines of force, the lines of evolution, leading from the negative pole of the material cosmos to the positive pole of the universal, the spiritual sun, or center of the pure spirit.”

XII

CREDO: "ONLY BELIEVE."

CHAPTER XII.

CREDO: "ONLY BELIEVE."

1. I believe that the Universe is homogeneous in its composition, that everything created is composed of matter, dominated by a substance or fluid called electricity.

2. I believe that all celestial orbs and planets, being homogeneous, and of same material, are as likely to be inhabited as the earth is; because where vegetation is, there animals are, and they are all "for the service of man."

3. I believe in the corpuscle theory of Sir Oliver Lodge, and of the interdependence and reciprocal correspondence between man and his Maker; and that telepathic connection is kept alive by the faculty called love.

4. I believe that "love casteth out fear," and that we will deplore to displease Him whom we love; even God.

5. I believe that a correct walk in life according to the promptings of conscience, and the counsels of the Scriptures, will be pleasing to our divine affinity, whom we are enjoined to call our Heavenly Father: and that those who *strive* to walk right will be rewarded according to the promises: and I believe that the reward follows promptly in this life, and will be

extended more abundantly after the death-line is crossed, and the spirit has passed "within the veil."

6. I believe that "death, which guilty men regard as the most awful of penalties, is to the upright man the sleep which God sends to His beloved when their day's work is done." [Canon Farrar.]

7. I believe that many persons whom prejudiced and uncharitable theologians call atheists are nearer God than they perhaps are themselves, because they are open to conviction on the evidence of facts.

8. I believe in Christ as a divine messenger especially sent to this planet, like the angels before Him, Gabriel and Michael, to demonstrate the spiritual affinity which exists between Man and his Maker, in whose "image" man is made.

9. I believe that Heaven is not only a serene mental condition resulting from man's own consciousness of right ("the spirit within him beareth witness"), but also an actual place where the intellect is divested of its carnal envelope, and receives a new body which I am bold to assume is electrically luminous, effulgent with the visible glow of the beatitudes. Lightnings are not emblems of God's wrath, though they have often been used as its efficacious instruments. They are, rather, flashes of the divine effulgence. (See Isaiah, Daniel, Ezekiel, St. John.)

10. I believe that our spiritual bodies will be gifted with the faculties of knowledge and locomotion approximating to omniscience and omnipresence; we being in this respect "like Him."

11. I believe that in "that day" (whenever that may be) Christ will come "as the lightning shineth

from the East to the West," and that the saints will be "caught up" as electrical entities to the "place prepared" for them.

12. And that finally becoming free from sin, and servants to God (following the ethical line of direction) we have our fruit unto holiness (right now) and the end everlasting life.

Whoever assents to these tenets need not fear death. "As the tree falls, so it will lie." But woe to the ungodly, they will be cast forth into the "outer darkness" which fills the interstellar space. I believe that the ultimate redemption of many of these is possible of such that have erred by thoughtlessness, lack of capacity, lack of understanding, or lack of opportunity. It will be "more tolerable for Sodom and Gomorrah than for the defiant, the base, the wilfully and incorrigibly depraved." These latter may exist indefinitely and unconsciously as "dead wires," so long as the electric correspondence is kept shut off between them and their maker. Such a condition is equivalent to annihilation.

XIII

ANTIPHONE: MAN TO HIS MAKER

CHAPTER XIII.

ANTIPHONE: MAN TO HIS MAKER.

Oh, Lord! our Father! who lovest thine own and givest us abundant daily proof of that dear love in constantly enlarging streams of beneficence, inspire our hearts to reciprocal love for Thee, so that recognizing these, thy tokens, we may vie with each other in the effort to do what pleaseth Thee; thereby enlarging our own happiness each day and hour we live!

Thus drawn closer to Thee and sustained by the Comforter whom Thou hast sent; feeling each moment the tender pressure of thy sympathetic hand wherever we go, we rejoice in the hope that we shall, at no distant day, be one with Thee, partaking of thy joy and abiding in mansions which it is declared Thou has prepared for us; walking in the way which saints departed have learned to walk before us; feeling that our earthly journey onward is but an excursion through devious pathways to the land of everlasting beatitudes, and that its trials and distresses are but the natural incidents which beset all lines of travel; so that we may thank Thee at our journey's end that thy kind hand has guided us, and thy loving care hast guarded us, and thy generous smile sustained us and made us glad.

Oh, our gracious Father! in Thee we trust! The hope we have had gives place to the assurance that

we are indeed heirs and children of the promise, and that our inheritance is with the blessed, through the atonement and propitiation of thy dear son, Jesus Christ, whom Thou hast sent; with whom it is our privilege to name Thee Father.

May we look upon all mankind as brothers for whom we should pray and labor, that they too may be inspired with love for Thee, and learn to walk in the way everlasting. And may we feel it a pleasure as our bounden duty to bear their soul's interests in mind throughout our daily walk; teaching and encouraging by our example at all times, and by injunction when opportunity favors, so that we may ourselves continue the Master's work which he began on earth, and thereby earn the great reward which is promised to those who diligently serve Thee.

Oh, thou omnipotent Creator of all mankind and everything existing, and whose laws the universe obeys, our times are in thy hands. To Thee we commit our souls and bodies, with unwavering confidence in thy mercy. Thou hast pardoned our sins which we have confessed and greatly bewail. Didst Thou punish iniquity, who could stand? Be with us in the hour of death, when our world's work is done, and pass us comfortably over the mystical river. Bespeak for us a welcome on the father shore where there is fulness of joy and delectable communion with spirits of just men made perfect. We ask thy favor, whatever may betide, in the name of the Saviour who shed His precious blood that we might live, to whom, with Thee, Oh, Father, and the Holy Ghost be all honor, praise and thanksgiving, now and forever. Amen!

XIV

APPENDIX: VIEWS AND OPINIONS

CHAPTER XIV.

APPENDIX: VIEWS AND OPINIONS.

FROM TWO BROTHER CLERGYMEN.

"I have read your articles with much interest, finding in them much to enjoy and to ruminate upon them, but nothing to antagonize. My sister Fanny and her two daughters, who have been here for a week, gave good attention, and, when I asked their thoughts, coolly said: 'Much interested, but we do not and cannot give an intelligent opinion to-day.' Well, I am glad you are studying out those mysteries, which, in the 'sweet bye and bye' will be clear to us. Now, 'we see thro' a glass darkly.'

WM. A. HALLOCK, D.D.

"JAMESTOWN, New York, July 30, 1905."

"I have read your 'Supreme Source and Its Potential Agent,' published in the *Wiseman*, with interest. The electrical potency of the future is fascinating—not the less so because elusive. I hope you will follow it up in case it opens to you still further, and some sweet day you will step over where you will know—enriching the other world—while impoverishing this one—and becoming yourself luminous and capable of that immediate and intimate fellowship which your theory implies.

"LEAVITT H. HALLOCK, D.D.

"PLYMOUTH CHURCH, MINNEAPOLIS, Minn."

FROM A POET.

"Your article in the *Wiseman* is very sunny and full of hope. I am deeply interested in all your advance ideas along transcendental lines. It seems to me that your article suggesting that the future state of the 'Body Is Electric' is the biggest gun that you have yet fired. The human soul seems to rediscover itself from time to time as the ages roll by, and come out into the full light, then materialism engulfs it and we plunge into darkness again and grope feebly for light.

"Much of the metaphysical discussion of to-day is very old in India. For instance, all the ritual of Christian Science was taught in the East ages ago. Emerson, who reached the highest mark in the transcendental school of the last century, was Brahminical in his philosophy. The church is also imbibing some of the new ideas, and many pulpits are preaching the more vital interpretation of the all-wise Gallilean.

"CLARENCE HAWKES,

"The Blind Poet of New England.

"HADLEY, Mass."

 FROM A RAILROAD OFFICIAL.

"Hunt and other great philosophers assert that man is possessed of an intuitive knowledge, as well as the knowledge which necessity has ripened, and that theories which can be proved by these degrees of intelligence, are always correct. Since man has been able to make known his thoughts, his intuition has caused him to think of the Godhead Himself, as well as His angels, as clothed in light. Mr. Hallock, possessed in

a large degree of this quality of intuition, has added to it a great scientific knowledge, and his hypothesis is thus based on a logical footing which commands respect and is not easy to refute. If, therefore, this last work of his was his only one, it is sufficient to command our respect for a nature which has a faith like that of a little child and an education in the workings of God's wondrous ways which only a lifetime of close communion with his works could impart. If the soul has an individuality after death, certainly there is no known substance, if it can be termed so, so suitable to the imagination to conceive for external housing of the soul as the magical substance which is the servant of the Creator in all His finest and most powerful creations. He uses it to light and heat the universe, to give life to all things, and to carry away the spirit soul from the body in which it was incased. Why should the soul discard this servant which has been loaned to it for all its undertakings?

"Certainly the conception was grand whenever applied, and Mr. Hallock's handling of the subject, while performed with that reverence which is natural to such an undertaking by one who has lived so long in the Light of Faith and Understanding, is still marked by the stamp of Genius and true insight into the workings of Divine goodness to mankind. "E. HICKSON.

"INTERCOLONIAL R. R., MONCTON, N. B., Canada."

FROM A NOTED PHYSICIAN.

"Of a verity, the thesis 'The Supreme Source and Its Potential Agent' stamps its author, Mr. Charles

Hallock, as a daring, advanced, original, ingenious, plausible and convincing thinker with a clarity as wide as the earth itself, and a disposition to meet the established order of things orthodox more than half of the way. Whatever individual or aggregation of individuals undertakes to disprove the reasonable, alluring and convincing propositions of the author has surely grappled with the most difficult proposition liable to present itself in an æon of time.

DR. A. J. WOODCOCK.

“BRYON, III.”

A LETTER FROM A COLLEGE PROFESSOR.

“To the Editor of the Open Court:

“I have read with great interest the article by Mr. Hallock, on ‘The Body of the Future: Is It Electrical?’ and also the editorial comments, in the November issue of *The Open Court*. Permit me to ask why Mr. Hallock’s theory in its main features may not be eminently reasonable, if the new view of the electrical nature of matter be true?

“Authorities in physics like Sir Oliver Lodge and Professor Fison, and others equally as eminent, have said within a few months that the ‘so-called atom,’ which has played such an important part in modern science, ‘is now displaced from its fundamental place of indivisibility.’ It has been divided and shown to be composed of electricity. Very recent investigations point to the conclusion, which these scientists are announcing as true, that ‘the fundamental ingredient of which . . . the whole matter is made up, is nothing more nor less than electricity, in the form of an

equal number of positive and negative charges.' This is the doctrine toward which the best modern scientific research surely points. It will be at once seen that it secures that 'unification of matter such as has through all the ages been sought; it goes much further than had been hoped, for the substratum is not an unknown and hypothetical protyle, but the familiar electric charge.'

"If, as these authorities in physics are beginning to say, the essence of matter is electricity, why may not Mr. Hallock's main position, that there will be a future body and that it will be electrical, be reasonable? The electrical nature of matter is likely to lead to a radical change in some modern scientific views, and among them the conception of death and the existence of the body after death.

"My main point is this: On the supposition that the New Testament statements about a body after death, (or the resurrection body, are true, why may not the electrical theory of the nature of matter give us some idea of the nature of that body and make credible some passages in the New Testament that have hitherto been regarded as inconsistent with what has been supposed to be true of matter?

"It is announced that experiments conducted very lately in England show that one form of matter, one so-called original element, has been actually changed into another element. Some very eminent scientists, it is reported, declare that they have accomplished this result. This would be in harmony with the electrical nature of matter and would also have an important bearing on the subject under consideration.

"It seems to me that recent discoveries in physics require us to develop a very different philosophy from that formulated years ago under erroneous ideas of the nature of matter. Not a little dogmatic science of other days will have to be abandoned, it seems to me.

H. L. STETSON.

"KALAMAZOO, Mich."

FROM AN ASTRONOMER.

Mr. Hallock received the following interesting communication from Prof. Edgar L. Larkin, Director of the Lowe Observatory, California, a man "who constantly looks heavenward":

"*Dear Sir:*—I read your article with interest. I have been writing for months in the papers that nothing exists but electricity. *It is a matter* and may assume protean forms. Of course our spiritual bodies are merely one phase of electricity, souls, minds, spirit also—every entity in existence. Thousands of verses not only in the Hebrew, but in many other Oriental scriptures, are cleared up by this cardinal fact. Many mystical facts in 'spiritualism' are also explained by electrical hypothesis. I allude to 'refined' matter in my book 'Radiant Energy.' "EDGAR L. LARKIN."

A REVIEWER'S COMMENT.

"It is true that all the facts of physics go far to suggest (perhaps even to support) the theory that matter is condensed ether, and we may add, it is quite also probable that electricity, which, barring light, is the

most important phenomenon of ether in motion known to us, will be found to play a more important part in nature than could be anticipated in former times. But all these theories are far from substantiating the assumption that the body of the resurrection is electrical, or, to go further still, that there is any body of resurrection at all in the sense of traditional religious conceptions. On the contrary, if these theories concerning matter and ether be true, it would only indicate that our present world-system built up of atoms might finally be dissolved again into its primordial ether. The atom has so far resisted analysis, and it is likely that all the methods at the disposal of scientists will fail to resolve it, but if the atom be a compound we may be sure in the long run of world cycles it will finally be dissolved again into its elements. All compound bodies within the reach of our experience, even the eternal rocks, so called, break up into their ingredients, and there is no reason to doubt the universality of the law (so energetically enunciated in Buddhist metaphysics), that all compounds are subject to disintegration.

“Professor Dubois-Reymond proved that electrical phenomena play some important part in muscle-activity, and Professor Augustus Waller, of London, has brought to light further interesting facts. He proves that electric fluctuations take place so long as a substance (be it animal or vegetable) is still alive, and the absence of electricity indicates absence of vitality. But all this does not prove that electricity alone without any bodily substratum may constitute a person, that such a person after death should retain the shape of the

material body, and that his electrical body should float about after the manner of the ghosts of folk-lore.

"Mr. Hallock succeeded in proving the presence of folk-lore in the Bible, but no amount of Biblical quotations will prove that the folk-lore view is tenable before the tribunal of science.

"I will not venture here to state the reasons that prevent me from accepting the theory of an electrical body of resurrection, for that would lead me too far and it is difficult to say why a thing is not. I will limit myself only to the positive statement that the monistic drift of modern science, especially, our revised notions of ether and electricity, contain not the slightest argument in favor of proving that the soul should be possessed of an electrical resurrection-body. We might as well assume that a dynamo which has been built to change molar motion into electricity would, if broken to pieces, continue as a purely ethereal dynamo, and that it would thus form a superior kind of machine, a *maakheru* dynamo.

"The theory of a transfigured body, *maakheru* as the Egyptians called it, is so natural a fabrication of human fancy, that it originated among all nationalities.

"DR. PAUL CARUS.

"*Editor of Open Court.*

"LA SALLE, ILL.," 1903.

