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THE NEW ASTRONOMY AND LAWS OF NATURE

THE PHYSICAL AND SPIRITUAL UNIVERSE;
THEIR FORMS, LAWS AND PHENOMENA.

MYSTERIES IN SCIENCE EXPLAINED

BEING, IN PART, AN
EPITOME
OF THE THREE VOLUMES ENTITLED
"PRINCIPLES OF NATURE,"
INSPIRATIONALLY GIVEN
BY
MRS. MARIA M. KING

WITH ILLUSTRATIONS AND ADDITIONS, AND A BRIEF
STATEMENT OF THE THEORIES OF ASTROLOGY, ANCIENT
AND MODERN ASTRONOMY AND THE

NEBULAR HYPOTHESES

BY
ANDREW JACKSON KING, ESQ.

*Counsellor-at-Law
Publisher*

*"There is a spirit in man and the inspiration of the Almighty giveth
them understanding." Job XXXII. 8.*

"The spirit searcheth all things, yea, the deep things of God."

1 Cor. II. 10.

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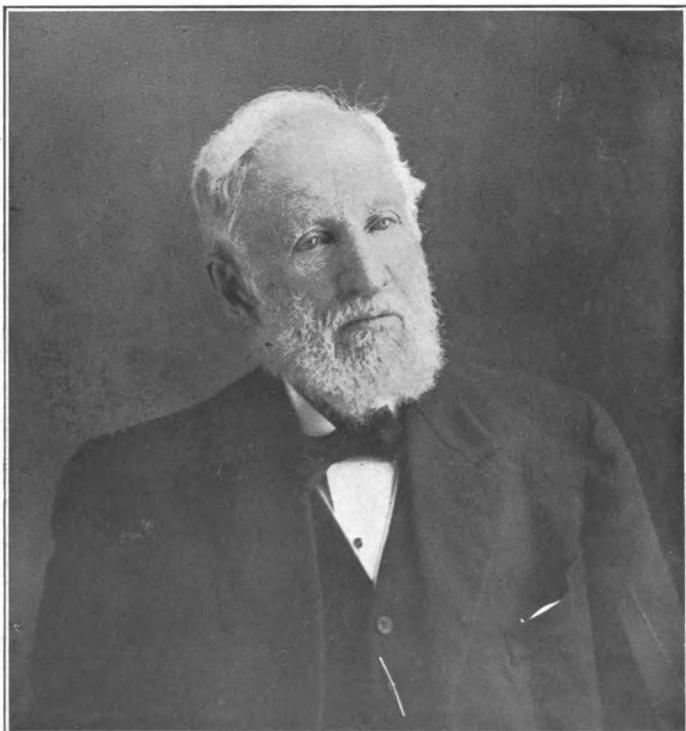
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*Yours Truly,
A. J. King.*

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The motto of this book is, *MULTUM IN PARVO*.

PARTIAL LIST OF SUBJECTS TREATED.

- 1st. Ancient Astronomy.
- 2nd. Modern Astronomy.
- 3rd. The Nebular Hypothesis.
- 4th. Origin, Form, Structure and Motion of the Universe.
- 5th. Conception, Gestation and Birth of Stellar Forms.
- 6th. Number of Grades of Stellar Forms.
- 7th. Existence of Unevolved Matter, its Nature and Number of Grades and Uses.
- 8th. Law of Location of Stellar Forms.
- 9th. Division of Stellar Forms into Strata, by Universal Law.
- 10th. Law of Axial and Orbital Revolution of Stellar Bodies.
- 11th. Order of Formation, Size, Density and Electric Conditions of Bodies of the Solar System and all Regularly Developed Systems.
- 12th. Number of Planets in the Solar System—Discovered and Undiscovered—their Distances from Sun, Sizes, Density and Electric Conditions Regulated by Law.
- 13th. Origin of the Asteroids and their Present Condition.
- 14th. Number of Moons to the Respective Planets in the Solar System.
- 15th. Origin and Cause of the Rings of Saturn and their Number.
- 16th. The Law by which each Planet Receives its Due Proportion of Light and Heat from Sun to Produce Development, Life and Man.
- 17th. How Light and Heat of Sun is Produced on Earth.

- 18th. Present Condition of Sun's Condensed Body and Life Upon It.
- 19th. What Sun's Photosphere and Chromosphere Are.
- 20th. What the Corona of Sun is and Zodiacal Light.
- 21st. Sun's Axial Rotation and its Orbit Around its Mother Sun and Times of Each. Its Age, and that of Earth.
- 22nd. Comparative Size of Sun with Others in its Mother's System.
- 23rd. Spots on Sun—Their Cause and Effect.
- 24th. What Nebulæ Are.
- 25th. What Comets are, Their Orbits and Phenomena.
- 26th. How Worlds are Born, and the Bearing Age of Stellar Bodies.
- 27th. When Life is Produced on a Planet and How.
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- 32nd. The Law of Immortality.
- 33rd. The Phenomena of Sleep and of Death.
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- 35th. The Spirit-World—Second Sphere—its Matter and Location.
- 36th. How the Second Sphere is Divided and Law of its Organization.
- 37th. Conditions and Inhabitants of the Respective Divisions.
- 38th. How Spirits Travel—Go and Come Between this World and That.
- 39th. How Spirits Communicate with Men in the Flesh, and Produce Physical Phenomena of every kind.

- 40th. How Spirits Live and are Governed and Controlled, and How they Progress to Higher Circles and Conditions.
- 41st. How Spirits are Translated from the Second to the Third Sphere.
- 42nd. How the Third Sphere is Organized and Where Situated.
- 43rd. Number of Spirit Spheres and How Connected and How Communication is had Between Them and Material Worlds.
- 44th. How Spirits are Graded and Number of Grades that May Mingle Together and Can See Each Other While All Above are Invisible.
- 45th. How Spirits Progress Thru the Circles and Thru the Spheres.
- 46th. Law of Mediumship and Manner of Attaining it; Pertains to All Worlds and Spirit-Spheres.
- 47th. Animals of High Grade in Second Sphere.
- 48th. Astrology—its Truths and Falsehoods.
- 49th. Cause of Mottled Appearance of Moon.

PREFACE.

The design of this volume is to state in as concise a form as possible the main principles stated in the three volumes of "Principles of Nature," as inspirationally given by Mrs. Maria M. King; without detracting too much from the clearness of exposition of those principles; with additions of diagrams and discoveries in natural science since that work was published. In this age of hurry and impatience the mass of enlightened men feel they cannot afford the time to study the minutiae of causes; and, therefore, leave unexamined the most important statements of laws and principles underlying all formation, material and spiritual, from the material and spiritual universe of forms—Worlds—to that of material and spiritual man. They want the essence of things stated in few words. It is with the hope of arresting the attention of intelligent and busy men, the Scientist, the Savant and Philosopher to the importance and reasonableness of these revelations, that this volume has been prepared; bringing the subjects treated within such narrow compass that want of time shall be no excuse for neglecting their careful consideration.

This exposition of the Universe and its Worlds, the laws and principles of their formation and development, constitutes, in the largest sense, a *New Astronomy*. This system accounts for and explains the unaccountable phenomena of the older systems. A brief statement of the old authentic theories, and the one now received as the

scientific one, is herein given with which to compare the system here taught. A rational origin and development of Stellar Bodies—Nebula, Comets, Suns and Planets, was not known, nor taught by any of the previous systems of Astronomy. Formerly, miracle was the foundation of matter and form. The Universe, Worlds, all things were made miraculously from nothing. "God commanded and all things stood forth." Here, it is claimed, matter and spirit were co-existent and co-eternal, and *things were developed by law*. Law has been substituted for miracle. Mystery is simply ignorance. The time has arrived for the fulfilment of the prophecy; "Old things shall pass away and all things shall become new." This is science, law, progressive development, in place of miracles. The development of the Universe, Suns and Worlds began by the same law that a plant, animal or man begins; the action of positive and negative material and spiritual electric force—male and female principles—that pervade all nature. The recognition of this principle in Stellar bodies is revolutionary in the exposition of natural phenomena. The milky way, Zodiacal Light, the photosphere of Sun, its chromosphere, its corona, its spots and their causes, the origin and cause of the Asteroids, the orderly places, size and density of the Planets, light and heat upon them according to distance from Sun and *Magnetic condition of each*, how light and heat of Sun is produced on a Planet, the law of the origin of life and its progressive development on a Planet, the origin of Species, the origin of Sex, the law of the Orbital revolution of Worlds, the origin and cause of electric currents of Earth, cause and purpose of Earthquakes, cause and purpose of Volcanoes, besides numerous other important and interesting natural phenomena, the causes and laws of which are mainly, if not wholly, unknown to Savants as well as the common people who are unacquainted with the system here taught.

Intelligent people cannot afford to live in ignorance of the laws, principles and causes of such phenomena.

The law of the connection of spirit and matter, mind and matter, control of matter by mind, man's being, how organized as body, soul and spirit, producing mind and its action on nature, its power to heal the sick, its power to act at a distance from the body. The relation of man's spirit to the World of Spirits—to the Angels—and to God; his spirit-home, where situated, what it is, its circles of diverse magnetic conditions and inhabitants suited to each, of what that World is composed and how formed, the connection of that World to this and other material Worlds, how spirits go and come between that World and this, how Spirit-man controls matter and man in the flesh, Society in Spirit-land and man's progress through the circles of that World, their number, the number of Spirit-spheres and how man progresses through them to the Eighth Sphere—Earth being the first—(making seven progressive Spirit-Worlds) to where perfected spirit dwells. What and where is God, the law of Immortality; these, and many more subjects are briefly treated in this Volume, leaving those who have the time and inclination to know more than could be told in so small a work to pursue these matters in the full text of the three Volumes referred to above. It has been my aim to use simple language and be as concise and direct as possible that the thought may be comprehended by any of ordinary learning and common understanding. I ask a careful comparison of the theories here taught with others and a fair and just consideration.

A. J. KING.

Hammonton, N. J., 1910.

ZOROASTER'S PRAYER.

Zoroaster's first prayer as a priest ministering in the temple of the Sun, situated in the land northeast of the Caspian Sea, addressed to Ahura-Mazda. Taken from "Religions of the World," by David James Burrell.

"I believe thee, O God, to be the best of all, the source of light for the universe. All shall choose thee as the fountain of light, thee, thou holiest Mazda!

"I ask thee—oh tell it aright, thou living God! by what means is this universe supported, and who is the promoter of life?

"I ask thee—oh tell it aright, thou living God—who was in the beginning the creator of truth? who made the sun and stars, the waxing and waning moon?

"I ask thee—oh tell it aright, thou living God—who holdeth the earth and the skies overarching it? who made the rivers and the trees? Who begat light and darkness, kindly sleep and the awaking?

"Who hath made the mornings, noons and nights, those wayside sentinels who remind us of duty? Oh tell us aright, thou living God!"

Zoroaster lived, some say 1800, others from 4000 to 6000 years B. C. His aspirations were equal to a modern scientist. His reaching out for knowledge was sublime for one of his time. Men were not then prepared to receive true answers to his inquiries. They would not believe if told the truth. Instruments had to be invented and discoveries in science made, before men would believe the truth. It seemed obvious that the Sun, Moon and Stars went around the Earth daily, and that the Earth stood still. Men would not believe otherwise till Earth was sailed around. The world has waited long, and progressed to a condition capable of appreciating the true answer to that prayer; and, I think, it is answered in this work and the one of which this is, in part, an epitome.

A. J. K.

ASTROLOGY.

At a very early age the observers of the Stars divided them into constellations—groups—and named them after animals. History gives no date when, nor the author or authors who thus mapped and divided them. During the early and middle ages much use was made of these animal groups of Stars by men claiming to tell the future of individuals and nations by the claim of pretended influence of the constellation under which the individual was born, or the nation came into existence. It was claimed that the constellation exerted an influence like the animal it represented on the map of the heavens, and this influence controlled the lives of those born under it. Little true knowledge of the Stars was known in those ages, and the more ignorant men were imposed upon by the claims of knowledge of the Astrologers not possessed by them. The animals represented on their maps being made merely from caprice or fancy, could not be an index to the character of the Stars they were made to represent. That every stellar body is bound to every other one by ties of kindred and magnetic influence is true; but to claim that its individual influence can be distinguished, separated and felt by man is as absurd as to claim one can distinguish and feel the influence of every other person in the world because men are all susceptible to and cast an influence upon all others in the world of humanity. Astrology was a step to interest men in the aspect of the heavens, which was good; and led people to study and find out truth regarding the starry canopy and thus the science of Astronomy became established, and the so-called science of Astrology became obsolete with intelligent people. Now the ignorant only



heed the fakish twaddle of the Astrologer. Astrology has the same relation to Astronomy as Alchemy has to Metallurgy. Don't pay your money to Astrologers for horoscopes. They are frauds and their pretended science is mainly false.

THE PTOLEMAIC ASTRONOMIC THEORY.

In presenting a new System of Astronomy, it seems appropriate to state, briefly, the various Systems of Astronomy that have prevailed among the most enlightened nations in ancient and modern times, that a comparison may be made with the System here presented.

The earliest recorded system is that known as that "handed down to us in that great work the 'Almagist' of Ptolemy written about the year 130 A. D., and which was maintained down to the Eighteenth Century," says Flammarion. I quote from his Popular Astronomy as follows: "Cicero gives us in his 'Dream of Scipio' the following eloquent description of this ancient astronomical system:"

"The Universe is composed of nine Circles, or rather of nine Globes, which move. The external sphere is the Sky, which includes all the others and on which are fixed the Stars. Within revolve seven Globes drawn along by a motion contrary to that of the Sky. On the first Circle revolves the Star which men call Saturn; on the second moves Jupiter, a Star beneficent and propitious to human beings; then comes Mars, glowing and abhorred; below, occupying the Middle Region, shines the Sun, chief, prince, moderator of the other Stars, life of the World, whose immense globe illuminates and fills the volume of its light. After him come, like two companions, Venus and Mercury. Finally the lower orbit is occupied by the Moon, which borrows its light from the day Star. Below this last Celestial Circle there is nothing but mortal and corruptible, with the exception of the

souls given by Divine Kindness to the human race. Above the Moon, all is eternal. Our Earth placed at the center of the World, and separated from the sky in all directions, remains motionless, and all heavy bodies are drawn toward it by their own weight.

“Formed of unequal intervals, but combined according to a correct proportion, harmony results from the motion of the Spheres, which, forming grave and high tones in a common accord, makes with all these varied notes a melodious concert. Such grand motions cannot be accomplished in silence, and Nature has placed a grave tone at the low and inferior orbit of the Moon, and a high tone at the superior and rapid orbit of the starry firmament; with these two limits of the octave the eight moving Globes produce seven tones in different ways, and this number is the bond of all things in general. The ears of men filled with this harmony know not how to hear it, and mortals do not possess a more imperfect sense. It is thus that the tribes near the cataracts of the Nile have lost the power of hearing them. The splendid concert of the whole Universe in its rapid revolution is so prodigious that your ears are closed to this harmony, as your glances sink before the fires of the Sun, whose piercing light dazzles and blinds you!” Thus speaks the eloquent Roman. Beyond the Seven Circles was placed the Sphere of the fixed Stars, which thus formed the Eighth Sky. The Ninth was the *Prime Mover* on which they installed, in the Middle Ages, the *Empyrean*, or abode of the Blest. The whole of this structure was supposed to be of rock crystal by the vulgar, and even by most philosophers. Some superior minds alone appear not to have admitted the solidity of the heavens, (Plato for example); but the majority declared that it was impossible to conceive the mechanism and the motion of the Stars if the heavens were not formed of a substance solid, hard, transparent, and which will not wear

out. As interesting details we may remark, that the celebrated architect, Vitruvius, asserted that the axis which passes through the Terrestrial Globe is solid, extends beyond the North and South Poles, rests upon pivots, and is prolonged to the Sky. He also speaks of authors who thought that if the Planets move less quickly when they are far from the Sun, it is because they see less clearly. The ancient philosophers took the aerolites for pieces detached from the Celestial Vault, which escaping, from the Centrifugal Force, fall to the Earth by their own gravity. A Roman Cardinal maintained this belief to Alexander Van Humbolt at the beginning of the Nineteenth Century.

As to the harmony of the Spheres, Kepler believed in the Seventeenth Century. According to him, Saturn and Jupiter form the bass, Mars the tenor, Venus the contralto and Mercury the soprano."

For 4000 years the above system prevailed in the learned Circles of the World. A few all through the ages rejected it; but it was not successfully attacked till the Polander, Kopernick—Latinized Copernicus—published his immortal work upon the construction and movement of Stellar bodies,

THE COPERNICAN SYSTEM.

Copernicus taught that the Sun and Stars, except the Planets, stood still and the Earth and Planets revolved on their axes and around the Sun. This theory, untrue as to the Sun and Stars standing still, was a wonderful advance in the explanation of the phenomena of the heavens. The theory of the rotation of Earth and Planets and their revolution around Sun were very important truths that explained much phenomena of Nature. He retained many erroneous ideas of the old prevailing system. All things progress a step at a time; *everything has to grow*. He taught that the fixed Stars shone by reflected light from the Sun. He had no idea of their distance, size, character, or law of their formation and retention in their places. Instruments had to be invented to see with. He died in 1543, the very day his book was printed and a copy delivered to him. Galileo, who brought the telescope into practical use, was born 21 years after that event, and perfected an instrument that magnified thirty diameters in 1610. This instrument fulfilled the prophesy of Copernicus, who, when his system was criticised by the Scientists of his day, claiming that if the Planets revolved around the Sun, Venus and Mercury should show phases like the Moon, admitted that to be true, and said: "God would cause an instrument to be constructed that would assist the sight, and then the phases of Venus and Mercury would be seen." Galileo's instrument showed Venus' phases, which demonstrated the revolution of the Planets around the Sun. This demonstration had to wait 67 years after

the death of Copernicus, and men were then very loath to accept it. By this instrument, Galileo discovered four Moons to Jupiter. The Scientific World refused to believe even their own eyes, in the existence of more than seven Planets; because they had been taught there could be but seven Planets. They reasoned that there were seven metals, seven days in a week, seven openings in a man's head, and therefore, there could be but seven Planets. Poor Galileo had to suffer deprivation of his liberty and great privations for his discoveries. Dressed in sackcloth he was compelled to swear on his knees with his hands on the Testament before priests that the World did not move, and he would never teach that it did. Such is the usual lot of great benefactors, discoverers, teachers of important truths, new to Science and the Religious World. The fact of the phases of the Inside Planets, Mercury and Venus, is not generally known to the fairly well informed of the community at this day. An incident occurred in my experience, some years ago, that will illustrate this subject. Venus and the Moon were both shining in the Western Sky not far apart when I concluded to look at them through my six and three-quarter inch reflecting telescope. Venus was at her best, shining in her finest robes of beauty, queen of the starry hosts of heaven. In looking through my instrument I was greatly surprised to see a crescent form. It had not occurred to me that the Planet could be in any position less than shining with full face to the Earth at that time. She was about half way between new and first quarter. I learned subsequently that this is the time when she reflects the most light to the Earth. When she presents full face she must be on the opposite side of the Sun from us and thus be at her greatest distance, about 159,000,000 of miles from us, while, when presenting the phase she did, she was comparatively near to Earth, probably not more than 37,000,000 of miles, which more than com-

pensated for the less amount of reflective surface presented to the eye. At this time, there was a very intelligent woman, an old school teacher, visiting at my house. I asked her if she would like to look at Venus through my telescope? She said, "she would be delighted to do so." She took a look and turned to me with a look of solemn indignity and said: "You have your instrument on the Moon." "No," said I, "it is on the Star." She replied, "You want to fool me. You certainly have got your instrument on the Moon." I told her "to sight along the instrument and see;" which she did, and then said: "The instrument seems to be directed to the Star, but I see the Moon; you have got some contrivance in the instrument to fool me; the Star certainly doesn't look like that." Said I, "Now take a good, careful look and observe the surface of the Planet and I will turn the instrument on the Moon and then you will see the difference." This was done, and then she saw the wonderful difference. She could see the mountains, plains and craters in the Moon, but very little variation of surface in Venus. She then said: "I am convinced you have not tried to deceive me; but have shown me wonders of two Worlds. I am ashamed that I never knew before that Venus passed through phases like the Moon. Hereafter, when I see Venus in her greatest glory, I shall think of her as being then a crescent and of you, most gratefully, who showed her to me as such, and explained the cause." I said: "Thoughts are things. Your kind thoughts will be highly appreciated. I thank you now in advance for them." The Moon at the time looked to the unaided eye, almost the same size and form that Venus appeared through the telescope. At such times, Venus is a most beautiful, interesting and instructive sight, seen through a telescope that magnifies forty diameters. The system of Copernicus, regarding the Solar system, with modifications as new

discoveries have been made, has prevailed to the present day. He did not pretend to give the law of generation of Worlds. Philosophers, scientists and priests agreed that God made, at first, all things out of nothing. Latterly, philosophers and scientists became dissatisfied with that conclusion, deeming it irrational to believe things could be made, by any power, out of nothing. Evidently, the first thing to be made, in a rational conception of the origin of things, is the Universe and its Worlds. Astronomers discovered numerous gaseous bodies of diverse forms in the Universe which they called Nebulæ. They conceived that Worlds might be made out of the matter of these bodies and so they invented a theory of development of Suns and Planets from Nebulæ, termed "The Nebular Hypothesis," which is the present most favored theory of Astronomers. The origin of Nebulæ they do not pretend to know or tell.

THE NEBULAR HYPOTHESIS.

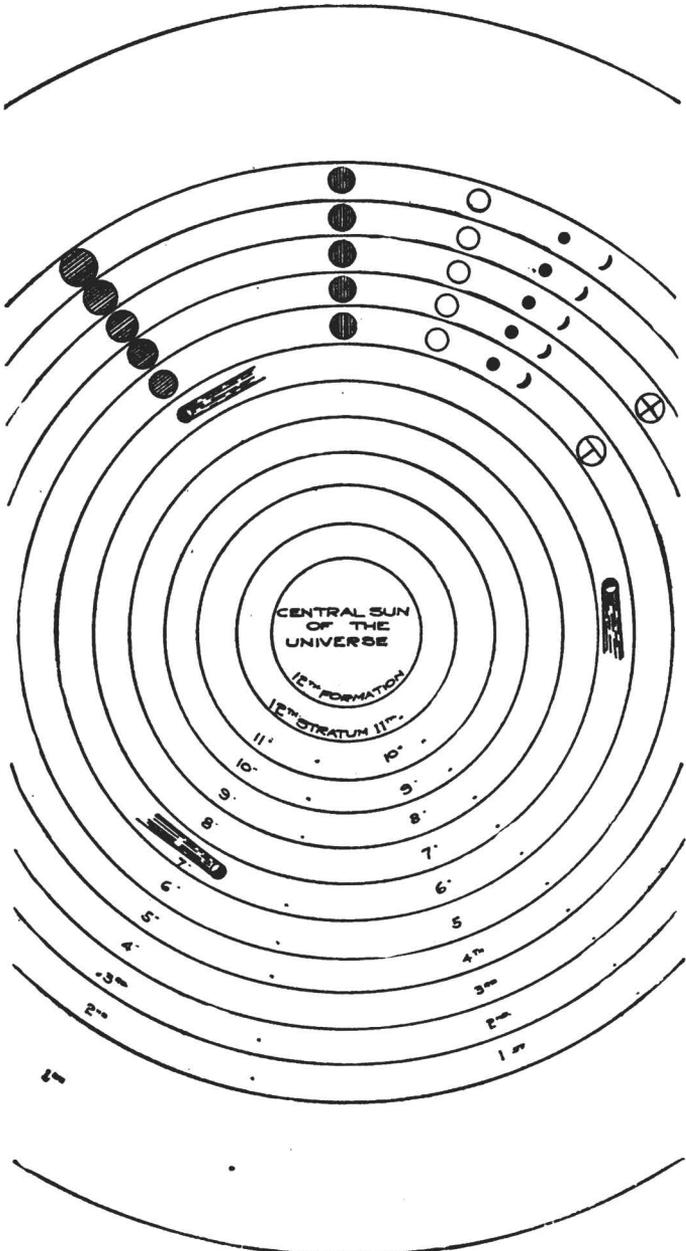
This theory begins by assuming the existence of a mass of Nebulous matter somehow, not explained, all alone, somewhere, in the Universe of space. Then what happens? I quote from Flammarion's Popular Astronomy as follows: "Attraction is a force inherent in every atom of matter. The denser portion of this mass will insensibly attract towards it the other parts, and in the slow fall of the more distant molecules toward this more attractive region a more general motion is produced, *incompletely directed towards this center, and soon involving the whole mass in the same motion of rotation.*" [The italics are mine. Why are molecules "*incompletely directed*" by gravity towards the center, and thus produce rotation? This seems to me to be a most flimsy foundation upon which to build a theory. Is it not begging the whole question? Is it not assuming effects not warranted by the law of attraction or any law he has stated for the production of revolution in his mass of gaseous matter?] He proceeds: "The simplest form of all even in virtue of this law of attraction is the spherical form; it is that which a drop of water takes, and a drop of mercury if left to itself."

"The law of mechanics shows that as this gaseous mass condenses and shrinks, the motion of rotation of the Nebula is accelerated." [Is not this unwarranted assumption? If there is such a law of mechanics it has not been explained to ordinary comprehension. After getting started with a revolving mass of matter built up upon pure assumptions the theory proceeds to evolve

Worlds as follows:] "In turning it becomes flattened at the poles and gradually takes the form of an immense lens-shaped mass of gas. It has begun to turn so quickly as to develop at its exterior circumference a Centrifugal Force superior to the general attraction of the mass, as when we whirl a sling; the inevitable consequence of this excess is a rupture of the equilibrium, which detaches an external ring. This gaseous ring will continue to rotate in the same time and with the same velocity, but the Nebulous Mother will be henceforth detached and will continue to undergo progressive condensation and acceleration of motion." [Why? Is not this pure assumption?] [Central attractive force has caused such a rapid revolution of the mass of matter as to cause Centrifugal Force sufficient to overcome attractive force and detach a ring of matter! This is like lifting one's self over the fence by his boot straps. Attractive force produces a force that is superior to itself!] "The same feat will be reproduced as often as the velocity of rotation surpasses that by which the Centrifugal Force remains inferior to the attraction. *It may have happened also* that secondary centers of condensation would be formed even in the interior of the Nebula." [*Nothing happens in Nature but by law.* What law produces secondary centers, he does not tell.] * * "The successive formation of the Planets, their situation near the plane of the Solar Equator, and their motions of translation around the same center, are explained by the theory which we are discussing. The most distant known Planet, Neptune, would be detached from the Nebula at the Epoch when this Nebula extended as far as the Planet, out to nearly three thousand millions of miles, and would turn in a slow revolution requiring a period of 165 years for its accomplishment. The original ring could not remain in the state of a ring unless it was perfectly homogeneous and regular; but such condition is, so to say, unrealizable,

and it did not delay in condensing itself into a sphere. Successively, Uranus, Saturn, Jupiter, the army of small Planets, Mars would thus be detached or formed in the interior of the same Nebula. Afterwards came the Earth of which the birth goes back to the Epoch when the Sun had arrived at the Earth's present position; Venus and Mercury would be born later. Will the Sun give birth to a new World? This is not probable. For this purpose it would be necessary that its rotation should be enormously accelerated; it should be 219 times more rapid." [If the Centrifugal Force is so weak in the Sun now, compared to attractive force, what warrant is there that it ever was sufficiently strong to throw off a ring of its matter?] "The Moon would be formed in a similar way, at the expense of the Terrestrial Equator, when the Earth, still Nebulous, extended out to its orbit, then perhaps, nearer to us." [How easy it is to *assume* these rings and that they would break up and "get their matter together into one simple Globe!" In the case of Neptune, its opposite portions being six thousand millions of miles apart and all the other matter of the Sun and interior Planets being between these parts! Why did not attractive force of Sun bring these broken parts back to itself, all being Nebulous and similar matter? According to this theory, the Sun should be *denser* than any of the Planets in its system, being composed of the *central matter of the Nebula* and the Planets being successively composed of the rarer matter that occupied the exterior of the Sun when composing that body; when the fact is, the Sun is composed of the rarest matter of any in its whole system. This fact alone condemns the theory as contrary to natural law, the law of gravity, and therefore untrue; to say nothing of the numerous other unwarranted assumptions to bring about the end desired—the conditions as they are known to exist.]

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The Universe.

EXPLANATION OF DIAGRAM OF UNIVERSE ON OPPOSITE PAGE.

The outer circle represents the periphery of the body of the Universe; and the extent of its attractive and repulsive *influence*. The second circle represents the inner boundary of the outer Stratum and the Sphere of attractive and repulsive *force*. This Stratum is of immense width and furnished the condensed matter of the Central Sun or organ of the Universe. No material forms occupy this Stratum. The third outer circle represents the inner boundary of the Second Stratum, the evolved matter of which forms the bodies occupying this Stratum and is designated the first formation. In the same manner are the successive Strata represented to the twelfth. The six outer Strata have evolved their evolvable matter. The seventh is now evolving its matter. All its forms are Comets. The five inner Strata are unevolved matter. We occupy the Sixth Stratum and are a part of the fifth formation.

The first grade of forms are represented by horizontal lines.

The second grade by perpendicular lines.

The third grade by circles, the grade of our Sun.

The fourth grade by solid black—the grade of Earth and Planets.

The fifth grade by crescent—the grade of our Moon.

The first Spiritual or Second Sphere by a circle enclosing a perpendicular and horizontal line.

The second Spiritual or Third Sphere by a circle enclosing a horizontal line and perpendicular dropped from it.

THE UNIVERSE. THE NEW ASTRONOMY.

The Universe is a body; circular in form, and revolves upon its axis; containing within it, to man's conception, an infinite number of Stellar forms—Suns, Planets, Comets, Nebulæ, etc., seen by man's natural and assisted vision only in very small part. It is divided into twelve Strata, slightly differing from each other in density and electric condition; the outer Stratum being the rarest matter, the others, successively, denser to the center in the proportion of 5 to 7; but all composed of similar substance. The outer Stratum is immensely wider than any other and tho rarer, originally contained much more evolvable—condensable—matter than all others of the form together.

When motion awoke in matter after an era of repose and the Universe revolved in obedience to Infinite Mind—God—upon electric matter therein, according to the law of electric motion, the outer Stratum, by reason of its superior motion, became soonest developed, through chemical action, to feel and obey the attractive force of the central atom of the form, and all the evolvable—condensable—matter of the outer Stratum was drawn to the center and formed its central body. Atoms arranged themselves according to the universal law, the denser ones nearer the center, the rarer ones nearer the outer portion of the body.

Before evolution took place, all matter was inappreciable to any human sense. It is termed unevolved matter, and evolved matter when condensation by attractive force had occurred to make it appreciable to human sense.

No atom was ever made out of nothing. When the evolvable matter of the outer Stratum was fully evolved and drawn to the central body it became the central Sun of the Universe and the first grade of matter.

After untold ages elapsed and this central body condensed and developed *procreative power*, which occurred in its fourth cometary era, impregnation of special atoms occurred in its body which were to serve as central atoms of forms to be fashioned in its body from evolvable matter of the next outer Stratum. As the matter of the next Stratum was evolved it was drawn to and formed around these prepared atoms in the central body, which served as a matrix, to those points in the body for the accumulation of this matter and thus formed independent bodies within the central Sun.

There were six such bodies simultaneously formed at first, and were far the largest bodies developed by the second Stratum. When perfected in the womb of the central Sun, their mother, they were simultaneously expelled from that mother to their places in the second Stratum from whence their matter came, to be balancing forms in that Stratum, and they found their places in obedience to attractive and repulsive forces. It took ages for these Suns to reach their places in the second Stratum after beginning their outward journey. They went forth as the most attenuated cometary matter following a slightly denser nucleus that first obeyed repulsive force of the parent body.

Before these six had left the parent body numerous other embryonic forms had been instituted and attracted the developing matter of the second Stratum as it was evolved and thus new centers were formed and built up into Suns of the first order till all the evolvable matter of that Stratum was exhausted, and they were born and sent to their home in the second Stratum, numbering millions of similar size; there to begin their career of devel-

opment as individual bodies with their six larger brethren. These Suns though smaller than the first six, were of unimaginable size. Each was, and is, a Universe to man's comprehension. They are of the second grade of matter, the central Sun being of the first grade. Here in this second Stratum these bodies have remained revolving upon their axes and in their orbits in the second Stratum around their mother, the central Sun of the Universe, developing their matter and their progeny.

All Suns born of the central Sun, of whatever Stratum, are of the first order and second grade of matter. Each one develops hundreds of thousands of Suns in each of its inner Strata of the second order and third grade of matter. Each is divided into twelve Strata. The outer being the rarest, but containing far more matter than all the rest together, and forming the central body of the form, and the eleven inner Strata developing Suns that revolve around it. *This is the universal law of formation of Suns and Planets*, exactly patterning after the form and processes of their mother, the Central Sun of the Universal Form.

The Suns of the second order develop Suns of the third order and fourth grade of matter. Each form of the second order develops thousands of Suns in each of its inner Strata. Suns of the third order—the order of our Sun—develop but one formation in each Stratum of its body within the first and outer one, of the fourth order and fifth grade of matter—the order and grade of Earth. These develop according to size and situation. Some develop a form in each of its eleven inner Strata, like Saturn, in Sun's system, while in smaller ones a less number, and in the smallest, none.

Moon is of the fifth order and sixth grade of matter. This is the highest order and grade of matter in Sun's system. In the larger systems there are six orders of Suns and seven grades of matter. This would be equiva-

lent to our Moon developing a formation. Our Sun is too small to allow any of its secondary formations to develop forms.

Our Sun corresponds in size in its mother's formation to Mars in its. *All Strata of all forms are arranged similarly in width and proportion.* The sizes of the forms developed in them are of exact proportions, of whatever order. This is the law of the Universe. Sun's mother corresponds to Saturn in Sun's system. Mars being next to the smallest of Sun's formations, our Sun is next to the smallest in its mother's formations, and the mother of Sun corresponding to Saturn, which is next to the largest of Sun's formations, must make it among the next to the largest formations of that system.

We think the condensed body of Sun large. It is some 860,000 miles in diameter, while our Earth is less than 8,000 miles. A sister Sun that corresponds to Jupiter is more than 17,000,000 miles in diameter. Such a Sun is of a size to develop the sixth order of formations and the seventh grade of matter.

Now let us return to the Universal Sphere. The second Stratum evolved all its evolvable matter and it was formed into Suns of the first order, as described, and is called the first formation.

The third, fourth, fifth and sixth Strata have evolved their formations in precisely the same way. The seventh Stratum is now being evolved. We belong to the fifth formation and sixth Stratum of the Universal form. We are, therefore, comparatively young in our development. Five formations of Suns have been evolved, each composed of millions of Suns of the first order. One of this order in the fifth formation and sixth Stratum of the Universe is grandmother to our Sun and developed "hundreds of thousands of Suns of the second order," at least 200,000. "Each of these has developed thousands," at least 2,000, making 400,000,000 of the third

order of Suns—the order of our Sun—brothers, sisters and cousins of our Sun; direct descendants of our Sun's grandmother. Each of these has developed at least one Planet in each of its eleven Strata, making 4,400,000,000 Planets of the order of Earth. As Sun's secondaries are 38, though Astronomers have not yet discovered all of them, and as Sun is among the smallest of Suns of its order, it will be a low estimate to give the average at 40 secondaries to a Sun; this will make 176,000,000,000 Moons, all the direct descendants of our great-grandmother Sun; saying nothing of the sixth order of formation, making at least 180,800,200,000 forms the direct descendants of our great-grandmother Sun.

Do not forget that all these Moons, Planets and Suns of the various orders are all *within the body* of our great-grandmother Sun, whose unevolved matter is still uncondensed, leaving her actual form of unevolved matter the same size it was when it came from the Central Sun of the Universe, its mother.

Remember that all the Stars we see are brothers, sisters and cousins of our Sun; that all the Planets we see are children of our Sun and are situated in their respective Strata within it, while all the billions of Planets we do not see, children of other Suns we see are all the progeny and direct descendants of this one great-grandmother Sun; and *circulate in the various Strata of her body!*

Telescopic vision may penetrate to the central body of this Sun. It will be seen as a faint Nebula by the most powerful instruments. Its condensed central body is of the consistence of condensed vapor—heated mercury.

This great-grandmother Sun to Earth, sent out from its body hundreds of thousands of Suns of the second order. Some of these may be seen by telescopic vision as Nebulæ in various parts of the heavens. They are the centers of systems of Suns, cousins to our Sun.

Telescopic vision never can penetrate beyond the boundary of the body of our great-grandmother Sun. It may properly be termed our ancestral Sun of but three generations back in a direct line. Our Sun one, its mother two, its grandmother three. It contains all we see, all our senses take cognizance of in the Universe.

The distance of this central Nebula is beyond comprehension. The nearest sister Sun to our Sun is a *Centauri*, a mighty double Sun of the first magnitude of the Southern Hemisphere not visible to us in this latitude, (Philadelphia) and is estimated by Astronomers to be 25,000,000,000,000 miles from our Sun. It takes light 4.35 years to come to us from it, traveling at the rate of 186,000 miles per second. The next nearest known Sun is in our Hemisphere, known as $\delta 1$ *Cygni*. It is of the sixth magnitude, requiring a good eye and a clear night to see it without a glass. It is 43,000,000,000,000 miles distant, and requires seven and two-tenths years for light to travel the space between us. It takes light thirty-six and six-tenths years to come to us from *Polaris*, the Pole Star.

Astronomers tell us it takes light two hundred years to come to us from some of the stars in the constellation *Ursa Major*, the Great Bear. Herschel estimated that it would take five thousand years for light to come to us from some stars he could see with his telescope which was far inferior to many we have now. I have taken the lowest estimate from the inspired page as to the number of stars of similar order to our Sun, the direct evolutions from our great-grandmother Sun, and find them to number 400,000,000. Considering their size and distance apart, the space occupied by them transcends our imagination. This is all of the Universe known to science; yet it is but one of the millions of similar and greater size in each of the five Strata already evolved with the six other Strata to be evolved in the Universal

form. What an insignificant corner this great-grandmother of ours occupies in the Universe!

We are told that there are an infinite number of such Universes as here described in the Infinite Universe of God. Who can comprehend Infinite Space? Who can comprehend the magnitude of one of the millions of forms of the first order of Suns in one Stratum of the Universe?

Well may man who reads the Stars and tries to comprehend space, exclaim with the Psalmist: "O God! What is man that thou art mindful of him! or the Son of man that Thou regardest him!"

These Universes, Suns and Planets, are all moving at a rate almost as incomprehensible to us. Our Earth is among the smaller of the stellar bodies; yet, to us it seems large. It is nearly eight thousand miles in diameter, and it is said by scientists to weigh 6,000,000,000,000,000,000 tons, and is hurled through space at the rate of about eighteen and six-tenths miles a second in its journey around the Sun, with its child, the Moon, weighing 74,000,000,000,000,000,000 tons in its arms, as it were. Our Sun, whose central body is 860,000 miles in diameter, is traveling around its mother Sun at "but a degree less motion, about fourteen miles a second," carrying all its family of planets with it, each within its respective Strata of its body, and all protected from outside harm by the wide outer Stratum of unevolved matter from which its evolved matter forms the central body, and which has always, heretofore, been regarded as the whole body of Sun.

Whence the power that moves these bodies with such rapidity? The muzzle velocity of a modern cannon ball is forty-four times less than that of Earth. Formerly, science taught that the Earth stood still and all the hosts of the heavenly bodies revolved around it every twenty-four hours. It is now three hundred and sixty-seven

years since Copernicus' book announced that the Sun stood still and the Earth revolved around it, and revolved on its axis to cause the apparent revolution of the Sun and Stars around it.

This forward step in the science of Astronomy through persecutions and death to its advocates was at last accepted as science by the educated in civilized nations; to be again modified by new discoveries in the progress of mankind.

Now, by the use of improved instruments, it is found by observation that the Sun and all the Stars are in motion; that all are obeying the same law and are of the same family and are moving, like Earth, in their allotted paths.

Sun being an inside body in its parents' system, being fourth, counting outwardly from the center, its time of revolution around its parent Sun is comparatively short to that of the outer Suns of that system. "Its time of revolution in its orbit" is said to be by the inspired writer, "slightly over eighteen thousand years," while the outer Suns of that system will require about 5,000,000 years to make one revolution around the parent Sun.

We cannot conceive of anything but Infinite power that can run such ponderous machinery with such velocity! We use the word Infinite, but what a small part of its meaning do we comprehend! Whence comes this power? From God, is the ready answer. Yes; but the philosopher and the man of science does not regard it sacrilegious to inquire how God generates this power. As a child of God he has a right to know all he can of his Father's work.

It is explained that every cosmical body of every grade revolves on its axis by reason of the action of positive with negative electricity. *It is the law of electric action in all bodies of the Universe* for the positive current to pass around the negative in a spiral and cause the rota-

tion of the body. By this action and motion chemical action among the atoms of its matter is generated and electricity is evolved. The body is a chemical laboratory as well as a dynamo, and generates, gathers and dispenses electric force according to the size of the body and quality of its matter. The larger dispense to the smaller bodies—the mothers to their children, to supply their every need. They refine it by passing it thru their bodies from grade to grade and fit it to the needs of themselves and their progeny, and thus it goes from the central Sun of the Universe to the last form developed, producing motion of the bodies and heat, light, life, and finally, man thereon.

All is done by law; by the *inherent life-spirit of the matter of which the bodies are composed under the direct action of Infinite Spirit upon it*. God never made a spear of grass to grow or an atom to move but by law. The scientific man searches and finds out, "asks and receives, knocks and the door is opened to him." Man, a child of God, is entitled to know all he can grasp of his home here and hereafter; and how God, his Father, works in the Universe. He is endowed with inspirational faculties and thru these he may commune with his Spirit Father and spirit brothers and sisters and receive truth that could not otherwise be obtained. This faculty, like all others, is susceptible of high cultivation, and thru it, the hidden stores of truth and knowledge are laid bare to be seen by those less spiritually developed. The inspired philosopher and scientist makes the most valuable discoveries and inventions. Men attribute to accident, often, what is due to inspiration. Newton saw an apple drop, as thousands had seen, and as he had often seen before, but something, at that time, caused him to consider the cause, and this led to the discovery of the law of gravitation. How simple it now appears to us, yet

how momentous has been the consequences to science and philosophy! This was inspiration.

The more man knows the better can he appreciate the wisdom, power and goodness so manifest in all the works and adaptations of nature. It is man's business to investigate to his utmost powers of reason and inspiration the phenomena of nature to find out truth. *He worships best who worships with the understanding.*

The central Sun of the Universe is of the consistence of heated mercury. The first order of the Suns of the first formation are in about the same state of condensation. These, tho the parents of perfected Planets, are still rare Comets. The subsequent forms of the first order are still less condensed. Their consistency is that of boiling mercury; slightly more condensed than condensed vapor. The planetary condition has been reached by five orders of the first, second, third and fourth formations of the Universal form, and in four orders of the fifth. The forms in the sixth formation are all cometary.

The mother of our Sun is still a rare Comet. The higher the grade of the form, the higher the grade of matter composing it, and the sooner it develops its planetary condition and man.

Lest some readers may not have caught the correct idea of the genesis of a system of Suns and Planets, I will take ours as an example and reverse the order of its life-line to the central Sun of the Universe; and, as all systems are as near alike as animals or plants of the same species, if this is thoroughly comprehended, the construction of the whole Universe will be understood.

Moon is the child of Earth and revolves around her central form within her body, and is composed of the evolvable matter of the eleven inner Strata of Earth. The outer Stratum furnished all the matter composing the central body, or, what is generally understood as

Earth. The outer Stratum being the rarest matter of the system, it will be seen that it must be of far greater depth than all the rest together to furnish so much more evolvable matter than Moon. This outer Stratum still consists of the original unevolved matter, and is of the original form and is as much a part of the Earth as is the evolved matter. We have no senses that can appreciate this matter except indirectly as electric forces are conducted thru it to the solid Earth to give us light and heat. Without the unevolved matter, now called Ether by scientists, there would be no electric conductor in the Universe between the condensed forms. It is this unevolved matter of the various grades from that of the Universal form to that of the latest developed forms that serves as a conductor of electricity from Sun to Sun and Sun to Planet and Planet to Planet in the Universal form.

The inner boundary of the outer Stratum is the boundary line of attractive and repulsive force of Earth, and keeps all outside bodies from entering within it. Thus the Moon is perfectly protected by the arms of the mother surrounding and guarding it from all outside injurious interference. Cometary matter of the system may enter this outside Stratum and penetrate to its inner boundary, but no further. This is the law with all naturally developed Suns and Planets. The Asteroidal Systems are exceptions.

Earth is the child of Sun, and with Moon revolves around it; being in the body of Sun as Moon is in the body of Earth. Sun has a family of eleven children, having developed one in each of its eleven Strata within the outer Stratum which furnished the matter of the central body. There are two outer Planets yet undiscovered.

Sun is known to be moving, but its orbit is so large that astronomers have not yet been able to calculate it. It

is fair to reason from analogy from what we know of the motions of Moon, Earth and Planets, that it is moving in an orbit around its parent Sun.

So far science traces the motions of the Moon, Earth, Planets and Sun. Beyond this, man must depend upon inspiration and reason to guide him to the truth. He possesses the faculty of inspiration, why may it not be trusted as well as its kindred faculty, reason? He may be deceived by the revelation of any of his senses or faculties, but he must trust them. The theory herein advanced is given by inspiration; and men must judge of its reasonableness and probable truth. I mean by inspiration that the ideas and language of the work of which this is largely an epitome is that of an absolutely controlling Spirit, and that the fleshly author was but the instrument to communicate the Spirit's thoughts to men in the flesh. It must not be inferred from this that the Spirit could always use the language and convey the idea as clearly as he would like thru his instrument, but he and she have done the best they could to convey the truth.

Inspiration is man's highest faculty and points the way to reason, its close companion. When cultivated, it reaches into the realms beyond the ken of the telescope, microscope or spectroscope, and hands down to reason the mighty truths lying beyond the material worlds near the very throne of the Infinite! Man, uninspired, may doubt its revelations of truth, as the ignorant does the revelations of the telescope, microscope and spectroscope; but he will learn to accept them as he develops his reason and spirituality. Reason is man's arbiter in the claims of inspiration as in those of all his other faculties. *No one should accept as truth from any source what enlightened reason rejects.* This is the teaching of the Spirit who dictated these revelations.

The mother of our Sun, still cometary, of the second order of Suns, with all its numerous progeny of Suns

and Planets within its sphere, revolves around its Mother Sun of the first order, our Sun's grandmother and Earth's great-grandmother, that holds within its outer sphere all the Universe we see or can ever see.

The central body of this Sun may be seen as a Nebula by the most powerful telescopes. This body with all its hosts of descendants revolves around the central body of the Universe.

This is but one of the millions of similar Suns of the first order in the fifth formation—sixth Stratum of the Universe. This is our direct life-line traced backwards to the central body of the Universe.

The Universe, then, has a center and a circumference and cannot be infinite in extent. We have no term for any larger idea. It will take eternity for us to grow to the stature of intellect to comprehend this; but we are told that this is only one of an infinite number of such Universes in the great Universe of God!

PLANETARY PROCREATION.

Procreative force, the action of Positive with Negative, Male with Female magnetic elements must act upon prepared atoms to fit them for central atoms for every new form. Without such action no form could be instituted in the body of the parent form. There must be a central attractive force around which matter of the proper kind can be drawn and held in its proper place. The parent form must have such consistency of matter as to retain the new form and protect it from destructive forces.

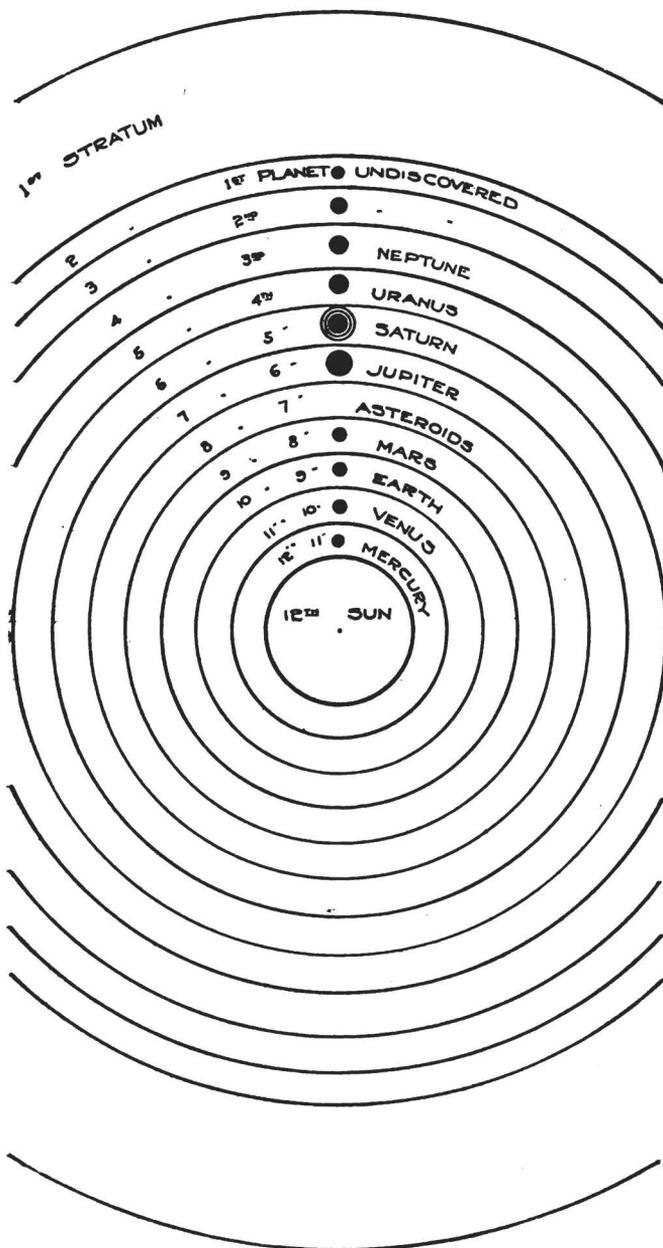
The central atom for each of the four outer forms of a system is taken from the third inner Stratum of matter of the parent form. The next four outer forms derive their central atoms from the second inner Stratum, and the four inner forms, including the central, get their central atoms from the inner Stratum.

The bearing season of a planetary form is between the fourth and eighth cometary eras. There is a perfect analogy between the birth of a Sun and that of an animal and man. The law is the same. Nature everywhere in the institution of new forms works by the cooperation of Positive and Negative—Male and Female forces. When the central atom of a world is impregnated by positive magnetic force, it begins to exert an attractive power on the matter of the Stratum that is to form its body, and continues to draw upon it till all the evolvable matter of the Stratum in close affinity to it is drawn to it from the same Stratum of matter. In the first and second grades of Suns many formations may

be forming at the same time. When gestation is completed, the parent body repels it to its proper Stratum—that from which the matter of the infant body came. How natural! How simple! How reasonable!

There are twelve cometary and twelve planetary eras in the life of every stellar body. At the close of the twelfth cometary era, planetary surface commences. Life begins on a planet near the close of the second planetary era. Man is produced at the latter part of the sixth planetary era. All planetary bodies in the same degree of development produce similar life; their electric forces being similar. Man may know the life development on a planet if he knows its era.

The seventh era is an era of rest of magnetic forces. The great flood and depressions of continents on Earth's surface took place in the seventh planetary era. It is now in its eighth planetary era. In its twelfth era a planet attains its maximum development.



The Solar System

THE SOLAR SYSTEM—SUN.

Sun the central body or organ of its system is in the fifth planetary stage—the Carboniferous Era. Volcanic forces are very active and powerful. The atmosphere is thick with carbon. Vegetable life of the character of the coal measures of Earth is the character of its flora. Huge reptiles abound. The Saurian is king. Could you see the surface it would appear black. You may see, sometimes, black spots upon it. In such case you see thru the photosphere to the surface.

The photosphere is usually regarded as the surface of the Sun. It is Sun's upper atmosphere, some fifteen hundred to two thousand miles above its surface, illuminated by the volumes of electricity pouring into Sun from its progeny of Planets, its brother and sister and cousin Suns, and, above and greater than all, from its mother Sun. These diverse magnetic forces meet and mingle, and with Sun's atmosphere and magnetic elements produce wonderful chemical activity, generating the intense light we see, Sun's photosphere.

Sun sends off electricity prepared in her laboratory to her progeny with this light to act similarly; but in a much less degree, upon their atmospheres, to produce light and heat upon them. Our light and heat from Sun is the product of electric force of Sun producing chemical action in our atmosphere. Darkness and absolute cold is the condition above the atmosphere. Therefore, a Planet has light and heat on its surface according to *distance from Sun and the affinity of its atmosphere and electricity with the electricity from Sun.* This most im-

portant fact, the *affinity* of the bodies, has not been considered by men of science and therefore they have no just conceptions of true planetary conditions.

The cromosphere of Sun is the result of volcanic action. The size of the Planet and the volcanic activity of the present era cause explosions and fiery exhibitions hardly within the conception of man; sending volumes of heated gases hundreds of thousands of miles beyond the photosphere of Sun. Volcanic explosions in Sun are frequently seen upon Earth with fair sized instruments. I have seen with my six and three-quarter inch reflector the surface of the photosphere appear like a prairie fire with rosin stalks bending before the wind and tongues of fire running up them to the apparent height of several feet. This appearance 93,000,000 of miles away, means many miles in height. This showed a wonderful activity in the photosphere whatever its cause.

Activity of forces in Sun controls activity of forces in the Planets. When Sun is unusually active, electrically, we have an electric storm, and sometimes we cannot use our telegraphs from this cause. The great wind and electric storms of Earth are largely, if not wholly, the result of Sun's electrical influence. If the weather bureau would consult the conditions in the Sun, it would be far better able to foretell the coming weather here. There is the cause of high and low barometer—atmospheric pressure—the movement of the upper as well as the lower atmosphere. There is the cause of the terrible cyclone and the whirlwind.

Sun spots are an enigma to science. They are simply holes in the photosphere that enable us to see the black surface of the body of the Sun. They are caused by the absorption of the electric forces coming into the Sun at the spot by the developing lava that prevails on the surface there. It draws so heavily on these forces that it

leaves insufficient in the upper atmosphere to produce the chemical activity that causes the photosphere. When it has drunk in—absorbed—its fill, electric forces resume their activity above the spot in the upper atmosphere when the break in the photosphere is replaced and the dark surface is covered.

The volume of electricity from the Sun to Earth and Planets is not appreciably affected by this absorption. In fact, the electricity from its mother and related Suns and Planets has to be passed through its body and assimilated to fit the bodies of its system before it passes from it to them; and, therefore, such absorption can make but little, if any, difference in the volume or quality of the electricity from Sun. However, anything that affects the forces of the Sun, the mother, affects Earth and all Sun's children. They are all connected together by affinity and family ties and thus causes go back thru Sun, and Sun's mother and grandmother to the central Sun of the Universe. All are related and from one origin, are by one law and to one end—the production of man, the Son of God.

The age of Sun is said to be about 34,140,000,000,000 years. The photosphere—the Stratum of light that surrounds the solid body of Sun—revolves on its axis in about twenty-five days; but varies in its time of revolution in different sections—Equatorial and Polar. The Planet not being seen except thru holes in the photosphere, and that being of an unstable nature, the exact time of its axial revolution has not been determined; but our author tells us its period of rotation is over twenty-five days, and its time of revolution around its mother Sun is slightly over eighteen thousand years.

MERCURY.

Mercury, the eleventh formation of the Solar System and the first from the Sun, is in its sixth planetary era; the era when man is developed upon a Planet. If he has been born there, he, as a race, is very young, and but little above the animal that bore him, except in his Spiritual nature and powers. His Spirit being derived from a higher grade of Spirit than that of his progenitors, it makes him a different and higher being than they. Spirit is always the accompaniment of matter of whatever grade and is its life. The higher the grade of matter the higher is the grade of its Spirit—its life-forces. It is the Spirit of matter that gives character to it and stamps it of high or low grade.

This Planet is the smallest of the primaries of the System; being about three thousand miles in diameter. It is the last born child of Sun and is the least sympathetic to its parent's forces, being of the most diverse matter and electric affinity to Sun of any of its Planets. It is, however, amply compensated for its lack of these qualities by being so close to its mother's bosom, which enables it to receive its just and proper share of its mother's influence. Were its electric affinities to Sun like the outer Planets, conditions would be unfavorable to life upon it. Heat and light would be too intense. It is denser than any other Planet; about that of the metal that bears its name. The telescope discloses mountains, and the spectroscope water and atmosphere. It was made for the abode of man. He either now does or soon will enjoy life upon it. It is nearly in the same state of development as Mars. It is so near the Sun it is not often noticed. It presents all the phases of the Moon.

VENUS.

Venus, the tenth formation—the second from the Sun—is in its seventh planetary era. Man is developed there; but is young and in a low condition. During the seventh era but little progress is made. All nature then is sleeping and resting, recuperating from the exhaustion consequent upon the great effort of nature in the production of man. All the physical and higher spiritual forces on the Planet had been drawn upon to exhaustion in his production; and a season of rest of all forces of the Planet was necessary.

It is the season of subsidences of sections of the surface of a Planet, and, consequently, of great floods from overflows of the waters. Man has to exercise his ingenuity in constructing “arks” of safety to escape these natural and inevitable catastrophies. Inspiration assists the infant race in saving some of the more Spiritual of the people as seed to repeople the Planet when more stable conditions ensue and forces awake to renewed activity in the realms of mind and matter.

It is our nearest sister Planet, being sometimes only about 26,000,000 miles from Earth. It is nearly the same size as Earth; being seven thousand seven hundred miles in diameter and is called Earth’s twin Planet. The telescope reveals diversity of appearance in its surface which is believed to be caused by seas, continents, mountains and ice-caps. The spectroscope shows an atmosphere at least fifty miles high and also water. Its day is twenty-three hours twenty-one minutes long. Its year

is seven and a half months. Schiaparelli, an eminent Italian astronomer, says it only rotates once during its year. On principal and analogy this should be rejected as well as on the authority of many other observers as well as inspiration to the contrary. It is our Morning and Evening Star, and is interesting not only for its beauty, but from the fact that it was worshiped by the ancients as the Goddess of Beauty, of Love and of Life. Like Moon, it passes thru all phases to us in its passage around the Sun, from new to full and from full to new. It shines brightest when about half way between new and first quarter and last quarter and new, as then its nearness to Earth more than compensates for the lack of more reflecting surface of Sun's light.

EARTH.

Earth, the ninth formation and the third from the Sun, is in the morning of its eighth planetary era.

The Geologic Record of the rocks shows that life began in its lowest forms and regularly progressed to man. This is true of all worlds. Was the higher an outgrowth of the lower? The Darwinian Theory is that it was, "by the survival of the fittest" and by "natural selection." The objection urged that no species could give more than it had and, therefore, this does not account for the development of higher species, seems well taken. How then did higher species appear? The old answer that they were "special creations" does not satisfy the scientific mind that does not believe in special, but in general laws in nature. This question is answered in this work to the satisfaction of the scientist who does not believe that matter alone can produce life. Darwinism leaves the main element out of the problem; namely, *Spirit*. Otherwise his reasoning is just. It is true that the lower forms of life were instrumental and necessary in producing the higher. But how? His theory fails to account satisfactorily. *Briefly, the law, as stated in "Principles of Nature," is, that when a species of animal has arrived at its culmination of development—its highest possible attainment of life-force during the Formative Era of a Planet's life, it is able to attract to its embryonic progeny as the central force of that progeny a higher grade of Spirit than itself possessed. This higher grade of Spirit is outside the animal; the animal furnishing the material body for the higher Spiritual offspring.*

This offspring becomes a new and higher species. Thus grade after grade of Spirit is embodied until the highest grade of Spirit is embodied in the production of Man.

The exposition of this law is elaborately given in the chapter on the "ORIGIN OF LIFE. SPECIES AND MAN," in Vol. II, "*Principles of Nature.*" The formative era consists of four great eras of planetary life, closing with the sixth and the production of Man. How near to the truth is the "Darwinian Theory," and yet how far from it! *Progressive development is a fundamental principle in every department of nature.*

Earth has had its period of rest—its seventh day—and is now putting on the vigor and activity, in its electric forces, of the mid-forenoon of its eighth day. Its morning dawned brightly, but clouds soon obscured its horizon, and the dark ages supervened. A short season of partial repose of electric elements settled upon the Planet. The clouds moved away, forces awoke, and now, all the elements and man is instinct with a vigor and activity never experienced on the Planet before. The era is now rushing on to its noon.

To what will highest man among the enlightened nations attain before the forces of the era wane to its evening of repose? What will be his condition in the ninth, the tenth, the eleventh and the twelfth eras of Earth's planetary development? Who can imagine man's attainments physically, mentally and spiritually, in the zenith of the twelfth era? When Earth has become a perfected Planet; when oceans will have become seas; when mountain chains will have become ridges; when the Earth will have become spherical and its orbit circular; when destructive earthquakes will have ceased and volcanoes be mere chimneys to internal fires, carrying invigorating elements into the atmosphere; when the death-dealing tornado and the devastating flood will afflict man no more; when man will navigate the air as

he now does the water; when he will send messages of love to his fellow on the opposite side of the Earth as he now does to his neighbor; when love and good will shall be the rule among men; when wars shall cease; when "men shall do unto others as they would that men should do unto them"; when nearly all can talk with the inhabitants of the Spirit-world as freely as with those in the flesh; and be inspired with the love and the wisdom of the angels and be everywhere recognized as the image of the Infinite, and as the child of God. Death will then have lost its terrors and the grave its victory. Earth's age is half that of Sun, about 17,070,000,000,000 years.

THE NORTH POLE.

So much interest has lately been excited in regard to the North Pole, I feel it a duty to say something of its origin, its use, its permanency, and its motions.

The Poles of Earth, we are told, were established in the third Cometary Era. Then the matter of the body was free to move according to its attractions—its affinities—and formed currents of similar matter that associated and formed veins which were avenues of electric force of a character adapted to them. The Sun—the mother—was pouring upon the infant Planet her powerful electric—motherly currents and the highest developed electric currents of Earth were attracted to meet them, and the result was mineral veins were formed along the surface that afterwards became the crust of the Earth running to where the Sun's great body of electricity entered it, fixed this point by their combined attractive force as the Pole—the axis of the body. This point has ever since been the North—the Positive Pole of Earth, and is the organ that receives the great body of Sun's and the other Planet's electric force. There are many mineral veins surrounding the Pole, some covering large areas that will be found to be magnetic Poles where the magnetic needle turns downward as the current of electricity, mainly from outside bodies enters the Earth and courses along on the underside of the crust to the South. This point is thus fixed as the North Pole. It points to the heavens at an angle of $23^{\circ} 32'$, from the plane of the ecliptic; but this is not permanent. It now points to within $1^{\circ} 25'$ of the Star Polaris, the last star in the tail

of the constellation, Ursa Minor—Little Bear. It is approaching that star and will continue to approach it for about a hundred years and then it will begin to leave it in its circle of 47° opening which takes for a complete revolution about 25,700 years. This is Earth's great perturbation and causes the precession of the Equinoxes. The present Pole Star will remain such, being the nearest prominent Star to where the Pole points, for fifteen hundred years, when another Star will become the Pole Star. This movement of the Pole causes a change in the climate; but it is so gradual that it can hardly be noticed in the life of a man; but in thousands of years it changes from frigid to tropical and back again in other thousands of years. The cause of this motion is the attractive forces of Sun and Planets upon the protuberant matter of Earth in the Equatorial region. This protuberance is, by the aid of earthquakes, growing less and the Earth is growing at the Poles. The Earth is twenty-six and a half miles larger in diameter at the Equator than at the Poles. Attractive force is constantly operating to produce equilibrium of stress upon the crust and make the body round, when this perturbation will cease. Millions of years will be required to complete the form of the Earth. The great cold of the Arctic and Antarctic regions is caused by their long nights and the obliquity of the rays of the Sun in those regions.

The Magnetic Pole discovered is 70° N. and 95° 5' West. This is where the magnetic needle turns down—where a strong current of electricity enters the Earth. There are many of these points surrounding the Pole of the Earth where the electric currents from the Sun and Planets enter the crust of Earth. These currents meeting at the Pole region mingle and cause the Aurora Borealis, or Northern Lights, by chemical action, or the action of divers grades of electricity.

WIRELESS TELEGRAPHY.

It seems wonderful that telegrams can be sent to distant places on land and sea without wires. The atmosphere is highly repulsive to the passage of electricity thru it. But vague conceptions of any other matter within and beyond the atmosphere have been entertained by any except a very few scientists and inspired philosophers.

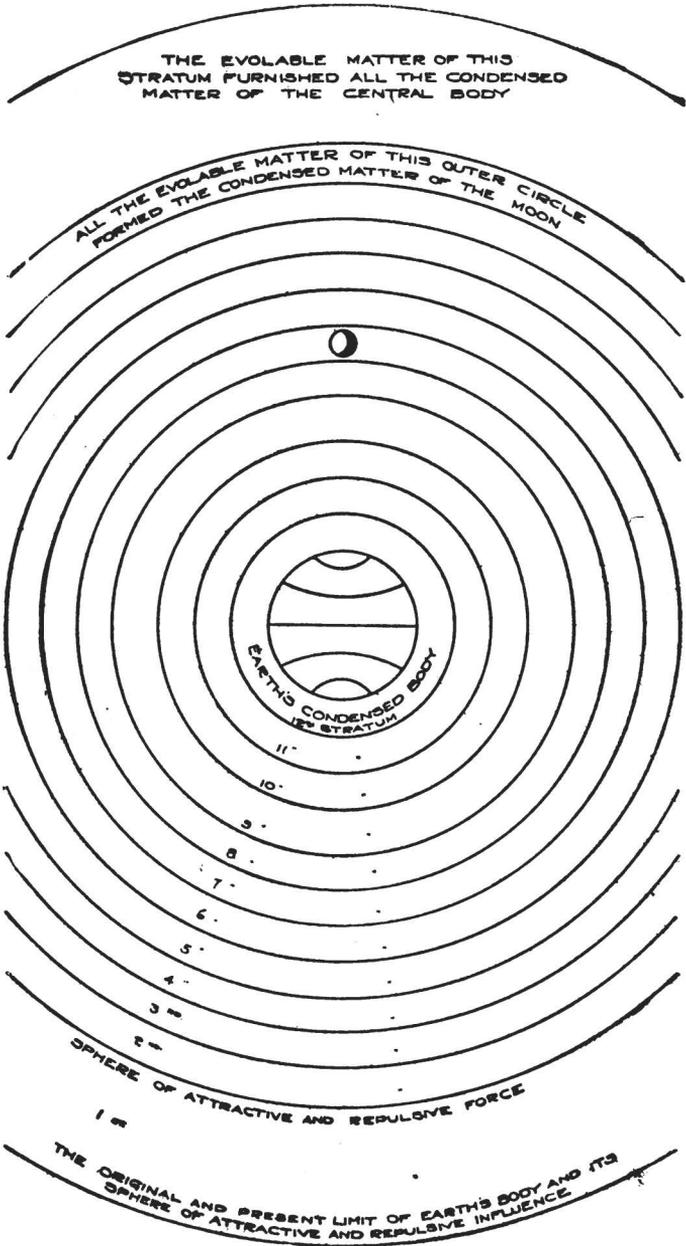
Sir William Crooks and other experimenters in science found that electricity sent thru glass tubes exhausted of air, illuminated their interiors and proved there was still matter within them that served to conduct electricity and that could be illuminated by it. Rontgen discovered that by light thus created objects could be seen thru solid substances, showing that this light passed thru solid substances and was reflected back to the eye of the observer. To do this, it is obvious that there must be a medium that is capable of illumination by electricity that can pass and repass thru solids; or, at least, its waves can.

These discoveries led many to believe that if they could get above the gross atmosphere and its strong repulsions electric waves might be sent to great distances without wires, thru this subtle medium which they called ether. The nature of this substance and how it came to be but little could be said about it. On experimentation the above conception proved correct. The higher the electrical impulse can be made the further the waves will go, being less impeded by the atmosphere. Thus far the principles above stated are now well known. In this work, the ether here spoken of is called unevolved matter, and is the residuum of primeval matter out of which all

worlds and appreciable matter has been formed. This unevolved matter was, and is, uncondensable and fills all space and all bodies and is of seven grades; as many grades as there are grades of bodies. This is explained elsewhere. This is the bond of union of the material Universe; thru which electric forces circulate from Planet to Planet and Sun to Planet, and thus bind all the Universe together as one. This is the element that makes wireless telegraphy possible.

Ethers, strictly speaking, as used in this work, are the emanations of bodies, like atmospheres that surround bodies. They are infinite in number and character, are highly refined and magnetic, and are sensed by the highly sensitive. All plants and animals are surrounded by emanations. The emanations from some plants are highly poisonous while others are pleasant and healthful. The same with animals. Some repulsive, others agreeable. Men are no exception to this law. These emanations are properly called ethers, and the highly refined and spiritual are sensitive to these ethers which may properly be called the sixth sense.

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Earth and Moon.

EXPLANATORY OF DIAGRAM ON OPPOSITE PAGE.

The outer circle represents the size of Earth, now occupied by its unevolved matter of the fifth grade, which has never condensed since it was born; the evolvable matter contained in the outer Stratum condensed and formed the central body, known as Earth. The eleven other Strata furnished the evolved matter that formed the Moon—that circulates in the central Stratum of Earth's body. The outer circle bounds Earth's sphere of attractive and repulsive *influence*; and the inner circle of the outer Stratum represents Earth's sphere of attractive and repulsive *force*. No outside matter can come within this sphere. It may come within the sphere of attractive and repulsive *influence*. This Stratum serves as a protecting shield to the Planet and all naturally developed worlds are similarly protected.

MOON.

Moon, the only child of Earth, being within Earth's body and formed out of matter of its body, should properly be considered here. Its matter is the evolution from the eleven inner Strata of Earth. "Quality of matter, size of formation and position in a system, determines the number of formations of a system." A formation being of small size, as the outer formation of the Solar System and Earth, necessarily exerts such an influence over all the evolvable matter of their Systems, as to evolve it in one form, be it of high or low quality.

Moon occupies a central position in Earth's inner Strata and moves in that Stratum as in a groove having freedom to move in that Stratum as forces acting upon it shall require, varying it in its path 26.226 miles, running high or low to that extent. It being of high grade of matter and a high order of formation in so small a System, it prematurely condensed and solidified its surface by the too rapid elimination of heat, and exhausted its electric fluid. Thus, in an early stage of its planetary life it became an inert and almost lifeless body; depending upon its mother, Earth, and its grandmother, Sun, for electric force to keep it from death and disintegration.

All the secondaries of the Solar System are in a similar condition from similar causes, tho some are in higher conditions than others.

It has very little atmosphere, a little imperfectly developed water, and very little vegetable and animal life of the lowest orders. There has been but little change in

its surface development since its intensely active volcanic age; its second planetary era. The forms of life it has ever produced remain as when life became extinct. There is too little atmosphere to cause chemical action to decompose them. The surface is so dry it absorbs all moisture from the forms and they remain desiccated mummies ever after. In the most developed places, its surface is covered with the forms of the dead of the ages.

There is now as much atmosphere and water on Moon as there ever was; except, it varies by increasing for seven years and then diminishing seven years; but gradually increasing for forty-nine years and then diminishing for a term of seven times seven years. No rains and surging waters have ever acted upon its surface to pulverize it and make soil.

The dark appearance of sections that are regarded as sea-bottoms by astronomers, the waters of which have been absorbed, are not such. They were less active sections of the surface in its volcanic era, and are plains of lava. The light of Sun is absorbed more in these less developed surfaces than in more mountainous and uneven portions where the little atmosphere has had some developing influence upon it, and constituted such surfaces better reflectors of light.

Its light is unhealthy to man, as its magnetic forces are low. It absorbs of its mother, Earth, far more than it gives. However, it is far from being an unmitigated evil. Its attractions actuate the water and atmosphere of Earth and has served, and still serves, as a great developing power of the soil in movements of the tides and winds as well as a great light in the absence of the Sun. Its light tho pale and unhealthy, yet serves to beautify the night and divide the time by its phases into weeks and months for man. In man's early estate, except for the day and year, it was his only measure of time. Each

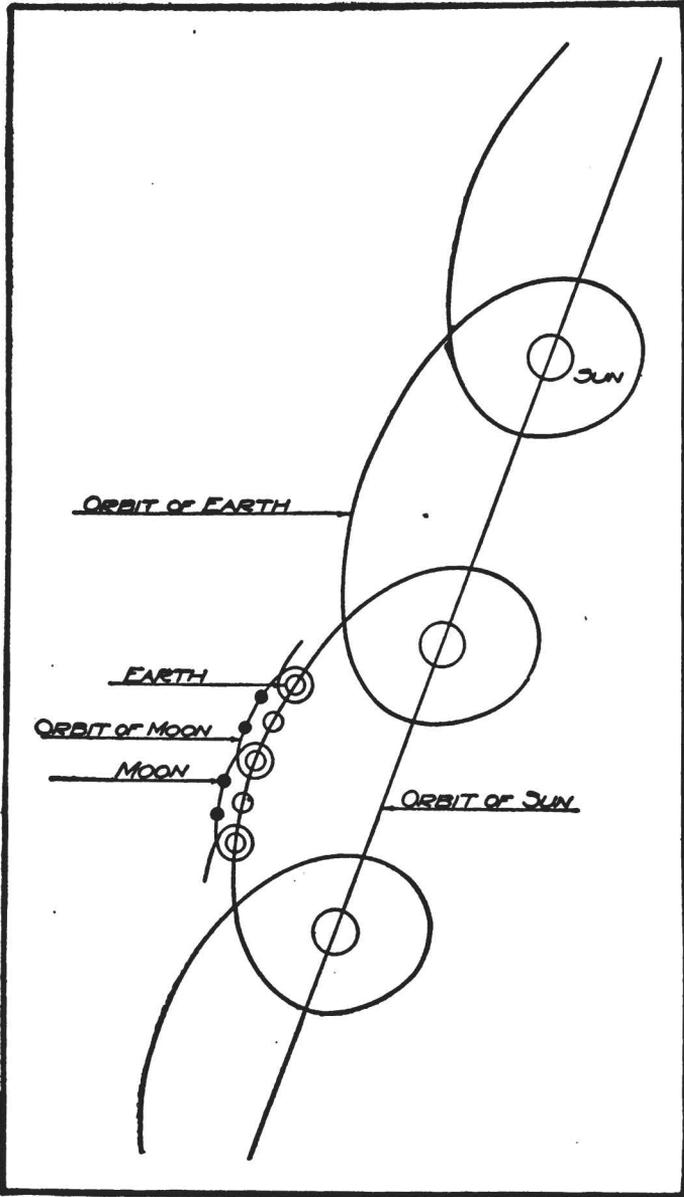
phase marked seven days, or a week, and its orbital revolution marked a month. Men then recorded time by Moons.

Moon always turns its face toward its mother and thus revolves on its axis while revolving in its orbit. Its day is a month long. It varies in speed in its orbit, going faster and slower, as attractive forces of Earth pull it forward or hold it back; but, *it manages to get around its orbit always in precisely the same time.* It is a wonderful timekeeper. Its maker was and is a perfect mechanic. Some mathematicians say it loses one thousandth of a second in a thousand years; but, if true, it is too small to be noticed, and can justly be called a perfect timekeeper.

Moon's diameter is two thousand one hundred and sixty-three miles. Its volume is one forty-ninth and its mass one eighty-first that of Earth. Its weight is calculated to be seventy-four quintillion tons. Its mean distance from Earth's center is 238,840 miles.

Earth was in its fifth Cometary Era when Moon was evolved—born. "Its central atom was of matter of the interior section of the eleventh Stratum, * * an unqualified one, in that its atomic motion was, as yet, of very low grade—too low to permit its evolution by the natural method in that dense Stratum. Its rotation on its axis was determined by the attractive and repulsive forces of the System to be the same as its revolution in its orbit."

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Orbits of Sun, Earth and Moon.

EXPLANATION OF DIAGRAM.

This diagram represents the paths of the Sun, Earth and Moon. The same principles of orbital motion apply to all Planets, Suns and Systems in the Universe. All are after one plan and governed by one law. Each body is kept within its Stratum like a machine in its groove, and thus all bodies are kept from destructive collisions or interferences with each other. Asteroidal Systems are but parts of one body and occupy but one Stratum, and, therefore, are subject to collisions. The attractive and repulsive forces of Sun keep Earth in its Stratum of unevolved matter, which matter, being a part of the body of Sun and the Stratum from which the condensed matter of Earth came, it is in perfect electric affinity to both, and is a perfect medium for transmission of forces between them. This matter revolves around Sun, and, instead of being an obstruction, it is an aid to the orbital motion of Earth. This matter not being subject to condensation is cometic in form. It permeates all solid or condensed matter. Earth travels faster and slower according to its distance from Sun and the forces Sun exerts upon it of attraction and repulsion, and the form of its orbit.

The reader can easily extend this diagram in imagination to the revolution of the Sun and its progeny around its Mother Sun, and this with its progeny revolving around its Mother Sun of the first order, and this with its progeny revolving around the Central Sun of the Universe; all within the body of the Universe, as Moon is within the body of Earth and Earth and all the Planets are within the body of Sun.

MARS.

Mars, the eighth formation and the fourth from the Sun, is about four thousand two hundred miles in diameter and its surface nearly one-seventh of Earth. It is the next outer formation from Earth, and, except Venus, comes the nearest to Earth and because its whole disk can be seen when nearest Earth it can be better examined by telescopic vision than any other Planet. Its polar ice-cap can be distinctly seen. It grows in its winter and diminishes in its summer as does ours, and its climate appears very similar. Its water and land and atmosphere are all similar to Earth's. Its day and night is nearly the same as ours; its year nearly two of ours.

It far surpasses the Earth in age; but, from its small size and the disorganization of the next exterior formation, its progress has been slow. It is in its sixth planetary era, nearly on a par in development with Mercury. It is in the age when man appears on a Planet. Whether he has yet appeared on Mars we are not told. If he has, he is of very late development and must be infantile; lower than on any other primary Planet of the System, unless it be Mercury. From its small size, it developed no Moon; but it has captured two Asteroids, and adopted them as its children. They revolve around it as Moons. To prove they are not the natural progeny of Mars we have but to state that the time of Mars's revolution on its axis is twenty-four hours twenty-seven minutes and twenty-two seconds. Phobos, the so-called inner Moon, revolves about the Planet in seven hours and thirty-nine minutes. This is less than one-third the time of a revo-

lution of Mars on its axis. It goes around Mars more than three times while Mars is revolving once on its axis.

There is no principal of mechanics, there is no analogy in any other system of construction, that will permit a secondary to revolve around its primary body faster than the primary revolves on its axis. This Moon rises in the West and sets in the East as it races with unwonted speed under the stress of unnatural, repulsive and attractive forces, that seem to be contending, the one to draw the body to Mars and the other to protect Mars from its impact and the dire consequences of a collision. It is not the regular and orderly revolution of a naturally developed Moon, according to the theory of this work, nor according to the "Nebular hypothesis." It could not have derived its motion, primarily, from Mars as its natural mother. This motion is a certain proof that it was not formed from the body of Mars. Should the affinities of its matter and that of Mars become so changed that attractive force shall overcome repulsive, they will come together with disastrous consequences to Mars and annihilation to the Asteroid. Then will there be exhibited within the Solar System a world on fire, such as has been occasionally seen and termed, as they blaze out in the depths of the Universe and then disappear, *Temporary Stars*. These, so-called, Moons of Mars are a constant menace to the developed condition of the Planet. Its nearest possible distance from Earth is about 35,000,000 miles. Much has been said of late about the canals of Mars; supposed to be the work of man. A canal to be seen on Mars from Earth under the most favorable conditions must be miles in width—much wider than it is reasonable to suppose man, if inhabiting the Planet, would construct them. The so-called canals are many and of great length and whatever they may be, are, no doubt, natural conditions of the Planet.

ASTEROIDS.

The Asteroids are an enigma to astronomical science. I have said that Sun developed a child in each of the eleven Strata of her body inside the first, the outer one. Between Jupiter and Mars lie the seventh formation which is the Asteroidal System, composed of numerous minor Planets and Comets, of which more than four hundred have been discovered circulating in that and adjoining Strata.

Astronomers have correctly imagined that these are fragments of a once large body; but how it was disrupted and torn into fragments they have no theory or conception, except explosion, which seems unreasonable that a body could have forces within itself greater than gravity.

For the full story of that interesting event and the history of these bodies since, and their present development, I refer the reader to Vol. I, P. of N. I will, however, here give a brief outline of the manner of that body's disruption as there stated.

When that form came from its Mother Sun, it was nearly the size of Saturn, tho smaller. At its first revolution in its orbit, it approached the sphere of Jupiter as that formation was nearing its aphelion. Jupiter had attained to its fourth Cometary Era at that time, and its powerful attractive influence diverted the infant formation from its proper orbit. *It became attached to Jupiter's sphere of attractive force*, and was carried along in Jupiter's orbit with unwonted speed. The central attractive force of the body was not sufficient to hold it together and its outer and rarer parts separated and

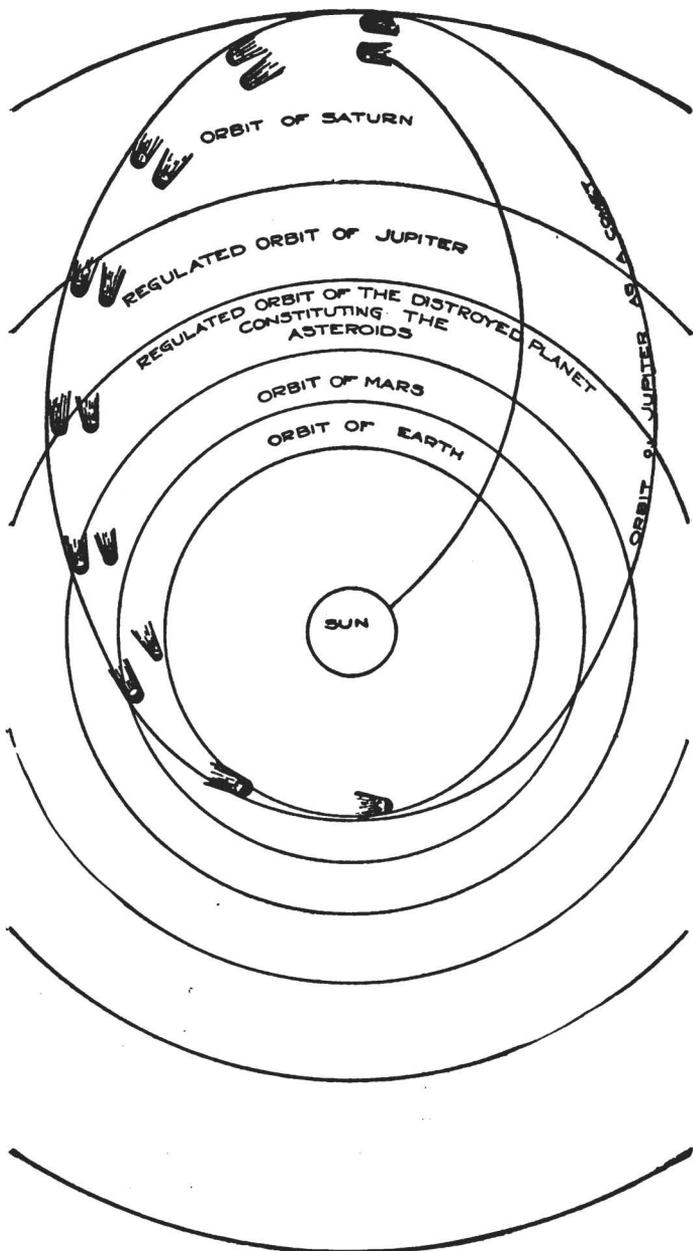
dropped off from the body in fragments, from time to time; the nucleus and adjacent parts holding on to Jupiter till that body neared its perihelion; when the attractive force of Sun causing increased motion of Jupiter detached the last remnant of the matter of the infant body from the sphere of attractive force of Jupiter. Thus was this body torn into fragments and diverted from its true orbit and these fragments strewn along in the then cometic orbit of Jupiter thru the Strata of the seventh and adjoining formations, where they have ever since circulated. The rarer portions are still Comets while the denser have developed into Planets.

These fragments being of affinitized matter and naturally belonging together, and their orbits cutting each other in almost every direction are liable to collide, and have done so many times. The collisions of the more developed fragments that have attained to the planetary condition, the breaking asunder of their crusts and pouring out their interior molten matter over each other, at such times, produce the phenomenon of a Planet in flames, called a "*Temporary Star.*" The fiery appearance ceases after a time, depending on the size of the fragments, and darkness takes the place of the extraordinary light.

The lives of no human beings have been sacrificed by these collisions, for none have been developed on any of these fragments. Three times have collisions occurred with the nucleus, and three times have collisions occurred with six other fragments of this body. In such cases, all developed conditions are destroyed, and all the combined matter has to be rearranged about the center of the united body according to quality.

Was the destruction of this noble body an accident of nature? It would appear so; but we are told by the teacher that no accidents happen in nature's work. Nothing is left to chance. All is according to design,

and will work out, in the end, the best good to all. How it will so work, in this case, is told by the inspired author, and is a wonderful story; too long to be told here.



Origin of the Asteroids.

JUPITER.

Jupiter, the sixth formation, and sixth from the Sun—the middle formation—is far the largest of all the formations—children—of Sun. It serves as a counterpoise or balancing form and force in regulating attractive and repulsive forces among the family of Planets. It developed four Moons, and has captured two or more Asteroids; which, like Mars, it compels to revolve around itself. Its day is a little less than ten hours. Its year a little less than twelve of ours. It is over thirteen hundred times larger than Earth. Its four magnificent Moons, its belts and spots present to telescopic vision one of the most beautiful of celestial scenes. It is in its tenth planetary era.

Man here is highly developed, far above man on Earth. How he must enjoy the scenery of his nights! When in conjunction with Saturn, what a magnificent sight is afforded to his telescopic vision! Its Aurora Borealis is a kind of photosphere that, no doubt, assists in giving light and beauty, and, perhaps, heat to the Planet. Astronomers mistake this for evidence of its being in an uncondensed state and uninhabited. Its diameter is 90,000 miles. Its nearest distance from Earth is 369,000,000 miles. Its farthest 576,000,000. Its velocity in its orbit is eight miles a second. The rapid changes noted thru telescope and spectroscope on its surface, indicates much heat, say astronomers; but, considering its distance from the Sun, they are unable to account for it. By the radiant theory it receives only one-twenty-seventh as much of these as Earth from Sun. It is fully ac-

counted for by the theory advanced in this work. How absurd is the theory that consigns the largest and noblest Planet of Sun's System to perpetual barrenness and practical uselessness! The development of life is the grand object of all planetary existence, and, especially that of man, the child, the image of the Infinite. Man is the connecting link that connects the higher Spiritual forces—God—with all life and all matter below him, on every Planet. Till he is produced all progress upon a Planet is slow.

His office in transmitting high forces in nature to lower, high life to life below him, is little dreamed of by man. *There must be a connecting link, closely affinitized matter in the development of matter and a closely connected link of affinitized Spirit in the development of Spirit, to transmit forces from the higher to the lower in all nature. Thus God is connected thru man and the gradations of matter and Spirit with the lowest atom of the Universe!* Its distance from Sun is compensated for by its greater affinity to Sun in its matter, than that of Earth, which astronomers and scientists do not take into consideration, not knowing its existence. Infinite wisdom placed it, considering its affinity to Sun, where conditions would be most favorable to the development of the proper amount of heat and light upon it for the production of developed forces and highest life. Thus saith the Spirit, and thus saith reason.

SATURN.

Saturn, the fifth formation, and the seventh from the Sun, is 73,000 miles in diameter; and, next to Jupiter, the largest in the System. It has eight Moons and three rings. These rings are each separated into three rings, representing the three qualities of matter, viz: positive, positive and negative, and negative; thus making, in fact, nine distinct rings. Each of these three rings would have been developed into a Moon, if normal conditions had prevailed. *Forces brought to bear upon the matter of these rings, at the time of the evolution of their matter, were too powerful to admit of its being drawn into the central body for proper formation, and it was condensed in the Strata in which it was evolved.* The eight outside Moons acted by their attraction upon this matter in opposition to the central body, and thus caused condensation where the matter was evolved.

This affords an example to men of the stratification of all stellar bodies, and the production of a form in each Stratum when size and other conditions will allow. Its size not being sufficient to allow the perfect development of the three inner Strata into normal forms, yet, show clearly the natural organization and the attempt of this small body to emulate the mighty Suns of the third order of the Universe in the number of its formations. These rings are wonderfully instructive to men of other worlds, as well as to those on Saturn's central body. Astronomers of Earth are able to see between the divisions, as above noted, of the rings, and they imagine that they are

composed of meteorites; they having no just theory to account for their formation.

How glorious must be the nights of this Planet! What variety and what beauty of scenery! Eight Moons and three broad tripple rings reflecting the light of Sun and re-reflecting the light of the central body to it again! Nothing in the Solar System compares with this body in the beauty and variety of its nights. It is not strange that some have believed this Planet is to be the Spirit-home of the blest!

It has attained to the twelfth planetary era. Man has reached a higher development there than on any other Planet of the System. He uses the forces of nature for his pleasure and profit, of which we have small conception. As men do there men on Earth will do when they and Earth and all its forces and products shall have attained the same development. They are our brothers, and the time will come when we will associate, as such, *in a world that is our common home.*

Its mean distance from Sun is calculated to be 886,000,000 miles. Its nearest approach to Earth is 744,000,000 miles. Its day is ten hours and fourteen minutes long. Its year is twenty-nine and five-tenths of ours. Its surface is eighty-two, and its volume seven hundred and sixty times that of Earth. Its outer ring, including its three divisions, is more than ten thousand miles wide. Between that and the next is sixteen thousand miles. The next ring, including its divisions, is sixteen thousand five hundred miles wide. The inner ring is nearly as wide as the outer one. Space between this and the central body is about ten thousand miles. The thickness of the rings do not exceed one hundred miles. They are not uniform in thickness. They are parallel to the Equator. It may properly be termed a perfect Planet. Its oceans are seas, its mountains are mineral ridges, its volcanoes carry off its internal forces

into its atmosphere without convulsions. Earthquakes have ceased, great tornadoes and floods no more trouble and destroy man and his works. All nature is fruitful and man is wise and happy.

This is the last of the outer Planets whose inhabitants can see our home—Earth—and all interior Planets of the Solar System. If it could be seen by them it is too small to probably excite much attention. Its savants, if uninspired, would probably conclude it is so near the Sun that it must be scorched and dried up by its rays and uninhabitable.

URANUS.

Uranus, the next outer Planet, the fourth formation, is thirty-three thousand three hundred miles in diameter. It has six Moons, two undiscovered. It is but little less perfectly developed than Saturn. It is in the twelfth planetary era. While older, it has not had the advantage of as powerful developing forces as Saturn, and has been slightly outstript by the latter in development. It is a noble Planet. Man is glorious here, having attained almost to a perfected physical being. Its Moons circulate in the plane of its Equator. Its day is about nine and one-half hours long, its year, eighty-four of ours. It has belts like Jupiter. Its atmosphere is dense. It may be seen on dark nights in a clear atmosphere as a sea-green Star of the sixth magnitude, by the naked eye. Its surface is sixteen, and its volume sixty-six times that of Earth. Its mean distance from Sun is 1,800,000,000 miles. Its orbital velocity is four and one-eighth miles a second. Tho so far from Sun, its affinities to the central body are sufficient to draw a volume of electricity from that body to produce sufficient light and heat from its chemical action in its dense atmosphere for all the processes of life, equal to the most favored Planet. Its dense atmosphere prevents rapid radiation of heat, and its short days preclude its surface from becoming unfavorably cool by being so short a time without the influence of Sun's rays. *These conditions pertain to all the outer Planets, and thus, together with their greater electric affinities to Sun, they are compensated for their greater distance from their source of light and heat; and their needs are thus fully supplied.*

NEPTUNE.

Neptune, the third formation, the ninth from the Sun, is the farthest discovered Planet in the System, and is larger than the fourth. It is thirty-five thousand five hundred miles in diameter and has nine Moons, only one of which has been certainly discovered. This Planet's discovery is the triumph of mathematical astronomy. The perturbations of Uranus from its prescribed path caused astronomers to mistrust the cause to be another Planet drawing it aside, and from their calculations, located the Planet. On turning the telescope to the spot pointed out by the mathematicians, Lo! there was Neptune.

Its distance from the central body is more than 2,800,000,000 miles. Its orbital velocity is three and one-third miles per second. Its spectrum shows the same conditions as Uranus, and is called a twin of that Planet, as Venus is of Earth. Its volume is more than ninety times that of Earth. Its year is one hundred and sixty-four of ours. The light and heat from Sun, *other things being equal*, would be one-nine-hundredths that of Earth, or one thousand candle power of an electric light ten and one-half feet away. But *things are not equal*, therefore, such calculations entirely fail to give the true conditions on the Planet.

It is approaching its eleventh planetary era. It is older than Uranus; but, developing forces have not been as favorable for it and it has been outstript by that body. However, man is very high there compared to man on Earth. With its nine Moons to light and gladden its nights, it must be a glorious world for its highly developed inhabitants to dwell on.

THE SECOND FORMATION.

The Second Formation, the tenth from the Sun, yet undiscovered, is nearly the size of Uranus. It has six Moons, and is in its ninth planetary era. Its distance from Sun is about 4,500,000,000 miles. Its year is about three hundred and thirty of ours. Man here is much higher developed than on Earth. Mercury, Venus, Earth, Mars and the Asteroids are not seen, being so far and too near the Sun, by man on this Planet.

This is a grand Planet. Man here lives long to be one year old. No doubt it has its advantages and disadvantages over our little world; *the law of compensation, we know, is the law of justice, the law of the Universe, the eternal law of God!*

THE FIRST FORMATION.

The First Formation, and eleventh from the Sun, undiscovered, is small compared with the six next interior formations. It has one Moon and is in its seventh planetary era.

Man here is on a par with man in Venus. It is now their era of rest and inactivity. The oldest of the Planets of the System, it has had less disturbing—developing—influences than others, and is, therefore, low in development compared with the five next interior Planets. Its distance from Sun is about 7,000,000,000

miles and its year about five hundred and twenty of ours. By the use of photography, or greatly enlarged telescopes, no doubt, these two undiscovered Planets will some time be discovered. *

Astronomers say that no life can exist in the outer known Planets because of the small amount of light and heat they receive from the Sun. How much less chance, then, is there for life in the two outer undiscovered ones? What purpose do those distant Planets serve? What were these mighty worlds designed for? All the outer Planets, save Mars, the Asteroids and the outer one, are each many times larger than Earth. Mighty worlds with many Moons, with atmosphere, water and many things similar to those of Earth, the telescope and spectroscope reveal, but no life! Such a theory of the organization of the Solar System must be at fault.

The theory given in this work leaves no such unwise disposition of the material that worlds are made of; but utilizes all worlds for the production of man. Those worlds farthest from Sun are made of material the nearest like Sun, being of the adjoining and near Strata of matter from which Sun was made and are thus in nearest affinity to Sun in density and electric condition; consequently, they attract its forces with greater power in proportion to distance.

Their affinities to Sun *require this great distance from it in order to temper Sun's forces to their requirements.* to produce the best conditions for the production of life and man upon them. *Distance is compensated by affinity in all the bodies of the System, and in all Systems of*

* It is just announced in the papers that thru photography a trans-Neptune Planet has been discovered. The two undiscovered Planets above referred to were announced to the world in P. of N. in 1866.—A. J. K.

the Universe. Every body in a System is just adapted in size, in electric condition, in ponderability and attractive force to the place it occupies to produce perfect harmony and the best good to each and all the bodies of the System and to produce and sustain life upon it. *Thus is the wisdom of the Infinite Architect exemplified.*

The outer boundary of the Stratum of this formation constitutes the sphere of Sun's repulsive force.

In the natural and orderly arrangement of Systems no outside matter is allowed to enter within this sphere of repulsive force. It may enter the first—outside—Stratum in which attractive and repulsive influence is developed, but is not allowed to pass the boundary of the second Stratum which is sacredly guarded by the natural forces of the Mother Sun, for the exclusive use of her first born child, from all outside injury.

The outside Stratum of Suns of the order of our Sun, is of immense width. It always contains many times more matter than all the rest of the body. The width of this Stratum of our Sun may be imagined when the distance between it and its nearest neighbor is considered. Their outer spheres—spheres of attractive and repulsive influence—meet. Their central bodies are calculated to be 25,000,000,000,000 miles apart. Our Sun being much the smaller one, we will only allow in an approximate estimate 10,000,000,000,000 miles for its width, leaving 15,000,000,000,000 miles for that of *a Centauri*, its nearest neighbor. Now, deducting the probable limit of the second Stratum, say 10,000,000,000 miles, which, considering the smallness of the First Formation seems a liberal allowance for the extent of the second Stratum, it leaves for the thickness of the outer Stratum 9,990,000,000,000 miles from which to evolve the matter of the central body of Sun. This is only my attempt to present an approximate magnitude of the Sun's real body and the depth of the Stratum that evolved

its central form, and the space allowed Comets of other Systems in which to move without interference with the bodies of Sun, and other Systems. As Sun is one of the smallest of the Suns of its order, I may have allowed too much for it.

The unevolved matter of all Systems remains Cometary, not having changed its nature or form in any appreciable extent since it left the body of its Mother Sun. It is from this fact that outside Comets seem to, and do approach nearer the central body than this theory would seem, at first sight, to allow, their cometic forms allow great room for outside bodies without encroaching upon their spheres of repulsive force,

COMETS.

From what has already been said, every reader must know that Comets are infant Suns, or Planets. A Planet is simply a Comet condensed to a solid surface. Our Sun is a Planet. There is no difference between it and the Planets of its system except in its grade, size and forces, and the stage of its development. If the present order of the Universe continues sufficiently long, it will develop man like the bodies of its system. It being of a lower grade of matter than its Planets, its Eras are much longer and its development much slower.

Every Planet retains its original size and the form of its unevolved matter remains as when born, Cometary. Comets are of two classes, those of short and those of long period. Those of short period are those within the system, and those of long period are without the system. Those within the system are fragments of the great Planet of the seventh formation, whose destruction has been related. They are Asteroids.

Those without the system are infant Suns, or Planets, children of our Sun's mother of interior Strata to our Sun, or, are forms, children, of such Suns that visit the boundary of the repulsive sphere of Sun. Sometimes they appear near our Sun—its central body. In such case, they are seen by reflection from a Planetary Stratum within the system that acts as a mirror and thus deceives the eye, and usually distorts the image. This is evident by the sometimes unaccountable rapidity of their motions when apparently near the Sun, and the changes they seem to undergo.

Comets have caused much alarm. They have been regarded as menaces of destruction to Earth. A knowledge of what they are and the protection provided to all normally developed stellar bodies from interference from outside bodies, will serve to allay such fears. No outside Comet of Sun's body can enter a Stratum of that body in which any of the Planets revolve. The Asteroidal systems being parts of one body and of close affinity of matter and magnetic conditions to each other may, and do collide, as stated on a former page; and may enter the repulsive spheres of the adjoining Planets being near affinities of such, after the affinities have been increased by long close association, and caused to revolve as satellites of these, as in the cases of Jupiter and Mars, in Sun's system. That is the only exception to this general law of the Universe.

THE BIRTH OF A WORLD.

It seems strange that Astronomers could witness the birth of a World and not realize what it was. They were all over Europe and America observing a Comet supposed to be Beila's on the 13th of January, 1846, when they were astonished to see the Comet split into two, and form two perfectly formed Comets. One was much larger than the other. They were connected together by what they called a bridge of Cometic matter that remained for several days. This connecting link finally disappeared, and they separated.

On February 10th, they were 149,000 miles apart, as calculated by the Astronomers, and soon went out of sight together. On September 26, 1852, they appeared again, but separated, as calculated, by 1,250,000 miles.

These comets have not been seen since. Astronomers say they are lost, destroyed; some say, turned into Meteors and Shooting Stars. *This was a perfect exhibition of the birth of a World.* The matter of the infant form was seen to issue from the Mother Comet and the matter continued to pass from the mother for days, called a Bridge. When the smaller form became a perfect Comet, was fully born, and all its matter had left its mother, the connection between them was severed and they moved off together, like Earth and Moon, as mother and child, out of sight. In less than seven years they appeared again, the distance apart being much greater, but only a little more than half the distance of the outer Moon of Saturn from the parent body. It was doubtless an interior form of a sister Sun of our Sun, that came to the

verge of its system and penetrated Sun's system to the line of repulsive force, when its form was reflected from some interior Strata of Sun's system so it could be seen by Astronomers of Earth and show them how Worlds are born. Conditions have not been such that its presence could be seen since 1852.



The Birth of a World.

This is not the only similar occurrence mentioned in history. The Greek historian, Ephorus, relates that in the year 371 B. C., a Comet was divided into two. Kepler remarks that a similar division had taken place in the second Comet of 1618. The Chinese astronomers relate in their annals that there were three Comets that appeared and traveled along together in the year 896. The Comet of 1652 appeared divided into five or six parts. Similar appearances occurred with the Comets of 1661

and 1664. Four nuclei were distinguished in Bronsen's Comet on May 14, 1868. A small telescopic Comet in 1889 showed that it was divided into three bodies. What do these authentic appearances mean? According to the theory given in the work of which this is an epitome, a Comet gives birth to its family from the fourth to the eighth Cometary Eras. Nuclei are formed within the body of a Comet of the second grade that is forming several bodies from the same Strata of its body at the same time. Comets of a higher grade form but one body from each Stratum of its body. It, in such case, is in a condition of gestation. When gestation is completed it is seen to divide—gives birth to its forms. These forms all go along together, *being within the unevolved matter of the mother body*. Had Sun been seen in its Eighth Cometary Era by one far away and yet sufficiently near to distinguish its family of formations, it would have shown the condensed nucleus of its central body and eleven other bodies accompanying it in its course through the Heavens; some of which would have nearly lost their Cometary appearance. Its outer form would have reached its Eleventh Cometary Era or lava stage while others would have been less dense; the last, just born.

The Strata of unevolved matter being still Cometary, are likely to reflect the image very differently at different times, which accounts for the Comet of 1846 not being seen since 1852. To suppose the Comet is lost or destroyed after having reached the age to enable it to give birth to a form, is as absurd as to suppose the law of gravity had ceased to act in its body, in fact, it is such supposition, an absurdity. Astronomers sometimes seem to forget the fundamental laws they teach.

Comets have always been an enigma to Science. Savants have been unable to define their origin or purpose in the Universe. The mind, uninstructed, would not suspect the minute "wiggler" found in stagnant water to

be an infant mosquito, nor the loathsome worm to be a young butterfly; but through many changes they are found to be such. So the formless Comet through many changes becomes, in the fullness of time, a Sun of glory and a World of beauty and usefulness and the home of Man.

HALLEY'S COMET.

Halley's Comet is the best known of all the Comets. Its period of appearance is calculated to be about 76 years, but is subject to variation according to the position of the Planets in Sun's system when it nears its so called "perihelion," which is its contact with the sphere of attractive and repulsive force of Sun, and similar contact with the systems of Sister Suns. This Comet is an infant form of an interior Sister Sun to our Sun, and corresponds in its system to Uranus in Sun's system. In its regular Orbit around its Mother Sun, it regularly comes in contact with Sun's sphere of attractive and repulsive force, and if the large outer Planets of Sun are near this sphere of force, their superior development to it and its parent body, retard it by their attraction along Sun's sphere for a time, according to situation. *It never comes within Sun's sphere of attractive and repulsive force.* It comes within Sun's attractive *influence*—the Stratum of Sun from which the matter of Sun's central body was evolved. It is now, May 16th, 1910, visible.

I remember it as I saw it in 1835. It was then visible from Earth for nine months, tho at no one place for that period. I remember it as having a nucleus slightly larger than Moon at its full, shining with a yellow light and surrounded by a coma rather oblong in form but without any tail. I was then between six and seven years old, and my father told me "to remember its appearance; that it was a strange thing, and if I lived to be an o'd man I might see it again." This has come true; but its present appearance is not as I saw it then,

though it may so appear before it leaves the vicinity of the Solar system.

It must, necessarily, greatly change its appearance as the reflector, by which we see it, changes form. By no other means could the great and rapid changes in its appearance be made. I will give a short description of the changes of appearances as seen and recorded by Astronomers at its advent in 1835. "Its first appearance was that of an oval Nebula with a point of concentrated light within it. It retained this appearance for two months, nearly, when a tail began to appear; which from this time rapidly developed until it reached its greatest length, which was 20° . After reaching its greatest length, it again so rapidly diminished that in twenty days it had disappeared. Attending the development of the tail was an unusual phenomenon. The nucleus suddenly, on the day of the observed commencement of the tail, brightened, and was observed to throw out jets of light from that part *turned toward Sun—in its direction of motion*. (The italics are mine here and below.) With occasional intermissions, this phenomenon continued until the tail had disappeared. These jets were ejected from the nucleus in all possible directions, subject, however, to the general direction of motion of the Comet. Being ejected *in directions approximately to the direction of motion*, they curved backward, their matter apparently commingling with that of the tail and helping to form it. A single jet was at one time observed, barely visible, so narrow were its limits, of divergence from the nucleus; also fan-shaped jets at other times; at others many single jets darting forth in different directions. All these jets curving backward and mingling their vapory matter with the tail, conveyed to the mind the idea of a body moving against a wind; which body was constantly emitting jets of vapory matter which was carried

back by the wind and re-absorbed into the body, or dissipated in space behind it.

After the "perihelion passage," the Comet was lost sight of for two months. At its re-appearance it presented an entirely different aspect, having, apparently, undergone an entire transformation during that period. It presented no vestige of a tail; the Nucleus appeared surrounded by a coma which seemed to be gradually absorbed into the nucleus itself, as the Comet continued to recede from Sun; *meantime the Comet was observed to be rapidly increasing in dimensions; in the space of one week it dilated to forty times its dimensions on the previous week.* Continuing to dilate, it gradually assumed a Cometary form; its posterior portion, however, being too broad to be denominated a tail. It actually became invisible from expansion, all except the nucleus, *which continued to brighten while the envelop continued to dilate and disappear.* At its last appearance, it presented the same aspect as at its first appearance—that of a small round Nebula with a bright point in the center."

I quote now from our author, P. of N.: "The light of the Comet was reflected from the convex surface of the second interior Strata—that of Venus—of the Sun's system, onto the interior concave surface of the outer Stratum of Earth, which reflected the image to observers upon Earth."

"The nucleus of a Comet transmits its light through Strata of the system and through Planetary spheres readily, in comparison with that of the rare portions; which readily reflects it and transmits this reflected light to the eye." The form of the reflecting surfaces of the respective Strata reflecting the Comet, changing constantly by the motion of the Comet and the Planets in these Strata, accounts for the remarkable and rapid change in the Comet's appearance which is apt to be but the distorted image of it. From this fact, no two occasions of its

advent is likely to present its image the same to the eye of the observer. The jets of matter appearing to emanate from the nucleus are currents of grades of matter revolving around the nucleus. All the matter is in revolution including that of the tail. Not an atom but obeys central attractive force. Not an atom can be lost to a regularly developed body." The only apparent exception to this is the Asteroidal systems of the Universe; explained under Asteroids; where a Planet is separated into parts. The rarest matter of a Comet falls behind the nucleus in its revolution around it, but never gets beyond the power and control of its attractive force. Meteors are not made out of Comets, or Comets' tails, as is sometime taught by Astronomers.

The above described phenomena attending Halley's Comet is the same as that attending the appearance of any Comet of its proportions which assumes the same position relative to Earth and coming in contact with the sphere of attractive and repulsive force of the Solar System.

NEBULAE.

Nebulæ are of two kinds; one composed of clusters of Stars appearing so near together that they cannot be separately distinguished; the other is the central body of a Sun of the first or second order; still uncondensed, like the mother and grandmother of our Sun. There are hundreds of thousands of the order of Sun's mother within the body of Sun's grandmother Sun, that are in Nebulous condition; i. e. Cometic, and uncondensed, and may be seen by telescopic vision as Nebulæ,

VIA LACTEA.

The beautiful path of the Milk-maid, is composed of the brother and sister Suns of our Sun and its cousins, the progeny of the brothers and sisters of Sun's mother. Our Sun belongs in it. They are arranged by the same law that causes Sun's children, the Planets, to revolve about her in *nearly the same Plane*. They revolve with our Sun around their common mother Sun in nearly one Plane and, therefore, they make the path of light that constitutes the Milky Way. The other Stars are exceptions to this order of arrangements.

ZODIACAL LIGHT.

Zodiacal light is caused by the dense unevolved matter near the Sun, that was not quite able to obey the attractive force of Sun's central atom to become a part of its condensed body; yet, it is sufficiently developed to be able to attract atoms of light from the Sun and momentarily hold, or partially arrest them, as they pass through it. This retardation of light in its passage through this dense unevolved matter enables us to see this light in this matter, under favorable conditions, to a point beyond the Orbit of Earth, and is called Zodiacal Light.

SUN'S CORONA.

The Corona of Sun seen in total Eclipses of Sun is a phenomenon of similar character as Zodiacal Light. The streams of light reaching great distances, sometimes, from Sun, are like that of a strong search-light in the darkness of night, or the Sun shining through holes in a cloud and called by the ignorant, the Sun drawing water. They are the result of special localities on Sun's surface emitting extraordinary forces that penetrate this dense unevolved matter with extra light and force. For instance: A section of Sun in great Volcanic activity sending out extra electric Elements from its interior with unusual force that cause electric currents, larger or smaller that produce extra light in streams in this matter, which we see in total Eclipses as the radiant crown of Sun.

ELEMENTS.

Scientists claim seventy-five or more Elements, while it is claimed in this work that there are but forty-two Primal Elements. An Element, says Webster: "Is an ultimate, undecomposable constituent of matter." "The first Primal Element was formed by the condensation of electrons from unevolved matter into appreciable substance. The second Primeval Element was elicited by action of primal matter upon the lowest form of substance during the first period of action of a compound cycle of time. These two grades of electricity combining and acting together during the second period of action, a third Element was elicited—a third re-combination of the gross electric Element resulted. This is the base of matter during the third period of action in a World, and is the third Element."

"Thus the Primal Elements act upon each other during a period of action for the evolution of an Element up to the forty-second, which are still in combination; a portion of each Element remains as gross electric Element in space as primeval matter and forming the spheres of attractive and repulsive force of the Universal Sphere and the six orders of Spheres, or Suns, which serve for the transmission of electric force from Sun to Sun and Sun to Planet.

"This matter permeates all things and is the unknown ether of Science. *The various combinations of these Elements constitute all matter, all substance, all spirit.* The unaccumulated Element pervading Nature, termed electricity, is the atomic electric element elicited by ac-

tion from matter; from all the grades of matter comingling to form a Planet, and the forms of that Planet. Elicited perpetually by the perpetual action of matter, it as perpetually accumulates to form substance of the higher grades as above explained; while the phenomena attending the accumulation of this atomic matter is all the phenomena of Nature—*is the institution of forms of mineral, vegetable and animal life and growth; the institution of the atmosphere, water, gases, the magnetic fluid, the organization of man—body, soul and spirit, and the institution of the Spiritual Universe; all is effected by interchange of positive and negative electric force and substance.*”

WATER.

In the second great Planetary Era of a Planet's life water is formed. The fiery mist that has prevailed thru the first Era begins to cool sufficiently at the beginning of the second, for the gases forming water to unite by reason of their affinities, when a watery mist is formed and the whole atmosphere becomes a body of mist. This serves as a blanket to the Planet and prevents the too rapid transmission of the cold of space to the Planet's surface. The heat of the surface continually drives the condensing water of the upper atmosphere away, to the outer limits of the atmosphere as it nears the surface and the cold of space continually condenses it into rain which falls towards the surface and thus the cold and the heat contend for the mastery for ages, before water is able to remain on the surface of a Planet. The cold at last triumphs and the surface is covered with water. For ages this water is warmed by the heat raging below the surface and vapor still fills the atmosphere nearly to its full extent. Miles and miles in depth of dense vapor surround the Planet during the whole of the second and third great Planetary Eras, and into the fourth, when "The waters above the firmament, are separated from the waters below the firmament," as was said by the ancient Sear. This means there was a space of clear atmosphere between the surface of Earth and the Clouds. No Sun or Star could send its light thru this dense vapor to the Planet's surface before. No Sun or Moon or Star could be seen by one on the Planet's surface, if there had been one, till the Planet had sufficiently cooled to

allow the water to remain on its surface without being turned into vapor in such great quantities, when the sky—the “firmament”—as it was anciently called—could be seen. The “firmament” that was anciently supposed to be a solid structure upon which heaven was located, and where the “throne of God” was built, and the angels dwelt, is what we call the Sky; and is found to be but the upper atmosphere where the blue ray of the Sun is partially arrested by the atmosphere, or particles of matter floating in it, which enable us to see it as blue; and is as unsubstantial as the “Ambient Air.” When the waters could remain on the cooled earth the air became cleared of the excess of moisture and “the waters covered the face of the deep,”—the surface of the whole Earth. These waters were thick, dark and slimy. Heavy with minerals absorbed from the atmosphere and the surface. The air had been literally washed by them, and rendered far purer than before its advent. The waters were actuated by the winds and tides and wore away the porous and shelly rocks and deposited the sediment upon its bottom and there condensed it by pressure into compact form and by the action of heat below, baked it and produced a solid rock foundation upon which later forms of rock could be laid and a more stable surface of Earth could be maintained and a permanent life be built up. Water was one of the chief agents for fitting the earth for the existence of life. No life could exist till water was formed. It was in the water that life first appeared. The slimy ooze of the Ocean bed was the matrix in which protoplasm first received the electric impregnating force of Spirit to produce individual life.

The cells, whose nucleus *was Spirit, progressed* in the building up of forms of life, thru the second, third, fourth, fifth, and till near the close of the sixth great formative Eras, when Man the highest embodiment of Spirit was reached. Water has acted a most important

part in this development. It is as necessary to life now as ever. It has changed as life developed until it is now not the thick, black, slimy substance it was at first, but a clear and limpid substance fitted for the uses of the high being brought forth as the climax of organization of matter and Spirit—Man. It has been written that “all flesh is grass,” but in a larger sense, it may be said that all flesh is water. Not only is all flesh more than three-fourths water, but all live vegetables as well are composed in larger part of this Element. Man can live longer without food than he can without water. Water is the main constituent of the blood. The blood carries all the nutritive Elements thruout the body to nourish and feed it. Water carries away all broken down and exhausted matter in an animal body and eliminates it from the system. Water is less in importance only, to air and electricity in physical Elements in the economy of life on a Planet; therefore, water is the most important to life of any visible thing. By the action of water soil is formed. Without soil there could be no vegetable life. Without vegetable life there can be no animal life. Animals live upon vegetables or animal food or both. Man is omnivorous. He is made to utilize almost everything, vegetable and animal, to sustain his physical being. Water thus being at the foundation of all vegetable and animal life makes it the most important visible element in Nature for man’s sustenance.

ELECTRIC CURRENTS.

When Earth was fashioned in the womb of Sun its matter was arranged with its positive and negative conductors to circulate its life forces. The positive quality of matter was arranged about its center, and the line of its axis. This is its densest matter; there are the heaviest minerals. It serves as conductor of the positive and grosser electric current that enters Earth from its parent and kindred Suns and Planets.

The points of entrance of this electricity is near the North Pole. It courses along the dense matter of the axis along the under side of the crust, and diffuses itself thru the body as attracted by the negative current that enters the Earth near the South Pole and diffuses itself over the exterior surface. These currents mix as circumstances and conditions demand to produce all force, activity and life on the Planet.

The negative current is the refined current that returns to Earth with germs of life from the second sphere. It is made up of the eliminated grosser parts of Spirit matter of the second sphere as it is refined in the crucible of Nature, and the grosser part is returned to Earth for other combinations and refinements accompanied by the highest germs of Spirit. This current from the second sphere comes by the side of the outgoing current of Spirit matter to that sphere from Earth, that leaves Earth at the South Pole. The South Pole is negative to the North Pole. The current entering Earth near the North Pole does not enter all at one point. It enters near the Earth's axis at any point where there is a vein of min-

ELECTRIC CURRENTS.

eral matter that will serve as a good conductor of grade of electricity. There are many such in the North Pole. The negative current, here spoken of by science knows nothing about; and that is why the sciences are so much at fault in explaining the phenomena of Nature, Force and Life. *Without this negative current there can be no action in nature, no movement of matter, no chemical action, no light, no heat, no life. The action of positive with negative electric force produces every action, every motion, every manifestation in the Universe. This negative current is the Spirit and posits the interior force of all organisms. There is no such thing as Spirit and matter being separate entities. They always go together; are inseparable in all Worlds, all beings, all organizations, from the Universe to man, from man to God.*

The soul of Man represents the body of the spirit when it separates from the grosser body at death and serves as the grosser electric matter of the being, absolutely essential to the life. There must be a grosser and a finer part of the being amidst all changes and refinements of Man's life thru all spheres of being in eternity. As refinements occur the grosser goes to the lower conditions of matter and thus interposes and keeps up the balance of forces and ponderability in the Universe.

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VOLCANOES AND EARTHQUAKES.

The centre of Earth is composed of dense heated matter, circular in form. Between this and the solid crust is molten matter not quite circular in form. The crust is not uniform in thickness, being from a few miles to twenty or more in thickness, and is composed of cooled matter. This crust lies on or near the molten matter, as a rule; but, there are places where there are large caverns between them.

The heat of the interior resulted from the chemical action of its matter when Earth was a Comet, and has remained heated from the same cause; the cold of space not reaching it to cool it, but gradually, since the crust and atmosphere has been of a thickness to protect it from its effects. Chemical action is kept up in the interior of Earth thru electric and tidal action upon its matter. By this action great stores of electricity and gases are accumulated in various places between the molten matter and the crust; and when the Sun sends to Earth an unusual quantity of its electric current, it sets this interior electric matter into more or less violent activity and the places of storage are not always sufficient to retain it, and it breaks forth thru the vents, the Volcanoes, and eruptions occur. They may be sufficient to relieve the pressure below by allowing the steam, gas and electric accumulation to escape into the atmosphere, carrying with it more or less molten matter. If there is too much of these to be carried off readily thru these vents, then the explosions of steam, gas and electricity between the crust and molten matter cause the crust to quake and be

more or less violently agitated according as they occur near or remote from a fissure through the crust.

There are fissures of great extent in certain parts of the crust, and near them lie the Earthquake Zones. The crust is much easier moved in such localities than where no such fissures exist. When the Earth cooled to form a crust, centrifugal force overcame attractive force sufficiently to cause the crust to take the form of a flattened spheroid. As interior matter developed and became more subject to central attractive force, it changed its form to a less flattened spheroid. In doing so, the crust had to obey the interior force and conform to the shape of its matter. This required convulsive action of the crust.

The Earth has not yet attained a spherical form. It is twenty-six and a half miles larger in diameter at the Equator than at the Poles. This shows its once fluidic condition, under stress of centrifugal force and that all its matter does not yet perfectly obey central attractive force. This is being corrected. Earth is yet young and growing. Many trillions of years have elapsed since it came forth a rare Comet from the womb of Sun.

Volcanoes and Earthquakes are believed by the ignorant of Nature's work to be "dispensations of Providence" to punish evil doers among men. They know not their use. They see no good in them. They think their prayers and religious ceremonies will appease the wrath of an offended Deity. Vain thought! God is never angry. He is always good and kind and loving. It is blasphemy to say God gets angry. God will not stop His beneficent work in perfecting the Earth that His children may have a better home, because of their ignorance and mistaken prayers.

Improvement in Earth's condition means change. Change may mean destruction of the works of men and death to some; but these are mere incidents to growth

and improved conditions. Beneficence is at the helm and working out all things for ultimate good. A true understanding of the works of Nature banishes all evil in the purposes of God and proves them to be "but good not understood." The fluid molten matter between the crust and the dense central matter must, like the fluids—water and air—on the surface, be actuated by attractive forces of Sun and Moon; and, therefore, there must be tides within Earth's crust, which act as a developing force; mixing elements and producing chemical action and generating and changing the character of gases and electric forces. Thus it will be seen the absolute necessity for vents thru the crust for these forces; these vents are the Volcanoes. Our atmosphere is improved by these chemical elements—gases—coming into it and setting up change and chemical action therein. In fact, our atmosphere, composed of gases, has been formed by such and similar action since the Planet was formed. By the action of winds, largely caused by electric action in the atmosphere, the air is mixed and purified and kept vital for the use of Man and all inferior Nature. Thus, it will be seen, that Tornadoes, often destructive to Man and his works, are good and show beneficences in Him who "holds the wind in His fists."

METEORS, SHOOTING STARS, ETC.

Meteors are supposed by Astronomers to be small bodies in revolution around the Sun, and their stream is cut by Earth's Orbit. Thus they are brought into Earth's atmosphere and by Earth's attractive force brought to its surface and their friction with the atmosphere cause them to be heated; and, if small, to turn into ashes and fall to the ground; and, if larger, to fall upon earth as Meteorites of varying sizes and qualities of matter. How they originate and what force keeps them in currents or otherwise in space they do not agree upon. The most prevalent theory now is that they are remains of disrupted Comets. This work asserts that all meteors of all descriptions originate in Earth's atmosphere. That "they are formed by chemical action instituted between the currents of the electric fluid passing into it from distant Planets and that originating in it, and currents of grosser atmospheric matter." "Currents of gross atmospheric matter, of certain qualities, coming in contact with currents of electric fluid of certain qualities, instantaneous combustion ensues. Meteoric masses are formed by the chemical union of affinitized matter. The periodic occurrence of meteoric showers is owing to the periodic return of the conditions producing them; which are the atmospheric conditions attending the peculiarity of position of Moon in regard to Earth which is inducive of peculiar electric conditions of Earth's atmosphere. "No meteoric matter is in revolution in any part of the Solar System."

LIGHT AND ETHER.

“Light is a name that has been applied to matter when being evolved, and when it is assuming the first appreciable form or stage, which is rare Cometary vapor, visible in consequence of the aggregation of atoms around a controlling center, whose forces coerce condensation. Substance of every nature is thus evolved or condensed from the dissipated atomic matter that is inappreciable when in the elemental state, from its rarity and distribution in atomic form. Accumulations of substance of different density receive different names but the rare cosmical Ether that is visible by its own inherent light, is sometimes termed light, as above stated. This establishes a precedent for giving this name to the Ethers that produce the phenomenon Light. Another precedent is offered in the fact that the Ethers of different grades of refinement act upon the organs of vision of different grades of animals, producing the phenomenon Light; while the actinic ray possesses properties that the others of the Spectrum do not; showing that an Element wanting in Light is concerned in the effect of this ray. The Ethers of space are as diversified as the forms of matter in the Worlds that move therein; for they are emanations of these and all the variety of substance and forms they contain.

“Primeval matter that has not entered into form in the existing Universe of Worlds is not included in this Category, for it is not susceptible to the action of Planetary forces, such as are here being delineated; neither is it the evolution of condensed Worlds. Worlds in con-

densing evolve atmospheres; and every form of substance, in like manner, evolves an atmosphere peculiar to itself; that is, throws off atoms of substance that are magnetic, and are repulsed from immediate contact with surface substance, and so form a sphere of Ethereal matter that has its center in the central force of that quality of substance.

“Animal forms of every variety evolve magnetic spheres, and these are intermingled grades of spherul matter; the brain evolves one grade—the highest—animal tissue another, etc. These varieties compose the Ethers of space; as they are as diffusive in their natures as attractive force, and go hither and thither thruout the Universe, which is of like substance thruout—subject to identical forces; all Worlds uniting their forces as one, and all subject to the forces of each, and each to those of all.

“Ethers vibrate to the forces to which they are susceptible, and these vibrations take effect where they find an answering Element, or one that can appreciate their forces. Air vibrates to the intense action generated by the intermingling of cold and hot currents, and these vibrations affect gross substance allied in elemental quality with air, while magnetic substance is unaffected by them except thru its relations with grosser matter. Water vibrates to the action of air and the effect of these vibrations is similar in kind to that of those of the more fluid air, to which it and Earth are nearly related. Were it possible for the senses of Man to appreciate the vibratory action of all the grades of Ethers that come in contact with the organs of sense, it would be easy to perceive how these are allied to the vibrations of the Elements, Air and Water, and how each grade, like the two latter Elements, is subject to certain forces having vibratory motion similar to itself, and which is confined in its effects to certain grades of affinitized substance.

Light is now defined in scientific circles as, 'the effect of the vibrations of an Ether of space upon the sensitive retina.' The Ether not having been analyzed any farther than in its effects in producing visual and related phenomena. When science reaches far enough into the Ethereal World to discover the origin and gradation of these subtle fluids that are so deeply involved in physical phenomena, it will name the Elements to which the human retina is so sensitive, and to which the mind responds so readily, *Atmospheric Light*, if it gives it an appropriate name. This Ether is magnetic to such a degree that the nerve-fluid responds to it, carrying impressions to the brain and thru this channel to the mind. The vibrations, which are sound, are transmitted to the auditory nerve thru the medium of a fluid that is more nearly allied to the nerve than the air itself, and is, hence, a necessary conductor of sound to it. The tympanum appreciates the vibrations first, but does not convey them directly to the brain, as the nerve is not distributed over it, but in the fluid behind it, which catches them and hands them over to the nerve. Sound-vibrations are not the product of one medium, only, but of several affinitized ones. So visual phenomena are not the product of one grade of Ethereal Element, but of several, which are closely affinitized, and are peculiarly adapted to the purposes of vision.

The action of the Sun's surface, which generates the vibrations that affect the human eye, is responded to in space by a very rare Ether; but in the atmosphere of a Planet, this quality of Ether is eliminated in profusion by the action of the magnetic rays from the Sun passing thru it; and, hence, the flood of Light that overspreads the surface in the presence of the great luminary. The rarity of the refined Ethers in space renders it dark, as it is cold and forbidding in every respect. Gross atmospheric matter gravitates to the surfaces of Planets, Suns, etc.; but the Ethers that are more magnetic, more refined,

are like the breath of Deity, that is life, everywhere—that searches thruout the empire of space for errands of good it may perform in the service of the Overruling Mind. They are, indeed, the link that binds the material to the Spiritual Universe, circulating as they do, freely in atmospheres and in space where spiritual currents gravitate to meet them and conjoin forces with them for carrying on the processes of physical life.

“Germinal essences vitalized by spirit are supplied from Ethereal currents obeying the attractive forces of the latter when reproductive forces are active, or in periods when formative action is energetic and matter is aggregating into all varieties of substances and forms Planetary surfaces develop. Interchange is thus revealed to be the law between surface forms and Ethereal Elements floating in space; such interchange as lies at the very base of all surface life.

“Condensed Spiritual Ethers compose spiritual substance of every character, of the brain and body, as condensed physical atoms and molecules compose solid matter and forms—the physical human body and brain. So it is easy to conceive how the Ethereal Elements given off by the brain of the physical man may commingle with those given off by the Spiritual brain, and the two being so nearly allied, it is quite conceivable that there can be, and is, reaction between them as between the positive and negative poles of Magnets. The mystery of spirit lies in its Ethereality, that is so, par excellence, Ethereal as to elude investigation by physical processes, except in its effects; and these are as tangible as any that can be produced by any physical cause. Who ever investigated the Ethers that pervade space as the acknowledged vehicles of motion propagated from the sun, only in their effects? They are not seen, weighed, measured, combined by chemical processes, or even discovered by any physical methods, except the analogical one brought to

bear in the undulatory theory of Light, Heat, etc., and the theory of gravitation or attractive force. *Phenomena impels the belief* in the existence of such a medium to bridge the mighty voids of space; for on no other hypothesis can the most important physical phenomena be accounted for. So *phenomena* as clearly indicates the existence of *the Ethereal Elements referred to and of Spiritual Man, as well*; and on no other possible hypothesis can the phenomena of consciousness, intelligence and will, be accounted for. * * The will is the action of the molecules of mind—of intelligent spirit, which is propagated thru Ethereal Elements related to it and to material Ethers, to the latter and thence to grosser and more tangible forms of matter as a propulsive power. Thought and sensation evoke will; and will may be a force as mild as the gentle zephyr that but just stirs the leaf, or the surface of the glassy waters; and it may be one like that of the hurricane which lashes the deep into foam and levels the forest with its breath. It is a giant in strength to cope with the material World, altho it is shut out from it within a realm all unexplored, and recognized but vaguely by expositors of science.

"Force of Mind as Will, is the moving power of the Universe. Who denies this proposition denies the existence of an Intelligent Cause in Nature; and also the perpetual phenomena of the action of intelligent Man upon the world around him—denies, in a word, the evidences of his senses. He is most false to the logic of true science who falls short of tracing effects thru a line of causation as evident as that by which Will, or Mind, interacts with the material World. Thru this line there is no 'blank which the logic of deduction is unable to fill,' as appears when it is realized that mind is something reacting with something, and not nothing reacting with something to produce a physical effect; which would be

as impossible as for materialistic scientists to conceive of Spiritual Ethers and substance.

“Mediumship and Spiritual manifestations of almost every conceivable nature are now as common as almost any physical phenomena, and *those unacquainted with them are simply ignorant*. The leaders of thought, the Clergy and Men of Science, owe it to their fellow men to explain this phenomena upon scientific principles instead of ignoring them; or attributing them to fraud and imposture; or ridiculing the fact as unworthy the attention of sensible people. There are frauds and impostors in every department of man’s work; but there are the genuine, just the same. There is pure wheat tho tares grow with it. There is nothing in truth too trivial to be unworthy of a scientific explanation. No other counts in this age. “The straw that moves in the breeze shows the way of the wind.” The sparrow that falls to the ground or rises in the air does so by law, and the scientist and the instructors of men should tell why and how. Facts can not always be ignored. *Truth is immortal. It cannot be killed.*

“Truth, crushed to Earth will rise again.
The eternal years of God are hers,
But error, wounded, writhes in pain
And dies amid her worshippers.”

“It is the characteristic of Ethereal Elements to move in waves as impelled by like or similar forces; and these waves impinging on sensitive surfaces excite the same, or similar motions in like elements which are there contained, and these latter move on as vehicles of the impelling force and convey the mode of motion generated in the last transformation to where it is again transformed, or conserved in mental sensations, as thought, emotion, etc.

“Light falling on a surface not sensitive to it, has no

effect; it impels no motion of Ethereal waves where there are no Ethers which answer to those conveying the impulse. So with other senses. Sound does not affect the senses which are not qualified to appreciate it; and this power of appreciation signifies a likeness of Ethereal Element which may be a medium of transmission of force, as above indicated. The application of these principles of clairvoyant sight is the explanation of it. The nerve of vision is equally sensitive thruout its whole extent; and but for the fact that it is inaccessible elsewhere than thru the organs of vision to rays of light, it might serve the same purpose on other parts of its surface. There are spiritual visual organs which serve the same purpose in the transmission of impressions to the mind as the physical organs. The Clairvoyant's vision is Spiritualized. It catches impressions thru the medium of the Spiritual visual organs that portray the Spiritual to him or her. The impression is conveyed to the Spiritual brain as in material vision.

THE LAW OF HEREDITY—ETHERS.

“The subtle forces of the human constitution which are transmitted with germinal life to offspring, are of every variety it contains. It is the function of generation to transmit magnetic life; and Nature has so ordained, *that the act shall excite every nerve to the utmost, that each and all may be forced to yield their quota of force to aid in the impending creation.* The being generated is vitality itself, at first, clothed in seminal fluid as its vehicle until it begins to react upon itself and Nature for the unfoldment of the structural plan fashioned in the essences composing it. It is what the parents and ancestors from the far beginning of the race have made it. The parents transmitting what they have received

from former generations, with that generated by their own vital processes, which, again, is but Ethers worked over and re-vitalized within their systems, derived from the storehouse of Elements which are as old as creation, and which have been cast off by one generation of mankind to be re-absorbed by another. To this extent re-incarnation is true; is a law of Nature. The doctrine of the eternity of forces applies here; for its eternity depends upon that of Ethers, which are its vehicle, and matter with which it reacts. The re-vitalization of magnetic Ethers does not change their inherited qualities; they are like the germinal being just described, bearing the impression of former conditions from the eternities of the past, as the entity does of ancestral peculiarities. The principle is identical. Atomic Matter! Molecular Substance! Who can comprehend it that is not invested with the clear seeing faculty of a practiced Spirit?

“The aggregation of atoms in the interior World of force, the agglomeration of Molecules in the building of germs and investing them with their characteristics, mental and physical, can only be studied, effectually, from the spiritual side of life; for “what is Spiritual,” as said an Apostle, “is spiritually discerned.” It is, however, conceivable on the material Plane, how atoms, subtile as Spirit, invested with Spiritual vitality, infinite in minuteness as in numbers, obey the attractive forces which are exerted for their collection and utilization. In illustration of Man’s influence in Nature, the law of heredity comes in; that law by virtue of which parents impress the likeness of former generations, as well as their own, upon offspring, and by which nations, tribes and communities impress the likeness of their forces upon *regions of country they inhabit*; which likeness assumes a *permanency and vividness* which is *not obliterated* until generations of an opposite character have, by slow degrees, inwrought an opposite grade of force upon the

ground so preoccupied. So called, solid matter is no obstruction to these Ethers. Nothing material can interpose a barrier to them. They are closely allied to Spirit and are the arm of Spiritual Nature thru which it manifests its power upon physical nature—*thru which Man in the Spirit manifests to Man in the flesh.*

“Ethers expend a portion of their vitality in their interactions, and, therefore, some remain attached, in consequence, to all forms and substances, writing the history of Universal action upon Nature, in characters *indestructible, while the existing eternity of action is in progress.* Such are only aroused from their rest during this period by the intervention of forces which do not appropriate them, but only exhibit them, momentarily, and then abandon them to their inactivity. This truth is illustrated by memory, as it is also by the power of the psychometrist. Within the brain are located these dormant mental Ethers. Which are aroused at intervals as memories are awakened by trains of thought and circumstances. They subside to be again aroused, but at each successive period with less vitality; until memory, perhaps, becomes blotted out from the decrepid mind. In spirit-life, this power is revived into distinctness; as there the more Spiritual Ethers are appreciated—memory becomes spiritualized—and the life-record is read, thru these Elements, before this grade, too, falls into disuse, to be replaced by another more spiritual still in a higher sphere of life. O wonders of wonders! What a book is Nature, read in the Light of Spiritual Science! As page after page is perused, each successive one redolent with truths astounding to human perception; yet, convincing to human reason by their adaptation to each other and the Science of Nature and life, as it is revealed in the physical Worlds. The mind is almost overpowered with emotions of awe and reverence! God appears robed in gar-

ments very unlike those with which the theologies of Mankind have hitherto invested Him!

“At the close of an eternity or cycle of action, all the Ethers, Spiritual and material, have subsided into inactivity; save those pertaining to the Seventh Sphere, and the rarest possible currents of the lower, which are in atoms so dispersed as to be the inadequate conductors of force they are during eternities of inaction. These Ethers determine back to the lowest estate of matter and Spirit, after this complete exhaustion they undergo, and are not revived, as Ethers, at the next active stage; but are superseded in their office by atomic substance of the highest grades developed by the preceding active period. Thus there is a perpetual round of interchange of force and action; for the purpose of evolution of Spirit from the embrace of matter and the evolution of organization, the exceeding strong arm of power of superior and inferior Nature.”

SPIRIT.

“Spirit is the refinement of matter. A Planet can no more exist as physical without the Spiritual, than can the Spiritual without the physical; than can any form without its life-principle. The granite rock can not re-form without the Element which gravitates to its Plane from the Spiritual Plane or World, which is its life-principle. Water cannot form without the Element which gravitates to its Plane from the Spiritual.”

“The perfect action of this law combines, indissolubly into one, the physical and Spiritual Universes; unites by an adamantine chain, Deity with all matter from the highest spirit to the lowest atom of unevolved matter. Spirit is imponderable on the physical Plane; yet, it is the principle to which all matter gravitates. A body is ponderable upon a Plane according to the force with which it is attracted to that Plane. Granite is attracted to the physical Plane. The higher magnetic fluids are repelled from that Plane. All spirit is imponderable upon the physical Plane, else it could not leave that Plane.

“Spirit-matter repulsed from the physical Plane goes to the Spirit-World and is there refined and the grosser part is eliminated and becomes ponderable on the physical Plane and returns to that Plane to enter into new combinations and act as central atoms for forms on that Plane. Thus interchange of substance and force between the physical and Spiritual is constant, and equilibrium of these is maintained.”

ORIGIN OF LIFE.

“Inorganic matter is living substance, by virtue of the magnetic and electric Elements that vitalize it, and which are the attributes that actuate it to formation and all development; which Elements are of the character of the circulating medium of life in organic forms.

“Magnetic force and magnetic Elements, as used here, are applied to the finer forces and elements of material substance and to Spirit, in distinction from the grosser material forces and substance. They are magnetic in the sense that Webster defines magnetism, viz: ‘As the agent or force in Nature which gives rise to the phenomena of attraction.’

“The attractive forces of matter are embodied in the circulating vital fluids of all forms and substance. The nervous fluids of the human form vitalizing as they do the entire structure, embody the Spiritual Element of a grade corresponding to that whose function is to co-operate with the physical magnetic force in lower Nature for the promotion of all vital processes. *Here is the basis of Life.* ‘The love and the hatred of atoms’ is that which impels Molecular action. Atomic and Molecular action is the basis of all motion, all Life. The Molecule of Spirit that reacts with matter is a nucleated sphere of the force engendered in cells. *The central force of this Molecule is the atom of Deific Spirit that is Force itself, without which, in some proportion, action, or life is not.* The Molecule, Spiritual and material, like the cell, typifies form of every variety; from the Universe, whose central

force is Deity, to the minutest form or agglomeration of Molecules having centralized force.

"POLARITY is an attribute of Molecules and atoms, as it is of Worlds; it is the law of action, all motion being dependent upon the interaction of the positive and negative principles which compose Deific Life. The ultimate Deific Atom, the life-principle of any atom, Molecule or form, has Polarity, which is propagated outwardly. The Deific Principle itself is atomic force interacting perpetually and propagating action outwardly upon the principle of the Positive and Negative—Male and Female. Thus is universal action upon the same principle, and thus do sexes in the Human Kingdom embody the Deific principle to perfection, as will appear.

"Molecules of Spirit centralize material Molecules after the order of cell-life; and associated Molecules of matter attract and repel as permeated by this force, which is Spirit itself. Atoms of Spirit! Who has measured the tenuity of this substance, or found the ultimate atom? Deity alone. Therefore, it is sufficient here to state that atoms react among themselves like Molecules, being in reality, as far as they have been investigated, Molecules. This is true of Spiritual as well as material atoms. Hence, forces are measured by the strength of the atomic force exerted from the Central Spirit Atom, or the strength of the Deific Force there concentrated. Atoms of atoms of this force to infinity, is the measure of it, exercised within Molecules of matter undergoing the process of being built up into forms—condensing into elemental, mineral and organic substance; and, yet, the Deific Life is there, located within the Molecules, as certainly as the Holy of Holies was within the sanctuary of the inner temple, prefiguring the fixt dwelling place of Infinite Spirit within the Universe, its Grand Temple.

"Life-centers embody this principle in stronger force; that is, it is less attenuated within the cells there accumu-

lated and its sphere of force is of such strength as to create reactions of the proper quality to stimulate similar force thruout the system; as all inferior forces are stimulated from the Deific Sphere. Centers of different grades within the animal or human form react with each other; all inferior ones dependent upon the brain, the superior center for stimulation of their forces as the life-force of the various organs are dependent upon them. Every grade of forms images, in a degree, the Deific, as every grade of force is vitalized by the Deific. 'The Human Form Divine.' it is, however, that images this to perfection; because its functions are Deific; made so by the quality of its forces. These forces are Deific, being derived from germinal essences of the Deific Body and Mind, or Intelligence, which is the Superior Deific Force. The Sphere of Deity, the Plane where dwells the Perfected Grade of Mind, is permeated with Deific Life and atoms of forces from all varieties of substance and life on that Plane, *and propagated thruout the Universe as life-germs attenuated to infinity in physical Nature. The Deific Mind and Bodily Force is propagated directly from the Deific Brain and related centers THRU GRADES OF INTELLIGENCES who embody this force in proportion to their grade.* Down thru the spheres of life from the Highest, to the physical Universe, where Man is born in the 'image of God,' is this Superior Force propagated direct, and *every immortal germ is endowed with Deific Attributes in germ; because within its brain and bodily centers are incarnated atoms of this Superior Force, that is intelligence itself, and vital force allied to this, as the nervous fluids thruout the human body, are related to the brain;* thus it embodies the possibility of outworking an intelligent mind and bodily structure after the pattern of Deity. *Mind-essence propagated direct from Deity, is the germinal spark that centers the human being and stimulates all its bodily centers; and, hence, this is the*

*typical form—the embodied Deific Force, whose office in Nature is ever representative of that of Deity, as its forces are developed to act. * * All forms of Life in the Supernal Spheres impress themselves upon physical elements aggregating by the law of formation, as progress proceeded and matter was subjected to the perfect law, by being raised to the highest stage the physical develops. Spirit impress itself still upon the successive forms of the physical World as the spirit-force concerned in the evolution of the first cell-life had done. Variety in the material world represented the variety in the Superior Spheres of Life, and evolving forms embodied the ideas pictured in perfected forms, as nearly as possible, considering the tardiness with which all matter in this lower stage obeyed the attractive forces of Spirit.*

“The Sphere of Spirit is co-extensive with that of matter, and, hence, force is propagated thruout the Universe, and *matter is ever subject to the degree of force it can appreciate.* Like seeks its like; forces centralize where their attractions call them. * * The tendency to obey the forces of gravity is inherent in all matter; so Spirit is inherent in all matter; that is, permeates it, links it to developing forces.

“The law of Life is embodied in physical systems of Worlds, where centers of force govern, by the law just explained. Spirit forever has the supremacy, being embodied in the attraction of gravitation, and every other form of force physical matter develops. Material magnetic forces embody Spirit, their quality of superiority being derived from their spirituality—their density as forces pregnant with Spirit. This makes them peculiarly attractive to Spirit, with which they co-operate for *creating germinal life*, and for carrying on the functions of life within forms. *The repulsions of Spirit and matter are propagated thruout forms in the fluids that centralize*

Spirit, and by this are the vital processes perpetuated.

* * * *

“Forms grow up under the action of the vital forces after a specific plan that is as fixt and unvarying under the same circumstances, as the law of Life itself. Thus is Universal action exhibited as Intelligent action—action to an end and by a plan as far reaching as Deity. To illustrate: *The force of gravity is the exhibition thru physical substance of the attractive force of mind, which is love. The arms of Everlasting Love, an attribute of Deity, are forever extended thru the empire of the Omnipresent, and grasp the physical Universe in a deathless embrace, thru the law of gravity.* Forever tending towards centres where the forces of Spirit are strongest, and matter is brought under the more direct sway of Spirit, the stronger the attractive forces become. *The loves of the atoms exhibited in chemical affinities, culminate in chemical unions, which result in the birth of forces.* The immutability of forces and law in the material World, and the universal adaptation of laws to each other, of means to ends, and the harmony of physical creation, are the Power and Wisdom, Justice and Harmony of the Perfect Mind displayed on the face of Nature. The laws of matter are as fixt as the laws of mind, and are fixt by them; since mind is indestructable and permeates matter as the force that moves it to action. The organs of the human body, for instance, are the instruments of the mind, in the sense that they serve the purpose of perpetuating its life, and are subject to its dictation. Mind itself permeates these organs as instinctive force in atomic proportions just suited to their separate functions, thus individualizing or conferring the distinct functions of each. * * Thus is each law of matter, each distinct element, form and force, invested with its distinct and never failing function in the Universe of matter.”

ORIGIN OF SEX.

Savants and Doctors have vainly puzzled their brains over the question of the origin of Sex. Many theories have been suggested, none of which have proved satisfactory. The fault has been in not having a clear conception of the origin of Life. They have always confined their investigations to the material part and wholly neglected to consider the Spiritual, the controlling Element in all Life. Science now recognizes that atoms of matter are composed of "Electrons" or "ions," which are condensed electricity, the atoms of which are infinitely small. *All matter, then, is condensed electricity.* This is a truth first announced, as far as I know, in the works here epitomized, published to the World by me over forty years ago. This is a great step towards recognizing Spiritual substance. The very next step passes the bounds of materiality and enters the realm of Spirit. This is the interior substance of all matter. This gives character to matter. This is its life and controlling principle and force. Like its body, electricity uncondensed, you cannot see it. It controls the forms of matter of organic Life. It gives vitality to the air, the water, grain, fruit, vegetable and animal Life and Man. It is embodied in the crystal and mineral forms. It is positive and negative in its nature and action and this is exemplified in all forms of Life. In the lower forms of vegetable and animal Life the law of agamogenesis prevails, i. e. the same form possesses the two principles and are said to be asexual. In all higher forms the positive and negative sexual principle is embodied in separate

forms, for the production of new forms. We term this distinction Male and Female Sex. The positive Male, the negative Female. *When a form of life is instituted by the co-operation of the positive and negative, Male and Female physical force, a Spirit-atom must center that form of the grade of the material atom that forms its physical nucleus. This physical nucleus draws from surrounding Nature this Spiritual atom of the positive or negative character as conditions favor at the time.* The form thus instituted will develop by drawing from physical and Spiritual Nature Elements to build a form conforming to the Nature of the central Spirit-atom. *If that atom is positive Spirit the form will be a Male; if negative Spirit, a Female.* Thus the origin of Sex lies in the central Life-force of the being, IN THE SPIRIT. Thus, "God made man in His own Image, Male and Female created He them."

Whence comes this surrounding and vitalizing Spirit that gives Life to all things on Earth? It comes in a current of Spirit from the Spirit-land, the second sphere, the home of the Spirit, and is disseminated all over the surface of the Earth; but is attracted, especially, in a denser manner to those parts most cultivated and most densely inhabited. Religionists say: "The Spirit of Man is a gift of God, from Heaven." Paul says: "The first man is of the Earth Earthy, the second man (meaning the Spirit) is the Lord from Heaven." These statements come very near stating a scientific truth. This current of Spirit will be further discussed and its principles illustrated in discussing the laws pertaining to the Spirit-spheres. Every individual has a positive and negative side. Usually the right side is positive and the left negative. The positive is the stronger and more active side and determines whether one is right or left handed. If the positive side in the Male sexual organs largely preponderates the majority of his progeny will be likely to

be Males; if the negative, Females. This causes a preponderance of physical positive or negative force that draws a corresponding Spiritual force.

"Sex is the expression of a principle, the creative principle in Nature. God—Nature—begets all things thru the combination of the two principles, positive and negative, Male and Female. The attraction of the Sexes for each other originates conjugal love; conjugal love begets parental love; parental love begets filial love, and these beget fraternal love. From the *Home Circle* love reaches out its arms until it embraces all mankind. Thus Man, as the representative of God in Nature, develops fraternal love thru the conjugal relation as he develops all his faculties thru the direct agency of his dual Nature. No one loves his neighbors less because he loves his wife and children more. It is a sublime truth, that as Men cultivate the domestic loves they cultivate fraternal love. 'No fountain, at the same time, sends forth both sweet and bitter waters.' From the pure fountain of Man's unperverted Nature flows, in a broad stream, unsullied love for all human kind, and the fountain from whence originates this stream is *conjugal love*. People must learn that the offices of men and women as Male and Female are more varied than is generally supposed; that the attractions which are sometimes denominated gross passions and belong only to the physical Man, are what constitute the real efficiency of the race in Nature and must be as eternal as his existence. Sex thus having its origin in the being's inception—in *its central Life force*—it must be as permanent as the Life of the being itself." Matter and Spirit of *the same grade of magnetic force, positive and negative, make a stable union—make a true marriage. All positive atoms may permanently unite, marry, any negative atoms of the same grade.* It is wrong to teach that atoms or persons are specially created to unite with only special atoms or persons of the

opposite Sex. This teaching has caused more confusion, obloquy and disgrace among Spiritualists than any other principle of their teaching. They have, some of them, carried the law of affinity, which is the paramount law of the permanent union of all matter and Spirit in Nature, to an unwarranted and untrue extent. There are an infinite number of positive atoms of matter and Spirit that may permanently unite with negative atoms of the same grade; and so with the marriage of Male and Female individuals.

THE LAW OF EVOLUTION OF SPECIES AND
MAN.

This is one of the most interesting and important subjects that can occupy the careful attention of Man. Man sees everywhere such a wonderful variety of forms of life, vegetable and animal. The air, the Earth, the water are all teeming with an infinite variety of shapes of vitalized forms. Thoughtful men have tried, with varying success, to solve the great problem of how all these things came to be. A philosopher cannot fail to see there is a wonderful plan, an adaptation of things, organs and faculties to suit environment in all this variety of form and Life that bespeaks an Infinite Intelligence that brought these things into being. Our fathers considered the problem of how these things came as not being only beyond their solution but to attempt to solve it an act of sacrilege, a prying into the secrets of God, that He never intended us to know. They said: "God made all things by an exercise of His will, a fiat of His power. He spoke and all things stood fast. It was wicked in Man not to believe this." Faith here, as in many other things, was merit, and would be accounted, to those who exercised it, as righteousness. The age of Science and Philosophy has dawned, and men now think it meritorious, rather than sinful, to learn—to find out—

how God made all things. The law of evolution lies at the foundation of all science and true philosophy, and is the law by which all things were made. This subject is so important and so interesting to the thoughtful student that it seems nothing can be left out of the original exposition; but I must abridge it and give the latter part of it only, and in the original language.

“The pride and boast of Science that it must weigh and measure all phenomena accurately, ignoring not the least iota that can, by any possibility, have a bearing in the discovery of truth; that is the one thing to be sought for, ‘tho the Heavens fall’—this assumption put forth by the exponents of Science, falls to the ground, and adds the greater stigma, before the steady, persistent efforts of Scientists to erase this (Spirit) factor from the problem of Creation. The phenomena that above all others, would aid in correctly deciding the greatest questions of the age, are thrust aside, ignored, despised, as only worthy the attention of the most inferior minds; while the wise men go plodding along, leaving to the class of minds they most despise, the work of clearing up these important points in Science. So be it! Nature is sufficient unto herself! She ‘hides from the wise and prudent, in their own conceit,’ what she ‘reveals unto babes;’ who, by virtue of some capacity concealed from the common eye, are prepared to receive the revelation.

Physical phenomena are the key to truth. Men observe thru physical organs, bring to bear the powers of intellect upon what is revealed to that intellect upon the physical plane, while they are on that plane. Mental insight is supposed to be sufficient to penetrate the veil of the physical, and observe something that is behind that, or what is the use of observing? It is the relation of things revealed by this outside appearance, that most

interests the intellectual world ; and these are apprehended by the Spirit,—they are the realities that Mind is most anxious for in all researches into things past and present. The relations of Mind to Matter thus exhibited, those of the ideals of mind expressed in the world of matter and forms, are the relations existing between matter, the inferior element, and Spirit, the Superior. They write themselves on all things. The thinking Brain expresses itself on the written page, and shows itself allied to all things by its capacity of reaching out into all fields of research ; and discovering, classifying, and applying facts. The Magnetic Life of matter reveals itself in the multifarious forms the latter assumes, and in the ways in which it serves the purposes of Mind and inferior life.

To think, is to dissipate the materialistic notion, that matter is all of Nature. It is to establish the fact, that there is something intangible to the physical senses that operates on the delicate structure of the brain, to elicit the phenomenon of thought. The Magnetic fluid that operates directly on the physical brain being admitted to be physical, is yet too ethereal to be grasped by the physical senses. Now, to step across the chasm that separates the material from the spiritual, is to recognize a fluid related to this so intimately that it interacts with it on the same principle that any positive acts with its negative. It is only to go a step further in the etherealization of substance, than is reached in the inappreciable nervous fluid that is believed to martial the forces of life and stand sentry at its portal. Who will presume to fix this point as the limit of the refinement of force ! since it only occupies, so to speak, the vestibule of life ;—the physical brain and system, as the usher to the Temple where Spirit or Mind dwells, which is a force that sways the other, though it is too ethereal to act directly upon a grosser element ! Who is willing to risk his reputation for sagacity and precision of thought in analytical

inquiry, by refusing to admit that phenomena point to a grade of force superior to the physical, whose interactions with the latter typify the interactions of magnetic forces on the plane of the physical, and are to the life of all Nature what the latter are to the life of subordinate planes in material Nature? Who is willing to broadly declare that Science can solve, to its own satisfaction, a single point vital to the great question of Origin of Life and Species, without admitting into the discussion something as yet uncalled upon, or kept at bay by sheer force of prejudice or unreasonable adherence to old theories and methods of observation?

The repulsion the learned feel to recognizing Spirit as entitled to a place among the Forces of Nature, to be discussed by scientific methods, is, without doubt, owing to the fact that it has always been invested with a veil of sanctity that forbade intrusion into its mysteries by the unsanctified. The consequence has been, that in dealing with the sacred thing, as it truly is, ignorance, superstitious credulity, has, to such an extent, taken the place of logical methods of inquiry into its nature and functions, as to drive from the field in disgust and incredulity, those best qualified to find the place in Nature where this force belongs, and to assign it its true office.

To specify the exact eras in the geological succession in Earth's history when plant-life and each great class of the Animal Kingdom appeared, and the particular species of the lower class through which the next higher was evolved, and the particular species or comprehensive type through which any higher or lower one of the same grand type was unfolded, is not the purpose in this work. It is for investigators to trace the principles stated here, and specify, in the interests of science, whatever links can be discovered uniting types and species. Such specifications here would extend the work beyond

reasonable limits, since so much space is required to state the principles involved in this most comprehensive subject. Incidental reference is all that can be made to any type or species of either kingdom.

The divergence of types on the downward plane, and the deterioration of branches of the great types, follow as the necessary consequences of conditions outgrowing them; or of their falling behind the higher representatives of their type from the fact of their becoming isolated from such influences as are necessary to their progress. The high orders of Mammalia, for instance, that culminated in the Post Tertiary period, left far behind them many species that deteriorated, after a certain stage had been reached; this consequence following disturbances that affected local conditions unfavorably in some instances, and reversed the order of progress—that is, turned the tide of development from the flow to the ebb. There is need of all the orders of life that ever make their appearance on a planet; so the perfect justice of this natural arrangement appears plain. The scavengers of the present day, that are the descendants of more noble types, are elements of safety for the higher inhabitants of any district where they are found. There is always going on the process of decay, and disintegration that causes an accumulation of elements detrimental to life, and that must be reabsorbed by some congenial form in order that advanced vital conditions may be undisturbed. The myriad forms that people earth, water, and air, all have their peculiar uses in the element where they live, and have become what they now are on the earth, through the modifications that have taken place in species, since the period when evolution of species was the order. Stability of conditions does not signify stagnation; change that is a gradual uplifting of all that is susceptible of improvement, and decay of that which is not, is the order after such stability is gained as com

pletes the orders of life on a plane, with the surface structure.

Paleontologists discover that the radiation of types from a grand type, and of species from a species or type, start, not from the lowest or highest branch or branches of the preceding type, but from intermediate ones; the radiations being upward, outward, and downward. "Comprehensive Types and associated species," says Dana, "occupy nodal points, as they may be called, or points of divarication far remote, in most cases, from the lowest species of a group." And again: "A type is not developed by the appearance of species in the order of grade." Divergence from the "nodal points," is by the law of modification by conditions, and by higher types and species superseding lower ones, and *vice versa*; according to changing circumstances and the requirements of successive ages.

The planet has outgrown the flora of the coal era. The gigantic Carnivores and Herbivores of the Post Tertiary have no place in the fauna of the present age; neither the monstrous reptiles, and the huge reptilian birds, of the ages before the Tertiary. Conditions have modified species so that they coincide with their uses in this age. The Devonian fishes have given place to those of to-day, when the purity of the waters and air are consistent with the existence of aquatic animals fitted to the age of man. Exuberance of animal life marks the eras of culmination of types, for it is then that there is a superabundance of vitality that is utilized for pushing forward the work of transforming conditions at the surface. Aerial life is developed when the atmosphere becomes fitted for it, and when it can serve the purpose of the higher Mammalian species of after ages, whose lungs require a pure atmosphere.

Every thing in its proper order and time, as before remarked, is Nature's maxim, from which she never de

parts, only in seeming. Typical mammals, typical birds, reptiles, and fishes, which are not true comprehensive types, or, are not the originators of these great types, appear, as the harbingers of the forms they are not qualified to unfold. They are premature unfoldments, and imperfect in structure, and do not propagate their kind beyond a certain limit. The true lineal descent of the true types is not, hence, through these typical forms or their progenitors.

The distribution of types and species of the Animal and Vegetable Kingdoms over a planet from the centres where they take rise, is effected through the means of migrations of families or individuals, and through winds and waves, and the birds of the air, that scatter seed before the enterprise of man takes up the work. An equilibrated temperature over the surface is the potent means, that in the early eras, favors all grades and species of life, throughout all Zones. The gradual changes of climate, that occur as continental surface unfolds its regulated character, and atmospheric and ocean currents are gradually fixing the thermal lines, favor the full unfoldment of the great types in all Zones, and develop adaptability in species to their several habitats. The age that fixes the outlines of the Zones fixes the habitat of species; determines the orders of life of both kingdoms, that can, henceforth, thrive in the several Zones. The modifications of types by climatic influences, is in progress for many ages before their characteristics become fixed; and the ordeal that confers hardiness, exterminates the weaker species of a type in extreme and temperate latitudes.

Vegetable and animal life appear simultaneously in many localities over a planet, and the Grand Types make their appearance in the four quarters of a planet at the same time, or nearly so. The thermal temperature of the waters, which is the element that first gives birth to

life of both kingdoms, favors evolution of life over vast areas of submerged surface, where the rock is of the proper quality to yield its currents of force, to aid those of the other elements, in enriching sedimentary beds which yield the first germs. So it is that the centres of life are numerous from the first ; and instinct impels life out from these centres, as limbs branch out from a tree, and lesser limbs from the larger, and twigs from these, so filling the circle with the completed form ; the leaves, in a manner, representing the individuals of species that occupy all the available surface and all elements.

The principle of evolution of species through lower species may be illustrated by exemplifying a species, as of land animals,—tracing the law of modification to culmination in the evolution of a higher species. This will exemplify the evolution of the human race. A species whose instincts are properly developed chooses its location in accessible territory that is favorable to its existence and expansion. It lives on for ages, developing strength and establishing stability through the law of “survival of the fittest,” improving its instincts and all general characteristics through this means and the gradual improvement of surroundings. The period of culmination arrives, at length, when it has reached its climax of expansion and development as a species. Improvement has done its best, and still it is unchanged in its specific character. The individuals of it of highest character, however, propagate their kind on this plane until a change comes in the environment that favors their further improvement, which change at length culminates in such altered conditions, *that the germinal essences change their character, to the degree, that the specific characteristics become changed in offspring.* One species may thus give birth to several, before its vitality is exhausted ; this variation being in consequence of the

decided difference of conditions of the different localities where they are produced. The changes that are thus instrumental in bringing about such great events, were delineated in part in the latter part of chapter second.

The earth has reached a stage distinct from that which gave birth to the parental type, and hence, elements are provided that may be appropriated for germinal life, that were not in existence in the previous stage in the same form. The magnetic forces of the planet have been so stimulated that a new force, or new forces, have been evolved, which are incarnated in the new species. It is Nature, the Great Mother, that has instituted the birth, by providing a germ that is different from that supplied to the old order of forms.

It appears from what has been said in relation to the subject here and elsewhere, that *Nature on the spiritual side provides the life-germs for all individual forms of every type and species, and for every new species; using physical organisms as the matrices through which to give birth to form, and the reproductive impulse as the means of instituting it.* Life is from the same source, be it of what grade or type it may. *Spirit* is the "Descending Dove" that consecrates matter to the work of formation. By the act of generation, parents do not impart to offspring of their own life-forces sufficient to complete the individuality of the latter. To use a familiar comparison, they sow the seed which is instinct with life, and the germ in the congenial soil, draws to itself from bounteous Nature, elements to cause expansion into the form which was only germinal in the seed. The parents link the germ with Nature, in a manner to force the latter to complete what generative force has begun. The attractions of the implanted germ are for its like, and, with proper conditions, they are of a strength to insure its growth and unfoldment into the perfect type of its progenitors.

The human species being a type of all, the manner of unfolding individuality by the human germ is illustrative of the mode of individualizing species and forms of every grade. Born of woman, human beings are, on the animal side, related to the animal through ties of blood; on the spiritual side, they are related to the Great Father by ties as close as bind parent and child. Begotten of the procreative force, like all other forms, they come into being, at first, through this instrumentality, when the spiritual forces of a planet are prepared to confer the proper grade of germinal life. Species of animals become perfected to the degree that they culminate on the plane just below the human; and further progress on the animal plane is, hence, impossible. Did planetary development cease here, there could be no further progress of life or species. Were it the order that all forces concentrate on this plane, this epoch would be the culminating one of a planet's existence, and speedy dissolution of its forces would ensue; for progress or degradation is the rule, and there is, and can be, no long lingering on any one plane by any form, or system of forces.

It is well here to state, in regard to the subject of human development, that the climax of evolution was reached on three distinct sections of the planet contemporaneously, and ancestral species were three, so nearly allied as to produce man, each of them. The human type is divided into species by ethnologists at the present day. The technical signification of the word species, applied to fixed differences in type, that relate to structure, etc., does by no means sustain this classification. Varieties, there are many, in the human type. Varieties within the boundaries of a species, are defined with perfect propriety, as accidental subdivisions of it; the variation not extending to the limit of changing specific characteristics, but modifying them, it may be, to

the extreme boundary of a species. "Nascent species," varieties of the human race may be termed; the term signifying differences bordering on real specific variations so nearly, that it is as though the line were almost overstepped, that limits variation within the boundaries of a species. The human race is a unity in variety. Its office is the same wherever it exists; all varieties of the type being adapted to the conditions which developed them, and also to the work of improving these conditions and themselves. Intelligence and physical vigor are what constitute the saving qualities of families of mankind; and these are fostered by environment; being at first conferred on primitive varieties in proportion to favoring conditions of parentage and sections where they appeared. Human varieties cross with as much facility as families of a type, where both are fertile. The power to propagate indefinitely which offspring of mixed varieties possess, is what decides their relation to be that of individuals of a species.

"A man's a man for a' that." For all the distinctions of race, color, and intellectual capacity, all men are endowed with the spiritual principle that constitutes them children of one family. "Heirs of God, and joint heirs" to the dominion of Nature, all are made by the superior proportion of the Superior Force conferred upon the species when it branched off from the parent ones. Here was convergence of force to the point where one superior form assumed its place where God appointed it, according to the bible record, and according to the immutable law. The three parent species were so nearly related in respect to spiritual force and intellectual capacity, that they verged to a point on the boundary line of species, and the offspring of each were human;—those produced on that one plane where the spiritual force exerted its utmost strength in obedience to the call of the attractive physical forces. A variety,

distinct in very marked characteristics, represented each of the three ancestral species in its own distinct section ; which three were to co-operate as diverse forces, and yet sufficiently related to serve as necessary helpers to each other.

The question as to the particular species of animal that served the purpose of implanting a germ that should afterward be fecundated with a force superior to any the planet could furnish, sinks into insignificance beside the grand principle that traces the derivation of the higher germ to a spiritual source. According to this principle, new specific qualities are derived, not from ancestral species, but from Nature, that has prepared the latter as the generators of the germs that are to expand and draw from the realm of unincarnated force, elements to fix diversity of species in the offspring. The axiom, that what one has not he cannot give, applies here. The new specific characteristics the parent species had not. They typified the coming form in all their character ; their characteristics had been so modified as to push them to the verge of the higher plane ; but there was a chasm they could by no means cross. They exhausted the possibilities of their being in giving birth to germs of such high order, and their fate was rapid deterioration, and quick extinction. Up to their own culminating plane, they had progressed like all other species ; individuals representing the species had passed this plane, as fixed by Naturalists, and had improved farther ; taking on typical characteristics of this superior successor. This was "passing the Rubicon," and beyond, they found the fate predicted of trespassers on the forbidden ground of an exclusive aristocracy.

The law of generation that makes the animal the progenitor of man, fixes animal characteristics in the human constitution, and they can never be eradicated, more than the relationship of spirit and matter ; for the ani-

mal is the link that binds the race to the kingdoms below, and from it, the latter inherits propensities as important to its existence as any it ever possesses. The inherent qualities of true manhood, are, in a degree, prefigured in the brute. What the brute has in part, the man has in full proportions. Man's mentality, and his instinctive qualities, are a combination of those of the world of animals below him. In some individuals, a characteristic of one tribe or species will be very prominent, in others, another; and so can be traced in humanity, here and there, among different tribes and races, all brutal instincts; from the sly, groveling propensity of the insignificant rodent, the guile of the serpent, the treachery of the feline race, to the more noble impulses of the higher animals; as the faithfulness of the dog, and the domestic beasts of burden; the independence, and sense of justice and confiding trust that is exhibited by the two latter and the elephant, the patience of the ox and camel; etc., etc. Men sometimes exhibit the brutal traits intensified, destroying life for the mere love of murder, or pilfering for the love of it. This is an exhibition of the inversion of natural faculties. Carnivores destroy life to satisfy an almost insatiable hunger; they feed as prey can be obtained, and kill that they may feed, and for protection of themselves and their young, and to defend their right to their females. Man, normally developed, does no more than this, even in a low state. Savagery tends to an inversion of the human faculties, and men in the so-called civilized state, often exhibit the perverted traits of a savage ancestry in a stronger light than the more natural ones of the animal race.

The ancestral species of man — the same being the case on any planet, — had high instincts. As the comprehensive species that foreshadowed the intellectual race that was to be, they were a marvel of intellectuality in the animal world. The mothers of the human race were

spiritualized to a degree that no other animal could be, by their instinctive habits. They were protected from contact with other animal species and with all males of their own species except their mates, by the superior instincts of the males. The instincts of the species were monogamic; and by this means individuals propagated pure specimens, generation after generation, in localities secluded from invasion by intrusive individuals of other related species that were to be feared.

Seclusion in localities where abundance prevailed, and all surroundings were high, and calculated to foster all high instincts, was the necessary condition to the uplifting of the parents, and especially the maternal being, to the plane where germinal life might be of the quality to insure the reproduction of the highest possible specimens of the type; and to go beyond this, at the opportune moment, when forces were ripe for the impartation of a superior germinal life, to quicken the embryos that reproductive force had provided. The parents of the race fed on ambrosia and nectar, in gardens where beauty bloomed for them, and where Nature had profusely scattered such fruits as yielded the highest magnetic elements possible at the time. They gathered to themselves, through their food and all their environment, the highest grade of these elements they could appropriate, which was the highest in existence until the new force was added to Nature in their localities, that was to transform conditions there. Then Nature endowed the germs they reproduced with the new force, and a new species was born. They had even surpassed themselves in generating a germinal life that was of the quality to be attractive to germinal mind essence. It is a wonder of Nature, ever, this overstepping the bounds of species by germs, sufficiently to catch the breath of a more divine life than the parents can transmit, that Nature is holding in readiness for such

as are properly endowed. And yet, it is the miracle of life,—the principle upon which every form is instituted.

The quickening period, with the human embryo, marks an important epoch in its physical unfoldment. It is the period when the physical forces are quickened by an influx of energy that strengthens every organ; and endows the incipient being, throughout, with new and more energetic life. With this energizing of the material being comes that of the spiritual. The physical and spiritual forces of the embryo are in sympathy, and when the time arrives that the outer being must be quickened, then it is that the after-germination, spoken of on a former page, occurs. Then the incipient individuality of the embryonic being bursts into complete individuality. Then the "breath of God" is breathed into the embryo; and what was before the germ of an immortal being in the image of Deity, becomes fully immortalized,—invested with the attribute of intelligence and every human faculty, in the degree that fixes the eternity of the individuality. The germ possesses, previous to this, these faculties only in incipiency; that is, in incomplete proportions; and without this quickening process, it could not reach birth; for the physical quickening is the sure-complement of the spiritual, and both together clothe the embryo with the attribute of being, in a fullness that insures its full unfoldment; other conditions being favorable.

The life conferred by parents at conception is of their own; the generation of a living germ being effected through the co-operation of the forces of both, supplied from every part and element of the constitution, physical and spiritual. The foundations of the being of offspring are laid at this period, when are impressed the parental characteristics with greater or less distinctness, according to the positiveness of character possessed by them, or mental and physical conditions at the

time. As both parents contribute spirit and material force to form the incipient germ, so mental and physical traits of each are impressed upon it. "Every thing after its kind," was the fiat of Omnipotent Force; and by this law. However, it no more follows from this that parents at conception impart all the germinal life that offspring must possess to insure immortality, or support them till the natural period of birth, than it follows that the seed cast into the soil possesses all the elements necessary to the unfoldment of the plant. The soil is a matrix that is the medium whereby elements, to assist complete germination of the seed, are supplied. It may itself be ever so rich in fertilizing elements, yet, something more is needed; ethereal influences, sunshine and moisture, supply what is lacking but which is indispensable to the maturing of the germ.

Ethereal influences — spiritual essences of the quality to form germinal mind, are what the embryo needs at the juncture described. These are derived from magnetic ethers of mind that are in proximity with the embryo at the time; being the emanations of spiritual beings, who, if they are of a grade to comprehend their whole duty, use special efforts to impel currents of their mental magnetism within the sphere of the mother at the critical moment, when the germinal being is ripe for attracting its additional germ of spirit force. Miracle of Nature! this spiritual germination of the incipient immortal! The brooding spiritual currents that are the heavenly influences to mortal human mothers of every grade during pregnancy, are those alone that are accessible to the embryo; from the fact that spirit guardians are those alone, who impel spirit-forces of the proper quality within the being or immediate sphere of the mother with sufficient force to cause them to penetrate to the sphere of the embryo, where germs may be seized upon by the forces of the latter, and appropriated as

mind-elements. It is the work of the spirit to effect this consummation, and he does it by virtue of his office as guardian; it being necessary for a guardian to enter *en rapport* with his charge, on occasions, which signifies, infusing his own magnetic ethers throughout the system of his subject. Intelligence in the higher spheres of life has fixed this law of guardianship, which implies so much for the race of man in this one particular use. No contingency can, ordinarily, occur to prevent the deriving of the proper quality of germinal life at the proper time; since the magnetic sphere of the mother is impregnated with the essences of her guardian's mentality, whether she be in a spiritual frame of mind or not at the critical time; or whether she be of high or low spiritual or moral nature, from the fact of his constant attendance on her, and frequent impartations of his mental forces into her sphere. Guardians fitted to all in mentality,—is the rule; and every mother will derive a germ for her offspring that will coincide with the character imparted by the act of generation. Frame of mind of mothers at the time, has an important influence in fixing the character of the germ; as she can, when in a superior spiritual state, attract higher germs than her immediate guardian can bestow—germs from the sphere of a spirit of higher grade every way, who will be in attendance at the proper time, to do what he can to impel his mental forces within reach of the embryo; or she can repel the highest germs her own guardian might supply, by being in a groveling mood. Woe to the child immortalized under the latter circumstances! but blessing will inevitably be the heritage of the other.

Fellow mortals near the mother cannot infuse through her being elements of the proper grade to supply the needed element to the germinal being. What are imparted by them are too material, or combine too much of material essence with the spirit, to be attracted to the

spiritual germ of the embryo ; which, as will be understood, is a sphere of spiritual force by itself, which must be strengthened by an atom of Deific Force, to complete its individuality. Physical man supplies the highest essences of mentality from which the highest animals can draw germs for offspring, when man and his influences are accessible by brutes. When he is not accessible, magnetic ethers impregnated with mental essences from spiritual beings, supply this force to the material world. This is in correspondence with the law of life in every realm of the physical.

This particularizing on this subject, will make manifest a law, the most far reaching in its consequences ; and, hence, of the utmost importance. The law is as fixed as the law of existence ; and its requirements should be studied, like those of any law involving individual good. It is duty to proclaim through all the land, as far as men and women will heed, what pertains to generation that can be influenced by voluntary action on the part of parents.

It is as impossible for the maternal organism to supply spiritual essences to complete the structure of the spiritual part, the mentality of the embryo, as to furnish the material nutriment to feed the material part. It does the latter only as the medium through which Nature supplies nutriment to the unborn ; and so the mother's spiritual constitution — her mentality — is the medium that is acted upon in the transmission of spiritual essences to complete the germ. The craving for nutriment, material and spiritual, by the embryo, is what attracts this to it. The stomach will crave food, and if it is not supplied, the body will consume away under the action of the forces of the system. So it appears that the attractive forces of the system have a language, and that hunger is that language ; and that it bespeaks a real process going on within the system. When food is supplied, these forces

use it for the body. Now, the maternal organism is supplied from without with what will satisfy the cravings of the germinal being, ordinarily, without extraordinary phenomena attending; these only occur on the occasion of the quickening. This is an epoch when the germ has arrived at a stage when there is an extraordinary call for elements to strengthen the whole being; and the mother usually suffers in consequence. If she is very vigorous physically, and her mentality is well balanced, she may not notice the epoch; but it is accompanied by such peculiar phenomena that few mothers fail to appreciate it, in some degree. Attractive forces of the embryo search, through and through, the maternal system for what the being must have, and reach outside of that, and draw magnetic ethers to strengthen the fluids of the body. The embryonic brain having developed a capacity for the acquisition of spiritual forces superior to those it has hitherto possessed, draws upon Nature through the mother's spiritual organs, with a strength that compels these to draw upon forces outside of herself for the supply. The result of all this is, that the maternal nervous system is unusually affected, and the mind strongly operated upon. Sympathy of the physical and spiritual organism causes, in some cases, nervous prostration accompanied by hysteria; in others, physical ailments are aggravated, and indisposition results for a brief period, attended by mental perturbation of some kind. The variety of phenomena attending this period correspond to the variety of constitutions among mothers, and the varied circumstances attending upon it. However, whatever they are, the same causes have operated to produce them in all. The nervously sensitive woman, the spiritually minded, is the most affected at such periods. The praying spirit is sometimes aroused; and the Marys who have given birth to Saviors, may trace the origin of the superior spiritual endowment of a child, in their own spir-

itual mindedness at the *critical period* that conferred upon it the gift of a completed germinal life.

There is a philosophy involved in the production of superior specimens of humanity by mediocre parents, or such as are but little above mediocrity, that will go far to explain variation of species; it being by the law of improvement of species that this production is effected. There is a science involved in the reproduction of the race that should be understood; as it underlies all physical and moral training, and disregard or ignorance of it is fruitful of evil to mankind at large. The student who has followed carefully where the foregoing principles lead, cannot fail to understand what this philosophy, this science, is; yet it is well to call special attention to points in a discussion that signify so much as this one above named.

It is no mythical history, that of the Nazarene, who left his imprint upon the ages, and who lives in the faith of millions, the pure, the exalted, the spiritually-minded, whom to emulate in all the walks of life is salvation from the corruptions of the flesh. Neither is the history of multitudes of superior individuals to be questioned, who have, like Jesus Christ, lived above the spiritual horizon of their age, or like Newton, Goethe, or Shakespere, have surpassed their fellows in intellectual capacity. Their name is legion, who have been endowed above their fellows, and above their parents, so far as to have excited the superstitious credulity of the multitude, who have believed that the Gods descend, and condescend to mortal birth, when such prodigies make their appearance. To the mothers among the people, has been given the sacred privilege of invoking the spiritual agency that is powerful to assist in the bestowment of superior gifts upon offspring. Mary, the mother of Jesus, was in communication with angels, previous to his birth, who revealed to her something of what the character of her

child should be. Also Elizabeth, the mother of John the Baptist. Here is a key to the solution of the above problem. Spiritual-minded mothers, were these two, and they were also of intellectual capacity to have wise forthought for the offspring to which they were to give birth. Doubtless they were earnest and sincere in their devotions to heaven for them; and these devotional exercises were spiritualizing to those mothers, and had the effect to bring them in contact with such spiritual elements as supplied superior germs to their offspring at the quickening period. Superior spiritual beings respond to such prayers, from such women, and from their own mental magnetic spheres supply germs of mentality and spirituality for the embryos. They do this because the purity of spirit and the frame of mind of the mothers, make it possible. The law of magnetic attraction and repulsion decides that like seeks like; therefore, the unprepared mother cannot come within the sphere of the highly refined spirit, or receive the attention of so high a grade of spirits as the prepared one. Spirits, the ministers of the Most High, in their attendance upon mothers during pregnancy, make special efforts to excite spiritual emotions, and such a frame of mind as is consistent with the near approach of guardians of high order, that the supreme object of conception may be best served; viz., the conferring upon offspring of God-like attributes.

That God, or any class of spiritual beings, interferes with mortal conceptions and births, is almost a mythical notion among mankind to-day; nevertheless, as there is a Supervising Power in the universe, and hosts of Spiritual beings, whose it is to do the behests of that Power, there is such interference. God the Creator;— what does this signify? That no power exists in Nature above that of parents, to assist in the most important work of fixing the quality of the Life Principle? Faith, creeds, protestations of dependence on God, are all meaningless forms.

unless some real relation exists between the child and the Father above. Angelic powers have been recognized in all ages, as for the purpose of doing God's will with mankind; but at the present, so many deem themselves superior to any belief in what they term "the supernatural," that it has become unfashionable to recognize these, only in so general and unmeaning a manner as to completely nullify the belief. Heaven help the unbelief that shuts God so completely out of the sphere of mortal man as to hinder much good that might be done to him by reason of more faith!

The faith of mothers in the supervision of spiritual powers at the period, of all others, when she needs help, is a strong accessory to the efforts of these powers for her. Prayer,—heartfelt prayer,—is the arm that reaches to heaven, indeed, and brings blessings down. It lifts the suppliant up to meet the blessing that is ever held out for every soul. An immortal spirit conceived and awaiting the shower of heavenly influences that is to cause germination into complete individuality! Think of it, ye mothers in prospect! think what a duty is yours, and what consequences are to follow the neglect or acquiescence in this duty! Your offspring will live to bless or blame you for what your life was while it was yet in the incipiency of its being; for so God's law hath ordained from the beginning.

Cast the seed into the earth, and there let it rest, while the heavens are shut against the fall of the rain, the dew, and the sunshine, and what will be the effect? Stint the influences of these, withhold the timely shower, or moisture and warmth, at the juncture when the germ bursts its seedy covering, and what is the effect but death, or too feeble a life to serve any important purpose? Germinal life of the human embryo may fail of the purpose of individualizing an immortal spirit, or it may result in such an inversion of the perfect law of completing the germ as

decides the character of offspring to be low and groveling. The environment of mothers — the influences that act upon them at the time of conception and during the period of gestation, particularly up to the critical juncture, decides all this. The Neros, Caligulas, Attilas, and Tamerlanes, — those “scourges of God,” that have served as the avenging angels of the earth defiled, or people oppressed, have been the offspring of such pre-natal influences, as to rehearse them would shock sensitive nerves. These have been like the pestilences which have often followed in the track of the devastators, that have arisen from the corruption of the sources of health and vigor, and which have served Nature’s purpose of annihilating the conditions that gave them birth. Natural idiots, that are destitute of the elements of humanity, are examples of such complete inversions of this law as *rob offspring of immortality*; but confer a life that is as near akin to the brute as a human mother can give birth to. Accidents, oftener than other causes, decide such consequences; yet, there are others that intervene to produce such results, and they prevail in the lowest stratum of human society, where bestiality is prevalent, and mothers are no more than human brutes, and the ministers to depraved passions of the opposite sex. Savage tribes, that, in falling below the standard of natural humanity, have become depraved in their instincts, and corrupted in all that pertains to the moral nature, produce many non-immortals. Hastening on the sure path to extinction, one by one, individuals of a tribe arrive at the point that they cannot confer human life upon offspring, and so the limit of their existence is soon thereafter reached. Families among civilized and semi-civilized people, in the same manner, become extinct — to the shame of, so-called, civilized institutions, be it said. The bestiality that cannot be named or hardly thought

of, thrives in society by the permission that ignorance always gives to vice.

In stating the law under discussion, and defining the duties of mothers in relation to the well-being of offspring, it will be understood from what has been said on another page that it is not intended to convey the idea, that with mothers, at this one period, or at any period, lies all the responsibility in regard to forming the character of the germinal life; or that all depends on this one pivotal circumstance as to the character of the germinal life conferred, or the character the child shall unfold eventually. Influences surrounding the mother during the whole period of gestation, make their imprint on the character of offspring; besides, early education,—the mould, so to speak, in which the facile moral and intellectual character is shaped, has a powerful effect to deform or improve what Nature at first has formed as the basis of character. With a full understanding of all this, which most people in civilized lands possess, in part, it is of the utmost importance to look deeper into causes, and learn the law as to how improvement can be made on the germinal characteristics while they are in embryo, and the being be endowed superior to the parents.

In reference to the point just stated, it may be asked: How was conferred upon Jesus the character of Sonship to God, he is claimed to have possessed in an infinite degree above other men born of woman, and which he did possess above multitudes of his race. It is asserted that he was begotten of the "*Holy Ghost*" through an "*immaculate virgin*." This is the idea of a superstitious age, that caught the inspiration of the truth from prophets, who, themselves, did not understand the law they were promulgating. It did not originate in the day of the Judean Reformer, but ages before; and had been applied to many incarnations of Sons of God, Buddhas,

or great prophets. The superstition embodied the true idea in an exaggerated form. *The "Holy Ghost" is the spirit that presided over the woman at the moment, and impelled of his own mentality into the embryonic brain, through the avenue of the mother's spiritual constitution; which was endowing the being with his own superior characteristics.* "God" was "manifest" in the Superior being that thus conferred of his spiritual essences upon the germ; and, hence, he was "manifest" in the character that unfolded like qualities. "*God" is "manifest" in every human being;* and upon every one he has conferred Sonship, by the same law; but not in equal degree. The Immaculate virgin was the pure virgin that conceived by a mortal man, and gave birth to a son so superior in character to most of his fellows; and she was an exception among women, only in her superior spirituality, and her purity of character. An aspirational nature, coupled with virtue, strict integrity, and good intellectual powers, forms a high character; and mothers of this grade will call around them such influences as cannot fail to bless their offspring.

In the nature of things, it is rarely that offspring are on a plane far above the parental. Exceptional characters, like Jesus, are the product of peculiar circumstances, which only occasionally repeat themselves. Yet, this does not change the principle illustrated so strikingly in his conception and character. The race is to be improved by practising upon this principle; for in no other way can it be. Spiritualize and educate the mothers, and society will be correspondingly elevated. Heaven comes down to earth through the spiritualizing influences of elevated woman, truly.

Circumstances sometimes combine to cause a great character to be marred when it is in embryo, or to lack the high moral traits of a Jesus, while possessing others equally exceptional. For instance: The mother of the

great Napoleon had been highly wrought upon by political events; her character was better fitted to the mother of the warrior and statesman than to the spiritually minded teacher. Hence, when highly psychologized by passing events and care for her unborn offspring, she attracted for it a germ of highest character, intellectually, but wanting in some vital points of moral, or spiritual character. Circumstances unavoidably controlled the Spirit in the effort to seize upon the favorable condition of this highly qualified mother, to implant a high order of life in the germinating mind. So intricate is this law, so pliable, and subject to circumstances, and yet so fixed, so all-controlling!

Spirits are but fulfilling their legitimate functions when they thus act as the arm of Creative Power in assisting in the completion of the being of immortal children. Power is concentrated in them for this very purpose, to carry on creative action — power derived from the Supreme. Intelligence is Nature's powerful arm in every field of labor. On former pages has been explained how development progressed before individualized spirits were developed, in the present order, to aid in all development. Here it is shown how effective is this aid in the most important of all evolutions. The evolution of the human through animal species is assisted, as the evolution of a perfected spiritual principle is, by spiritual agency. Before man was, in the evolving universe of forms, when there were only the magnetic forces of highest forms of physical Nature and a diffused aroma of spirit, to co-operate with Deific Spirit in creating the order of germinal life necessary to institute the immortal spirit, instinctive forces were stimulated, and re-stimulated, again and again, from the Deific Sphere, for the accomplishment of what is more readily done by lower orders of intelligences, in the present order. Stimulations from a plane so far removed

in quality of force, was reaching over an infinite abyss by a Force that nothing can circumvent, because Omnipotent; but which, nevertheless, always operates within the boundaries of laws well defined. Hence it was, that an eternity only sufficed to accomplish what a single age effected when Earth was peopled by man. How mighty a force man is, existing in a universe of graded spheres, related, the one to its next lower and higher, like the links of a chain, is thus clearly revealed!

The extraordinary effort Nature makes to unfold a higher species through the means of the lower, is exemplified in the evolution of superior specimens of humanity through ordinary parentage, as has been described. This latter process is improvement of the species carried to its climax, as it were, by special effort. It is going beyond the ordinary level of the species, when conditions favor this step in advance. This is according to the law of progress of species up to the point of culmination, and to the farther point of evolution of typical traits of higher ones. This principle of improvement to the extent Nature allows, in the formative era results in new species when the opportune period arrives. It is the longer step in advance, made when the occasion offers; intelligence ever being the organizer of effort to the end of bringing about the results. Spirits combine their efforts, as legitimate forces of Nature, to aid in the work of evolution of new species, on planets where man does not yet exist. They have power to do this through the magnetic ethers that surround animals. They congregate in numbers as near as possible to the locality where the higher individuals of parent species live, and by force of will impel the highest elements that can enter into the mental constitution of the species that is to be, into immediate proximity with the mothers, so that germs of highest possible grade can be seized upon at the right moment. Men, unwittingly, bring this law into active

operation when they mingle with their domestic animals, upon which they are experimenting in improving breeds, etc. Their own presence near their charges, is an element in the process that is least noted, and is yet of great importance.

So extraordinary, and supremely important an event in the progressive development of surface forms, is the evolution of the human species, that it calls forth all the effort on the part of Spirits that can approach a planet at this stage, that will avail to aid the process. The interest of the "Heavenly Host" is concentrated on the world that is in labor for so mighty a birth; and if the angels watched for the birth of the Babe of Bethlehem, and sang songs of welcome at his advent, so they do at the advent of the First Parents — the infant race, that is what that babe was — "God manifest in the flesh." When mankind learn more of the law of Spirit control, they will better understand how it is possible for disembodied intelligences to psychologize human mothers at the critical moment when the breath of God is to be breathed into the germinating child, and animal mothers, at the auspicious period when the germinal life is ready to receive its baptism of higher essences that shall constitute it human. That animals are susceptible to such psychological influences, is abundantly exemplified in history. It is ordinarily a low order of spirit intelligences that come in sufficiently close contact with animals to exercise this power, but they are of a class that, with strong will-power, unite intelligence to co-operate for the end to be attained. The high orders use the lower (when these are in existence) as instruments whereby to obtain control where their own individual forces can operate more readily through them as medium forces. It is the Deific Creative arm extended through medium forces, all the way down from the extreme heights where Perfected Intelligence exhibits its attributes upon the

most etherealized grade of material magnetic ether. "Jacob's ladder" reaches from this plane to the lowest possible grade of material substance, where the gross electric fluids are vitalized by magnetic life, which is the link that unites a material universe in chaos with the Intelligent Formative Force thereof.

The law of evolution of species is one ; and what has been said relative to the human species, its evolution, its pliability, will apply to all animal species and types. Natural selection, sexual selection,—modification by whatever means,—effects the changes necessary to bring about evolution of new species through the instrumentality of the old ; but never the transmutation of the old into the new, according to the accepted meaning of terms. The inferior serves Nature's purpose as the matrix which is to bear the superior. It gives of what it has to the offspring that is to transcend it in the scale of being, but that is not what is to constitute its specific character. The change is a radical one, from the typical parent to the new form ; and there is no possibility of mistaking an evolution of a new, for a transmutation of an old species, by those familiar with the anatomy of each, where a comparison of individuals of the two can be made. The examples of comprehensive types are abundant, and furnish naturalists with evidence, which, coupled with that drawn from other sources, is sufficient to establish the true theory. Agitation of the subject will elicit more light ; and whatever may be the dictum of doctors of divinity or doctors of science, the truth must reveal itself in the glare of the present spiritual age.

THE PHENOMENON OF SLEEP.

“Man sleeps; action has induced weariness by exhaustion of the physical electric fluid of brain and muscle and necessitates rest. *Sleep is sister to Death*; exhausted Nature, without resorting to decomposition, obtains from Nature the necessary physical force to restore equilibrium *by shutting off a portion of the supply of the fluid which connects the soul-principle with the Spirit*. The partial stoppage of this supply induces cessation of thought, and, consequently, of action, and stops exhaustion of physical forces. This is necessary before stimulation of physical force can result and the needed element lost can be restored. Atomic action of the physical and Spiritual magnetic forces in the organism during the period of unconsciousness restores the lost proportion to the physical, which is organized from positive and negative magnetism and is a physical, ponderable force.” * * *

“Unconsciousness is only partial in case of deepest Sleep, as this supply of magnetism does not entirely cease; cannot, without decomposition of the soul-brain. Partial action between these continues even during the process called Death; while complete severance is being effected between the physical and soul-brain by decomposition of the physical.”

SPIRIT HEALING.

In the time of Jesus of Nazareth and all down the ages since, there have been those peculiarly powerful to heal the sick by “the laying on of hands,” as it is termed.

Jesus and his Disciples possessed this power in a large degree and it was considered miraculous. Until this age—the age of reason and science—this power has been regarded as a special gift of God, and those possessing it as especial favorites of Heaven. In modern times there have been, and, doubtless there now are as remarkable healings as in ancient times. Now, when the age of miracles is passed, and all things happen by law, it is important to understand the law of Spirit-healing, and to utilize it for the healing of the people. A book could be written upon this subject; but it is the purpose of this work to condense all matters treated to the utmost; my motto being *multum in parvo*. Perhaps a little of my personal experience will illustrate the law and manner of Spirit-healing as well as anything I can write in a short compass, therefore, I will relate a little of my

PERSONAL EXPERIENCE.

I was living at Abingdon, Knox County, Illinois, in 1861, practicing law, when I was attacked by that terrible disease, diphtheria. I lived thru it, but my nervous system was left a complete wreck. I fainted away on several occasions and was unable to even read the papers or do any exhaustive mental or physical labor. My physician told me he could do nothing to benefit me, and he could think of nothing that would be so likely to invigorate my nervous system as to take the overland trip with my own teams to California. He had been one of those who crossed the plains to California in 1849. As that seemed to be the last hope of regaining health, I siezed upon it, sold my home, fitted out a two-horse family wagon, and an ordinary farm wagon with four

horses to carry supplies, with two young men as helpers, and started in April, 1862, with several other families, with my wife and two boys; one past twelve and the other not quite three years old, from our home to cross that wilderness, mostly inhabited then by savages, of over 2,000 miles by the way of Omaha and Salt Lake City, to Sacramento, California. After determining to make this move, everything seemed to favor me. I readily sold my home and converted my means into money and teams and wagons and other necessary things, and even several of my neighbors concluded to accompany me with their families. The trip took me a little over three months to reach Sacramento. I was much improved in health on reaching my final California home, which was Napa City, tho still unable to engage in active business. Both boys were badly afflicted with catarrh. The doctor said they were incurable; that the nasal bones were honey-combed by the disease.

On arriving at Napa City, I soon learned of a Spiritual healer. He and wife were both trance mediums and spoke interestingly to a small circle of friends who met once a week at his house. My wife and I were cordially invited to attend these meetings which we gratefully accepted. At one of these meetings a circle was formed and my wife's hand was moved—set in motion—and the man who had hold of her wrist could not control it in the least. On going home I got pencil and paper and we sat for manifestations by ourselves. Her hand was soon controlled and an attempt made to write. Not much if any words were written that night. From this time we devoted most of our time to her development. Among the very first things written thru her hand were directions how to develop mediumship, and how to live. Her diet was prescribed; tea, coffee, swine's flesh and alcohol were to be eschewed by the family, and while developing and writing or doing other mediumistic work she was not

to eat any animal food, not even milk and butter, nor any vegetable that developed under the ground, as potatoes and other roots. She could eat cereals and fruits—things that developed in the air and sunlight, nuts and olive oil. Her body was to be made as closely in affinity to spiritual magnetism as possible. She must, while developing, exclude herself from society. If she would follow these directions, they assured her they would make of her a most important medium, that would greatly benefit the World.

The controlling intelligence claimed to be her mother, who was controlled by one she called the Teacher whose name she gave, one of the most learned and honored men of Earth when in the flesh, and who lived to be a nonagenarian and had lived in the Spirit-land nearly forty years, was ripe in knowledge and experience; but whose name we were not to divulge. She promised she would submit to any needed requirement if they would make her the means of the good they promised. We were told not to go to the circle any more, *as they wanted no foreign magnetism with ours while developing her.*

We gave them all our time that was not necessary to our living—necessary duties. Maria soon developed the power of writing and healing, and undertook to cure our boys of catarrh. The older one could neither study or work, with a constant headache was most miserable. She treated them with her hands, laying them on their heads and making passes with them, for three months; at first, three times during the day and twice during the night, and, later, omitting the night work, and then they were pronounced healed, and she could not lay her hands on them to treat them. *They have remained healed of that disease ever since.* No medicine was given them. They cleansed their nasal passages with fresh cold water. They both graduated from Union College, both married and raised families; the older is a civil engineer in Col-

orado, the other became a lawyer and engineer and is now an active and successful business man in Camden, New Jersey. While these children were being cured, Maria treated many neighbors and *never failed to cure*. Healing was only a step in her development. I was taken in hand, at the same time, and treated by the unseen power independently, under my wife's directions, and made over into a new man in nervous force, and fitted to act as scribe for Maria in writing "Principles of Nature" and other works dictated by her under Spirit control, and to assist in preparing them for the press, reading proof, etc. If I suggested any change in phraseology, or other thing, it was always passed upon by the dictating Spirit and accepted or rejected by it.

It is now 1910, forty-eight years since I crossed the plains to California, and I have enjoyed more than the usual health of men since the strengthening and healing Spirit-magnetism was poured upon me; and I have been able to do, I think, some good in the World. I am now nearly 82 years old and pursuing an active life, and taken by most people to be not much above seventy. I attribute my usual good health and unusual energy to a good understanding of the laws of health and obeying them, and *the receipt of Spiritual magnetism thru Spirits*.

I have sensibly felt the influence of Spirit while writing this book, which always gives me vigor and leaves me very happy. *This is a free accessible and abundant fountain of health and strength as well as wisdom and consolation, open and available to all, who, by preparation and proper living and using the proper means choose to draw upon it for their necessities.* It is the most effective of all remedies to heal the sick, and strengthen the weak.

The Spiritual Physician is one specially prepared by Spirits to draw magnetic force and substance from this fountain in Nature and transfer it to the patient. This

healing Spiritual magnetism is as much a substance as is electricity, or air, or the grossest physical substance. He or she is always assisted by a Spirit Physician, who can select and impart the quality of the magnetic element he sees is required or best adapted to the patient and impart it to the patient thru the physician in the flesh or directly to the patient. The magnetism of the physical physician has much to do with his or her healing power. Their magnetism should be naturally healing. Such can easily be prepared for the business of healing by the Spirit-Physician and are seized upon by such for that work. Many magnetic healers do not know the source of their power or the law by which they heal. They call themselves by many names; but *they heal by one law, Nature's law, God's law, and no other.* To be the most effective, the healer must, by proper foods and habits, keep his magnetism pure, so as to attract and affinitise with and impart the highest and purest magnetism to the sick his Spirit helper can impart to and thru him. *He should not defile himself with tea, coffee, pork, tobacco or alcohol.*

Man in the flesh is composed of physical and Spiritual elements and he requires both these to supply his necessities. Foods and medicines are necessities as well as air and electricity and physical and Spiritual magnetism. The wise will use all these for sustenance, health and happiness.

Most people know nothing of what Man is but the physical part, and but little of that. Even some of the most celebrated Scientists have promulgated the doctrine that consciousness and thought are the products of matter. If man has a Spirit nature—a non-material, non-physical Nature—that Nature requires sustenance as well as the physical, according to all analogy and reason. It is connected with the body and we know the mind is affected by the condition of the body. When the body is weak by want of food or from disease, the mind is equal-

ly affected and *vice versa*. This proves the Spirit whose action causes or produces thought—mind—needs the strengthening element lacking under such conditions. Whence this Element? I answer, it comes from Spirit Nature—from the stream of Spirit flowing from the Spirit-World and spreading over the surface of the material World to supply the necessities of Spirit in all living things; and is attracted to them according to their demands, to sustain and continue life by reaction with matter.

Man is a religious being. He prays as naturally as he breaths, in his extremity. He calls for help to a power unseen but felt to exist above the physical. Why? Because he is connected with such a power and is conscious of it. It is a part of his Nature and he can not divest himself of it. He is a Spirit and requires the aliment of Spirit as well as the conscious aid of Spirit intelligence, sympathy and love.

Prayer is the throwing open of the doors and windows of his soul and Spirit to the influx of the Spiritual Element in Nature, and inviting it to enter his being, as well as an invitation to Spiritual intelligences to assist with their influence and power to relieve the necessities incident to his Nature and surroundings in this World. The food for the Spirit is as necessary to health as food for the body, and Man must learn to supply it in a rational way.

How can one without the aid of another, especially, drink in this Spiritual food to strengthen when weak and sick? Ordinarily, when in health, the natural attractions of the body will take in a supply of Spiritual food; but when the physical and soul are not in harmony with the Spirit, or each other, special aid is required to assist the Spirit to take in especial Spiritual food—force—to adjust the disorder between them. Jesus said on one occasion, "I have food ye know not of." The drinking in

of the Spiritual Element may strengthen in place of physical food as well as cure the sick. It is the food that is digested—assimilated—alone, that strengthens. To properly digest and assimilate food a proper action of Spirit upon it is necessary. How may one treat him or herself with a special dose of Spiritual food, if I am permitted the expression?

I will give directions according to my own experience. Sit or recline in a comfortable position and keep the mind as free from thought as possible, after asking in prayer to be strengthened by the Spirit. If you cannot help thinking, think of the Spirit current that is entering your head. Keep your hands from your head. Your fingers are magnets and attract the Spirit magnetism. That is why the hands are used to heal, to throw in and throw off magnetism. After you have practiced drinking in this magnetism a while put your hands up above your head and feel the throbbing in your fingers of the magnetism entering them. This will satisfy you that there is sensible substance entering your body that "you know not of." Remain for half an hour at a time, for a treatment, from one to three or more times a day according to your condition and can spare the time, *regularly at stated times*. Spirits have their time occupied as well as we, and if they are to help force an extra quantity of Spirit magnetism into your body they must have the times set apart for that purpose. Your Guardian is always with you, but such cannot always treat you effectually and has to call another. Order as well as law is Heaven's rule.

THE DOUBLE AND PHENOMENA OF DEATH.

It has too often happened, and it is too well authenticated to doubt, that persons have been apparently seen at long distances from their bodies, and, in such cases, known to perform many physical acts while they were sleeping, or partially unconscious and the body quietly resting. In such cases, the person thus seen thinks he dreams of doing the thing he is seen to do or is in the place he is seen to be. This fantom simulacrum of such person, appears and disappears without seeming regard to physical laws. This is called the double, and it is usually supposed that the Spirit of the individual leaves, in such case, the body and goes off, sometimes, long distances from it and is recognized by those who know him or her. There are those who claim their Spirit, on occasion, has left their bodies and rose above them and they were able to look down upon their bodies lying in repose, as if dead. These things need explanation.

WHAT IS A FANTOM?

What is the simulacrum of the individual thus seen? And by what law is it produced? "By the impulse of a will generated in the interior Spirit, action is propagated from this center of such a character as seizes upon Elements of the mind and body *to clothe a germ of Spirit that is sent out by this action*, and a form is the result; Ethereal as the vapory mist that enshrouds the thought as it is sent forth to lay hold of the forces of the brain, but gathering substance and tenuity as the impulse of will is continued until it becomes an entity, endowed, in degree, like its originator, which is sent forth on the er-

rand that first stimulated to the original impulse. The mind * * may be all unconscious of this strenuous exertion of will. Behind consciousness * * there is an impelling force that uses mind as its instrument together with all else that pertains to the man. In seasons of unconscious slumber or great passivity of mind, the Spirit can exercise this unwonted function undisturbed; and it is then as if impelled from Great Nature's Head, that the fantom walks forth from the tenement in the garb of its lord, deceiving the senses and the reason of all mankind; until, by persistency, inquiry is awakened and the disguise is stripped from the interloper.

This is like the birth of a soul. It is like the inception of a human being in the brain. It is the exercise of the same law by which germs are impelled into human embryos. Will of the Spirit generates thought, consciously or unconsciously; and mental Ethers, by this activity of mind, are impelled outward, embracing among their Molecules germs of Spirit invested with the capacities of becoming centers of life and intelligence to forms, which it is their peculiar office to fashion after the pattern of their own inherent constitution. This is the Science of Life, whether Man receive or reject it. It is the science of the conception of the immortal Spirit, and it exactly coincides with that of conception of the germ of the physical Man, as can be shown. *The material is ever fashioned after the Spiritual, the pattern of all things being in the sphere of the Eternal Spirit. The double is an ephemeral conception and birth, like the material form.* The perfect law of generation is simulated by the brain forces, the bodily organs and elements being drawn upon by proxy, as it were, and yielding only such forces as can be recalled at will, or instinctively.

The medium aroused from the trance state unconsciously recalls the forces the Spirit has withdrawn for his purpose; so with the subject of the double; he awakes

from his trance, semi-trance, or stupor and immediately calls in all outstanding forces of his being for use in his normal state. The connection has all the time been preserved, perfectly, between these and the body; and attractive forces of the latter being stimulated by the stimulation of the brain by the impulse given to the circulation in waking, the phenomenon is speedily dissipated. There is danger to this class of sensitives, as the power of the system to retain its hold upon its own becomes weakened by repetitions of this uncanny practice.

The fantom appearing at the time of death, currently believed to be the real spirit of the departed come to bring the tidings of its departure from the bands of the flesh, are not such, but are the phenomenon of the double. The anxious soul while departing throws off an image of itself that goes out to its distant relative, which is all the more tangible to the senses from the fact that the body more readily yields up its elements when dissolution is taking place, after the Spirit has actually escaped from the cavity of the brain and is exerting its force upon the soul principle to withdraw that from the body entire.

The unconsciousness of Death is that of the mind, not of the Spirit innermost. The former is disturbed in the arrangements of its elements by the act of death which is the departure of the soul from the body. This is effected thru the sutures of the skull, with the exception of ethereal elements that are free within the structure in its normal state; these find egress thru all parts of the head and body, chiefly the former, as their tendency is upward with the organized Spirit form.

"The fancies that become visible and are capable of exercising the functions of a real lively human body and thinking brain, *are made so by the assistance of Spirit guardians, in all cases.*" The phenomenon of one's seeing his own body as tho dead, is that of the double, and produced by the same law.

CAN SPIRITS PRODUCE PHYSICAL PHENOMENA; AND HOW?

“Matter is subject to Spirit, within the boundaries of law, at all times and under all circumstances; and there is nothing that can say nay to intelligences who would operate with it by the laws which govern in the interactions of the two grades of force. The positive controls the negative according to the first law of magnetic action; and by this law, the most wonderful manifestations of Spirit-power over matter are devised and carried out by those acquainted with the intricacies of this Science. What man on the Earthly Plane can devise to execute by physical laws, man on the Higher Plane can circumvent by Spiritual laws, these being positive to the former.

“Man on Earth constructs walls of brick, stone and iron, cementing and riveting together separate blocks or pieces to make a solid structure. He has taken into account the forces that are related to his building material in density and structure; but not others, which, tho they regard not bolts and bars and solid walls of masonry, are yet related to the latter as Ethereal physical Elements are related to gross Physical Elements; nor yet others of more distant relationship but yet kindred, as Spirit is kindred to forms it vitalizes.

“He does not shut out the air, light and Ethereal Elements which Nature supplies to stimulate the Life Forces of whatever his structure may contain of organic life or inanimate substance. The Ethers circulate independent of atmospheric air, if that is lacking, their pulsations being propagated by means of positive and negative cur-

rents of magnetic fluids which are everywhere where matter is, containing vitality.

“‘Dead walls’ are not dead, but vital with forces which interact with incoming currents. The wood of furniture, ceilings, floors, etc., is vital with such until decay has robbed it of its solidity. Magnetism is thus revealed as the necessary force of Planetary matter—a force whose tractability is the result of its extreme susceptibility to the forces of all substance in solidified form, or superior magnetic substance in condensed or Ethereal form. *Nothing material can interpose a barrier to its action; and, hence, it is the arm of Spiritual Nature upon gross matter.*

“Ethers are the engines of power which were used to remove ‘the stone from the door of the Sepulchre,’ and might have spirited away the body of Jesus, so that the disciples, even, could not have found it, whether they did this or not. A force that could take up an Apostle, bodily, and ‘haste him on his journey;’ or a Davis, and carry him whither he knew not, at the time, can do greater things than these when the necessity for them occurs.

“Spirits enter dwellings through closed doors or solid walls or small openings, if it will serve their purpose as well to do this; but, usually, it will not. They usually work from outside where repulsive force to them is not so strong. ‘Haunted-houses,’ churches and localities where it seems, often, as though demons resort to hold revel, are magnitized for the purpose of producing the phenomena and serve to arouse remorse in criminals, calling public attention to crimes, and the power of Spirits, etc. The ‘avengers of blood,’ Spirits become, sometimes, *for they are the eyes of God that penetrate everywhere; and nothing can be concealed from such of them as have learned the laws of matter and spirit and how to avail themselves of them.*”

CAN SPIRITS PASS MATTER THRU MATTER; AND HOW?

Professor Zolner, of Leipsic, Germany, relates that in his experiments with Henry Slade, as medium, a snail shell that happened to be upon the table around which he and his brother Scientists sat, was passed thru the table top and was caught on the slate held tightly against the under side of the table top. The shell was very hot and nearly burned the hand that immediately seized it.

Thoughtful men want to know the *way* and the *law* by which it is done. I will let the inspired page tell. "They," (Spirits), "are clothed with Ethers, and they handle Ethers at their will in such condensed form as will serve their purposes. They penetrate walls with their batteries of force by compelling matter to obey the strong magnetic attraction they bring to bear upon it. In this way, forms and substances are passed thru substance without destroying the structure of either. * *

The current of force, in such case, is of sufficient strength to interpenetrate the Molecular structure of substance and create an avenue for the passage of the extraneous form or substance. It is the work of a moment. Lightning does not more swiftly cleave the air or make its way over the surface of substance and living bodies than does this powerful subtle force cleave substance and pass thru it the form which it envelops and permeates. As swiftly do the Molecules resume their places, and the disturbance caused is only pictured in disordered magnetic forces, which right themselves more or less speedily.

* * Doors are opened, windows unclosed, fire-boards

removed, etc., etc., to save the trouble of such a process where such avenues of entrance are available; but to exhibit their power over matter, Spirits resort to all the arts they are masters of, and bring Science to their aid with the devotion of a Tyndall."

Spirits take every means to draw attention of mankind to the wonderful things they can do, that men may learn their power in the World of matter as well as of mind. They want the World to know that *Inspiration is real, that Life of the Spirit of Man is Immortal, that the grave is but the portal to a higher life, to higher wisdom and to higher power; but, in the old sense, there is no Death, and that the "grave is swallowed up in victory," and that the only treasures that will endure for the use of the immortal life, are Wisdom and Righteousness.*

SPIRIT IDENTITY.

Can a Spirit prove its Identity, beyond a possibility of fraud, mistake, or design, to one in the flesh?

A Spirit talks or writes thru a medium and tells his or her name; is there any way the Spirit can prove, absolutely, that it is the Spirit it purports to be? A Spirit can give a false name, to the medium, just as one telegraphing can give a false name to the telegrapher. A medium who sees a Spirit, as it is claimed, sees the form the Spirit wishes to present, and it may present a different form than the Spirit itself. *The form seen is always physical matter made up for the occasion by the controlling Spirit.* If the manifestation is only the mental impression of the Spirit on the brain of the medium then the Spirit can make any impression it pleases. If the Spirit wishes to make you feel the presence of any person, it has but to extract that person's magnetism and carry it and throw it upon you, when you will realize the presence of that one. Spirits can simulate the voice of the one they wish to represent and cause you to think you hear that person speak, so no one can distinguish the difference. They can read your mind, they can find out from Spirits, or those in the flesh, *every secret.* In fact, *there is nothing that Spirits can not do to deceive, if they please to do so, because of their control over the forces, Elements and matter of the World below them.* The wise and high Spirits are Scientists, and can control the Elements and all physical and mental Nature in a limited but wonderful degree, on the Earth Plane. It can thus be seen that there is no possible way for a Spirit to prove

its *Absolute Identity* to man in the flesh. Jesus, after his Crucifixion, attempted to prove his identity to Thomas, and others, but, in the light of modern Spirit manifestations, it is clear that all the phenomena he exhibited might have been done by another Spirit. Tests are *proofs* of Spirit control, power and wisdom, but *not of identity*. Here, the Spiritualist, like his brother Christian, must exercise faith. Unless, *for good reasons*, the Spirit deceives, their assertions of who they are may be relied upon as true. They come to Earth to help those here and to console and do them good. The mother sometimes frightens her child to protect it from earthly harm and for its good, by telling it "*bear stories*" that are not true. Sometimes Spirits are actuated by similar considerations and act in the same way. All mothers are not wise, neither are all good Spirits that are permitted to communicate with men; therefore, men are never warranted in surrendering their judgment to what seems wrong or unreasonable when they are enlightened by cultivation and wisdom, tho so directed to do by Spirits of high sounding names. The greatest blessing of Man on Earth is the sweet communion with his Spirit Friends and near kindred. Thru them the "Holy Ghost" descends upon and inspires mankind. They are the "comforters" promised by Jesus, thru which God communes with His children on Earth. Receive them with open arms in love; believing it is Nature's, God's law to thus privilege you, but never lay aside your reason in communicating with them any more than you would in communicating with those in the flesh. *Reason and experience must ever be Man's guide to truth*. Truth is a jewel above all price. Under no conceivable circumstances is one justified in ignoring or casting it aside in the make up of the treasures of his soul. *Acknowledge it when you see it*. Help others to see and enjoy its unequalled blessing and thus bring to yourself joy and

happiness unspeakable. Only thru grades does the highest Spirit propagate its forces and communicate its wisdom, step by step, and grade by grade, to the lowest matter and the lowest mind. The affinities of matter exemplify this law, which pertains with equal force in the realm of Spirit.

LAW OF IMMORTALITY.

Man dies. His body decomposes and turns to dust—to the elements of which it is composed. “It is of the Earth, Earthy.” If the body is the man, then death is the end of his existence. What happens at Death? The form of flesh has lost all power to move or think. The intelligence has left the form. The brain is there, every organ of the body is there intact, but, as powerless as the clod. The engine is there but the fire has gone out and the steam that actuated it is not generated, and all is cold and dead. What has become of the power that generated the warmth, the senses, the intelligence, the affections, the God-like power of reason that once animated this form? Has it, too, disintegrated and turned into gas or Ethereal substance and become lost in the Ocean of unorganized unappreciated Ethers of Space? Or, does it retain its organization in a *form* and of a grade of matter that our physical senses cannot cognize, and is still possessed of all the powers and faculties in its present sphere of being that it had while occupying a form of flesh? “To be or not to be is the question,” says Cato. Job asks: “If a man die shall he live again?” It has been the recurring question of the ages. It can never be satisfactorily settled till settled scientifically and experimentally. We live now in a scientific age when men believe what is proven and demonstrated by actual experiment, and little else. The systems of faith are rapidly passing away and systems of knowledge are taking their places. If Man persists in existence after death of the body, we may reasonably ask, why does he not

manifest that existence to Man in the flesh so he may *know* of a Life beyond death? Man in the flesh allows no "gulfs" no oceans, no distance, no obstructions of any kind whatever to stop his intercourse with his fellow Man. He talks thru the water and thru the air, by the use of a wire or without a wire; he navigates the land, the waters and the air. He is showing his God-like powers of "dominion over the Earth," and, if he lives after Death, it is reasonable to believe he would manifest himself to his loved ones in this World. If he would do this, it would be experimental demonstration of future existence, and Job's question would be answered. Has Man thus manifested? One may as well ask, has Man built a railroad, steamship or telegraph. Since 1848, the World has been flooded with Spirit manifestations of every conceivable kind, from the tiny rap and moving of ponderous objects to the most profound treatises upon science and philosophy as well as the consolations of loving communings of dearest friends and relatives. People may say: "I don't believe any Spirit ever communicated with men. It is all a fraud." Those that say this never fairly investigated the matter. They can say the same of the Earth's revolution daily on its axis, or of its yearly revolution around the Sun, or of sending news by telegraph in any way, or the thousand things now in common use not believed possible not long ago. To deny these things including the common communication of Spirits with men, shows simply ignorance. No one can send a telegram without the proper apparatus. The conditions of the law must be complied with. Just so in sending or receiving a telegram from a Spirit. You may not know how to telegraph, you may not have been prepared—developed—to receive the communication of a Spirit; therefore, you may not be able to receive communications from your spirit friends. Go to those that are prepared to receive spirit telegrams as you would

to one educated and provided with proper apparatus to send and receive telegrams from those in the flesh. Not till you have given such a reasonable trial are you capable of giving an opinion on the subject. Truth does not come without thoro investigation. This, the most important of all subjects, is worthy of the fullest examination. When any reasonable person has done this, he will be able to say with me: *I know that man lives after the death of the body, having demonstrated it by long and thoro experimentation.* Now let us consider the question scientifically with the aid that Spirit Inspiration affords us; as here we are compelled to admit certain fundamental facts stated by Inspiration.

Man consists of a physical body, a Spirit-body and a Spirit; a body, soul and spirit. The soul is the intermediate between the outer physical and the inner Spirit. It is the *medium* thru which the body and the Spirit communicate—act upon each other. Man is a trinity. God is a trinity. “Man is made in the image of God.” The highest Spirit is incarnated in matter in man. “Man is a child of God,” whose inmost spirit came from God—the highest spirit in the Universe. At man’s inception he must have a physical germ and a Spiritual germ to animate it from the highest Spirit to make man a “living soul.” The Apostle Paul stated this principle, properly understood, scientifically correct, when he said: “How be it, that was not first which is Spiritual but that which is natural [physical] and afterwards that which is Spiritual. The first [physical] man is of the earth earthy; the second [Spiritual] man is the Lord from heaven.” I Cor. xv. 46-47. Jesus instructed us to pray to “*our Father* in heaven.” All inspiration recognizes the relationship between God and man as that of Father and child; the latter being in the image of the former. Jesus said: “*Be ye perfect even as your Father in heaven is perfect.*” Thus implying that man, the child, could

become like God, the Father, in his attainments and attributes. It may take eternity to do it, but he should strive to make the most of himself here, and his possibilities in eternity no one can comprehend while in the flesh. We are told by inspiration that "man was created but little lower than the angels." The angels are Spirits. No intermediate grade of being is possible between parent and child. There can be only a different grade of condition. The one occupies an Earthy body, the other a Spiritual body. "There is a Natural body and there is a Spiritual body, * * and as we have borne the image of the Earthy we shall also bear the image of the Heavenly," says Paul. The angel is but higher man—man in the Spirit—a higher state of man, simply that, and nothing more. When John was shown the New Jerusalem, etc., by the angel he says: "I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, see thou do it not; for I am thy fellow-servant, and of thy brethren the Prophets, and of them which keep the sayings of this book; worship God." Rev. xxii, 8-9, ib xix, 10. John makes the measure of an angel and a man the same, ib xxi, 17. In all times when angels have been seen, they have appeared in the likeness of men. There is no warrant in the history of mankind, sacred or profane, or in modern experience for the idea that angels are any other than discarnate human beings. So the terms "Angel" and "a Spirit" are synonymous. Certain persons in all tribes, peoples and nations of men and all conditions of civilization, from "the witch of Endor" to Socrates, from the little Fox girls to A. J. Davis, Hudson Tuttle, our author, and the thousands of others in every condition of education, religion and intellectual development in modern times have communed with Spirits of discarnate men. Man in the most enlightened nations has now become so refined and Spiritual that Spirits have

been able to prepare certain individuals to speak, write and teach for wise Spirits the most *intricate science and profound philosophy*. They can help mankind as they never could before, and they are doing it by speaking "in a still small voice" to the many inventors of wonderful machinery, and in the thousand ways unknown and unappreciated, as well as openly and plainly for the world to see and hear, as, in their wisdom shall seem best for mankind. It is, therefore, no wonder that man has, with their help, so advanced since 1848, the advent of modern Spiritualism, in all the arts of civilization.

Now let us turn to the inspirational statement of our author of the law of Immortality.

"Man's physical draws physical positive force from the Spirit—mind—which is positive on the physical plane, while his Spirit draws of Spiritual positive from the physical to supply its loss which is a negative force on the physical plane. The body soonest becomes exhausted. The body decays while the soul lives on. Perfect equilibrium of its electric forces not being restored by rest after maturity, when man becomes an acting, thinking being.

Maturity marks the period between youth and old age; the only period of his physical existence when the positive and negative can properly be said to be in equilibrium. In youth, there is excess of positive manufactured and consumed, while, in old age, there is an excess of negative physical manufactured and consumed by the system. In middle age, the perfect man, by preserving equilibrium of thought and physical action, preserves the equilibrium of these two inherent forces of his nature. This positive is the lowest grade of animal magnetism; the negative is thought magnetism.

Nature destines man to die—abandon his physical form—and pass to a higher state of existence. By her methods she induces decay and disorganization of the

physical to this end, by the destruction of the equilibrium of these forces. Man's organization derives its supply from Nature. Mind derives intelligence from Nature. By the effort of thought the elements of mind are properly proportioned. Thru the physical senses the brain is actuated. Magnetism from an object, or thought magnetism from the brain of another, enters thru the avenues of the organism and acts upon the physical brain and thru this upon the Soul-brain, and thru this upon the Spirit-brain. This excites action of that brain and generates thought, intelligence, mind. It is by action of this mind upon the sphere of mind of the Universe, that it develops or is properly proportioned. Attractive force exerted by man's germinal mind upon the positive sphere of the Divine Mind, draws atoms of this essence from that sphere to proportion his mind, or to reorganize it, as it passes from one sphere of wisdom to another.

Mind can not disorganize; it adds to its proportions gradually until it can be said to be reorganized in the sense of being constituted of entirely different proportions of the same elements; as, atmosphere gradually adds to its proportions until it is so diverse from an undeveloped planetary atmosphere as to be termed a different organization.

Mind draws nothing from the grosser man, save action; therefore, THE SPIRIT BEING WHOLLY OF DIVINE ELEMENTS, IT IS SELF-EXISTENT. Spirit always acts thru graded forces upon matter. The Spirit-body is so nearly allied to physical magnetic elements that some of these inhere in its substance, causing it to be a reacting force with the interior Spirit. This decides the eternity of man's existence, as the material can never be so completely dis severed from the Spiritual that action can cease between the intelligence and the outer part of man. Whence the supply of the material of God's essence for

the sustenance and growth of man's Spirit thru eternity? And whence the supply of the physical from which form is eternally to be developed? *Interchange is perpetually the method of the Deific Organism whereby it sustains itself.* As God can not cease to exist; as His Spirit and His body must last forever, man's organism, body, soul and Spirit can never lack for elements to sustain his life thru the years of eternity. The principle of man's immortality is as fixt as that which determines the eternity of its Father, God. The mind perpetually keeps up this intercourse with Spirit, independent of the senses, *thru the influence of the Divine spark within it.*

Intercommunication with two worlds is thus its prerogative while in the flesh. The Spirit-world behind the veil of sense is incomprehensible to it while the Spiritual senses are inert, and intellect is uninstructed on the subject; yet, all the same, the forces that are beyond its ken keep up their ceaseless activity, thru the reactions in which it plays a conspicuous part. It thus appears that man in the flesh is a ready instrument for the use of intelligences in the Spirit; since his mind is such an easy avenue of approach from the unseen sphere. Were it not such, there would be no Spirit of prophesy among men; no seership, no "divine afflatus" to fire the poet's brain and inspire his song; no inspiration to awaken from their inmost depths the powers of the soul of man, and set it soaring among the stars in the world of principles.

The living in a world where truths and principles are scattered as thick as leaves in the forest, man would go thru the world without perceiving them were it not for the force beyond him to stimulate his powers of perception, on occasion, and set his intellect into more active exercise. The fires smoulder when combustion is not fed by the aliment on which it lives; so intellect must

receive of Spiritual aliment to stimulate its activity while it is enlarging its sphere of experience in the initiatory state of existence.

THE SPIRITUAL UNIVERSE.

THE SECOND SPHERE.

The first Spiritual world or Second Sphere, is a real tangible world, to the Spirit-man, transcending in size the imagination. It corresponds to the first order of material Suns, our great-grandmother Sun, in size, tho smaller. It serves as the first Spirit-home of all men born upon all the Planets descended from that great-grandmother Sun.

It is located in the fourth Stratum, third formation of the Material Universe; we, and our material progenitor Suns being located in the sixth Stratum and fifth formation. Nature locates it thus, "where the reactions of the two planes, material and Spiritual, shall be natural and efficient for every purpose of Nature." "This principle is exemplified in a system of physical worlds which take position, relative to the central body, determined by the quality of their forces. The closer affinity of the outer forms of such a system to the central body creates the necessity for the broad spaces between them and the latter after the forces of a system become regulated and the attractions and repulsions are perfected. The diversity of more interior ones fixes their position nearer the central body in correspondence with this law. There is no Spiritual law but has its exemplification in material nature. The distance between the two planes—the material and Spiritual worlds—is too great for the comprehension of man in his first estate. Away off among the constellations of space which human material vision,

however aided, has never, nor can ever reach, is the home of the Spirits from earth and all worlds descended from our great-grandmother Sun of the first grade, of the fifth great formation. There, beyond where the physical forces nearest allied to this Spirit can disturb it, within the space occupied by the third great formation of the Universal System, whose forces are too rare and distinct from those of the fifth formation to be disturbing agencies to it, is where nature has located it. The third formation in the Universal Sphere serves as the home of all the Spiritual Second Spheres of all the worlds of the fifth formation, and are equal in number to the first grade of material forms in that formation; each one of this grade has its corresponding Spiritual form.

These worlds are formed of Spirit, refined to the degree to be repelled from the material Plane thru whose forces it has been evolved. The repulsive force of matter is balanced by that of Spirit, which asserts its superiority as a force by retreating in obedience to its refined instincts from the neighborhood of grossness, while the material is bound to its local center for lack of this power.

The surface of the Second Sphere is formed of the refined forces of the first. Each material world has its proper space allotted to it upon the Second Sphere; and its refined emanations go to its proper place in that sphere and form its surface. It may properly be termed a hollow globe, as the interior of material worlds are not represented on that sphere. When man is developed on a Planet his Spirit home has been fitted from these emanations for his use and dwelling place. The higher productions of material worlds, such as the higher animals, grains, fruits, grasses and trees, when their bodies die, their finer essences go to the Second Sphere and assume the forms they had on the Material Plane.

All these Spiritual elements naturally flow to the

Second Sphere from material worlds in obedience to attractive and repulsive forces. The Spirit-world attracts while gross matter repelles these and they form a river of Spiritual elements from the material to the Spirit-world. This matter is further refined on that world and its grosser part is eliminated and is returned to the material world from whence it came in a counter magnetic stream, for the high uses of that world. This is all the re-incarnation of Spirit there is in Nature. This conforms to the law of progressive development.

These currents are highways of force upon which Spirit-man travels back and forth between the material and Spirit-world. All the higher products of material worlds are re-produced—re-formed upon the Spirit Plane. Man there has what his heart wishes and his hands can produce. He has his pets, his useful animals, his gardens, his fields, his flowers, his grains and fruits, his cozy cottages, and his magnificent palaces, his libraries, his musical instruments, his printing presses, his schools, his groves and his works of art. He has everything that his mind can conceive and his hands can make. He is there to work and develop his forces and higher nature, not to devote himself to indolence. He must eat and drink and be clothed and he will have to get and prepare his food and clothing. Justice and proper compensation to all is the law in that world. "No loafing around the Throne" is allowed. All must help those below them to get up higher and enjoy more of God's wonderful provisions for man.

Spirits on being born into Spirit-life are received by some near kindred and tenderly borne to their Spirit-home; usually, at first, temporarily, living with near kindred who have gone there before them and "prepared a place for them." If they are lower in their moral, intellectual and Spiritual natures than these kindred, after they have rested from their journey to that land, and

have been refreshed and strengthened, they are taken to the circle to which their development fits them; and there left to live with those of similar development and condition till they grow to a higher estate.

The Second Sphere is divided into twelve circles after the manner of the material spheres; the outer one being the lower, the home of the lowest of mankind; the savage and uncivilized races. The grossest Spiritual Elements stop there, while the more refined find a home in inner circles termed higher. The lower of the civilized nations usually find a home in the second circle, while the ordinary middle class in enlightened nations go to the third. The well educated, and morally and Spiritually developed to a good degree, as those here regarded the better part of the community, go to the fourth circle, while a few of the highest developed intellectually and Spiritually are able to go to the fifth circle when they enter the Spirit-land—ordinary clergymen of all kinds, and students and the learned professors usually go to the fourth circle. The deep students of nature, like Agassiz, Newton, Huxley, Spenser, and the highly Spiritually developed, find their home in the fifth circle.

That world, like nature everywhere, is a progressive world. Men in the lower, as in the higher circles, outgrow their grossness and ignorance, and as they are fitted by acquiring *knowledge, understanding and righteousness*, go up higher from circle to circle to the twelfth, the central circle of the Second Sphere. Kindred and nations dwell together in communities as their conditions allow. Those in the first circle from their low mentality and spirituality require centuries, often, to reach the fifth circle.

Those in the third and fourth circles are teachers to those in the first and second. Those in the fourth can be seen by the first circle but not of a higher circle. Occasionally, a teacher of the fourth circle goes and teaches

by lecturing or showing experiments to the lowest to stimulate ambition and effort in these low beings to attain something better. This rule of the mingling of the circles prevails thru all circles in all Spirit-spheres.

The lower can not appreciate, except by inspiration, but three grades of Spirits above them. Those of the fourth circle have to make especial effort to resist the repulsive force to them of the first and second circles, and only stay there a short time at once. By the same law, the lower circles are restrained from entering above them. Those above by will power can always force those below them to their places and restrain evil conduct among them.

These low people are always anxious to go back to earth, *and are encouraged to learn and to rise above the disposition to do evil to any one before they are taught how to navigate the return stream of magnetic elements to earth. This knowledge is never imparted to any Spirit till he has developed his moral nature to desire to do good, and not evil to any in the material or Spirit-world.* This fact is a perfect barrier against evil Spirits obsessing and infesting those in the flesh. This is not the only barrier against such exercise of malignity. Every Spirit has a guardian who is one or two degrees higher than he or she, who has power to compel, thru will power, the lower one to obey. What often appears to those in the flesh to be the work of Evil Spirits is *always* caused by something else not understood by those who so attribute it. *Law rules in that world, and never lacks agencies to enforce it to the protection of all.*

Phenomena is often very misleading; as for instance: the Sun and Stars appear to daily go around the Earth; the Sun appears to move across the Equator twice a year; Earth's apparent immobility, and its apparent flatness, and so many other astronomical appearances that are deceptive. The only safety as to the truth of the

causes of things is to understand the law of their production. When the law of Spirit intercourse with men in the flesh is understood there will be no more Evil Spirits afflicting mankind. The lower circles are all the Hells God and Nature has provided for low and wicked men.

HOW SPIRITS RETURN TO EARTH.

It is evident to anyone who thinks that the Spirit, after leaving the body, would naturally be attracted to the world of Spirit and would be repelled from the material world by the law of affinity. How then can a Spirit return from the Spirit-world to that of gross matter? The law of affinity must hold the Spirit there after it gets there. To return to Earth must require the attraction to the Spirit-world to be overcome in some way, as we overcome gravity. "There is a great gulf fixed between that world and this" so that some cannot cross. Intelligence and love surmount all obstacles and cross every gulf. We go up from the Earth in balloons, aeroplanes and other contrivances and navigate the air. Spirits, in some way, must overcome the attraction of that sphere to return to Earth. How do they do it?

Spirit of all grades that goes to that world carries with it some gross matter clinging to it which is gradually eliminated from it as it becomes more refined. That gross matter thus eliminated returns to Earth where it is attracted and is repelled from the Spirit-world. *The Spirit choosing to return to Earth learns to clothe itself with earthy matter, and thus weights itself so as to be carried back to Earth in this case of earthy magnetism; and thus overcomes the attraction of the Spirit to the Spirit-world.* To do this requires knowledge and will-power to hold this gross material together, and to the

Spirit-body. When a Spirit learns to so clothe itself and *has developed sufficient concentration of will to control magnetic forces, he may so clothe and launch himself upon the return magnetic river and go to Earth upon it.*

The distance he has to travel to Earth is beyond the imagination of man in the flesh. How fast does he travel? *Material electricity*, according to the latest scientific statement, travels at the rate of 186,500 miles per second. How fast then is it reasonable to believe that *Spiritual electricity travels?* It may be believed to travel with a rapidity transcending our imagination. We can have but vague conceptions of the refinement of Spirit, or the rapidity it may travel; and, especially, when propelled by the strong will-power of a high Spirit. I am satisfied that it takes but a few minutes for a high Spirit to traverse that long road from the Spirit-land to Earth.

When Spirits reach Earth's atmosphere they have to take on more weight to enable them to come to the surface, as repulsion to Spirit is there greatly augmented. To do these things requires a knowledge of Nature's laws; and the undeveloped and evil minded are not apt to be scientists. Spiritualists, as a rule, say nothing of others, have much to learn of the science of Spirit return and communication with men. After a Spirit has returned to Earth, how can he or she affect one in the flesh?

HOW SPIRITS COMMUNICATE WITH MEN.

The paramount law of affinity that prevails in all matter and Spirit is the first to be considered. *No Spirit can affect one very sensible whose magnetic forces are not in close affinity with it. Instead of attracting each other,*

if not in affinity, they repel each other. If in affinity, the Spirit attracts the brain forces of the subject, and after drawing out its magnetism sufficiently, it forces into the brain of the subject, in its place, the Spirit's magnetism, and thus it is able to impress or control the subject thru this magnetism as tho it was the Spirit's own brain and body.

Many think the Spirit enters into the body of the medium. This is error. Two Spirits can no more occupy the same body than can two material objects occupy the same place at the same time. Neither can the Spirit re-enter the body after having wholly vacated it. It may be dormant; but never leaves the body till death, and then cannot re-enter the body again.

It may require many trials before the Spirit can thus use the brain and body of one in the flesh. *Development of a medium means the developing of susceptibility of the subject to the forces of the Spirit.* The brain of the subject becomes more susceptible to the Spirit's magnetism as it is used and the magnetisms of the two are blended together. *Perfect mediumship means perfect control; and that means, a perfect blending of the magnetisms of the Spirit and subject; and that means, that the two are in close magnetic affinity and have had much practice together. It is not an easy thing to attain. It is only aquired thru fasting and trial and long preparation of body and mind.*

CIRCLES FOR DEVELOPMENT OF MEDIUMSHIP.

Several uniting their magnetic forces produce a magnetic battery of force that may be used by a Spirit to control the brain of one of the circle. *This magnetism of an unaffinitized circle is of diverse character, and, therefore, distracting to the brain of the subject to whom it*

is applied. Bad effects from this cause often occur. The psychic sometimes becomes crazed, and lasting evil effects ensue. This is laid to Evil Spirits. *Most of the evils of Spirit-control have resulted from circle manifestations.* From the law above enunciated, it will be plainly seen that *promiscuous circles should never be held.* Five persons sitting with the psychic at stated times and each being constant members of the circle whose magnetisms is not *diseased* and is of affinity to the psychic, may be permitted. As a rule, man and wife, whose magnetism is in affinity, or two affinitized persons of opposite sex, is all that should form the battery with which the Spirit operates the psychic's brain. If one desires mediumship and there is no one of the opposite sex of near magnetic affinity that will sit much with you, sit quietly alone with prayerful mind desiring communion with high and Holy Spirits. Siddhartha, the Buddha, Jesus, the Christ, Mohamet, the Prophet, were so developed. The law of Spiritual development is the same now as when the first above mentioned retired to the shade of a great tree and kept aloof from men, for a time; and the second went into the wilderness and fasted forty days; and the third retired to a cave and dwelt there alone for the necessary time to make him susceptible to Spirit influence. These were men born of women, but have long been worshipped and still are worshipped by millions of the human race as Gods; having no just conception of what God is.

While my wife, Maria, was passing thru the critical time of her development we were required to not allow a neighbor, not even her sister, to enter our house, for weeks. *Five days she fasted, eating nothing.* Many days before and after this she ate not more than a piece of bread the size of two fingers, daily. I was her constant attendant and obeyed every injunction of the Spirit, until I became frightened; fearing her life would be

taken. Then I sent for a Spiritual doctor and trance medium. He came and went into a trance the moment he entered the gate to the house, and, after telling me she would not be harmed, etc., went away at once, under the Spirit's influence.

One of the first things a Spirit wrote thru her hand was, *that we should never sit in a developing circle.* Much of the confusion among Spiritualists has come from opposite teachings and inconsistent and false statements arising from the diverse and mixed quality of the magnetism used to control psychics in promiscuous circles. *Don't sit in them.*

A medium is never controlled by any Spirit except his or her guardian Spirit and Teacher whose magnetisms have blended and become affinitized to the medium's. This law is not generally understood. Those outside these who communicate, do so *thru them.* They send the message by proxy. The guardians are the *telegraphic operators.*

The Spirit sending the message is precisely like the sending of a telegram on Earth. The guardians are the educated operators to send the Spirit's message and are *nearly always near blood relations to the medium whose magnetisms are in close affinity and easily blend without harm to the medium. This is the law of Nature and Justice.*

This law also excludes all Evil Spirits communicating, as the medium's guardians could not permit their medium to be imposed upon by evil ones, or be obsessed or infested by such if it were possible.

THE SPIRIT'S PROGRESS.

When a Spirit has gone thru the circles to the twelfth, the last of the Second Sphere, he has reached a degree of refinement that makes it difficult for him to come into

report, or close contact, with physical matter. He seldom does so. He inspires those below him who are less refined to do any work he has on the material Plane. He soon attains to the knowledge and the power of the highest of the Second Sphere and plumes his wings for a flight to the Third Sphere. He does not die as man on Earth does; but he is less energetic, and he meets with a change corresponding to death. "The soul-principle eliminated in the Second Sphere, corresponds to the body developed in the material state;—as the outer does to the Spiritual body. The trinity of principles of the being is maintained thruout the spheres, and these correspond in the different states. Death is the throwing off of the envelop of grossness to give freer scope to the Soul, or Spirit body which is to react with the Spiritual forces within it and without for building up an interior principle yet more refined and ethereal, and is to serve as the outer form in the succeeding state of existence. This is typical of the changes and transformations that occur at every stage the Spirit attains in its onward career thru the spheres. There is no unconsciousness attending this change; but there is inability to cope with the forces of the sphere it is outgrowing, corresponding to those of age on the material Plane."

"Progress thru the sphere is according to capacity and inherent character." "The early fathers have scaled the ladder that leads to the spheres beyond the second. Those of the historic period, the prophets, sages and men of genius above the average of humanity, are above the Second Sphere; as are also such inspired ones as Jesus, Buddha, Plato, Socrates and others like them of later times. The multitudes of the higher circles are of the early and middle ages who have progressed in the natural order. The higher circles below these are filled with those of past centuries who have outgrown their incapacity for rapid progress and are pressing on after their

brethren. Many of recent years of large capacity are marching on, hand in hand with much older Spirits for the higher circles. "The Abrahams, Apostles, Jesuses that materialize in this day are frauds."

If you would be high in the Spirit-world on entering it, improve your opportunities here to develop your mind, acquire knowledge of Nature, learn principles, understand the truth and fear not to follow it, and you will be *"laying up treasures in Heaven."* *You will get credit for all you are worth. Nothing can be hid from the affinities of Nature that will search you and put you where you belong. Your life will be read by all high Spirits like a book. They are the eyes of God that cannot be deceived. There will be no one there to pay your debts of moral delinquency; no Jesus, no Buddha, no Mohamet, no Pope or Priest to forgive your sins. You will stand for just what you are morally, intellectually and Spiritually. That world is a world of exact justice, and every one will be "weighed as in a balance." Not faith, but worth will determine every one's position in Spirit-life.*

THE THIRD AND HIGHER SPHERES.

The Third Sphere is formed of the Sublimated Elements of the Second Sphere, precisely as that is formed from Earth—material—substance. The matter of the sphere corresponds to the matter of the forms of life that is to occupy it. Its location is in the sixth Stratum of the Universal Sphere where the physical worlds are located that developed the Second Sphere. Its matter, and that of its life, is too diverse from the worlds of gross matter to be disturbed by their forces. There are many less Third Spheres than Second Spheres. Many of the latter unite their emanations to form one of the

former. This reduction of the number of the lower spheres continues till all the Universe of Spirit-spheres are united in one sphere of the seventh order and sixth grade.

The Third Sphere is divided into twelve circles as is the first and as are all others. All the Spirit-spheres are connected together by streams of Spirit substance, as are all material worlds with each other and with Spirit-spheres by streams of physical and Spiritual magnetic substances. Thus is all the Universe of matter and Spirit bound together in one, and ruled and controlled by the Spirit-power residing in the Seventh Spirit-sphere, by God and his angels. *Man on Earth is brother to man on all worlds and to the angels of all Spirit-spheres, even to those of the Seventh Spirit-sphere who bask in the light and warmth of the inconceivable love of the Father, God.* Is this all of matter and Spirit? No. There is an infinite number of such universes. Is this the end of progress of the Spirit? No. Here a new order takes place, and man goes on developing and growing nearer and nearer to his Father, God, forever.

It seems appropriate to close this imperfect attempt to condense the main ideas contained in these volumes, by quoting the last two paragraphs, but one, of the third volume, to wit:

“To the reader who has carefully studied the principles and facts brought to view in this series of volumes, with the purpose of gleaning truth therefrom respecting the science of Nature or the philosophy of Spirit-intercourse, it must appear plain that the work itself is the best evidence that could be given of the fact, that Spirits *do* transmit thought thru *mortal mediums* to the world of mind in the flesh. Whatever faults the work may contain, this fact stands out clear; and challenges investigation. The Spirit-author invites criticism of the principles he has presented that have found clear and exact

expression thru his instrument. The world will be the better for having these truths brot prominently before the minds of investigators of the laws of Nature in the various departments of science, if they are what they claim to be; and if they are not, truth is always served by the exposure of fallacies. Imperfections mar all things material; and those who cast aside these volumes because of the blemishes they may find in them, which latter are inseparable from mediumistic work, might, for the same reason, throw away the best works that have ever emanated from mortal pen; for none have ever been free from faults of some kind.

“The heavens bend down to Earth, in this day of Spiritual outpouring; and sacred manna descends to feed the hungry tribes of Israel famishing in the deserts of materialism and of a religion that shuts out the influences of the Spirit which bring man nearest his God. The whispers of the angels—Spirits glorified—are in the air; they penetrate to the inner temples, where households hold sweet communion around the family hearth; and tell of heaven, where the broken circle is to be made whole—where life is real, and as joyous as the Spirit can make it; where the object of life is first brot clearly to view, and the immortal goes on his way rejoicing in a faith that is according to knowledge. They inspire the preacher in his pulpit; the teacher at his desk; the scientist in his investigations; the philosopher in his studies; the painter at his easel; the poet in his musings and the common mind in the every day work of life. ‘The still small voice will no more be hushed in the din of materialism; for the age foretold by the prophet has dawned; when men begin to know for themselves of the things of the Spirit. The ‘Spirit and the bride say come; and him that heareth say come; and let him that is athirst say come; and whosoever will, let him take of the water of life freely.’”

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