

Two In One:

The Story of two blended lives
exemplifying and illustrating the
meaning and final perfected state
of human existence.

BY

J. FOUNT MARTIN

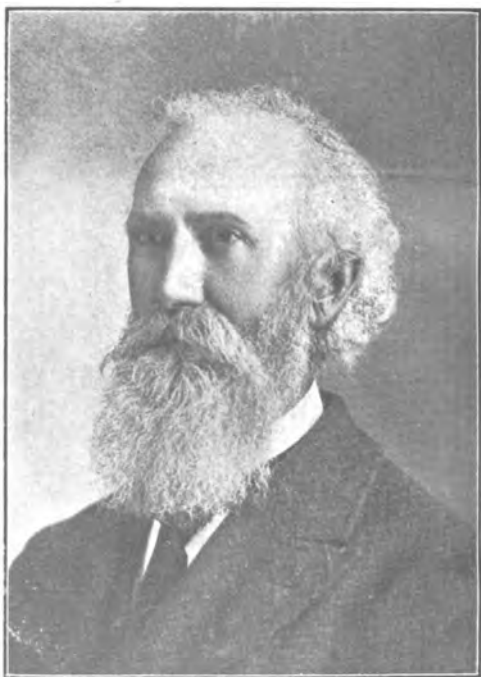
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J. FOUNT MARTIN

FOREWORD.

In the year 1891, I made the acquaintance of the authors of this work. Being for some months guests at the same hotel, our acquaintance ripened into a very warm friendship. At this time, their faces were seamed with marks of age and care, but were lighted up with a radiance of peace and joy which rumor attributed to their recent nuptials. They were quite reticent in regard to their past lives and I learned only that they had known each other in early youth and that after a half century of vicissitudes their life-currents had lately merged into one. On separation from them they, henceforth, dropped out of my life except as enshrined in friendship's memory, until 1906, when I received the following brief communication:

Beulah Place.

Dear Friend and Bro.:

Have you kept in remembrance a pair of oldish people named Morven who, years ago, were sojourners with you for a time in an Oakland hotel? With us, the intervening time has but served to strengthen the bond of friendship then formed. We long to meet you again and renew our afore-

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time face-to-face communings. Can you not make us a visit? At present, we are living retired from the world. Our place is accessible, to within a few miles, by railway, on the U. P. line of road. The nearest station is Colfax. We assume that you will come. Write us when, and we will meet you with a conveyance.

Yours in love and truth,

ROBERT and MARY MORVEN.

This letter came very opportunely as I was just hesitating as to whence I should flit for a brief summer outing. So, responding at once, in due time I found myself vis-a-vis with my quondam friends in their mountain home.

And here, in their presence, I experienced the greatest surprise of my life, caused by the change in their appearance. Their identity was very manifest in the general lineaments and fundamental features of personal bearing and manner, but somehow they seemed not to be the same persons whom I had formerly known. A wondrous change had passed upon them. What it was I could not define. For one thing, all signs of age had vanished and they were the very picture of middle age strength and health. But it was not this of itself, nor mainly, that made the difference. It was not merely that the dial of time had been turned backward in their lives, but that their entire being had become—what shall I say?—

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glorified, and that their faces glowed with an indescribable, ethereal beauty. "Whatever has come over you people?" I exclaimed. "Have you found the long sought elixir vitae or the fountain of youth?"

"Whether we have or have not we will leave for you to decide after you have read this brief narrative of our experiences," replied Mr. Morven, handing me a type-written manuscript. "This will probably be more satisfactory than anything we might say."

"Now, my Dear Friend," he continued, "Tell us of yourself."

And so the matter was dismissed and not again referred to until I had read, reread and pondered these remarkable disclosures. What my conclusion was or should have been, I leave the reader to judge.

My stay with my friends was somewhat prolonged and I was privileged to read other writings of the authors of a most marvellous character of which, more, perhaps, hereafter. I suggested the publication of their works. They thought favorably of my suggestion and honored me with the request that I should select such portions as in my judgment might seem, at present, most fitting, and act as their agent in bringing them before the public. The result is the present volume.

J. FOUNT MARTIN.

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INTRODUCTION.

This book was not made, it grew. It is the growth of a life time, from seed-thought planted in youth—the condensed outcome of a life-long effort to get a satisfactory solution of certain essential problems of existence which from time immemorial, have taxed the world's best thought and which every thinking mind must face in every serious moment of life. By a satisfactory solution is meant such a solution as will harmonize with the idea of God as absolute Love, Wisdom and Power; with the teachings of the Scriptures; with reason; with the facts of nature, and the conditions of our present existence.

These questions will not down. In vain, we strive to stifle them by endeavoring to confine our thought within the limits of this short span of life and in the pursuit of mere time and sense interests. In vain, we seek to base ethics or religion upon foundations other than that of a satisfactory explanation of the conditions and outcome of existence—an explanation logically consistent with absolute perfection in Deity and an assured faith in immortality.

We look up at the starry heavens, and every twinkling orb challenges our questioning as to the

illimitable power and intelligence that brought them into being and guides them in their courses.

A friend or loved one drops out of view, by what we term death, and our yearning hearts go out in longing to penetrate the secrets of the silent land.

A terrible catastrophe of nature such as the San Francisco earthquake comes overwhelming in disaster multitudes indiscriminately, and we stand aghast, wondering as to how such things can be in a universe under the control of an infinite and beneficent power. The scientist tells us that they happen in accordance with a law of nature. Certainly, but this is no answer to our questioning. Our inquiry relates to the motive of Him who put in operation these second causes called laws and forces of nature, and under whose guidance we have results seemingly so inconsistent with those attributes which we must hold as constituting the character of the Almighty.

The Intelligence and Power that created the worlds and ordained the law of all cosmic forces also created man and placed him here subject to their disastrous activities. Assuming a Principle of Infinite Good of which the universe is the expression, how shall we account for the evil and suffering in its domain? How account for the fact that we are ushered into a world environed by the "pestilence that walketh in darkness" and

the "destruction that wasteth at noonday"? We naturally ask: Can there be a heart of love at the center of all things? Can the evil conditions and consequent suffering in which our lives are set have a beneficent purpose? Are evil and suffering a necessary concomitant of existence? Whence, and what are we? and what is the object and final outcome of this present state of existence? Is birth the beginning of man's being and does death end all? If there is a life beyond, what is its nature and what our present relation to it?

The highest point attainable here is the awakening of unrealized and unrealizable aspirations for an ideal manhood of goodness, truth and power such as was exemplified in the Christ. Is there a sphere beyond where these longings shall receive their satisfaction? If not, then what better is existence than a hideous dream—a frightful abortion? Is the race, moved by an all-impelling force, evolving toward a definite, predetermined and assured end, or is human destiny, in whole or in part, dependent on human weakness and caprice?

If our historic unfoldment has had reference to a fixed, ultimate destiny, what has been the process of unfoldment, at what point have we arrived and what is the present outlook?

These and cognate questions are pressing for solution. They are the sphinx's riddle of this

age. The present mental status is such that not to solve them means decadence of religious faith if not its death.

Can we hope for a satisfactory answer to such questioning? Have we the data from which we can arrive at conclusions in harmony with reason?—conclusions so relating present conditions to the final outcome as to perfectly satisfy both head and heart?

Assuredly a solution of these problems is within our reach. Existence is not a mockery. The religious instinct or principle, that which chiefly constitutes man a human being as differentiated from the brute—that welling up from within and seeking expression of an innate consciousness of a Divine indwelling—that instinctive faith in and looking forward to a life beyond this brief span, is not a deception. “As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. When shall I come and appear before God?” is a cry from the depths of the heart of humanity that will be heard.

According to a fixed law of nature, the very fact that this demand for enlightenment on these subjects is inherent and insistent in man is a guarantee that the light will come. But really the light has come. It has ever been here shining out from nature’s revelations and through the utterances of seers and prophets whom our Heav-

only Father has raised up, in all ages, to voice the truth for the needs of his children. As says the Apostle, the invisible things of God have ever been manifest for man's reading in the visible things of creation. And above all and inclusive of all, we have a written revelation which when properly understood meets all the needs of heart and mind. It is contained in the Divine Word of which Jesus Christ is the fullness and embodiment.

We are just now passing from an era in which all religious faith was based on authority; when all points pertaining to religion were settled by ecclesiastical dicta which the masses dared not question and which, in fact, but few thought of questioning. They rested content with what those whom they accepted as authorized teachers gave them as truth. But the time is dawning when authority will no longer be the bar of judgment, when only that will be accepted as true which carries with it its own credentials by its consistency with all other known truth and by the light outshining from its own rationality. For one thing and chiefly, no blot on the sun of the Divine perfections will, in thought, be entertained. God will be held as the All-in-all in reality, as creating only to bless and as inevitably accomplishing his beneficent purpose. And hence all human experiences whether of this world or the

world to come will be seen to have reference to and to be working out the infinite design of good to all. Any theory, conclusion, or system of doctrine, whether the deduction of philosophy or of science, or the interpretation of a written revelation, which contravenes this axiom of intuitional reason will, ipso facto, stamp itself as false. Such is the standard by which this book asks to be judged.

It would be the extreme of presumption to assume that a work embracing so large a scope of thought should in all its details or in the manner of treatment of its various subjects be satisfactory to all readers. But the high encomiums of those who have read the manuscript and who are eminently qualified to judge of its merits, justify the hope that it may be helpful in giving mental anchorage and rest to a large and increasing class of thinking minds, more or less unsettled in this transitional era.

Two In One.

CHAPTER I.

“There’s a divinity which shapes our ends, rough-hew them how we may,” writes the immortal bard of Avon. My life appears to have been an exemplification of the truth of this statement. I seem to have been originally, by both heredity and environment, placed in a current and borne along on its tide, the course of which I have had little to do in directing.

My father having died in my infancy I was left to the care of my mother. She was of Scotch parentage and came of a line of preachers of the extremest Scottish puritanism; while my father, as I learned from my mother, though reverent of Deity, was of a scientific and rationalistic type of mind and so was doctrinally out of harmony with the dogmatic teachings of my mother’s church. In myself, the elements were a blending of my parents combined with a strain derived from a remoter ancestry. I inherited both the religious nature of my mother and the mental characteristics of my father; but unlike either of

them was very excitable, painfully self-conscious, egotistic and emotionally intense, on slight provocation quivering with agony or thrilling with ecstasy.

I early developed a love of reading, but had access to little literature other than the religious works of puritanism and the Bible. The former was little to my taste, but the latter I read through and through with great delight, even as a child; and to this early acquaintance with the Scriptures I owe the trend of my entire life.

The death of my father threw upon my shoulders burdens fitted to be borne only by mature years, and thus induced a premature development. Thoughts, fancies, dreams and aspirations abnormal to childhood thronged my brain. The mysteries of life fascinated me. Often in the midst of active engagements would I suddenly stop, startled by questions which the wisest philosophers have vainly essayed to answer, such as, "Who and what am I?"—"What is Man?"—"Who and what is God?"—"Whence are we, and whither do we go?" Such problems, of course in a dim and nebulous form, pressed upon me and demanded an answer. It was my delight to wander over the fields and woods, alone with nature, listening to the soft sighing of the wind through the forest, to the chattering of squirrels and to the song of birds; and lying down on the

soft green grass or looking out of my window, it was my custom to gaze into the heavens—by day, at the shifting panorama of sun-lit clouds and by night, at the star-bespangled sky and the serene shining of the moon—my heart swelling with emotions which I could neither understand nor utter. At such times it was as if I were one with the infinite life in which I was immersed.

I had but few playmates, and none in sympathy with me. Thus I came to shrink from expressing my thoughts and feelings, and lapsed into a condition of morbid loneliness. The awakened sense of sex-relations which came in the course of my development toward manhood intensified this unwholesome feeling. I was taught by my religious teachers that men and women after this life become sexless, and that all relations growing out of sex cease with the laying down of the body. My deeper and higher nature revolted against this doctrine. I felt then, what I now know, that the individual of either sex is but one half of the complete man, and that the union as one with the other half is essential to perfectness. My loneliness took on the form of a vague, agonizing longing for that other one, somewhere existent, who would be to me as my other self, entering into and filling out my present partial being.

To my dear mother alone did I ever attempt to confide my thoughts. She, with the fullness of

a mother's love, endeavored to sympathize with me, and as best she could to advise and comfort me. But she did not understand my mental state and was alarmed to think whither my strange fancies might tend. She therefore discouraged their indulgence. But this course only threw me back more intensely upon myself.

My mother's religious training, her views of God and of man's relation to Him, tended to disqualify her as guide out of the labyrinth in which I was wandering.

My grandfather's conception of God (which, of course, determined his entire system of doctrine), may be summed up in the following language of Jonathan Edwards: "Now (in this life alone), God stands ready to pardon you; this is a day of mercy. But when the day of mercy is past (at death), your most lamentable and dolorous cries and shrieks will be in vain; you will be wholly lost and thrown away of God as to any regard for your welfare. God will have no other use to put you to but to suffer misery. You will be continued in being to no other end."

My poor mother had been taught and had unreservedly accepted this as a true characterization of God, and upon her tender spirit its influence was deadly. It was not that she did not realize the Heavenly Father's love as manifested in the Christ. For herself, she could and did

take refuge in the Savior. But alas! for the mass of mankind, her husband included, who, for any reason, failed to comply with the conditions of the gospel and thus, as she believed, remained exposed to the wrath of Divine Justice. Her life was so vitally at one with that of her husband that she could conceive of no happiness or well being but in sharing his destiny.

She became possessed of the horror of the future thus generated in her mind, her natural joyousness being replaced by a deep-seated melancholy which undermined her physical health. She, for my sake, bore up bravely, but at last passed out of my sight a victim to a false conception of God and of man's essential relations to him. She sought relief for her burdened heart in writing. There lies before me quite a volume of her manuscript, from which as illustrating her character and suffering spirit, I quote the following verses:

"The earth below, the heavens above,
Declare, 'tis said, that God is love,
And that the end of nature's plan
Stands forth revealed complete in man,
In faculties designed to be
An image of Divinity.
He woke to life in Eden fair—
To dress and keep it was his care.
Then God as gift to crown his life
Gave him, for helpmeet, Eve, his wife.
Spontaneous fruits, both sweet and good
Abounded for his daily food;
But in the midst there stood a tree
To eat of which this penalty:—
"The day thou eatest, thou shalt die,

Thou and all thy progeny.
 Man lusting for this fruit denied
 Reached forth and plucked and ate and died.
 So thus upon his ruined race
 Came sorrow, pain and death apace.
 Such is the explanation given
 Of all our miseries under heaven.
 Henceforth a horrid demon spell
 Holds man and drags him down to hell,
 Save here and there an elect one,
 Redeemed by Christ, God's only Son,
 Who doth himself to death resign,
 Thus shielding such from wrath Divine.
 But these alone— The rest passed by
 Are doomed the eternal death to die.
 Today, our loved ones we embrace—
 Tomorrow, banished from God's face,
 In horrors evermore they dwell
 Beyond the power of tongue to tell.
 Such the 'tidings glad' we're told
 Proclaimed on Bethlehem's plains of old—
 'Good will and peace,' the angels sing,
 In joyful notes their voices ring.
 Alas, to me these tidings fall
 On unresponsive ears. A pall
 Shrouds heaven and earth in deepest gloom
 Where joy and gladness have no room." etc.

Amongst my mother's papers was found the following bequest:

"I leave my entire estate to my son, Robert M. Morven, and I hereby request that Mr. Henry Vincent shall act as his guardian during his minority.

(Signed) "MIRIAM MORVEN."

My guardian was a merchant and lived in a distant town. His family consisted of three per-

sons besides himself, Mrs. Vincent, their daughter Mary, and a younger child, Jamie. In religion, they were disciples of John Wesley, and were ardent devotees of their church. Thus the daughter was reared in an atmosphere redolent with ecclesiastical pietism. Life, to her, was circumscribed by Church relations and Church duties. In her mind, the two great commandments were, "Thou shalt seek religion by attending faithfully upon all the means of grace," and "Thou shalt abstain from dancing and all other forms of worldly amusement."

The immediate end to be attained by these efforts was conversion—that is, the passing through a well-defined religious experience, consisting first of deep contrition for sin; and second, the sense of pardon, and a joy corresponding. The more intense these emotions, the deeper and more satisfactory "the work of grace." Thenceforward, the object sought by the continued use of the "means of grace," viz., attendance on preaching, prayer meetings, communion, love feasts, class-meetings, together with private prayer and reading of the Bible, was "growth in grace," advancing eventually to perfectness. This perfectness was inaugurated by another mental cataclysm similar to conversion, known as the "Baptism of the Holy Ghost," or "the Second Blessing." Loud singing and praying and shouting were

greatly in favor as a means of attaining these emotional states.

After my mother's death, I became a member of Mr. Vincent's household. Having been accustomed to the extreme quietness and awe pervading a puritanical religious meeting, I found it at first somewhat difficult to adapt myself to my new surroundings.

Mary and I were about the same age, she being sixteen, and I, eighteen; and though very different in our physical and mental characteristics, we soon became devoted friends—indeed, we came to love each other dearly, and were confidants even beyond what usually maintains between brother and sister.

She was a girl of unusual mental ability and native strength of character. She was harmonious in her physical and mental makeup, in no way being marked by any striking peculiarities or characteristics. In height, she was about average with blue eyes, fair skin and light hair. She was vivacious and free from self-consciousness; candid and conscientious; confiding and self-sacrificing, pious, gentle and loving

To the regret of herself and her parents, she could not as yet point to any marked emotional religious experience such as was esteemed so essential by her people. Hence I soon found that the paramount concern of her parents, and, as far

as her overflowing animal spirits would allow, of herself, was her "conversion."

I had from childhood felt that my life's vocation was to be that of a minister of the Gospel. But whilst by both heredity and education the whole trend of my being was toward a religious life, it had never become outwardly manifest in action or profession. In my present status and relation to the church, therefore, I was not prepared to take any step looking toward my contemplated work of preaching; but I could not bring my mind to consent to engage in any other avocation. I confided my perplexity to Mary, and she in surprise cried, "Why, Robert, the trouble with you is that you haven't been converted," and from that moment she apparently forgot her own unconverted state in her deep solicitude for me. She not only herself prayed for me, but enlisted the interest of her parents and friends in my behalf, to such extent that it became somewhat annoying.

Near the time when I was to enter college there was a wave of religious excitement passing over the country and I learned, with no thought of any personal interest, that a celebrated revivalist was soon to commence a series of meetings in our town. He came, and by his incisive, magnetic oratory electrified the entire community. Business was suspended for the time, and nothing was

thought of or talked of but religion. From curiosity, I attended, but took no interest in the proceedings. Multitudes, at the call of the minister, from day to day, rushed forward to be prayed for as if panic-stricken; but I felt no inclination to follow their example. Many were "converted" daily, but the noisy exercises—the shouts of rejoicing of the converts, mingled with the groans of the penitents and the vociferous exhortations of the speaker, only confused me.

Mary had been among the early converts. Knowing her interest in me and not wishing to wound her feelings by my coldness, I avoided any communication with her. But at length her surcharged heart impelling her to throw off all conventional reserve, she pushed her way to my side, in the outskirts of the crowd. With her soul in her face and an expression of unutterable longing in every action and feature, she lifted upon me her tear-suffused eyes, and said only this: "Robert, won't you come?" How shall I describe my feelings at that moment? I was as one pierced with an arrow, and a horror of darkness fell upon me. As the Psalmist hath it, "The sorrows of hell gat hold of me." I know not how I got to the place of prayer nor how long I remained there. The first I remember was the gentle touch of Mary's hand upon my head, and the sound of her earnest, entreating voice, "Lord,

save Robert or I cannot live." In a moment it was as if the heavens had been cleft, whence supernal light descended upon me, whilst wave after wave of ineffable peace and joy rolled over me. I was a new man in a new world. My first thought was, "Now my way is clear to preach the Gospel."

There was one peculiarity of my experience at this time at which I was surprised and perplexed. It was that all my new-found joy seemed in some inexplicable way to be connected with Mary. At the very center of my internal self in God was enthroned the sense of a feminine presence, and all my new life seemed to flow from that center. With all my religious emotions a sense of oneness with this feminine presence was inextricably intertwined. The thought of God always brought before me the thought of—Mary.

It may be said, "The solution of that problem is easy. You were unconsciously in love with the girl." But no, I did not love Mary in the sense in which that term is ordinarily used. With the subsidence of my intense religious emotions and the reasserting of the external self, the sense of her pervading presence passed away, and all attraction for her different in quality from that towards other women ceased.

The explanation of this experience (I felt then and I now know) is not to be found in any outer sense attraction but in a real conscious union of spirit with spirit in God.

CHAPTER II.

The next few years we pass over briefly. My time was spent over my college and theological studies. The prescribed course in the classics and in mathematics was duly completed, together with the small modicum of natural science then deemed requisite in order to graduation.

Follodwin this, a cut-and-dried theological pabulum prepared for aspirants to the ministry being bolted down undigested and unassimilated, I was authorized by my ecclesiastical teachers to preach the Gospel.

The next thing in order was to secure a church location. And just here a practical discrepancy arose between the theological theory of my teachers and the actual facts. The teaching had been that we students should stand ready to go wherever God might call us by pointing out a need that we could supply; and, looking to Him to provide for all our wants, we should not in the least be governed by earthly reward in settling upon the place for our labors. But I found that the young ecclesiastics took this teaching in a modified sense, and as a matter of fact were as full of schemes in hunting good places as politicians are in seeking office.

I fortunately commanded some influence in high places, and consequently soon found myself duly installed pastor of a wealthy, fashionable city congregation, and so entered upon my work with bright prospects. I labored to please, as I then persuaded myself, for the good of others, but as I now know really for the gaining of man's applause. My natural egotism was inflamed by my success, and thus the world gradually threw a glamour over my spiritual vision. I rapidly degenerated from the position to which I had aspired, of being a fearless and independent preacher of righteousness, to that of being merely the mouthpiece of a selfish, worldly ecclesiasticism veneered over by a thin coating of sanctity. Standing at the center of the thought-sphere of a band of religious worldlings, I as their psychological subject became merely an echo of the thought with which they inspired me.

Under the hot-house stimulus of constant and fulsome flattery, especially by the women of my congregation, it was only natural that my hereditary pride should have taken on a rank growth; that the odor of priestly dignity and sanctity should have invested me, and that I should have blossomed out a full-fledged Pharisee.

Surrounded by flattery and scheming women, the question of marriage was pressed upon me for settlement. The time seemed to have arrived

when, if ever, I should enter upon that relation. There was no lack of eligible young ladies of my acquaintance from whom to choose, and my self-conceit persuaded me that I had only to make my selection.

But I had exalted ideas as to the qualities of the lady who should bear the honored title, Mrs. Morven. Little less than perfection would be at all satisfactory. One after another of my lady friends was weighed in my critical mental scales and found wanting. So persistently did I turn aside, avoiding the feminine nets spread in my way, that I came to be voted a confirmed bachelor.

But my time came—and unexpectedly. At an evening party given by Mrs. Van Tromp, a prominent society lady of my congregation, I was introduced to a niece of hers, visiting at the house. This sealed my fate. I had met my ideal. Rather petite in person; of sylph-like form; large, brown liquid eyes which to me seemed the windows of an angelic spirit; dark, wavy hair; a complexion almost transparent; a laughing, genial nature—these with other features of attraction of Lillian Douglas, captivated me. From the moment I first saw her, I made a complete surrender. It seemed to my enamored vision that my feminine self stood before me. I was not long in revealing my state of mind to her, and was rejoiced to find that my tender sentiments were reciprocated.

I need not dwell here upon my infatuation. Any case of sensuous, amatory love as described in a conventional novel will answer the purpose. The cases are all alike in this, that life with the adored one is present and everlasting bliss, while the thought of separation is unendurable.

It never even occurred to me to inquire whether Miss Douglas possessed the qualities which I had set up as essential in my wife. Well, in brief, we were married, and I found her, as doubtless she found me, quite different from the picture which fancy had painted. I was religiously serious in my nature, and my work was to me of infinite moment; whilst my wife was almost devoid of religious sentiment, lived only for and in the present moment, and consequently could have no interest in nor sympathy with my labors as a preacher. But she was kind, gentle and loving to all, while I, with all my spiritual aspirations, was severe, often harsh and uncharitable in my criticisms. She had no appreciation of my spiritual aspirations and other-worldliness; I had little patience with her lack of what I termed spiritual thought and her general present-worldliness. I was somewhat of a student, and inclined to literary pursuits; she had little literary culture, and was contracted in her thought and reading.

I having set up for her a religious and literary standard to which she could not attain, fretted

myself and grieved her because of her failure. This course only served to anger and alienate my wife and thus reacted upon myself. Our "love at first sight" proved to have been only a superficial glow of—what shall I call it?—animal magnetism? An equilibrium between us being established, we became to each other exceedingly uninteresting and commonplace. Each saw in the other only faults. Our daily and hourly frictions foreboded a serious break. But fortunately we at length tacitly concluded to accept the situation and make the best of it, taking each the other for what we were instead of what we would wish, and expecting only what we were prepared to give—each allowing the other perfect freedom to act out his life without interference by the other. Thus neither endeavoring to assume any responsibility for the other's actions, and allowing perfect liberty, we came to walk along life's journey side by side as a pair of separate personalities, rather than as "one from two," such as had been my dream. As I look back over my state of mind at that time, my impression is that while I wished to bring myself and wife into oneness, I was proposing to be that one.

The birth of a daughter for a time wrought a change in our relations. As I gazed on the little creature, "fresh from the hand of God," resting upon the bosom of its mother, through whose

pangs it had been ushered into life, the fountain of parental love was opened in my soul and I embraced in my inmost heart the mother and "our child." The tender, wistful, longing look of my poor, suffering wife smote me with compunction for the harshness of judgment with which I had treated her limitations and short-comings, and borne down under a complex burden of emotions, I knelt at her bedside and wept like a child. In her weakness she reached out her hand and laid it on my head, gently stroking my forehead. At that moment we came nearer together than ever before.

The question of the naming of our baby was the source of some kindly controversy. I wished it to bear the name of its mother, Lillian; but she contended for Roberta, the feminine of my own name. We at last compromised by naming it Lillian Roberta, which probably was most appropriate, seeing that it proved to be mentally and physically a commingling of the qualities of father and mother.

Here again we pass briefly over a few years. I continued with the same church, and found time to write a work which was so orthodox that I was in high favor with my denomination as a champion of its faith. This work was the logical embodiment of our church theology, and was so well received by our sect that I was at once

honored with the title of D. D., and invited to the position of didactic theology in our leading seminary of learning. My vanity was gratified and I was disposed to accept the position offered me. But pending my answer I was taken sick of typhoid fever, and lay for weeks hovering between life and death. In fact, at the crisis of my disease my conscious life passed from the natural to the spirit world. As I afterwards learned, my body to all appearances was for two days lifeless, except that it retained a slight degree of warmth and did not become rigid. During this time I was consciously existent as a spirit.

I seemed to be gradually drawn out of the body, and presently found myself at a distance looking with curious unconcern at the outer form of myself, surrounded by my weeping wife and friends.

Turning, I saw standing at my side a radiant being, who smilingly beckoned me to follow him. I did so, experiencing a delightful sense of freedom, strength and exhilaration, and I exulted in the thought that now the sorrows, pains and trials of earth were over, and I was about to enter into eternal peace and rest.

Passing through a sandy plain, dotted here and there with scrubby trees, cacti, and tufts of wiry grass, we came to a lofty temple, to which from all sides men gowned as scholars, with rolls of manuscript under their arms, were hastening.

Having assembled, a dignified looking personage rose and explained the object of their meeting. They were called he said to discuss and conclude certain important theological questions which upon his statement I learned to be those treated in my book.

After a prayer for the guidance of the Spirit the various points of that work were taken up seriatim and discussed, and a statement was made of my church doctrines as set forth therein, a vote was taken affirming them and an anathema pronounced against all who failed to accept them as truth. This was followed by a prayer of thanksgiving for the wisdom imparted and a laudation of the author by the president of the assembly. At this point, there appeared two persons at the door of entrance—a man and a woman. That is to say, they seemed to be two and yet one—two personal forms and one common life.

All eyes were turned upon them as they slowly approached the speaker's stand. Bowing to the audience, the gentleman addressed them, saying, "Peace to you. I bring you tidings of great joy. God is Love. Christ, the Saviour, was Love's gift to man." And so far as I remember, his discourse continued in the same general line of thought. And what shall I say of his voice? It was love set to music. There is nothing in all

nature or in the experience of the natural man that can be compared to it, or that would give an idea of its sweetness and power. What effect it had upon the rest of the audience I cannot say, for my entire being was so absorbed in attention that I became oblivious to my surroundings and to everything but the speaker and his companion. As he spoke, she turned her face toward him and their personalities seemed to blend into one. It was as if the very essence of love were impersonated in her and of truth in him and that the two were one, she the love soul and he the body manifestation.

It was not what they said in itself that so affected me. I was familiar, of course, with the teachings of the Scriptures that God is Love, so that their language was the setting forth of nothing new to me. But I now, for the first time, got even a glimpse of its full meaning. They seemed to radiate love. My entire being was flooded with light and every fiber thrilled with love ineffable. All creation appeared to me as a hymn of love singing, "Love is life, love is peace, love is joy, love is salvation, God is Love, to know God is to know love, to love is eternal life."

The fiction of a legal relation of man to God and of Christ's suffering as a substitute for man, as a propitiation for man's sins or as a satisfaction of justice, which formed the basic premises

of my book disappeared as a dream. I saw that I had read the law into the gospel and had been taking the shadow for the substance.

How long I thus sat and drank in the Spirit of truth and love as it flowed to me from those angelic messengers (for angelic I must believe them to have been) I do not know. The vision passed, if vision it was, and I found myself standing on a barren plain. Suddenly a shadowy form of a woman, whose features I could not discern, appeared before me and in a gentle voice said: "You do not belong here. You have yet work to do whence you came. You will return to the outer world." A cold wind arose seeming to bring with it a dense cloud, pitch darkness overspread the heavens, and I became unconscious.

The next I knew I was in the body, as one awakened from sleep. I do not pretend to explain my experience. But whatever the explanation, it made a lasting impression upon me.

Partially recovering my health, I continued preaching, but for the first time in my ministerial life I began to be unsettled in my theology. "Salvation, the effect of character formed by obedience to truth,"—words which I remembered of the discourse heard in my trance-state, haunted me. After a period of mental struggle, I resigned my pastorate; but my congregation

voted me instead a few months' vacation for rest and recuperation.

I decided to spend it at a summer resort in the mountains of Virginia. It was there my good fortune to meet Professor N., of Urbana University, an author of some celebrity, who was sojourning for a time amid the scenes of nature, with the same quest in view as myself. We were thus intimately associated. He was a man of the most gentle and Christ-like spirit that it has ever been my good fortune to know. His very presence was a benediction. His character was a revelation to me. Spiritual truth was our constant theme, and for the first time in my experience I found my logical methods of little avail. He seemed to be on the inside of the temple, looking and speaking from a direct view of its hidden treasures; whilst I stood on the outside and could merely discuss the architecture of the building. He dwelt at the heart of things, while I could penetrate no deeper than the cuticle. He seemed to possess a spiritual philosophical key that fitted every lock.

In the course of our talks he unlocked door after door over which, by my theology, had been inscribed "Mystery." His fundamental principle was that all phenomena—all things of the sense-world—are but forms manifesting spiritual entities to which they correspond as effect to

cause. He held that the Bible has an external sense and an internal; the former being but the husk inclosing the latter as the kernel—the real revelation; and that all its scientific facts, biographical and historical narratives, as well as psalms, prophecies and parables, are external correspondences of spiritual truths, having no significance as a revelation except in relation thereto.

His interpretation of the first chapter of Genesis affords an illustration. I had thought of the account of creation there given as a purely scientific cosmogony, and from that standpoint had written elaborate articles in church magazines, to repel the attacks then being made upon the Genesis account by the new science of Geology. To my surprise, Professor N., simply applying his philosophic key, afforded me an inside glimpse of the spiritual meaning of these records, revealing a connected, consistent account of man's evolution both as a race and as an individual, thus opening up before me a realm of thought such as I had never before imagined. I was almost dazed with the new light. It was clear that if he were right, then both the scientists and the theologians were beating the air, or setting up and knocking down men of straw. And that much of it was true I knew, just as a thirsty man knows water by drinking it. Strange to say, I for the first

time got the idea of accepting for truth that only which shows itself to be true in the light of its own rationality, or as spiritually discerned. I saw dimly what was meant by Christ's speaking not as the Pharisees, but as one having authority. Thus I began to take my first step upward from natural toward spiritual thought. The time came all too soon for me to part with my friend, and as he took my hand on departure, he handed me a work of his entitled "The Inner Christian Life," asking me to read it and write him my thoughts. I promised to do so, and could do no otherwise than reciprocate by offering to send him a copy of my own work, and soliciting his criticism, although my late mental changes had so lowered my opinion of my intellectual offspring that I would fain have kept it out of his sight.

I returned to my charge in anything but an enviable state of mind. The very foundations of my mental house were sinking, and its walls crumbling; and the reading of Professor N.'s book only tended to hasten the impending crash. The range of thought was a distinct degree within and above that I had hitherto known. In its thought, time and space were eliminated. My mind was so deeply immersed in external, materialistic methods that it was with the greatest difficulty I could follow him. But through Professor N. and his writings began with me an

earnest effort to think above time and space, which was continued with increasing success to the present. For a time, the process was one of intellectual crucifixion. The tearing down and destruction of the old forms of thought was one akin to slow and painful death.

Some time after my return, I wrote to Prof. N. as follows:

My Dear Friend:—

I have, at your suggestion, been giving my chief attention to Natural Science—studying the Creator as revealed in his works of creation. That is to say, I have been gathering up the results of scientific investigators and from them as premises deducing conclusions. I don't know whether I am more surprised at my own hitherto low degree of appreciation of God's revelation of himself in nature or at the failure of scientists to accept the conclusions to which their scientific data lead. For example, how evolutionists can fail to see that whatever is evolved in anything must have been previously involved, I cannot understand.

Life and intelligence can proceed only from life and intelligence whatever be the method of procedure, whether by an ages-long process or otherwise. In brief, that back of all creation's phenomena, how a thinking being should fail to

see an intelligent will so and so expressing itself is a problem. * * *

The following is an extract from Prof. N.'s response: * * * I am glad to learn the outcome of your scientific studies. God has given us two revelations. One of these in his written Word, which is the picturing of the developing consciousness of God in man culminating in, and exemplified by Jesus Christ, his full-orbed manifestation, the Word made flesh; the other is the portrayal of the Divine attributes in nature or the external phenomenal universe.

The book of nature has heretofore been comparatively a sealed volume, but is now, through science, being opened. In many ways its teachings oppose our traditional views of God, of man and of God's relations, both to man and nature. The theological problem of the time is the reconciliation of these two seemingly conflicting revelations. When, in the process of race unfoldment, the realm of invisible substance and force shall be understandingly correlated to the realm of outward symbolic appearances in nature thus religion becoming scientific and science religious, then "books will be read in brooks, sermons in stones and God in everything."

Perhaps a leaf from the book of my own ex-

perience would, in this connection, be of interest to you.

As you know, I came to the Christ and Christianity from the scientific side and groped my way through and from the darkness of materialism. By long and persistent study of nature's phenomena as explainable by natural laws, I came to conclude that the materialistic theory of evolution is true and that all nature, even in its origins, is the result of resident forces, and thus sufficient in itself not only for sustentation but for creation. The idea of anything like a personal Creator was, by my scientific thought, set aside as an impertinence.

Fixing my vision on the phenomenal aspect of things only and taking the evidence of the physical senses to be substantial reality, I steered my mental bark toward the desolate shores of blank atheism. But, ere long, in this sterile region, my soul became famished. The sensual food which alone it afforded me was unsatisfying. I was perishing with hunger. In this extreme state of destitution, I became conscious within and beyond the clamors of sense, of a still small voice whispering of Father and home, bidding me rise and return. The most direct path of return of course would have been by way of the affections—the throwing myself at the feet of Infinite Love and crying "Father, I have sinned."

But for this I was not yet prepared. The only way that seemed open to me was that of philosophy. Taking a hint from the old adage, "Know thyself," my philosophic studies now began with man—myself as a thinking, loving, willing personality. Here appeared a series of effects for which materialism afforded no adequate cause. For instance, admit with physiologists that in every act of thought, emotion or will, there is a change in the brain substance both chemical and physical, then what? We have no clue as to how the brain changes are related to the mental changes. All we know is that brain cells are affected and thought appears. Aladdin's lamp is rubbed and the genii stands forth.

Viewed from the physical side, there is just as much of an intelligible and causal relation between the two sets of phenomena in the one case as in the other. And suppose a human brain laid bare to inspection. An observer would see only the various molecular changes taking place. Nothing of the thoughts or feelings of the subject himself would appear. But a thinking personality whose throbbing brain was under inspection would be conscious only of his thoughts and feelings. On the outside, only physical phenomena; on the inside, only psychic phenomena.

Now, must not this, I asked myself, necessarily be true of nature also? Viewed from the out-

side by the scientific observer, nothing is seen, nothing can be seen, there is nothing else to be seen but motion, material phenomena; but behind this, on the inside, must there not be in this case also psychological phenomena, consciousness, thought, will, in a word personality? As self-conscious personality lies behind our own brain phenomena, so conscious thought and feeling will lie behind nature. In this way I worked my way back to a realization of a heart and mind, a love and intelligence in and above nature.

Thus was my first and most difficult step of return taken. The rest of the way was comparatively easy.

In my philosophical investigations into the essential constitution of matter, I soon came to the utter rejection of its independent existence and of the real efficient agency of natural forces and to see the direct Divine agency in all phenomena. Nature came to be not less real, but God, the supreme reality, the all-in-all in nature. The external world became the objectified modes of the mind of God through humanity, in general, and the modes of the Divine mind in and through any particular observer in his relations to the rest of humanity.

Finally, the way was cleared for the frank reception of the truth of man's eternal, spiritual inherency in God, of phenomena as a means of

his self-conscious individuality and of the Christ as the ideal man and the Divine image in man, to whose perfectness all are destined to attain.

And here I found peace and rest.

Yours for the truth,

N. _____

P. S.—I leave in a few days on a trip to Europe—will write you soon again.

In the Providence of God, I was destined never to receive that promised letter. The vessel, "The Minnetonka," on which my beloved friend and teacher embarked, was wrecked. Thus he whom I had learned so dearly to love, my father in the gospel of Spiritual truth, through whose instructions I was started on my way to the light and to whom I was so fondly looking for future aid, suddenly passed from mortal sight and left in my life a great blank.

[Remark.] The subsequent experiences of the author show that the removal for the time, of Prof. N. from his sense vision was a means of enabling his friend to render him only the greater service, as will be seen further on in this narrative of his experiences.

CHAPTER III.

The next twenty years of my life might appropriately be designated the student period; for it was devoted to the most earnest investigation of every subject, of every work, and in every line of thought that promised light on the great questions before me. The problems which pressed upon me for solution were such as these,—What is God? What is Man? What is the essential constitution of the external world? What are our relations to God and to nature? What is the object of creation? What is the specific purpose of our world-race in its relations to other humanities in the universe? Whence and wherefore and what is evil? Why is it permitted to invade our race? What is to be the outcome of our race history, or the final destiny of man? Who is the Christ? What are his relations, through our world, to other worlds?—These and cognate questions occupied my mind.

It will be observed that they embrace the entire range of thought and knowledge—Philosophy, Science, History, Theology, etc.

My method in the investigation of any subject was, first to read up its literature, thus

learning what men had thought and written upon it; then by long and deep meditation, seek such a conclusion as would harmonize with all other truth. It became a habit with me steadily to set my mind in a receptive attitude, looking to God for light with the full assurance that light would come. And I was never disappointed. My prayer was always, to me, satisfactorily answered. At some favored moment of deep interior thought, the senses being held in repose and the inner eye of rational intuition opened, the truth would start out as if embodied before me, and for that truth at that stage of my development, I needed no further inquiry. I saw and therefore knew.

Among the earliest of my inquiries was, "What is the end of creation, and especially the object of our humanity in its relation to other world-races in the universe?" I clearly saw that the humanities of the various worlds of the universe are in some sort the Divine in self-individualization, and hence that each world-race bears a relation to the Creator and to all other humanities somewhat similar to that of the different organs to the entire body.

Now as each organ of the body sustains a specific relation to the whole and performs a specific function in the body, so similarly each planetary humanity bears a specific relation to, and has a specific use in the **Grand Man** of the universe.

What is the use, in the universe, of our planet? was the problem to which I addressed myself. It seemed to me that it is only as we know the end for which anything exists that we can get any clear or complete conception of it. Take a watch for example. It is only as we view it in its use as a time keeper that its various parts fall into place and are properly understood. The same is true of our world or any other, or of all worlds. The song of the angels at the birth of Christ, "Glory to God in the Highest," signifies that by that event the way was opened for a greater manifestation of the Divine in the highest realms of being, and that, therefore, it was an event in which the entire universe had a vital interest.

My mind being imbued with this thought, and seeking whatever light might come to me on the subject, in reading the original text of Paul's Epistle to the Ephesians, I happened upon what seems to me a confirmation of the above view of the Divine incarnation in Christ, in the true rendering of the 3rd chapter, 9th and 10th verses of that book. The language is: "Who (God) created all things to the intent that now unto principalities and powers in the heavens, might be made known through the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

The Apostle is here speaking of a great mystery which, having been hidden in times past, though predicted through the prophets, was now revealed in the incarnation of Jesus Christ. It was the mystery which Peter says the angels desired to look into, that wonderful revelation of God which was to come to the universe through our world; and of which, at the laying of the foundations of our earth, "the morning stars sang together and the sons of God shouted for joy," and which the angels had celebrated at Christ's birth. The Apostle here says in terms as plain as speech can be framed, that this world (our race) was created in order that through and in us there might be a Divine incarnation with reference to the more complete manifestation of God's wisdom to the principalities and powers in the heavens—or to other peoples of the universe.

This being true, it follows that the coming of Jesus Christ is the center around which all things in our world's ongoings revolve and from which all truth relating to our humanity must be viewed. It is the pivotal point of history—the point towards which, antecedent to Christ's appearing, all our historical evolution looked forward, and for which such evolution was a preparation; and it is the point ~~where~~ all subsequent evolution towards race perfection has flowed as a stream from its fountain.

It follows also that such being the end of our race development, the introduction of evil as the prime factor of our race experiences was not an undesigned mar-plot, but had its use in the grand consummation towards which all has been moving from the beginning, viz., the indwelling of the Divine life in the very outermost bounds of the sense-consciousness of all—not only of Adam's race but of the entire universe.

This grand view of the sublime tragedy enacted on our little orb, viz., the Divine incarnation with reference to universal ends, has been the cardinal principle guiding me in all my investigations—that with which I have assumed that all facts, theories and Biblical interpretations must harmonize. This thought has determined the architectural form of my mental building, and the standard for the testing of the material entering into the structure. Whatever has not fitted in with this general plan has been at once rejected as untrue. Taking my stand at this central point, viz., the Divine incarnation as the prime end of our existence as a race and its final result in bringing God to be the All-in-All, and guided by the principle that nothing can be true which contravenes the doctrine of God's perfectness as Infinite Love, Wisdom and Power, I was led to make excursions out upon every line of thought, for the time being centralizing all my mind's pow-

ers upon the subject in hand, and as seen in that particular line of vision, then afterwards returning to my Christ-center for the correction of my bearings, and conforming the knowledge acquired to my standard principles of truth.

Why I was giving so many years to these investigations I did not at the time understand. I was impelled, by an irresistible impulse, to learn and know. There was apparently no practical personal advantage to myself arising out of such knowledge acquisitions, and there were decided disadvantages from a worldly point of view.

At first, I was fired with a very earnest zeal, by tongue and pen, to give the truth as seen by me to others; but met with only disappointment. My thought was out of focus with the present mental status of the world. Again and again I said, "I will cease my attempts to solve mysteries in which the world takes no interest, because supposed to be unknowable, and bring my thought into such relation to the present age as to be of some practical use to my fellow man; and, at the same time, secure those material advantages, financially and socially, for myself and family which my talents directed in channels appreciated by the world will naturally gain. With this end in view, I at various times forced myself to stop writing and thinking on these abstruse subjects, and made the effort again to ecclesiastify

myself and take a church pastorate, or to enter into some business pursuit. But all to no purpose. My mania (or lust) for knowing, as it seemed just for the sake of knowing, would sieze me, and I would find myself again borne along on its resistless and restless tide.

It was not that I was unaware of the fact that truth unembodied in character by being joined with its dual good through obedience, is not only valueless in the formation of permanent character, but is actually a source of danger and condemnation to its possessor; yet I persisted in the face of this knowledge.

I suffered the usual consequences of truth in the intellect not united in marriage with good in the affections. I became "puffed up." Just as previously, flatteries and worldly prosperity nurtured my pride, so now my mental acquisitions had the same effect. I felt (if I did not say) with the Pharisee, "I thank Thee, Lord, that I am not as other men are, or even as this publican." To know truth was to me the prime end of existence. My spiritual state was that of a cold, uncharitable critic of the limitations in knowledge of other men. It will be readily inferred that my lack of harmony with my environment soon reduced me to poverty. This to myself was a small matter; but on account of my family it was a sore trial. My wife, not sympathizing

with nor understanding me, naturally regarded me as culpably negligent of duty, and responsible for all her privations.

But my little Roberta grew up to be a great comfort me. She combined, in harmonious unity, the best and strongest qualities of both her father and mother. Her life as a child had been a hard one, and she exemplified the truth of Solomon's statement that it is good to bear the yoke in youth. Although she was cut off from many of the sources of pleasure that belong of right to normal childhood and youth, she was endowed with an unusual ability to rise superior to circumstances and environments. Her individuality was very strongly marked, and, from resources within herself, she could extract contentment and happiness from the most unpropitious surroundings.

Her mental progress was rapid, and her heart kept pace with her mind. She became my amanuensis, and her interest in the most abstruse questions was to me a source of constant and pleasurable surprise. Her love and reverence for her father, and her unwavering faith in him under the most trying conditions amounted almost to idolatry.

Poor child! From the human point of view, your devotion was in one way poorly rewarded,

seeing that it led you along so thorny a road of suffering.

About the twentieth year of her age, I came to the experimental study of spiritualism. And here I would fain draw a veil over my life, for it was a period of darkness and delusion, in which the highest of all truths was dragged down into the mire of sense. But I see now that this sad experience and its results were the natural consequences of my heredity, nurtured by my past life, and were the necessary means, therefore, of revealing to me my true self and delivering me from my pride and self-love.

I had learned from Swedenborg that the spiritual world, the immediate receptacle of all departed spirits of men, both good and evil, stands in vital relation with this natural world, and that although the veil separating the two realms may be drawn aside and communication established, yet such a course is attended with great danger. The following quotation will suffice here to indicate his teaching:

“Many persons are under the belief that man may be taught by God by means of spirits speaking with him. But those who believe this, and foster the belief in their will, are not aware that it is connected with danger to their souls. Man is, as to his spirit, as long as he lives in the world, in the midst of spirits; but the spirits are

not aware that they are near man, nor is man aware that he is in connection with spirits. The reason is, that they are conjoined immediately as to the affections of the will, and mediately as to the thoughts of the understanding; for man thinks naturally, but spirits think spiritually; and further, natural thought and spiritual thought make one only by correspondences. It is this that prevents men and spirits from knowing anything of each other. But as soon as spirits begin to speak with man, they leave their own spiritual state and enter into man's natural state; and being then aware that they are with man, they conjoin themselves with the thoughts of his affection, and from them converse with him. They cannot enter into anything but man's natural state, for similar affection with the thought derived from it effects conjunction in all cases, but dissimilar affection causes separation. It is from this circumstance that when a spirit speaks, he is in the same principles as the man with whom he speaks, whether those principles are true or false; and further, that he calls them into activity, and by means of his own affection conjoined to that of the man strongly confirms them. Hence it is evident that only similar spirits speak with man, or operate manifestly upon him; for manifest operation coincides with speech. For this reason, none but enthusiastic spirits speak with

enthusiasts; etc. * * * All spirits that speak with man were once in the world, and were then of the same character. I have been able by repeated experience to know that such is the case. And what, moreover, is ridiculous is, that when a man imagines that the spirit speaking with him, or operating upon him, is the Holy Spirit, the spirit also himself believes that he is so. This is common in the case of enthusiastic spirits. The danger is thus evident to which a man is exposed who speaks with spirits, or manifestly perceives their operation. For he is ignorant of the quality of his affection, whether it is good or evil, or with what other affections it is conjoined; and if he has a conceit of his own intelligence, the spirit humors every thought which proceeds from his affection. So also if any one has a partiality for certain principles fanned into flame by any fire existing amongst those who are not in truths from any genuine affection, the consequences are similar. For when a spirit from a similar affection humors a man's thoughts or principles, the one then leads the other, like the blind leading the blind, until they both fall into the ditch. The Pythonic diviners—that is, those who were believed to be inspired by Apollo, the Pythian god—were formerly of this description; the Magi also in Egypt and Babel; and on account of their conversing with

spirits, and the operation of the spirits upon them being openly felt, were both called wise. But it was by this means that the worship of God was converted into the worship of demons, and the church perished. Such means of intercourse were accordingly forbidden to the children of Israel on pain of death."

This I had read and believed, but on the principle that "fools rush in where angels fear to tread," or in accordance with that other proverb, "Experience teaches a dear school, but fools will learn in no other," blinded by presumption and impelled by curiosity, I by opening myself to conscious spirit influx rashly stepped down into this whirlpool of delusion. I found that I was, as the phrase goes, "mediumistic," and that I could throw my voluntary nature into such a state of passivity as to allow my hand to be used in writing. The influx to which I thus subjected myself was mentally exciting and sensuously exhilarating. I came to talk with spirits—professed philosophers, poets, statesmen, etc., as familiarly as if they were present in the flesh. Their utterances were all naturally in the way of flattery. That is, they coming into my sphere of thought imbibed my egotism, and were impelled to speak accordingly. My motive at first was that of experimental investigation, but as I gradually passed under the psychic influence

whose influx I had invited, that motive changed to a desire for the development and exercise of occult powers.

I became possessed with the idea that a band of superior intelligences were allied with and operating through me, and I fondly expected wonderful results in the way of increased power and influence.

My wife and daughter also fell under the dominion of the insane spell that enthralled me, both becoming trance mediums. Through them and through my own involuntary writing, we held constant communication with what purported to be the great and the good of all past ages as well as with departed friends.

We were led away into all sorts of falsities, the most dangerous of which pertained to sex-relations. By invitation, a celebrated lecturer with his wife visited us and delivered a series of lectures. My own family and all the people with whom we were associated were completely captivated by them. They preached the doctrine of sexual affinity, declaiming in unmeasured terms against the unholiness of the marriage relation between any other than what they termed soul mates. Sexual attraction being the determining factor as to who is and who is not one's affinity, and it not being at all unusual for a husband or a wife to find some other woman or man more

attractive than the consort, the tendency of such doctrine is naturally to break up existing relations in the search for the soul mate. Thus to their awful detriment, do the victims of this dreadful folly profane the holiest principle of man's nature, by dragging it down into the mire of sense.

Our lecturer and his wife (or the woman with him) set themselves up as an example to be followed. They having discovered their affinitized relation had separated from their former married partners.

The evil seeds sown in the hearts of our little band speedily sprang up, and bore their bitter fruits. Sexual passion became the standard of morality among us, marriage became a mockery, and more than one of our households were broken up. Under the inspiration of this baleful doctrine, my wife and I, without deliberate intention of separating, gave ourselves over to a freedom of thought and bearing toward others which soon led us asunder, each forming a violent attachment to another supposed more congenial spirit. Though sinning deeply, we were mercifully preserved from any overt act of criminality.

Our daughter married an adventurer, who soon abandoned her, as we afterwards learned he had abandoned other women, in his search for his affinity. By this calamity, which we had been

the means of bringing upon our beloved child, and by the direful domestic tragedies taking place around us, we were finally awakened from our insane dream, and shrinking with horror from the pit into which we had fallen, turned again to each other in the endeavor to atone for the past by a more intense mutual love and devotion in the future. Each looking for the harmonies instead of the discords between us, we were surprised to find how little there really was, after all, of disagreement in those things which make up the essentials of a happy life.

But our new-found blessedness was short-lived. My poor Lillian! Her daughter's troubles and (as she felt it) her own disgraceful experience proved too much for her. She gradually declined in health and peacefully passed away from our sight. Alas! Alas! As I gazed upon those dear lifeless features, how sad my memories! How I had failed to appreciate her; how little charity I had exercised; comparatively how little happiness I had given her, and how much suffering caused her!

What a return I had made to that gentle, child-like nature who in the prime of her youth and beauty had ventured her whole happiness in my keeping! How weak and erring is man when left to his own selfish nature!

It now became my supreme effort to undo the

sad effects of the errors into which I and the people connected with me had fallen. To my horror, I found that in the surrender of my will I had become the slave of the psychic forces operating through me, and that I was powerless in my own strength to break my chains. I had lapsed into a state of passivity resultant from a partial paralysis of my voluntary nature, and it required the utmost effort to bring my mind aggressively to bear on any subject of thought or matter of business. But seeking aid from above, after a prolonged struggle, I succeeded in once more attaining freedom in the use of my own powers.

I had theoretically known before that the Divinest of all gifts to man—that which makes him to be man—and therefore, that which the Creator most sedulously guards against invasion, is freedom; and now, at a fearful cost, I had experimentally proved it. I had learned that to yield one's personality to the control of another, whether of man or spirit, whether by mesmeric or spiritualistic appliance, is to give up the priceless jewel of manhood.

CHAPTER IV.

By these visitations of penalty, I was awakened from my error, as if from a troubled dream. Like the prodigal, I came to myself. In the grave of my wife, I buried my former mental self-sufficiency, with its foolish pride and vain ambition. I stood as a leafless, branchless trunk, rent by the lightning stroke. I could not then understand the meaning of my calamities. I was conscious that I had not intentionally done wrong. My error was more of the head than of the heart; I was deluded but acted conscientiously under that delusion.

In meditation on these fiery trials, I was brought to see clearly that all suffering is but the legitimate result of our past lives considered in our entire relations to humanity reaching back from the present to our heredity in the remotest past; and that hence I was bearing the penalty of my father's sins, as well as that of my own. I saw that such suffering or penalty is only the working of the eternal law of evil's inevitable destruction, and is the Divine pledge of the eventual freedom and perfectness of all humanity in God. Evil bears within it the seeds of its own destruction. God alone is eternal. It was clear to me that the Divine perfections demand that all evil and suffering have reference to and

result in good. If this were not true, then God is not Love, or He is not Wisdom and Power. The meaning of Christ's words to Simon concerning Mary Magdalen came to me in greater fullness than ever before, "She loves much, she is forgiven much," and I was made to understand as never before the universal principle of God's dealings with evil as illustrated in the Parable of the Prodigal Son. We all, like him, depart from our Father's house and waste our substance in riotous living; but sooner or later, either here or hereafter, we shall awake and return—some by repentance and regeneration; others, who have become fixed forms of evil, by what is termed in the Scriptures the second death. This second death will consist of a gradual disintegration of the life of the character built up of falsity and delusion which (to the consciousness of the subject) is an actual dying. In other words, the old perverted natural man must be eliminated, and the new Divine man must take his place, either by the gradual process of daily dying (as the Apostle puts it) in the process of regeneration in this life, or in the consuming fires of inherent lust in the age to come.

And further, I was enabled to see (O, what unspeakable joy this thought afforded me!) that by the working of the eternal law of Justice relating each person to another, I would be en-

abled and privileged, somehow, some time, to compensate the victims of my folly for all the evil and suffering which my errors had caused.

Thus seeing that the afflictions of both myself and of those connected with me, were "working out a far more exceeding and eternal weight of glory," I was enabled to rejoice. The immediate result was to bring me into a deeper and fuller consciousness of God.

But my heart was sore pained for Roberta. She seemed as one cast forth upon a stormy sea, with nothing to bear her up from sinking into its depths. Her face wore a frightened look, as that of a hunted animal. I knew not what to do, and could only look to heaven for light and help.

My way was soon shown me through the action of Roberta herself. One day she came to me and flung herself down at my knee. Burying her face in her hands, she cried, "O, father, I must leave this dreadful place. Please let us go!"

"Certainly, my dear," I replied, "Where shall we go?"

"Anywhere! I would like to hide myself in the woods, away from everybody."

"How would you like to go to California?" I asked.

"There, or anywhere, only so I am out of sight of the world."

"Then to California we shall go, my dear, and find such a place as you desire."

And so, arranging the few matters necessary, we like pilgrims, not knowing where our journey would end, bade farewell to the scenes of our sorrows, our last act being to weep together over the grave of her who had been to us, respectively, wife and mother.

I gladly marked a change for the better at once, in my dear child. Nestling down at my side in the cars, she said, "My precious old papa, I am going to make a foolish request of you."

"Well, pet, say on. I will grant anything you wish, if it will help you back to the sunshine."

"It is this. I want us to change our names. Now don't start; I've thought it all out, and it isn't so dreadful. Your second name is McNair. Instead of Robert M. Morven, I want you to be Robert and I Roberta McNair. Thus we shall easily hide ourselves from the world."

At first I shrank from the thought, but fearing my dissent might prove injurious to her, I said, "Very well, my darling, be it as you wish. McNair we shall be."

To mere human vision, my condition at this time seemed almost desperate. I was physically and mentally depressed, with a helpless daughter on my hands requiring the tenderest care and on my way to a land of strangers, without home or

friends or money. Yet I was singularly content and hopeful. I had so fully cast my care upon Him who "heareth the young ravens when they cry" and who hath said, "Seek ye first the Kingdom of God, and all these things shall be added," that all doubts and fears were dissipated, and even a feeling of joyful exhilaration possessed me.

Events proved that my confidence was well grounded. Amongst our travelling companions, was a Mr. Clark, a pleasant, genial gentleman of perhaps sixty years of age. He and I became sufficiently intimate to exchange confidences to a limited extent, and I intimated to him the desire of my daughter to find a home in some secluded spot.

"Why, my dear sir," he exclaimed, "I have just the place for you. It is a small farm in a valley of the Sierras. There is a substantial cottage on the place, comfortably furnished, just awaiting some one to occupy it. You are welcome to take your daughter there, and remain as long as you wish. I live in the city, and seldom go out to my ranch. In fact I only spend a brief time there in the summer, and I would like to have some reliable person to take general charge of matters, and direct the two Chinamen employed on the place."

So it was settled that we should make our home at the place of Mr. Clark, and on arriving

we found it to be just the ideal spot for which we were longing. Here, alone with Nature, "far from the madding crowd," free from molestation, we abode five pleasant years. Roberta soon became interested in poultry and dairy cares; and I gave such attention to the farm operations as were needed, spending the rest of my time in hunting, fishing, reading, or whatever else was pleasing to my fancy.

During the summer months, we rambled like children over the hills, and along the purling mountain stream that ran near our home, reveling in the lovely scenery; and in winter, housed comfortably, we were entertained by the wailing winds, the whirling snow, and the bright glint of the sun on the mountain peaks around us.

The psychological effect upon me of five years in this mountain retreat was to bring me back into vital touch with Nature. In my experience, Wordsworth's beautiful lines had been exemplified:

"Heaven lies all about us in our infancy,
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light and whence it flows.
He sees it in his joy;
The youth who daily farther from the East
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended;
At length, the man perceives it die away
And fade into the light of common day."

As a child and youth, I was in close sympathy with all the ongoings of nature, and consciously responsive to the life of God manifested through her throbbing heart. I then did not know, but felt God in all things.

But through my artificial teaching and life, the glorious vision of youth had passed away, and the supernal light had faded "into the light of common day," exemplifying in me the language of the same poet,

"A primrose on the river's brim
A primrose only was to him,
And it was nothing more."

The very heart had been taken out of things by my theology, and God had become a limited personality situated at some central point in space, outside of His universe, as its attendant, *ab extra*, instead of being its immanent life.

Under the inspiration of my surroundings, I now came to a realization, from a scientific standpoint, of God's absoluteness. Taking my thought position at the center, in the Infinite Energy of the scientist, and looking outward upon creation as the effect of that outflowing energy, God became the All-in-All of all phenomena and forces in the universe, and all life became to me but the pulsating expression of the Divine life immanent in man and nature. Over the mountains and

the valleys, through the clouds and the sunshine, shone the glory of the Lord; in the twitter of the birds, in the lowing of the kine, in the laughter of childhood, I heard His voice. Mentally perceiving in the light of scientific truth how God is all in all, my heart responded and opened joyfully to receive Him as manifest in His works, and I for the first time entered fully into the sentiment, "The heavens declare the glory of God, and the firmament showeth His handiwork; day unto day uttereth speech and night unto night showeth knowledge."

Mr. Clark spent some time with us each summer. I found him to be a student of Oriental philosophy. He had travelled in the East, and had become very much enamored of what has latterly been brought so prominently before the Western World as esoteric Buddhism. I had not given it much attention, and was glad to hear him present his view of its beauties and excellencies. Through him, I obtained books and cutting loose from my moorings (as has been my custom in all investigations) launched out upon the sea of theosophical thought. After a somewhat extended investigation of the subject, I wrote him as follows:

My Dear Mr. Clark:—

Accept my thanks for the works which you sent me. I have read them with great interest.

I would prefer to talk with you on the subject; but as you have requested, will write you briefly the results of my reading and thinking.

Oriental Theosophy, as I gather it from these and other books, is a system without God, without a Saviour, without forgiveness of sin or any means of deliverance from the bondage and suffering of evil, but through an indefinite number of ages and of repeated reincarnations or rebirths in the flesh, the final result of which is self-deification. Thus the individual or person attaining Divine proportions is the highest expression of Deity.

Instead of the Heavenly Father of Christianity, a being of love and intelligence to be loved and communed with by man, forgiving his iniquities and reaching down to help him to a state of freedom and blissful unity with himself, this system according to one of its leading interpreters, "Prefers believing that from eternity, retired within itself, the spirit of Deity neither wills nor creates." All things proceed from an impersonal, unintelligent principle or maelstrom of force. Out of this, all things, man included, are evolved with no assured or predetermined definite end or aim. Somehow, through the spontaneous union of this mysterious, unintelligent force with a self-existent stuff called matter, the worlds were formed and life was born.

All life begins first as monads each one of which has the potency of possibly advancing through successive forms from lower to higher, finally to culminate in self-consciousness as man. And having reached this point, the man may possibly through numberless reincarnations, by his own unaided effort, gain deliverance from the thrall-dom of matter and sensation.

Without Divine love, sympathy or help, he is ground down under the unalterable law of Karma or the law of consequences, from which there is no deliverance but through expiation.

Contrast all this with the Spirit of Christianity as expressed in the language of the prophet quoted and applied by Christ to himself: "The Spirit of the Lord is upon me because He hath annointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted; to preach deliverance to the captive and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord." Or again, contrast it with the Lord's prayer in which we are directed to look for forgiveness to a loving Father; or to the home-coming and reception of the Prodigal Son; or again to Christ's language to the sinning Magdalen.

Still further, contrast the result of the two systems, as exemplified respectively in India and in our Christian civilization. Oliphant writing of

Oriental Theosophy in India, says: "The final result of more than 3000 years of this kind of inspiration has been to crowd a greater number of idle, useless monks, of ragged religious mendicants and revolting fakirs upon a given area of the world's surface than can be found in the same space in any other part of the world."

Now, allowing for all the short-comings of our Christian civilization, I think you will agree with me that taken as a whole, it is almost infinitely superior to that here pictured of the Orient.

But enough of this now. We will thrash it out further when we meet.

Yours sincerely,

M————.

The following is Mr. Clark's response:

My Dear Sir:—

Yours received. Accept my thanks for your candid statement of your views on Theosophy. As you say, when we meet we can further thrash the matter out. Please allow me to suggest that you and your daughter break the monotony of your retirement by coming out for a time into the world. It is not well to lose rapport altogether with the general life of humanity.

My sister-in-law, the woman of my household, of whom you have heard me speak, joins me in a cordial invitation to you both to visit us and

make our house your home as long as you choose to remain in the city.

Very sincerely yours,

JAMES CLARK.

At first, Roberta was wholly disinclined to leave our retreat, even for a short time; but on further consideration it was decided between us that she should, without me, visit our friends for at least a few days. We accordingly wrote them when to expect her, and so she went, leaving me alone with God and nature. During her absence, my experience reminded me somewhat of Elijah's feeling in the Wilderness, where the Lord passed before him in the earthquake, then the fire, and finally was found to be, not in these external violences, but in the still, small voice within. In my lone communions with nature, I realized the Divine presence in the deeps of my own being as never before.

Ere long, a letter came from Roberta, from which I make the following extract: "I am entering into the world's life with a zest that I had supposed never to be again possible.

Every avenue of enjoyment which social life can afford is thrown wide open, inviting me to enter. Mrs. Clark is superior to any other woman I have ever known. I wish, father, you could meet her. Upon her face rests a radiance

of joy, a peace, a Divine glory reminding me of the halo around the head of Christ by the old painters. Christ is to her a living, present, indwelling personality. She fulfills Paul's words, "No longer do I live, but Christ liveth in me." She exemplifies to me a power and beauty in Christianity such as I had never conceived. Her entire thought is for the good of others. She lives for the good she can do and, in what she does, has no personal ends to subserve.

Her son, Mr. Fred Clark, of whom his uncle has told you, is on all occasions at my disposal as escort, and in every possible way endeavors to make me enjoy my visit. He is a well-educated, refined gentleman, and handsome withal. He is so superior to most men that I feel proud of him as my friend and companion—there now, lest I make you think I have fallen in love with him, I will say no more.

I have not been altogether idle since I have been here. Soon after my arrival, through a work on the Kindergarten in Mr. Clark's library, I became very much interested in that subject, and there being a school near by, I have for some time been a daily visitor and student. I should like so much to engage in the work. I cannot tell you how I enjoy it.

If it were not for separation from you, dear

papa, I should take a position in the school of which I speak.

If you are very lonely, I will hasten to you; otherwise, I may extend my visit somewhat longer than I anticipated.

Your loving daughter,

ROBERTA.

I was glad to learn of my daughter's awakening interest in life, and wrote to her that it would in my judgment be best for her and hence for me, that she should engage in teaching. And so it came to pass that her visit was prolonged to the following summer.

I was delighted on her return to behold in her a transformation such as I had never before seen in any one. Her countenance was radiant.

"My dear," I exclaimed, "It does me good to look at you. What blessedness has come upon you?"

"Oh, everything good, father," she cried. "First, and chiefly, I have learned from my dear friend, Mrs. Clark, to make Christianity a practical, living, present reality.

"Second, I have been engaged in a work that I greatly love and enjoy, and—"

"Well, and—and what else?"

"O papa, dear, I may as well out with it, I have found one who, next to my father, is my ideal of a man."

"Ah, you have? I suspected something of the kind. And so young Mr. Clark is purposing to take my child and companion from me, and you are conniving at his nefarious design?"

"Now, papa, I haven't mentioned Mr. Clark!"

"No, it was not necessary. Your letters revealed your secret. Is the matter definitely settled between you?"

"No; to be candid, Mr. Clark has entreated me to become his wife."

"And you—?"

"I declined to give him a definite answer till I could come back to the wilderness, and in its silence interrogate my heart, and (throwing her arms around my neck) consulting my dear, dear father."

"Of course you love Mr. Clark?"

"It seems to me that he is the very soul of my soul."

"Well, my precious one, your father greatly distrusts his ability to give you advice. In this case, I think you are your own best counsellor. Did you tell Mr. Clark of your past experiences?"

"Yes, certainly, papa, all—I insisted, against his protest, in going over the entire sad story; but it seemed only to intensify his feeling toward me."

"Sensible man!"

“He will be here in about a month, when I am to give him my final answer.”

It will suffice here to say that Mr. Clark made his appearance in due time, and received for his answer, “Yes.”

The question now came up as to the time of the wedding. Mr. Clark pleaded for an early date; but as some mining interests claimed my immediate attention, it was deferred six months later. And here I must explain that during the years of our sojourn in this mountain region, I had been drawn to the study of its geological formation. Roberta and I had latterly turned our rambles to practical account by investigating with reference to gold bearing strata. We had located a spot where we thought there were evidences of gold, and, during her stay in Oakland, I had the matter tested, with very favorable results. Hence I felt that my presence was needed there for the time. Mr. Clark having had some experience in mining, I took him to the place and he pronounced it a very rich find. And so it proved.

Some weeks before the day set for the wedding, with reluctance, we bade farewell to our mountain retreat, which had received us as sad, friendless, homeless wanderers, and was now sending us away joyous, blessed with dear friends, and abundant means at our command.

On the morning of our departure, we knelt down, hand in hand, and fervently thanked our Heavenly Father for His manifold blessings. Our afflictions, the result of our evil states, He had made to ultimate in blessings, our sorrow He had turned into joy, our crying into laughter. Our hearts sang in unison, "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

We took rooms in Oakland, and Roberta being busy with her dressmakers, and I with some business matters, I did not at once meet Mrs. Clark.

After some days had elapsed, Roberta said, "Now, father, this has gone on long enough. You must go with me this very morning to visit Fred's mother. I am so anxious that you shall know her. You and she will find much in common, I am sure. It is now nearing the time of my appointment with her, and she is expecting you. Here is Fred, who will go with us."

Under their chaperonage, I soon found myself seated in the parlor of Mr. Clark's elegant mansion on ——— street. Mr. Clark, like many others, while doing business in San Francisco, preferred the "City of Homes" across the bay as his residence.

In a few moments, a stately, dignified lady stood before me, and I was introduced to Mrs. Clark. As our eyes met—"Mary!"—"Robert!"

were our exclamations as we stood gazing in astonishment at each other. Involuntarily I opened my arms, and she rushed into my embrace. Again was renewed the experience of my boyhood at the Methodist altar of prayer. "God—Mary," echoed through all the recesses of my being, and my rapture was unspeakable. How long we thus stood violating conventionalism and shocking propriety, in the persons of our son and daughter looking on, I know not. I was oblivious to time and circumstance, and was conscious only of the truth of my absolute oneness in God with Mary.

Our greeting passed, she said, "Why, Robert, how is this? Why are you here under the name of McNair? I should at once have known Roberta to be your daughter, had she not been disguised by bearing another name. Now I can understand why she seemed from the first to be an old acquaintance, and why she so interested and attracted me. I see now that she, by her resemblance to you, constantly reminded me of you."

"It was all my fault," interrupted Roberta, "We had had so much trouble that I wished to lose myself to the world, and persuaded papa to drop the name "Morven," and for the time be known only by his middle name, McNair, the patronymic of his mother. He reluctantly agreed

to it, and that is all there is about it. I told Fred, of course, but bound him to secrecy."

"Yes, Roberta told me of the change in name, but she did not in the least prepare me for this part of the program. I see plainly, now, why she was so anxious to get you together."

"Now, Fred," exclaimed Roberta, "You know that I never had any idea papa and your mother were even acquainted, much less old lovers."

"Indeed, you are mistaken," cried Mrs. Clark, "We were never lovers, but just youthful friends——"

"Oh," exclaimed Fred, "Is that the way friends expressed their friendship in your youth? How I should like to have lived then."

"But you see," I explained, "It has been so long ago that we were glad to see each other again. Your mother and I were like sister and brother, and I have not seen her, nor scarcely heard of her, since we were girl and boy together at her father's house."

"Well, anyway, it is most awfully romantic. It is better than a novel. How tragically mother rushed—Now, mother, it was all right, don't blush so. Come, Berta, let us leave these youthful lovers to themselves. I am sure they will just at present excuse our absence." And with a bow they left us. It now became settled that there were to be two weddings instead of one.

For some weeks following our marriage, we dwelt in rapturous obliviousness of our surroundings. The heavens were opened to us and we realized our eternal unity in spirit. Our entire beings were, to our consciousness, blended into one. It was as if a window had been opened into the inner realm of spirit and to our visions respectively, each was revealed to the other as the eternal, spiritual, other self, she as a love-form and I as a truth-form, the two constituting one individual, she being the love of me and I, the truth of her.

Not only so, but this sense of unity pervaded our entire external existence. All the love element of my nature—all my outward affections and emotions, were sensed by me as a stream flowing from the fountain of my love-self within, and by which all my thought was quickened; and all the truth or intellectual element—all mental activities in her were realized by her as having their origin in her spiritual other self within.

Thus her outward personality was to my spiritualized perception, only the visual manifestation of my inmost love, and my personality was, to her, the expression of her inward truth self.

And what was marvelous to us, as we often in our talks remarked to each other, was that as the result of our spiritual union, the life to each flow-

ing down from God through the other was sensed as the very Divine life and so our spiritual union was at one with our union to God.

Through these experiences were revealed to us the spiritual nature and meaning of sex.

Like the disciples beholding the transfiguration of the Master, we for the time had ascended the mount of spiritual perception and were permitted to behold the truth in its inner glories. But with us, as with them, the vision passed and we again descended to the valley of physical sense, by prayer and fasting to cast out thence the infesting demon of error.

"Robert," said Mrs. Morven, "I want you to write out the story of your life in detail, giving it as you might tell it to a stranger. This, for two reasons. One is that I feel that our lives have, all along, in some important points touched and blended and I wish to have at hand the means of noting more closely those connections. And again, I wish the course of your life before me as a means of placing myself in psychological relation to you, as it were, living over your past life along with you."

"Certainly, my dear," I replied, "But you, of course, will favor me with your memoirs in return."

“Assuredly, if you wish.” And so the question was settled and hence the preceding pages and the following autobiography of my wife.

CHAPTER V.

Some time after the preceding conversation, I having completed my writing and Mrs. Morven having read it, she said:

“I am somewhat at a loss where to begin my story. You have already given the main facts of my early life; and let me say that you painted me in very bright, if not exaggerated colors.”

“No, my dear, not exaggerated.”

“In your eyes, perhaps not. To continue, then: After you left me for college, I was lonely indeed. I did not think of love in connection with you, but it seemed to me that the light of my life had gone out. You would have been surprised had you known how I read and reread your occasional letters, and how I rejoiced at your advancement.

Gradually, as other interests absorbed you, your letters came less frequently, and when you began preaching, stopped altogether, and our lives parted. But Robert, your image has always, in my interior musings and religious experiences, been before me as I saw you in your glorified state (as I call it) at your conversion. I felt then

as though my being were within yours, and that we were one; and I have always known that our lives would, some time, somehow, again merge together.

The years following, up to the time of my marriage, passed uneventfully, with the exception of my first great sorrow, in the death of my mother. But death with her was so peaceful, so victorious, so manifestly an entering into heavenly joys, that my grief at her absence was assuaged by the thought of her blessedness. Her spiritual vision was opened during her last hours, and she freely talked with friends gone before, and gave us communications from them.

I stayed with my father until his second marriage, three years after the death of my mother; and following this, up to my marriage, I was a teacher in Auburn Seminary. Then I was united to Mr. Clark, and moved with him to the city of Rochester, New York, where my husband was engaged in merchandising.

My marriage was a happy one, as marriages go. My husband was a true Christian gentleman, a prominent business man, of large social influence, and a pillar of the church. We lived together in the utmost harmony, and there seemed to be nothing to mar my happiness. One year after our marriage, our son Fred was born, which of course was an event that filled my mother's heart

to overflowing with joy. And yet, withal, my husband and I were not one. Ours was not a union in spirit, but as you term it, a mere symbol of such union.

Now, what shall I say of my religious life during these years? One word will express it—discontent—disappointment. To aim at perfectness, wholeness, completeness in whatsoever I am or do, has been ever a characteristic of mine. I carried this idea into religion. The measure of a full man in Christ was my aim, and I could rest content with nothing less. Hence I put forth every effort, and tried every means of attaining that end. I read all the books I could get treating of complete conscious union with God, such as Thomas-a-Kempis, Madame Guyon, Boardman on the Higher Life, and practiced rigidly the directions therein given, but all to no purpose. I was seeking such a baptism of the Holy Spirit as would free me from temptation, or at least hold me effectually against yielding. I could and did, in prayer, daily rise into a state of ecstasy, and thus for the time soared above all earthly cares. But descending from the mount of vision, I would find myself again as weak and erring as before, and even more so. It seemed that the depression below was equal to the elevation above the ordinary level.

One source of hindrance was the far-offness of

God. From my teaching, I had the idea of God as situated off an infinite distance in space, beyond the farthest reach of the telescope. I remember a sermon preached by one of our leading preachers, at a quarterly conference, which was highly commended by the Bishop and all the preachers, in which God was thus represented: the Son was described as sitting on the right-hand of the Father, in some far-off region; the Holy Spirit being the representative of Christ abiding with man, it was his office to take the prayer of faith and carry it to the Son, who, turning to the Father, laid it before Him, and He, by virtue of the entreaty of the Son, granted the request, which was returned to the Spirit, and thence by him answer was given to the waiting believer.

Now, all this machinery so separated me from God as to constitute a bar to real communion. I came to see that these ideas are not in accord with the teachings of the Scriptures as to the vital union, the real identity of the believer with Christ, he the vine and they the branches, he the head and they the members. Thus, I was in the condition of which Paul speaks—chained to a body of death from which I vainly sought deliverance. The Apostle teaches that Christ gives deliverance, but I could not avail myself of his help. I grew prematurely gray with the agony of mental conflict. In looking at that period of my

life, it seems to me that my mind at times was partially unbalanced.

It appeared to me as though the church utterly failed to appreciate the teachings of the Scripture as to the power of the Gospel to save. As I interpreted Christianity, it was a present and complete salvation of both soul and body; as taught and believed by the church it is a mere promise, and in the higher reaches of Christian faith and experience, a guarantee—an assurance of deliverance **after death.**

The consequence of all this was to throw me out of harmony with my people, including my husband. I was tolerated in the church merely because of my husband's position and influence. The finale of this period of my life came with my husband's business failure, followed by his death. At a time of business depression, he was called upon to pay a large security debt, and thus was forced to go into bankruptcy. The thought of the distress coming upon his family, and his sensitiveness to public opinion, brought upon him a fever which ended his life.

I was left stripped of everything but our residence and household goods. My father now insisted upon my living with him. My life in his family was a time of grief, humiliation and spiritual darkness. My stepmother was a kindly-intentioned person, but was of a jealous dis-

position, and for some reason extremely prejudiced against me. She resented my becoming an inmate of her home. I will only add, in passing, that I wonder at the resources with which woman is endowed by every word and act, to stab and wound and irritate one whom she hates. Certainly my stepmother was so eminently endowed in this direction that she managed to render all around her miserable. Under her endless nagging and discontent, my father had grown sad and worn. This, added to the cares and sorrows brought on him by the character and conduct of my brother, caused his death.

You remember Jamie, bright, sweet, joyous Jamie, my father's pet and mother's idol. My father having set his hopes upon him, sought to give him a thorough education and looked to see him develop into a strong and full-rounded manhood. But he was doomed to disappointment. In spite of all the good and wholesome influences around him, Jamie turned out to be worse than worthless. I suppose it is a case of what scientists term "reversion of type," an inheritance from some previous generation. Certainly Jamie did not inherit his lack of ambition to be or do anything worthy of his powers from his immediate parents. Poor Jamie! He seemed to be inherently perverted. He said to error, "Be thou my truth;" and to evil, "Be thou my

good." He grew to manhood, constantly fighting against all efforts to train his mind and heart upward, and then when freed from parental restraint and guidance, gave way altogether to his natural bent downward. More than once, father was called upon to pay heavy sums on paper forged by Jamie for gambling debts, and, finally, he was compelled to mortgage his entire property to keep his beloved boy from the state's prison. This course of Jamie's I suppose ought to be considered in mitigation of my step-mother's bearing toward her husband's children.

Not long after my becoming one of the family, my father's health began to decline, and day by day he grew weaker until the grave opened to receive him. His life went out seemingly only because he was disappointed of earthly hopes and there was no interest here to hold him longer. His last word was "Mother," the name by which he always called the wife of his youth.

Alas! for Jamie! Never have I seen any mortal so utterly crushed as he. He cried out in agony, "O, sister, I have killed father. I have been devil-possessed and have broken my dear father's heart. O God, what shall I do? Oh, what shall I do?" I forgot my own grief in the endeavor to comfort my brother. From that

time, Jamie was a changed man, and has since lived a life of industry, honor and sobriety.

About this time, the Christian Science movement began its career, and I became interested. Its claims to give absolute peace to its votaries, and to heal the body in accordance with the commission of Christ, appealed to me; and so, I with some difficulty got together the means of paying the tuition fee and became a member of a class taught by Mrs. Eddy. The class was composed largely of cultured people, including several professional gentlemen.

We were requested by our teacher to divest our minds, as far as possible, of all prepossessions, abstain from all discussion of subjects treated and wait patiently to the end of the course.

Her method was not argumentative nor yet was it dogmatic. She spoke as one might speak who was a herald of truth from the heavens, announcing principles as if beheld in prophetic vision. The result was that I found myself at the close of the course, uplifted into a mental sphere in which the entire physical sense realm became as nought, and the invisible or spiritual universe as the only substance and reality.

What could not be interpreted in terms of Spirit I dismissed as unreality, illusion. In general, my new found faith was condensed in what is termed in the Christian Science text book,

Science and Health, "The Scientific Statement of Being": "There is no life, truth, intelligence or substance in matter (phenomena). All is infinite mind and its infinite manifestation, for God is All in all. Spirit is immortal truth; matter is mortal error. Spirit is the real and eternal; matter is unreal and temporal. Spirit is God, and man is His image and likeness; hence man is spiritual and not material."

God became to my conception, an all encompassing, all pervading, all loving, Divine Principle in whom, now and forever, all humanity have ever had life and being; and in whom we have now, at each moment only to realize the truth in order to enter into all the Divine fullness.

Man's relation to God became no longer legal, but vital; and sin no longer the corruption of man's essential being, but only a falling away from consciousness of unity with God, the accepting of the outward appearance of life-in-itself and of substance in matter (physical phenomena) as reality.

Salvation became to consist of deliverance from the thralldom of physical sense, by denial of the error and affirming the truth of the spiritual life in God with all that is implied therein.

The relation of the Christ to humanity became merely that of the way-shower to eternal life. The man Jesus, imbued with the Christ Spirit, ex-

emplified the true spiritual nature of man, the substantiality of spirit and the nothingness of all sense appearance, demonstrating the truth by his triumph over sin, sickness and death. He was the Saviour in that he was the great teacher working out the problem of existence in and for himself and, thereby, becoming an example for us to follow. By his method of dealing with sin, or error, in his wilderness temptations, he illustrated the general law by which all sensuous conditions are to be met and overcome, viz.: by denying the inflowing evil thoughts as self-generated but referring them to Satan, error, mortal mind, as their source, and affirming our essential inherency in God. To my mental vision, man in his present state, appeared as if poised between the internal heavens of spiritual reality and the external, mortal mind realm of sense illusions. By denying the latter and affirming and living with reference to the former, he attains eternal life or conscious harmony with the infinite Principle of his being.

Furthermore, the truth of this position and method was demonstrated by its results, in the way of bodily healing both of myself and others.

For all this spiritual uplift and peace of mind, I was profoundly grateful to her through whom these wonderful revelations and deliverances came.

Such was the even tenor of my life for several years, when I received a brief communication from a Rev. Mr. Wise, who had been a member of my class. I remembered him as a man of unusual mental ability and profound learning. My impressions of him had been that while he was interested in the course of thought pursued, he was by no means satisfied with the method of treatment or results. He was writing, he said, to all the members of our class with the purpose of getting a consensus of our views of Christian Science after these years of thought and practical experience. I responded accordingly and requested the favor of his own mental status on the subject in return.

The following is his reply:

My Dear Mrs. Clark:—

Your esteemed favor at hand for which accept my hearty thanks. I have read your graphic account of your mental and spiritual experiences with great pleasure and profit. I fear, however, that the details of the ongoings of my mind may not be so interesting to you as yours were to me; but at your request, I give them.

First, I would say that with the fundamental principles of Christian Science such as those embraced in the "scientific statement of being" (when properly understood), I am in perfect ac-

cord. I accept also the Christian Science idea of sin as being a mistaking of the seeming of life-in-self as real or true, and of the phenomenal world of appearance as being substance in and of itself; and further, I see that the means of deliverance from this error consists fundamentally in denying the false and affirming the true. But I am decidedly at variance with our author in her philosophy of the nature and object of this external realm of physical appearances and of man's present state of existence. Indeed, she seems to have no clear conception of the nature of our mortal existence, whence it comes or what it means. At one time, she seems to recognize it as a reality and as having a meaning; but at another, she denies it altogether, going so far as to declare that it is an utter illusion, "a dream without a dreamer" (whatever that may be), and that so, even the Almighty has not nor can have any cognizance of our evil and suffering conditions.

Philosophically, as I apprehend it, there are four, and only four ways of conceiving and interpreting the ongoings of nature, viz.: materialism, the holding that there is no substance or life but in nature's forces; dualism, the theory that spirit and matter are two distinct substances and thus that God is situated somewhere in space outside his universe; negationism, which denies that there is any reality or meaning to the outer world of

physical sense, and idealistic realism which holds that spirit is the only substance, and that the phenomenal world is the visual expression of idea forms eternally inherent therein. Our author's philosophy, so far as she has any, is negationism. Her difficulty seems to lie in confounding the mere fact of the existence of the external realm, and of our conscious existence therein with the erroneous conception of these appearances as being the essential reality. Seeing the error of this latter conception, she is driven to the utter denial of all reality or meaning to physical existence. Putting her theory syllogistically, it would stand thus: The body is composed of matter (phenomena); but there is no matter (phenomena), therefore, there is no body. ✓

Again: Disease is caused by mortal mind (the mind of physical sense); but there is no mortal mind; therefore, there is no disease.

But as in order to think at all she must somehow recognize this outer existence, and her outer self (the natural mind), who is doing the thinking, we find her in all her writings accepting of necessity the reality in some sense of the very things which she is denying as having any existence. So we are led round and round, involved in a maze of philosophical contradictions.

Now as to the character and work of our Saviour; are you, my dear sister, thoroughly sat-

ified with the theory that he was a mere man, somehow unusually endowed, and that his relation to humanity was only that of a teacher, showing us by precept and example, how to work out the problem of existence? If this is true, then we are all Christs and Saviours in so far as we by our examples and teaching show the way. And Mrs. Eddy must be held by her followers as, par excellence, the Saviour; since they accept her as the final and only authorized interpreter of all Scripture revelation including, of course, the teaching of Christ.

Now allow me to say that my understanding of the Christ as set forth in the gospels, is that he was the Divine Word, the eternal Logos, made flesh, and that the object of such organization of Divinity into our humanity was that through the Divine natural humanity thus constituted, there might be a radiation of the Holy Spirit into all humanity, both the quick and the dead, awakening them from their sense-stupor to a consciousness of their essential and eternal oneness with and in God.

We are told in John's gospel that the Word was, in the beginning, with God and was God. This he applies to the man **Jesus Christ**. Can the same be said of any other man? Again, Jesus says of himself, "No man hath ascended up to heaven but he that came down from heaven,

even the Son of Man who is in heaven." Can this be claimed of any other? In his last prayer he says, "Thou (Father) in me and I in them." Can this be true of a mere man? I know that the author's explanation of these scriptural teachings is that this language was that of the Christ Spirit speaking through the lips of the man Jesus. Are you satisfied with this explanation? What, in this view, can we make of that glorious personal appearing to John on the isle of Patmos of the risen Son of Man who declared himself to be the alpha and the omega, the beginning and the end, the first and the last, the Almighty, who was dead but is alive again, and holds the keys of death and hades? Was this the vision of an impersonal principle? Was it the Divine Principle who had been dead? Does it not appear to you, that Jesus the Christ is set forth in God's word as the personalization of the Divine Principle in the person and form of a man in order to its becoming similarly personalized through the Christ in all humanity? So it appears to me. God as Absolute Principle in the sense in which he is set forth in Christian Science writings, illustrated by the principle of mathematics or of music, is to my conception unknowable, unapproachable and unlovable; but as he is revealed in Jesus Christ, the gulf is bridged by his becoming personalized with-

in us and thereby eliciting love to God of all the soul, heart, mind and strength. But I must forbear. Please pardon what may seem to you my harsh criticism of the Christian Science philosophic setting. I hasten to repeat that I am in perfect accord with its essential principles of being. My point of difference consists in my conviction that this natural existence is something and means something. My effort has been to find out what?

Yours in life, truth and love,

JOHN A. WISE.

The following is my response:

My Dear Mr. Wise:

Yours received and read with great interest.

How differently truth appeals to different minds. You and I accept the same essential verities; but you become mainly intent on their scientific and rational aspect, while I am interested only in their practical application. I know that these teachings are true and I know that they may be applied in the amelioration of human ills and with that knowledge I am content. I accept these truths of being much as I accept many things and facts in nature. For example, I know that grain planted in the ground will grow and produce other grain. Thus knowing, without bothering myself about the how, I plant

and gather my harvest accordingly. In the same way I have accepted and used the truths of Christian Science. I suppose that I shall, some time, evolve into that rational, philosophical understanding which has been your quest, but my time for that has not come.

I have to thank you, however, for one idea which I feel will be practically fruitful in my life. I refer to your enlarged view of the work of Jesus Christ. I intuitively perceive that in this you are right. I see that he was the way-opener as well as the way-shower to consciousness of union with God in and for our entire humanity. But yet I must contend that the entering upon that way is not, to any soul, conditioned upon his understanding of how the way was opened by the Christ. Through the work which Christ performed in the body of our humanity, the Divine truth can reach all, even those who have never heard of Jesus, convincing them of sin, righteousness and judgment, and thus verifying his statement "I, if I be lifted up, (if my personal sense-consciousness become one with spirit) will draw all men to myself."

Now as to the personalization of the Infinite Spirit of which you speak. I recognize your difficulty, but for myself have had no trouble here. The personality of Jesus Christ is no aid to me in this respect, except as an example.

His own sense of personal realization of God was within, and altogether spiritual. He realized himself as one with the Father and communed with him as His Son. So may we in him. Paul came to this consciousness as expressed in his language: "No longer living am I but in me living is Christ." Thus the very ego of self may and will become the Christ within, so that the "I can and I will" of the man becomes consciously the I can and I will of God. But not in the sense of the Budhistic Nirvana—the utter lapsing into the infinite of one's self-conscious individuality. In fact, the reverse is true. Paradoxical as it may seem, and however little we may be able to explain it, the more intense the realization of unity with God the more pronounced the sense of a selfhood separate from God. My idea is that the Logos or Word has eternally been the vine and we the branches therein. We have only to come to a consciousness in the external man of this eternal inherency—

There, now, I find myself, in a measure, contradicting myself, that is philosophizing about the how of Salvation. Well, you are to blame. You led me into this line of thought, so I will not apologize.

Wishing you that peace that passeth knowledge, I am

Yours in Christian love, MARY CLARK.

“There remains little more of my life sketch to add. Brother James, on a visit to the East from his western home, came to see me and, on his invitation, I returned with him and have been here in San Francisco, since. This was five years ago. You and Berta were on board the same train, but she being averse to company, we did not meet.

“How strange,” I remarked, “to think that, during all these years of preparation and through so many vicissitudes and trials, we should all the time have been steadily moving toward each other to meet as we have done.”

“Yes, the heart of man deviseth his way, but the Lord directeth his steps. You will observe that my mind has not been exercised with the problems which you have been engaged in solving. I feel now, however, that I shall be interested with and through you in your investigations. I shall follow you as my guide.”

“As to that, I replied, “our progress henceforth, in all lines of spiritual understanding and development will doubtless be as mutually and reciprocally one. The feminine and masculine elements will act as one and be supplementary to each other. Your experience suggests a very interesting train of reflection. I mean the difference in the point of view and mode of activity between the masculine and the feminine mind. You have already remarked how differently you and

your correspondent, Mr. Wise, were affected by your studies in Christian Science. Again, take ourselves. We have been traveling toward the same spiritual goal; you traversing the pathway of the affections and reducing your attainments to practical use, while I have been toiling along the road of the intellect making the attainment of truth an end in itself.

We have a still further illustration in the manner of thought and expression of the Christian Science writings and the acceptance which the system has met with. It comes through the mind and heart of woman, pre-eminently impressed with the characteristics of feminine modes of thought and finds its most numerous following among women. The author intuitively senses spiritual truth and its application to life and mental healing of the body and is so fully possessed of its absolute reality as to be utterly oblivious of any inconsistency in negating any and everything that appears to be out of harmony therewith. And instead of attempting to reduce her knowledge to a logical system as man would have done, she at once gives herself up to its practical application.

The great truths of being, though now for the first time systematically applied in bodily healing, have long been known in the masculine thinking world; but the matter ended with that knowl-

edge. Over a hundred years ago, a great thinker formulated in a single sentence the entire philosophy or science of the mind's relation to the body in the following language: "The mind, by a constant influx, builds the body concordant and synchronous with itself, so that the body, interiorly considered, is nothing else but the mind exteriorly organized for the expression of its behests." Here we have concisely stated, in the relation of mind and body, the rationale of all bodily healing by mental states. It follows from this statement that any change in the mentality registers itself in bodily conditions. This quotation is only a nugget from a vast mine of philosophical truth in the same line of thought by the same author. But this, with the rest, has been simply stored away in masculine mental cabinets as intellectual treasures. But now, in the feminine awakening, the same truth comes to woman and she breathes into it the breath of life for the healing of human ills.

I look upon Christian Science as a prominent and characteristic feature of the general woman movement of the present age. It means that the influx of Divine life, which is so wonderfully stirring and inspiring the heart and mind of woman, is seeking expression through the love element in humanity with reference to an advance

of the world to a higher plane of spiritual thought and life. It comes with woman's intuitional methods of seeing truth as actual, visual realities and not as something hypothetical and to be verified by logical processes. To be sure, men are co-operating in the propagation of Christian Science, but it is only as they are inspired thereto and directed by the feminine mind and heart. By reason of the seeming logical inharmony of its method of presentation with the facts of external existence, it is open to the shafts of ridicule of those who look no deeper than the surface. But the time draws near when the feminine of man and the truth will stand forth cleared of nine spiritual intentions of woman will be wedded to the masculine rationality all scientific and philosophic inconsistencies and obscurities, just as objects of vision seen through the co-ordinate lenses of a stereoscope appear in relief and distinctness. Christian Science comes as a John the Baptist crying in the Wilderness of this sensuous age: "Prepare ye the way for a coming understanding and baptism of the Spirit, and a consequent personalized Divine indwelling Power, the latchet of whose shoes I am unworthy to unloose."

The materialism of the age has about reached its limit. It is being weighed in the balance and

found wanting. Its fruits are manifest in the present abounding and increasing agnosticism which holds to the impossibility of knowing certainly anything beyond the sphere of the physical senses and which, therefore, reduces all good and all success to worldly attainment. The tide of a more spiritual method of thought and a truer standard of existence has set in. Hence the modern psychic movement of which Christian Science is a most prominent feature. The day of decision has come as to whether life and force are primarily resident in and the manifestation of, spirit, as declared by the Apostle Paul, or in and of the outer world of phenomena, as held by modern materialism. The church is being challenged to show why she does not come into conscious relation with the spirit realm of causation and exercise its spiritual forces in bodily healing in accordance with the commission and command of her Master. The question before the church demanding answer is not whether Mrs. Eddy's negational methods of dealing with the outer realm of existence is in accordance with science and reason, but whether the foundation principles set forth in hers and other writings are a true statement of the eternal laws of being, and therefore the efficient means, as is claimed, for the doing the

works which Christ promised his followers they should do and which he commanded them to do. Who or what Mrs. Eddy or any other person may be, is altogether aside from the point at issue.

CHAPTER VI.

It was the custom of Mrs. Morven and myself to spend a social evening, weekly, at the residence of Mr. Clark. On one of these occasions, Mr. Priestly, a Swedenborgian minister, and Mr. Calvin, pastor of a Presbyterian church in Oakland, were invited to meet us. We found them very interesting companions, both being persons of polite address and extensive learning.

The experiences and romantic meeting of my wife and myself having been referred to, Mr. Calvin, addressing us, said, "Would you object to giving a brief outline of your lives? From what I have learned, I have become very much interested."

"I understand," interposed Mr. Priestly, "that Mr. and Mrs. Morven have written out their experiences in full. I would suggest that they favor us by reading such portions of their writing as may be agreeable to them. I am sure it would prove profitable as well as interesting to all."

On consultation with my wife, we agreed to read portions of our life sketches as requested, stipulating that no comments should be made thereon or questions asked during the reading. So

an evening was fixed upon for the first installment and was consumed by the reading of my paper.

At the close of Mrs. Morven's reading at the following meeting, a long and awkward silence ensued. At length, Mr. Calvin, who had given the most earnest attention, with a serio-comic air, said, "Well, your experiences have certainly been very remarkable, and your theological speculations are very extraordinary. If we could go back a few years I should at once move to have you both tried for heresy. If the hour were not so late, I should like to challenge some of your positions, or at least have you present some of your views more fully."

It was decided that we should again meet on the following Wednesday evening, and that "God" should be the subject for discussion, I leading, on which occasion the following was

MY ADDRESS:

"I take it that the task assigned me is a brief statement of the essential features of my subject, as a means of getting it fairly before us for discussion. I shall therefore treat it briefly, and in the most general way.

What I have to say may be comprised under three divisions, viz., The Allness, the Duality, and the Personality of God.

First, God is the All-in-all. He is the All of life, substance, intelligence, power and reality in the universe. There is actually naught but God. That is, all is God, either in substance or in manifestation. All creation is the one Infinite Life and Power displaying or revealing itself. The forces of the inorganic world—light, heat, gravitation, electricity, magnetism, cohesion, chemical affinity, as well as the life of the plant, the animal and man, are naught else than the one central, absolute Force and Life manifesting itself in these various modes and forms. They are the Divine thought objectified—made visible.

The time was when there was no time—when our solar system (and the same may be said of all others) was not in existence, and hence what we call time, viz.: the progressions of the seasons, and the succession of day and night by which time is indicated, was not. What was?—GOD †

Then came the time (if we may so speak) when the solar system, the sun with its revolving planets, appeared. "God spake, and it was done; He commanded, and it stood fast." He said, "Let there be light," and light was. Whatever substance or life this creation involved or implied could be no other than that of the one and only substance. All this outer display could be no other than God in expression. If we imagine

matter as substance, discreted from the one prime source, still its existence can be only the life and principle within them.

If we say (which is the truth) that all phenomena are forms for the receiving and manifesting of the Infinite Life, yet those very forms must be no less of the Infinite Life than the animating principle within them.

In fact, there is no way of conceiving anything else than God in the universe, but by assuming that what we call matter has ever existed and is not a creation of God.

Science has latterly come to our aid in getting at this truth. As God is One, so all manifestations of Himself are One, and are so interrelated that a knowledge of one part or department of such manifestation is an aid to the understanding of others. God has given a revelation of Himself in the external world as well as in man. The one revelation is objective and the other subjective. They must and do correspond to each other. If God is the All, and Nature is a revelation of him, then the objective universe in its laws, facts and forces, must show forth this universal truth. And so it does.

Science has, by analysis, stepped up from the mineral matters of the earth, through the successive forces of the so-called chemical atoms, electricity, light and heat and the ether of the

sun, and arrived at the postulate of an Infinite Energy as the prime source and cause of all, the phenomenal universe being an effect of this Supreme Cause. There is not, nor can be, any other cause of anything. Its first expressions are the suns of the universe. The solar forces, by a law which scientists term the law of correlation, become light and heat within the atmosphere of the planets, these again by the same law becoming electricity, which in turn is transformed into the chemical forces, and these finally are ultimated into the so-called solid matters of the planets.

Thus there is a regular chain of descent from the primal force outward. Conceive for a moment the cessation of the outflow from this central source and there would be a blank in creation, just as shutting off the current at the dynamo leaves a city in darkness.

Hence it follows that what we call matter is, as scientists declare, only force. There is no substance underlying it. It is merely force acting so and so. And further, it follows that from the sun to the atom, these forces of nature are in reality only the forces of the Infinite Energy so and so expressing themselves. The same is true of the life of all organisms, from the vegetable up to man. Hence this Infinite Energy of the scientists is the All-in-all of existence.

Now, we have only to endue this Infinite En-

ergy with the attributes of love, intelligence and will, to identify it with what religion terms the Heavenly Father, in whom we live, move and have being.

If need be, we might reason further from the data afforded by science, thus: God is the cause; all nature is the effect. The effect must bear the lineaments of its cause. In fact, it is the expression of the cause, and can have nothing in it which the cause has not. Man is the crowning effect in nature.

Whatever are the essential qualities in man must be an impartation of God to him; or rather, as man's life is the very life of God in him, we may reason back from the constitution of man to the being of God. But man is constituted of the faculties of love, thought and will. If these powers are the expression of God's life in him, then his Creator is Infinite Love, Wisdom and Power. The following quotation from a prominent writer is pertinent in this connection:

“Nature is dual. There is male and female, positive and negative, right and left, action and reaction, in everything. But Nature is the offspring of God, therefore God is also dual. Two things constitute the Divine: these are Love and Wisdom. All the attributes that theologians usually ascribe to God are attributes of these. Is infinity an attribute of God? Eternity? Om-

nipotence? Immutability? Purity? Unity? Love and Wisdom are all these. But love and wisdom are more than attributes of God; they are God. God is love. That love is substance—the one eternal substance of the universe; and that substance has form; and that form is wisdom. Wisdom is the quality, the expression, the Logos, the word, of Love. * * * Divine Love is the origin of all life; yea, it is itself the life and the only life. Love or life flowing out from God, flows into all the planes of the spiritual universe with vibrations inconceivable; and proceeding downward and outward, into the realm of nature, it assumes the form of magnetic and electric forces, vibrating, whirling and collecting in centers of force, thus filling the deep spaces of darkness with radiant light. The intense solar radiations are possible only by virtue of the mighty spiritual forces flowing into them from Divine Love, directed and qualified by Divine Wisdom. From the vitalizing breath of Divine Love and Wisdom, the suns give birth to planets, and these in turn bring forth an infinite variety of manifestations of life along an ascending scale from mineral to man. * * * The natural suns are correspondents of the spiritual sun (the Divine Love as it appears to the angels). On the physical plane, they appear to be many, and separated by immense distances; but the spiritual sun from

which they draw their vitality is one. It is independent of space, and yet flows into all space. It makes no account of distances; for above the plane of matter there are no distances as we account distance. The physical suns are dual, consisting of heat and light, because the spiritual sun is dual, consisting of love and wisdom. Heat on the physical plane is analogous to love on the spiritual plane, and light on the physical plane is analogous to wisdom on the spiritual plane."

I now raise the question as to the personality of the Divine Being. It may be inferred that the foregoing considerations settle the question, on the ground that the attributes of love, intelligence and will constitute personality; and that these being infinitely inherent in God we must ascribe to Him infinite personality. But does not infinite person imply a contradiction in terms? What does the word person mean? Is not limitation implied in the very nature of the term? Can we think of a person without the idea of limitation? To avoid this confusion of thought, and the danger of thinking of God as finite, would it not be better to use some other term? The word human, or man, is less objectionable. God is the Absolute Man. He is Love, Wisdom, and Power. Man is a form receptive of these inflowing Divine forces, and by reason thereof is human, or man. God's infinite human becomes finited in man. Man

is man, because God is the Supreme Man, the Maximus Homo of Swedenborg.

The question is pertinent here: If the being an organic form receptive of the Divine life constitutes man, why is not the same true of vegetable and animal forms? The answer is that man alone is endowed with the capacity to perceive the source of his life, to reciprocate the Divine love, and thereby to come into conscious unity with God. The supernal life flows into and through the animal, manifesting itself according to the form somewhat as the wind blowing affects the aeolian harp. All below man are in their degree images of their Creator, but are only adumbrations of man, the perfect image.

It is because of man's ability to appropriate God's life, that his individual form is permanent, or as the term is, immortal. The brute has no such power, and so its existence as an individual form ceases with the dissolution of the body. Man is endowed with capacities by which he can so apprehend the source of his life as to become one in consciousness therewith, and thus perpetuate his individual consciousness and character beyond the dissolution of the organic form of the material body. Consciousness of God as the life is the law of permanency. The soul of man is so constituted that within the deepest ground of its being, under all conditions, it is so receptive of the

Divine inflowing as not to be able to divest itself utterly of the sense of a Supreme Being. An atheist, in the full meaning of the term, never was nor can be.

Now, one word as to the practical importance of our theme. Christ said, "This is eternal life, to know Thee, the only true (real) God, and Jesus Christ (God in the natural degree of humanity), whom thou hast sent. The knowledge of God here referred to is a conscious realization of God as the very life of our lives, the very soul of our souls, the very being of ourselves. It is the knowledge of God as being our real higher selves. But the thought of our relation to God merely as an external personality is a bar to this conscious oneness of which Christ speaks,—"I in Thee, and Thou in me."

The Lord said that it was expedient that he go away and thus remove from his disciples his personal form as the object of their contemplation and adoration, in order that they might realize God as their inmost life, as the Comforter which should abide with them and in them. Christ's work as Saviour had been to remove obstructions, deliver the human mind from the thralldom of the devil, and so to bring man into rapport with the Heavenly Father, that all might come into conscious unity with him as their indwelling life. He is the vine, of which we are branches; the head,

of which we are the members. The Apostle Paul expressed the vital truth of the matter in the language, "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now know we him no more;" and again, "No longer living am I, but in me living is Christ."

In order to think properly of God and spiritual things, three things must be eliminated from our thought, viz.: What is of space, what is of time, and what is of person. If we think of God as a person we think of him as having stature, local dimensions, and habitation. And if we think of him as occupying space, or subject to time, we think of him as person. To be sure, we may think of him as filling all space, but in that case our idea is that the very essence of his being is material, and every manifestation of God in so far, is God. From this kind of thought originated idolatry, in which the heavenly bodies and animals became subjects of worship. The same cult is today leading to an obliteration of all distinction between good and evil among its votaries. It was this error at which the second Commandment was leveled,—“Thou shalt not make up to thee any graven image, or any likeness of anything in the heavens above, or upon the earth beneath, or in the waters under the earth.” The meaning is that we must not have in the mind

any mental picture of the Infinite One, thus giving the idea of limitation. But if we think of him in any other way than as the essence and principle of all things, as Love and Wisdom, we violate this command, we erect an image and worship it.

This closes my writing. So brief a survey must, of course, be lacking in fullness and clearness. I should be pleased, by way of explanation, to answer any questions, as far as I may be able."

"That matter of the Divine personality is a very vital one to me," said Mr. Calvin. "I would like to ask a question or two on that subject. Who was Jesus Christ?"

"He was the Word made flesh."

"Was He Divine?"

"He was God manifest in the flesh. In Him dwelt all the fullness of the Godhead bodily."

"Was he a person?"

"He was."

"Then, thinking of Him as God, do we not think of God as a person?"

"Doubtless many do. But is not the deification of the man Jesus, in the thought, the enthroning of a finite being as the God of the universe? To see the true God in Jesus Christ we should, I think, regard that historic person as only the visible type-appearance or symbol. He

was the visible manifestation to us of God's humanity—not of a personality. He was man, certainly, or he would not have been God. He was the Supreme Humanity in finite expression. But to localize and spatialize the being or essence of God in that finite form is surely a limitation."

"Is not our love for Christ and God, the love of person?"

"I think not. We do not love the form, but the good proceeding from Him. We should think of God as essentially Divine Love and Wisdom—as Principle—as the life of all things; and of Christ, the Son of God, as that Divine essence objectified to the human vision in human form. Such thought brings the realization that our true internal self is an individualization of this eternal principle (objectified in Christ) and thus the entire soul, heart, mind and strength become concentrated upon our Heavenly Father in one supreme love. With the thought of God as personal, and therefore external, such love is impossible."

In John's Gospel we read, "In the beginning was the Word (Logos) and the Word was with God and the Word was God." And again, "The Word was made flesh." If man has, as a spiritual being, had existence in the Word from eternity (as I am profoundly convinced is the

truth) then each individual has been eternally as a branch of the Vine. The Logos is the Infinite man in whom has eternally inhaled all individual men, at least as germinal ideas, having in themselves the potentiality of becoming personalized as self-conscious individuals.

Here, in this world of nature, they take on such personal existence. Now, what can be meant by the Supreme Word as a whole becoming thus personalized? We can have no other conception of it than that of a universal influx of Divine life into the race as a body and its focalization in the form of a human being.

Such I apprehend was Christ Jesus. From and through this Divinized or glorified personality, radiates the Divine Spirit of Truth awakening the natural mind into consciousness of the real and eternal self as a branch in the vine, and so Christ becomes Divinity personalized to the consciousness of every one that receives him; as the Apostle writes, he gives them power to become Sons of God.

"Mr. Morven's paper," said Mr. Clark, "suggests a number of questions of interest to me relating to God, man and creation, all of which are so interrelated that one cannot be understood but in the light of the others.

I suggest that we meet again next Wednesday evening and that he give us his views on the subject of Creation."

CHAPTER VII.

God is the All. This truth is fundamental to all true thought.

Creation is a manifestation of God—a going out of the Divine into visible form. The object of creation is the bringing into being moral intelligences who shall, by the knowledge of their Creator and by reciprocation of His love, become consciously one with him and enjoy the fullness of His life.

The method of doing this is visually manifest in the sun, the planet on which we live, and the mode of man's birth and life development. The sun is the central source of all life and force upon the earth. Blot out the sun and the earth with all appertaining to it would in a moment cease to be.

Man comes into existence by man, and thus each generation flows out from the womb of the preceding in one constant, ever during stream.

As we look abroad from our earth habitation, we see on all sides innumerable bright, scintillating objects, of whose character, distance and purpose the eye tells us nothing. But science assures us that these glittering points, which we

call stars, are in fact other suns, stretching away to depths in space inconceivable. Science has learned that the laws of Nature are uniform; and hence we must conclude that what we can see and know here in our little planet, of physical existence in its ongoings and purposes, is a miniature representation of the entire universe.

The stars, like our sun, are centers of solar systems. Planets revolve around these suns and on these planets are born intelligent beings, who, through the revelation of God in the phenomenal world around them and through direct consciousness of God in them, grow into a Divine manhood, fashioned in the image and likeness of the Infinite Father.

In our finite way of thinking, we are compelled to postulate a spiritual center to the universe—a point of life and force radiation, bearing a relation to all creation similar to that of the sun to the planets. We may term this the spiritual sun. All things in creation must bear the image of their Divine source, and hence the first expressions of God on the plane of creation are the central suns with their attendant planets.

The law of the formation of these solar systems, termed cosmology, perhaps we may not fully comprehend. But the knowledge we have of the interior forces of nature in the production of light and heat, of sound, of electricity, etc., afford a

probable clue, following which we shall not go far astray.

Professor Bixby says, "Scientific research, in these recent years, has disclosed to us sounds that we cannot hear, odors we cannot smell, light and various physical energies to which we are insensible, yet which by their indirect action and effects compel us as reasonable beings to recognize their existence."

These and other phenomena find their explanation only in the assumption of the undulations of a medium of wonderful qualities universally pervading space, called ether. It is infinitely more subtle than the thinnest gas, and yet has the properties of a solid, is infinitely elastic, has a pressure millions of times that of gravity, and its magnitude is commensurate with all space. In this ether ocean the physical universe is immersed.

Whence this all-pervading, wonderful ether? The answer is, from the Divine center. It is the first Divine manifestation, and is the first step toward creation. Every known fact and law goes to prove that the suns are merely this ether concentrated or focalized.

First, the sun's undiminished and undiminishing supply of force, or of light and heat, cannot be accounted for otherwise than by the assumption of a constant efflux from the fountain of Infinite Energy underlying all phenomena.

The idea that the sun is a great ball of fire, fed by outside falling material, and radiating its heat and light as an incandescent body is altogether untenable, if not absurd.

Second, we have already seen that science has traced the several forces of nature, from the mineral up to the sun, as an ascending series of transformations, beneath and beyond which is the Infinite Energy, the source of all things. The outgoing force of the sun is not light and heat as such, but a force which within the earthly atmosphere becomes light and heat. This is proved by the fact that all space outside the earth's atmosphere is absolute cold and darkness, and by the fact that the denser the atmosphere the greater the heat.

Third, new matters are continually being formed within our earth's atmosphere by the change of light and heat into electricity, this into the chemical elements, and these into the solid substances of the globe.

Now, by the old adage, "from one, learn all," we can, from this matter formation on a small scale, reason to the larger. If the sun is a focal center of radiating energy which by transformation becomes forces and concreted substances of the earth, then why may we not—yea, why must we not, if God's laws are uniform—conclude that

the entire body of his various attendant planets were formed in like manner?

Then, to recapitulate, we must conceive of the physical universe as flowing out from an Infinite center of spiritual force, which may be imaged to our finite minds as a central sun. But we should remember that as spirit is not limited by spatial conditions, this Infinite spiritual center is not located in space. Its center is everywhere, and its circumference nowhere. The all of the Infinite is as much in the tiny atom as in the universe—is as complete in an individual as in the sum of all individuals.

Radiating from this center and pervading all space and all things, is a luminous-ether, which we may venture to term pure force. By concentration this becomes solar centers, and thence by radiation and by the law of correlation the forces of this prime atmosphere are changed into successive atmospheres of light and heat, electricity, chemical force, and lastly, is concreted into the solid substances of the planet, which we term matter. And here on this outmost and lowest plane man emerges into existence as a self-conscious individuality.

But let us go a step further back, and ask by what law did and does this prime ether force become convergent into a focus and thence evolve its planets, inhabited by organic life? The answer

is found in the law of evolution. By this I mean the Infinite One evolving into individual expressions of Himself, with the consequent and correspondent external visible forms and physical conditions incident to such individual existences as seen in the physical universe. These individualities are man. All creation from the beginning looked to this result of a being in God's image and likeness. Man is composed of spirit, soul and body, or, in the original Biblical terminology, pneuma, psuke and soma. As used in the Bible these terms have a definite sense, and are never interchangeable. Pneuma, or spirit, is of the essence of Deity, and therefore uncreate and eternal. As spirit, man always was in and of God, if not as a self-conscious individual, unquestionably as a germinal personality with the capacity of development through birth into time and space conditions, into actual personality. By birth, the waiting spiritual form takes to itself a seemingly independent self-existence in which the Divine life becomes, to self-consciousness, its very own. At first, it is but a bundle of capacities. But by the action of the external world its senses are awakened to action; thence it takes on knowledge of its relations to the facts and laws of the outside world, of things and persons, finally growing into consciousness of its life and home in God, and by voluntary reception of His life becoming

one with the Infinite life. Thus the object of creation is attained, viz., a personalized expression of God, an individualization of the Infinite One, the Word made flesh.

Individual development is an epitome of the entire cosmic evolution. The evolution of a solar system from the first focalizing of the ether forces into a central sun, and the formation of the chaotic matters of the planets with their aggregation into solid bodies, and thence the outbirth of vegetation and animal life, on up to the point where man steps forth as an individual to be the conscious lord of creation—the entire process through all this long series of aeons is simply that of a solar humanity inherent in God from eternity, evolving toward individualization. As the life of the individual commences with a germ and through successive stages organizes a body, then after birth advances step by step from blank nothingness to a Divine manhood, so the entire solar humanity, of which the individual is a part, began its evolution in the germ of a central sun, and advanced step by step in its enfoldment. Thus, then, it is manifest that all the physical phenomena of worlds and systems of worlds are but the outbirthed appearance of spirit coming to itself in the form of personalities.

If, as we have already seen, all substance is spirit, then all appearances in Nature are but

spirit making itself visible or somehow manifest. Where there is no humanity there can be no suns or planets. To ask if a world is inhabited is as rational as to ask if a human body which we see walking about is inhabited by a soul. Just as the individual soul and body is the externalization of the spirit, so a world is the manifestation of an entire planetary humanity; and a solar system, of a band or family of related humanities.

Then we must conceive of our race and of the dwellers upon the several orbs constituting our solar system, first as eternal spiritual existences in God—thence in the process of the universe unfoldment, of their being pushed out to undergo the evolutionary processes already noted, and thus taking their place in the community of solar humanities that stretch throughout space. This is what we mean by creation—not the bringing into existence of a substance or substances not previously existing, but the bringing of the types and ideas eternally inherent in God into actual embodiment as moral intelligences. The method of doing this, as we see, is that of planting the spiritual germ in the soil of time and space appearances, and the giving it a life seemingly self-inherent.

So far as we can see or conceive, the being thus born into a sense world with things and persons objective to us, and the seeming of the life within.

as self-produced, is the only way in which a self-hood can be engendered, and thus the spirit become a self-conscious individual. God's method of bringing our humanity into existence is doubtless the law of all existence, whether of men or angels. Doubtless all created beings came into existence through the gate of birth. All appearances and ongoings in Nature are, as already noted, simply God manifesting Himself so and so. The evolutionary processes of gradual unfoldment from the monad to man have not been the working of blind force through Darwin's hypothetical laws of the survival of the fittest, adaptation to environment, and others, but are the effects of the Infinite Intelligence operating toward a definite and predetermined end."

"May I ask your authority for your theory that man is spirit, sould and body, and that the spirit of man is essentially Divine?" said Mr. Calvin.

The Bible, in so far as it rests on authority. Paul teaches it, and everywhere the Bible uses those terms with the definite signification I have given them. An examination of the Greek words, pneuma, psyche and soma in their connection, will convince you.

Again, there is a complete system of psychology in the construction of the tabernacle and temple. The three courts—outer, middle and inner—symbolized the body, soul and spirit. The inner, or

Holy of Holies, is the spirit, the interior degree of man where God dwells evermore, or rather where evermore he is in God. The way to a consciousness of this Divine realm in his nature was closed by evil, and Christ came to reopen it. Hence, at His crucifixion the veil of the temple was rent. Now, the way is opened, and the Divine life in fullness may be received by whomsoever will come."

"Does not this idea of man in God imply the final salvation of all?"

"It is open to that objection. But when properly interpreted, I think the same objection lies against the Bible. In the end, the Son, having cast out Satan, is to surrender the keys of power to the Father and God is to be ALL-IN-ALL. This can mean nothing less than that each and every individual shall realize God as the All of his life. This is the object of creation, and of course we cannot conceive of Infinite Love, Wisdom and Power failing in its purposes. Any outcome other than this must be only apparent, not the real, truth."

"I do not get clearly your distinction, if you make any, between God and man. If man is the Divine individualized, is not man and God one and the same?"

"Man as spirit is in and of God, but as a person he is spirit so discreted in consciousness from the

Infinite as to possess a separate and distinct existence and to think, feel and act freely from the ground of an own distinct selfhood. From this personal consciousness, he stands related to his Creator as entirely other than God. And even when he arrives at unity with God, which is the goal of his being, and can say as Christ did, "I and the Father are One," his self-consciousness and separateness as an individual only become the more strongly accentuated. The loss of the individual consciousness in the Infinite, as taught by Buddhists in the doctrine of Nirvana, is exactly the reverse of the truth."

"Wherein, then, does Christ differ from man?"

"I should say that the difference is quantitative rather than qualitative. Christ was the descent of the Divine into a human soul and body with such power as to overcome all opposition of evil, thus transforming his outer man into harmony with spirit, thereby rendering it a medium for the full indwelling of Divine power, and the center of radiation of the Divine into the entire mass of our humanity on earth, in heaven and in hell. It was as leaven placed in the lump for the leavening of the whole."

"Well, what about Christ's having no earthly father? Doesn't that differentiate Him from all other men?"

"Yes, it does. But the difference thus indicated

does not mean an essential difference as to His nature in God. In both, existence consists in the descent of spirit into personal consciousness. In man the descent is primarily through the intervention of an earthly father; in Christ it was directly into the feminine without such masculine mediation. We must suppose that the manner of His birth was the means by which the Divine in Him so connected itself with His personal consciousness as to manifest itself to an extent beyond that in others.

The charge is made that the manner of His birth is a *lusus naturae* not according to law and, therefore, not credible. But in a deeper, broader sense, His birth is in accordance with law. From the mineral, each step upward comes into existence by the same law as that of Christ's birth, viz., by means of a natural motherhood and a Divine fatherhood. To start with, the mineral is the mother-womb of the vegetable, and the organic life flowing from the Infinite Fountain of life was the generating principle. Likewise the animal on the maternal side sprang from the vegetable and mineral, but the psychic germ came from the Divine inflowing. And finally man came forth, all lower nature being his mother, and God his Father.

Here we have a series of steps upward, each inaugurated by a supernal generation with no

earthly paternal medium between the natural matrix and the Divine generating principle. The only question here arising is, does man as a rational animal, such as he appears at birth, close the series? The Bible says no. Hundreds of years before Christ, the prophet wrote, "A virgin shall bear a son, and they shall call his name Immanuel, God with us." In due time such prophecy was declared fulfilled in the child Jesus, who by his remarkable life perfectly manifested the character of a God-man—on the one side wholly human, on the other completely Divine, and the elements so shading off into each other as to render the line of demarcation imperceptible to the human vision. He is the beginning of a series of new kind of man spiritually, born out of the old rational man, and is going on to perpetuate his like, just as does the vegetable born from the mineral, the animal from the vegetable and man from all below. Each was a distinct step upward, and each by natural generation produced after its kind. Instead, therefore, of Christ's birth being contrary to law, it is the antitype of which all creation below were the types.

The ascent from the natural to the spiritual man, of which Christ was the "first fruits," is the end to which Nature's evolution looked, and is the explanation of the whole. Here, in a re-

markable way, the written Word and the Book of Nature verify each other."

"Suppose man had kept his first estate—had not sinned?"

"Then the outer man of the individual would, just as now, have formed the matrix for the in-borning of a spiritual man."

"Then Christ's work was a removal of the obstacles interposed by the lapse of the race into evil, and the placing of man in such relations with God as to attain the end originally designed?"

"Yes, such was his work so far as relates to our race. But we must ever remember that this redemption and regeneration of our race by the Divine incarnation in the Christ had as its ulterior end the manifestation of God to the entire universe. Christ came to rectify man's fall; but the fall was not a marplot, but must be regarded as taking place in harmony with the universal economy."

"Do you mean to say, that evil was part of God's design in creation?"

"Pardon me," interposed Mr. Priestly, "is not this rather too large a subject to enter upon tonight? I should like more time for it than we can afford now."

CHAPTER VIII.

At our next meeting, I continued:

“Evil is, I believe, the subject immediately before us. In the treatment of this subject, I would like to turn questioner and have others answer. I will ask Mr. Calvin, first, what is evil?”

“It is sin; and sin, we are told, is the transgression of the law.”

“Yes, or another way of expressing it would be, lack of harmony with law. And law means the orderly sequence of cause and effect. All existence must be a series of effects, whether that existence be subjective or objective—of man or nature; and those effects take place through the orderly operation of the Infinite cause underlying them. Law binds all creation into one harmonious unity, from the atom to the angel—and to God.

Now, the well-being of every creature is found in its harmony with the laws of its relation to its surroundings or environment. The environment of the fish is the water; that of the bird is the air, and so on. Place the fish in the air, or the bird in the water, and death would ensue.

We have only to ask, what is the law of man's

being, harmony with which is life, and disharmony with which is death? Christ gives the law as love of God and man. "Thou shalt love the Lord thy God with all thy soul, with all thy mind, and with all thy strength, and thy neighbor as thyself." If a man love God supremely, and his neighbor as himself, can he be otherwise than blessed, or, as the terms is, saved?"

"No."

"And in so far as he does not so love God and man, is he not out of harmony with his true environment, like a fish out of water, and must he not suffer?"

"Assuredly."

"In order to such love of the Creator and man must there not be a realization of God as the life, and of the unity of all men in Him, God thus becoming the Supreme Self, the very life of our lives, and the neighbor only another self?"

"I accept this as a true statement."

"Then is not evil the non-recognition of God as the life, and the confirming as reality the sensuous appearance of life as of self, and the consequent engendering of self-love, and the looking to the gratification of the senses and bodily appetites as the chief good? Is not this the meaning of the eating of the tree of the knowledge of good and evil, and of the tempter's statement to Eve, "Ye shall be as God?"

"I see all this to be true."

"Then evil may be defined as an illusion, a mistaking of sense appearances as the absolute reality."

"In theosophical thought," said Mr. Clark, "evil inheres in the very nature of physical sense, and hence to get rid of it we must get rid of the so-called natural mind."

"Yes, that is a poisonous exotic transplanted into the garden of our western so-called new thought, from the hot bed of eastern mysticism. The truth is, the natural mind of physical sense is simply an outer plane of consciousness of the spiritual man, and is no more essentially evil than is the spiritual. Its design is to afford a basis for the building up of an external, spiritual selfhood. The evil, as already stated, consists in mistaking its true character; and all suffering is only the consequence of this error."

"But," interposed Mr. Priestly, "how about the suffering of innocent children? How about those upheavals in nature visiting death and calamity upon all alike? In the first place, nature, as I must believe, is but the mode of the operation of the Infinite Principle of Life and Love. But this infinite source of things is essential harmony; then how account for its disorderly expressions in nature, such as earthquakes and cyclones? And again, the law of justice demands that suffering

should exist only as the result of the voluntary disobedience of an intelligent, free, moral agent; and love demands that even so, his suffering must have for its object the reclamation of the evil doer. In the realm of Infinite Justice and Love, pain can originate from no other source than lack of harmony with the law of those who suffer, and can have no other object than restoration to harmony. Therefore, all infliction of pain upon those who have not sinned or who are not somehow involved in a state of moral disorder, we must classify as cruelty."

"Your statements, I think, cannot be successfully controverted," I replied. "It follows that the suffering of a humanity as a whole such as prevails in our world implies disorderly conditions as a whole. Again, suffering from any external environments or conditions implies a causal relation between the mental disorder and the outer disharmony.

The only possible rational explanation, therefore, of our physical calamities is, that our entire humanity is a unity bound up in one common bundle of organic life, and that the so-called natural causes of our suffering are due to disharmony of the entire race as one, with the laws of relation to God and the universe of worlds.

It is clearly the teaching of the Scriptures that all physical catastrophes are due to moral evil or

lack of harmony with law of our race as a whole. For example, the Noachian Flood, the destruction of Sodom and other instances recorded in the Old Testament are expressly attributed to the wickedness of man as the cause or ground of the visitation. The same is true of the earthquake and the darkness at Christ's crucifixion. The Apostle Paul declares that all creation groans in bondage awaiting man's redemption. Christ tells us that, in the last times, physical disorders shall abound by reason of man's perverted spiritual state. We are prophetically told in Isaiah that there is a good time coming when wickedness shall cease and, as a result, all the earth will be in peace and harmony, and when nothing will hurt or destroy. In the Apocalypse, there is pictured before us a glorious vision of a new heaven and a new earth, that is to say, a new spiritual state of humanity and a new world environment and conditions resultant. Hence, as far as the Bible may be taken as authority, the question is settled.

That the environments of a world of human beings must correspond to the moral character of its inhabitants is a self-evident proposition. It is impossible rationally to imagine it to be otherwise. Just try, for a moment, to think of the heavens as being visited by disasters similar to earthquakes or destructive cyclones, or of hell as being a realm of outward peace and harmony.

The profound philosophical truth underlying and explaining this whole subject is, that mentality stands related to environment, in all worlds, as cause to effect. The outer realm of appearances is always and everywhere, simply the inner world of thought made visible. There are only two other theories as to the relations of mind and matter conceivable, viz.: materialism, which makes mind to be the result of matter organized and thus leads to atheism; and philosophical dualism, which recognizes mind and matter as two separate and distinct substances, the logical outcome of which is the enthronement of God in space.

All profound thinkers are coming now to accept the philosophy that phenomena are the outshading of spirit. Modern psychologists are generally agreed that mind is the prime reality and that all nature's appearances and forces are thought in outward form and manifestation. Even natural science has advanced to a point, in its analysis of matter, where the next step will bring it into accord with mental science in holding the external universe of appearances to be the configuration of the invisible universe of spirit substance. The phenomena of nature may be regarded as pictures on the screen cast by the Divine light and life outflowing through the image-

form of universal spiritual man, the mental and moral state of the image determining the nature of the shadow. Thus the mental cosmos stands somewhat in the same relation to nature, or the physical cosmos, as the soul of the individual man does to his body; or in modern psychological terminology, as the subjective to the objective mind. As the soul in harmony with the laws of being would ultimate itself in a harmonious and healthy body; so universal man—the entire race, being in harmony, would out-birth itself in a harmonious physical world; and man would voluntarily control nature, as was promised he should do and as, when he comes to himself, he will do. Had man retained his integrity, he would have run his historical course as the lord of creation instead of being, as he has ever been, its servant. There would have been no destructive violences of nature, transition would have taken the place of death, the external mind and body would have become gradually spiritualized, and thus man would have grown into heavenly conditions as little tragically as a child develops into youth and manhood.

Granting the contention of the psychologist that all power is primarily thought, and accepting the hypothesis of natural science that there is, throughout all space, an all-pervading ether which is the inmost fountain of all physical phenomena;

and granting, again, that mind can act directly upon that ether, as is evidenced, by the well established facts of telepathy, that it can, we should have no difficulty in arriving at a causal nexus between mind and matter. And from this standpoint, we have also a very plausible theory of the immediate physical cause of earthquakes. We know that the earth is a great electro-magnet and that rivers of electric force course through it northward and southward. Now, why is it not rational to conclude that any abnormality in the cosmic mind acting upon and through etheric force would throw out of balance these great currents of electric force traversing the earth, and thereby cause a violent passage of electricity from one earth stratum, or one earth zone, to another, such as occurs between two clouds of different electrical tensions? On this hypothesis, and thus only, is explainable the synchronous and wide extent of earthquakes.

The principle of race solidarity is very far-reaching in its bearing on all theological thought. For example, the race thus standing in relation to God as one great personality, it follows that the welfare and final destiny of each individual are involved and included in the welfare and destiny of the whole. They who have gone before retain their vital unity with those yet on the natural plane of existence. Their lives are organically

one, now and forever, all constituting one totality of race-life and character and evolving toward one common ultimatum.

Again, as to the central, all-embracing truth of Christianity, viz.: the character, life and work of Christ, the incarnated Divine Word. His relations to our humanity were and are primarily to the whole race, and secondarily to individuals. His personality was the humanly organized expression of a universally diffused Divine life in the entire race-body, which becomes personal within each individual who recognizes and receives him. He represents himself as standing at the door of every heart seeking admittance.

Thus through the Divine Word organized into the race, the Spirit of Truth proceeding from the deeps of Infinite Love, evermore operates within all hearts and minds seeking to bring every one into harmony and unity with God, constituting one grand unitary body in Christ, thereby fulfilling his prayer: "Thou in me and I in them that they may be one in us."

"Pardon me," said Mr. Calvin, "I have a question to ask. It is: Whence and why this delusion or error of evil?"

"In the Edenic narrative, evil is represented as having its origin previous to the creation of man, and in the form of the serpent, as tempting man. Throughout the Scriptures, this evil influence is

personalized under the terms Satan, devil, etc. Christ said his mission was to destroy the works of the devil. But whence this evil influence came is not revealed."

"It seems to me," said Mr. Priestly, "that the nature of animal life during the geologic ages and previous to the creation of man, corroborates the Scriptures that evil antedated his advent upon the earth.

I think that the Swedenborgian teaching is true that all creation is composed of forms recipient of the Divine life, and that these forms are divided into two classes, viz., those of good and those of evil; the good being the outbirth and expression of spiritual principles of good, and the evil of evil principles. For instance, poisonous and noxious minerals and plants, such as arsenic and strychnia, and hurtful animals, such as venomous serpents and cruel wild beasts, exist only because there is a corresponding spirit of evil flowing outward from the spirit-world, and which in fact sustains them in existence.

On the other hand, all plants good for food, and innocent, kindly animals such as the lamb, the ox, the dove, are correspondences of good principles in the spirit realm, the fountain of all phenomenal existence. But the most prominent quality of the animals during the geologic ages of our planet was forms of evil. Now, if there

was no evil or devil till man came, then whence these forms corresponding to evil antedating his creation many ages? If they are evil forms now, they were then, and if they exist now because of present evil spiritual forces giving them life, the same was true then.

The fact is, the fossil remains of Geology viewed in the light of this doctrine of correspondences, seem to lead to the conclusion that there was an evil sphere permeating the formative materials of our planet from the beginning, transforming the Divine creative innocent germs into the horrid forms of cruelty which we find imbedded in the earth's crust.

Thus nature confirms the Bible in teaching that evil did not originate with man. The tempter was here when man came, and for some reason was permitted to tempt and overcome him, and during all succeeding ages to dominate the race. To say that this result was undesigned, or that there was no infinitely good purpose in it is to deny the Creator's Infinity.

"As to what that purpose was," I remarked, "I have already, in my life narrative, partially indicated, and need not repeat here. In general, I may say, it is clear to me that the pre-existing evil, or devil, was permitted to ally itself with the very life of this planet in order that through a Divine incarnation in our humanity, it might be

reached and destroyed forever; and that henceforth the power going forth from the Divine Human of the Christ, the universe could never again be invaded; and further, that through the experiences of our race under the domination of evil, and our deliverance therefrom, there might be a manifestation of God, a fuller reception and indwelling of God in all, as the All, than could be in any other way. Whencesoever this evil power originated, or how, in nowise affects the verity of these conclusions.

It must suffice us to know that evil is not a marplot, but that it exists, for a use sufficient for its justification; and that having accomplished that use, Christ wil not fail in his mission for its utter destruction.

If there is no objection, we will take "Man" or "Psychology," as our next subject.

CHAPTER IX.

We have already observed that man is constituted of three degrees or ranges of life from the within to the without, termed in the Pauline psychology *pneuma*, *psuke* and *soma*, translated spirit, soul and body.

As Spirit, he has had being in God from eternity. What degree of individual consciousness he possessed, we can only conjecture. He has had at least eternal being as a germinal personality, with all the potentialities inherent, which are manifest in his present state of existence and as exhibited in their perfection in the Christ.

Thinkers all along the ages have been divided on the question as to whether the soul has its origin by natural generation, and comes into the existence with and through the body, or whether it had previous existence and that the bodily plane of thought and feeling alone is taken on by natural birth. The early church were divided on this question under the names of pre-existenceists and traducianists, the latter holding that the soul is derived from its parents by the process of natural generation.

But which of these theories is true matters lit-

tle for our present purpose. The point of importance in this connection is that the real man, the Spiritual man, perfect in idea, has from eternity had being in God, that the soul and body are but the outward evolution of its inherent powers into a conscious personal selfhood, and that the appointed destiny of each individual is the bringing out of all the perfections of the inner man into objective expression and actuality.

There are reasons conclusive to my mind that the soul degree has constituted the plane of man's consciousness as an individual from eternity. Assuredly, whatever degree of individuality or self-consciousness he may have possessed previous to birth here, was accompanied by, and constituted of, an environing external universe. Such a sphere of outward things and beings perceived as other than self, is essential to any conception of self as a distinct entity. There must be a sense of otherness even of God in order to self-conscious individuality.

As regards our natural universe, even physical science has concluded that it is but the outwarding in fixed forms of an invisible spiritual universe. See the work entitled, "The Spiritual Universe," the joint production of Professors Tait and Balfour Stewart, two of England's leading scientists. Physical Science is thus brought into harmony with modern psychology in holding that

all the outer realm of forms and forces is a thought world, that is to say, thought objectified and made visible to the natural senses. Seers, or those whose spiritual eyes have been opened, tell us that in the spiritual realm the inhabitants recognize their environments to be only their mental selves outwardly expressed, and while in general their environments of landscape and home surroundings are fixed and unchangeable in correspondence with their general fixedness of mental and moral character, their changing moods and flitting thoughts are outwardly expressed in corresponding transitory appearances of flowers, birds, insects, etc., which they recognize as the outbirthings of their thoughts and emotions. In this way, the phenomena of their world are living pictures of their inward selves and their relations to others.

But here in this world, our materialistic thought outwardly manifests itself in a corresponding fixedness of physical conditions.

To repeat, then, man is primarily existent in God, visually manifested and thus resident in and environed by, a spiritual universe. Thence he comes by birth into the present state of existence, and takes on a still more outward range of consciousness in the natural body, with its environing natural or physical world. Thus we have the three-fold man of the Scriptures.

These three planes of consciousness are related respectively to one another, from the within to the without, as cause and effect, the higher or more interior flowing downward and outward, forming the next lower in its image and likeness, faculty answering to faculty, and function to function, so that the lower is the exact correspondential expression of that from which it is derived.

The faculties of the natural mind of man are each and all merely the outward manifestation of the soul. The outer man is the soul made visible and so organized as to express the soul life in physical form and under physical conditions.

The soul bears the same relation to the Spirit, or most interior degree, that the body does to the soul. The ego or real self of the soul is the spirit, and the ego of the body is the soul. The spirit is the life of the soul and the soul is the life of the body.

Likewise the spirit realm of unexpressed ideas takes form in the soul realm of thought constituting the psychic or soul universe of outward appearances; and these in turn are expressed in the seeming substance of persons, animals and things in the world of nature, constituting the material universe.

These three planes of consciousness are not independent of one another, but constitute a one. They are one in the sense that the mental and affectional activities of the external or natural man are the resultant ultimation or outflowing stream of the two internal degrees acting and expressing themselves herein.

As the soul has been eternally one with the spirit, and the manifestation of it, so the plane of consciousness of this outer or natural existence, which we enter upon through the gate of natural birth, becomes henceforth an essential part of the entire man, the ultimate expression for both of the interior degrees, and as such is to continue forever.

Hence the laying aside of this bodily plane of consciousness by death, or rather its going to sleep, as the Scriptures express it, is only a temporary cessation of its functions, similar to natural sleep.

The Lord Jesus said of Jairus' daughter, "She is not dead, but sleepeth." And of Lazarus, he said to his disciples, "Our friend Lazarus sleepeth, let us go to awake him."

Death is only a temporary incident in the never ending course of our bodily existence. It is a temporary failure, by reason of sin, to reach the end for which man was brought into this outer existence. But it is not to be permanent failure.

It is true of the body, indeed it was spoken of the body that "As in Adam all died, so in Christ shall be made alive." The man is to be awakened from this temporary sleep of the body and go forward in the accomplishment of the end for which this existence was bestowed. That end is the bringing down into this outer consciousness a realization of God as the life and soul thereof, and thus the so becoming at one with God that the Infinite Life, Love, Intelligence and Power shall be ultimated in fullness therein.

Speaking of those who had passed by death from this outer state of consciousness, the Lord Jesus said, "The time is coming and now is, when they that are in their graves shall hear the voice of the Son of God and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of Judgment." The Greek term rendered in the common version "damnation," is "Krisis," which means simply "Judgment"—a revealing of the moral state of the one judged.

The Apostle Paul in 1 Cor., 15th chapter, teaches as plainly as language can express it that there is to be an awakening of the bodily plane of consciousness—that this in fact constitutes the resurrection. There were those in his day who denied this just as there are those in our day who spiritualize the whole matter into an uplifting of

the mental or spiritual states, and others who hold that the resurrection means simply a rising of the soul life out of the body at death.

Those errorists in Paul's day claimed that the resurrection was already past—probably meaning at death.

All this confusion of thought on the subject of the resurrection has arisen out of a lack of understanding of the real nature of the soul and of the body, their functions and their relations to each other. Materialistic thought has confounded the bodily plane of consciousness which is mental, with a supposed physical substance—flesh and blood—which is merely its present outward phenomenal expression and in itself is not substance.

Paul tells us that the resurrection will not be of matter as we apprehend it—flesh and blood. All that we call matter is but fixed forms of the elemental force which scientists have termed the ether. The mental state must determine the apparent nature of the substance which this force will assume in every state of existence. We may infer that the bodies of those who have with Christ become divinized are constituted of the ether in its first and highest expression in nature, wherein shall be manifested all the powers stored up in this fountain of power.

Our present bodies are the manifestation of that

same force in its grossest, coarsest degree corresponding to our material thought. The resurrection will consist not of again entering into this gross matter, but of an awakening of the mentality which really constitutes the body and the putting forth of this mentality into visibility correspondent to its state.

Paul tells us that there is a natural body and there is a spiritual body. Our present body is natural—seeming flesh and blood substance, because of our present materialistic, mental state; the spiritual body will be composed of ethereal (spiritual) substance that is of more interior forces, according with the changed mental state. But to the mental state that assumes it, it will be as tangible and real as the present physical body is to the physical senses, and more so.

Just as our physical senses are adapted to the grosser forms of force, called matter, so our spiritual senses will be adapted to the more ethereal and more substantial forms of those forces.

We are admonished in the Scriptures that after death, the Judgment or a realization of the moral state in relation to God, whether that of harmony with the eternal laws of our being or of disharmony therewith. This sort of Judgment every right thinking man is here and now undergoing every day. By the inshining of the truth, the quality of his thoughts, loves, motives and actions

is revealed to him, conscience approving or disapproving. Thus in one sense Judgment day is every day in this world, and the character is formed for good or evil according to the heed we give to the monitions of truth. Our present gross mental state, through the physical senses, can take cognizance of the forces in which we are immersed only in the gross form of so-called matter, and hence in the more subtle form of the chemical forces, electricity, etc., they disappear from sense vision. It only requires a mental state properly related to these interior forces for their becoming apprehensible to the senses in a way as much more real and substantial as are those forces more real and substantial in their more ethereal expression than they are in this outer world.

The truth thus coming to us and revealing the way in which we should walk seems to us, as the Lord Jesus terms it, an adversary. It is so, because it exposes and opposes our loves and desires. He admonishes us to agree with this adversary quickly while we are in the way with him, otherwise we shall be handed over to the Judge, convicted, and imprisoned and shall not get out of the prison 'till we have paid the last farthing. That is, we shall fix evil in the character which becomes a prison house, to be eliminated only through suffering.

But to the soul consciousness in the psychic

realm in which we enter by the falling to sleep of the outer man, there can be no such judgment, as will appear by a consideration of the nature and relations of the external and the internal man.

As we are born into this outer existence, the consciousness is for the time transferred from the soul plane to that of the body. In this external state of thought and feeling the man realizes only his life in the body, his relations to the physical world and his dependence upon it for existence. Step by step his natural faculties are unfolded, first in the opening and activities of the physical senses, and thus the perception of the facts and phenomena of nature. Following this, there is developed the power of classifying facts and arriving at general ideas in the form of laws or principles, and thence of reasoning from these principles deductively to ulterior conclusions, but always and only in the range of such knowledge as is derived from the action of the physical senses and reasonings from data derived therefrom.

The end or object of the developments of this natural degree of consciousness is that it may be the basis for the development thereon or therein of a spiritual consciousness in this outer degree, or rather a flowing in of spiritual truth—a realization of God as the life—to be accepted and in-

corporated by and in this natural mind, and so the Divine attributes of Love, Wisdom, Goodness and Power to manifest themselves therein henceforth in ever increasing fullness throughout eternity.

As the Apostle says, "First the natural and afterwards the spiritual;" and we may add, first, "the natural in order to the spiritual." Such is the process of becoming Sons of God which, according to the Scriptures, it was Christ's mission to give. "As many as received him, to them gave he power to become Sons of God."

The relations of this external mind to the internal, and the process of regeneration or divinization, have not hitherto been clearly understood, and hence there has been much confusion of thought on the entire subject.

Modern scientific methods of investigation have thrown much light upon it. I will quote on this point from Hudson's "Psychic Phenomena." Although this author is surprisingly limited in his views as to the far-reaching results of his investigations and conclusions, especially in their bearings on the nature of the psychic realm and our present relations thereto, he is very clear and conclusive on the immediate subject under consideration; that is, the nature and relations of the outer and inner mind of the individual man.

He says: "In more recent years the doctrine

of duality of mind is beginning to be more clearly defined and it may now be said to constitute a cardinal principle in the philosophy of many of the ablest exponents of the new psychology. Thousands of examples might be cited to show that in all ages the truth has been dimly recognized by men of all civilized races and in all conditions of life.

Indeed, it may be safely predicted of every man of intelligence and refinement that he has often felt within himself an intelligence not the result of education, a perception of truth, independent of testimony of his bodily senses.

It is natural to suppose that a proposition, the substantial correctness of which has been so widely recognized, must possess not only a solid basis of truth, but must, if clearly understood, possess a veritable significance of the utmost importance to mankind.

Hitherto, however, no successful attempt has been made to define clearly the nature of the two elements which constitute the dual mind; nor has the fact been recognized that the two minds possess distinctive characteristics. It is a fact, nevertheless, that the line of demarcation between the two is clearly defined; that each is endowed with separate and distinct attributes and powers; that their functions are unlike, and that each is

capable under certain conditions and limitations of independent action.

For want of a better nomenclature, I shall distinguish the two by designating the one as objective and the other as subjective. In doing so, the commonly received definitions of the two words will be slightly modified and extended; but in as much as they more nearly express my exact meaning than any others that occur to me, I prefer to use them rather than attempt to coin new ones.

In general terms, the difference between man's two minds may be stated as follows:

The objective mind takes cognizance of the objective world. Its media of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is the guide in his struggle with his material environment. Its highest function is that of reasoning.

The subjective mind takes cognizance of its environment by means independent of the physical senses. It perceives by intuition. It performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism.

In this state, many of the most wonderful feats of the subjective mind are performed. It sees without the use of the natural organs of vision;

and in this as well as in many other grades, or degrees of the hypnotic state, it can be made apparently to leave the body, and travel to distant lands and bring back intelligence, oftentimes of the most exact and truthful character. It has also the power to read the thoughts of others, even to the minutest details; to read the contents of sealed envelopes and of closed books. In short it is the subjective mind that possesses what is popularly designated as clairvoyant power, and the ability to apprehend the thoughts of others without the aid of the ordinary objective means of communication.

The following propositions will not, therefore, be disputed by any intelligent student:

1. That the objective mind, or, let us say, man in his normal condition, is not controllable, against reason, positive knowledge, or the evidence of his senses, by the suggestions of another.

2. That the subjective mind, or man in the hypnotic state, is unqualifiedly and constantly amenable to the power of suggestion.

That is to say, the subjective mind accepts, without hesitation or doubt, every statement that is made to it, (by the objective mind). "One of the most important distinctions between the objective and subjective minds pertains to the functions of reason. That there is a radical dif-

ference in their powers and methods of reasoning is a fact which has not been noted by any psychologist who has written on the subject. It is, nevertheless, a proposition which will be readily conceded to be essentially true by every observer when his attention is once called to it. The propositions may be briefly stated as follows:

1. The objective mind is capable of reasoning by all methods—inductive and deductive, analytic and synthetic.

2. The subjective mind is incapable of inductive reasoning. The subjective mind never classifies a series of known facts and reasons from them up to general principles; but given a general principle to start with it will reason deductively from that down to all legitimate inferences, with marvellous cogency and power. Place a man of intelligence and cultivation in the hypnotic state, and give him a premise, say in the form of a statement of a general principle of philosophy, and no matter what may have been his opinions in his normal conditions he will unhesitatingly in obedience to the power of suggestion assume the correctness of the position; and if given an opportunity to discuss the question, will proceed to deduce therefrom the details of a whole system of philosophy."

The writer further shows that the memory of the subjective mind seems to be perfect, retain-

ing with marvelous exactness every fact and principle impressed upon it by the objective mind.

All investigations of modern psychologists, in the light of superior scientific methods, lead inevitably to the conclusion that, whatever may have been the powers of the soul or subjective mind previous to birth into this objective sphere, in this state of existence it is amenable to and dependent on the objective mind in the following important particulars:

- 1 The soul has no power of gathering and classifying facts and thus arriving at truth by the process of induction, but is dependent on the outer mind for its facts and principles, which it accepts without question and by deduction carries them out to their logical results, thus fulfilling the Lord's saying, "Whatsoever ye bind on earth (the outer man) shall be bound in heaven (the inner man); and whatsoever ye shall loose on earth shall be loosed in heaven."

2. Hence this interior mind has no faculty of seeing truth of itself other than in the line of its desires. It sees as true when left to itself only what it loves and desires to be true. Therefore, in and of itself it has no power of judgment of what is right or wrong, and consequently no power of repentance or reformation. Left to itself, it must forever remain what its chief or leading love determines to be true and good.

This was seen by Swedenborg, and hence his teaching of the unchangeableness of the soul's state after death. In fact, this truth has been intuitively perceived by thinkers of all ages and creeds, and hence the reincarnation theory of orientalism and the endless damnation theory of much of our Christian theology.

3. When the objective mind is placed in abeyance to the subjective mind and the latter is free to flow out and express itself through the bodily organism, it exhibits extraordinary powers.

Now, whether these powers are to be attributed to the individual subjective mind, or whether they are the result of a larger tide of life and thought with which it is in vital relation within the subjective sphere, and of which, under hypnotic control, it becomes the medium, we do not know. Many facts point rather to the idea that these extraordinary powers are the result of an influx from the interior soul realm of a concert of mind force, the objective mind being made amenable to the subjective mind and realm and thus becoming the passive medium of its expression on the outer plane.

This psychic realm is a mental state, and a gathering place of all who have lived before us, and is a reservoir of life and thought force which may under certain conditions, both normal and abnormal, be opened out into the natural realm

through the channels of the individual mind and express itself in that way. Such seems to be the teaching of the Scriptures and the explanation of various psychic phenomena exhibited all through past history. The demonic obsessions of the time of Christ are explainable only on this hypothesis, as for example, the case of the man of Gedara, out of whom it is said there was cast a legion of devils. That is to say, he was released from being the subject of their combined infesting power.

Now as to the practical bearing of these facts on the relation between the inner and the outer man and between the seen and the unsees realms.

First, on the subject of regeneration, or the divinizing of the natural man, the end for which this existence is given.

Regeneration is effected by the mind's being able to see the truth aside from and above the loves and desires, and so to judge as to whether the character is conformed to the right. And further, there must be resident in the mind, the power termed freedom of the will, by which to force the acts into conformity with what is perceived as true and right.

The results of the action of these faculties is character, which is merely the accepting and incorporating into the life and stowing away in the

subjective mind as fixed principles, whatever is received as truth and good.

In this way we are daily building up ourselves in righteousness—right relations to God—or in unrighteousness—disorderly states of mind and heart. We are laying up our treasures on earth or in Heaven.

In all this process the objective mind must rule. If the subjective mind were permitted to rule, then the very end of the existence of the objective mind would be thwarted, viz.: the establishing of a selfhood of rationality and freedom in this outer degree. This can be done only by the free and uncontrolled choice and action of the outer mind.

And in consonance with this idea, we find that where the objective mind becomes, through hypnotic processes, or otherwise, permanently under the control of the subjective mind, serious results follow. It is, in fact, the most potent factor in all cases of insanity.

By a realization of the vital relation of the objective to the subjective minds and of the outer to the inner realms, we may become open to the outflowing of the life and power within, and indeed the outer man shall eventually **become the theater** of the full expression of the internal powers; but now and evermore these powers must be exercised under the control of

the objective life and thought, or at least the subjective must act in harmony with and not in control of the objective mind.

In this light we can understand the nature and philosophy of what is termed spiritualism.

A medium is simply a person in whom the objective mind has temporarily or permanently ceased to exercise normal control and who is, therefore, given over to the domination of the subjective mind with whatever influences the moral character of the medium may be affinitized in the psychic realm.

Such control of the objective by the subjective mind being in its very nature abnormal, the practice of mediumship is, of course, injurious.

And since the subjective mind is dependent on the objective for its knowledge of all facts and truths relating to the external world, and even of moral principles, the absurdity is manifest of looking thence for knowledge, instruction or guidance.

Morover, it is a surrendering of the individual freedom by which alone man is enabled to attain the end for which existence in this world is bestowed.

In the perfected, regenerated state toward which our race is evolving, the interior and exterior minds and realms will be one in conscious life and act; and in that good time coming when

evil shall have been abolished in our race, there will no longer be any bar between communion of the new earth and the new heavens.

But now, to have the door thrown open to such unrestricted communication would be to have hell flow in upon the earth to the utter destruction of human freedom. It was from this source that came the demonic obsessions and unutterable depravities which abounded at the coming of the Christ; and it is thence that is to come the dire conflicts foretold by him again to visit the earth at his second coming.

The present psychic movement in its various phases, good and evil, is a most significant sign of the times. It means the opening of the long closed objective mind to the influx from the subjective realms of both Heaven and hell, to end in the final conflict and the destruction of evil.

“You have opened up a wide field of thought here, said Mr. Calvin, and I move that the subject be continued at our next meeting.”

CHAPTER X.

The continuance of this subject was at your suggestion, I said to Mr. Calvin at our next meeting; we will be pleased to hear from you.

“I have only this to say,” he answered, “that I congratulate you on having given, so far as I know, the only rational and Scriptural theory of the resurrection. Assuming the existence of hades or the spirit world, the correctness of your psychology and your theory of the object of our present existence, your idea of the resurrection inevitably follows. If I understood you, you claim that hades is the place of immediate abode of all who pass from this life and was, up to Christ, the abode of all souls who had previously existed here. You are aware, of course, that in this you are at variance with the common sentiment of the protestant church.”

“Yes, I am aware of the church’s position. Luther, in his opposition to the Roman Catholic purgatory, went to the extreme of denying any intermediate state whatever, and all the protestant sects, except the church of England, have followed him in this error. The notion that, at death, the soul ascends immediately to heaven

or plunges into hell, flies in the face of reason, of the teachings of the Scriptures and of the common faith of the church up to the time of Luther.

The Jewish notion in general, on this subject, was that of a heaven, the dwelling place of the Almighty and of Sheol, (hades) the region of the phantom dead. Their idea is indicated by the prophet, Isaiah. He says of Babylon, "Sheol is moved for thee to meet thee at thy coming. It stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations." Later on under the Rabbins, Sheol becomes to be divided into separate regions, the upper region being paradise, where the good dwelt, and the lower place for the wicked. This conception of the unseen world is recognized by our Lord in his parable of the rich man and Lazarus, also in his language to the thief on the cross, "This day shalt thou be with me in paradise." And his declaration, "The time is coming and now is when all that are in their graves shall hear the voice of the Son of God and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of judgment," implies: first, that there was a bringing of departed souls out of some place where they had been dwelling previous to their

resurrection; and second, that this awakening was requisite to the execution of judgment upon those who had done evil. The conclusion is inevitable that unless these departed souls had an existence in some intermediate state they had no conscious existence whatever until they were called forth by the voice of Divine Truth.

Peter tells us that Christ went and preached to the spirits in prison. These spirits surely had a conscious existence somewhere. But it could not have been in the heavens. Paul closes his discussion of the resurrection of the body with the triumphant exclamation, "O, death, where is thy sting; O, hades, where is thy victory?" In fact, the existence of a hades realm is directly taught or implied in all the writings of the New Testament and the error of denying its existence would never have had place in theology but as a supposed necessary means of getting rid of purgatory.'

"What of all those who have passed from this world characterless, as for example, children and idiots?" further inquired Mr. Calvin.

"On this subject, we are left to rational deductions from established facts and principles. Thence, we must conclude that by birth into the present existence, they acquire at least the germ of natural selfhood which, being placed under appropriate influences in the spirit realm, devel-

ops into fullness of manhood and womanhood. We can readily see that the hereditary tendencies may become successively manifest, resistance to which may afford a basis for the forming of a positive character and open the way for the in-flowing of the Divine life and thereby of conscious unity with Christ in God."

"Does not the law of mental suggestion explain the philosophy of mental healing?" inquired Mr. Clark.

"It does if we take the term to embrace any and every means of impressing the subjective mind. The relation of the subjective to the objective mind is phenomenally expressed in the relation of the sympathetic nervous system to the vital functions of the bodily organism. It is the presiding genius governing and controlling all vital functions. It is the fountain out of which flow the issues of bodily life and as the fountain is, so the streams will be. Bodily health or disease are the outwardly registered mental states of the inner man.

Thanks to modern methods of scientific investigation, viz.: the study of body and mind in their interrelations, we are now enabled for the first time in the history of therapeutics to answer the questions, what constitutes health? And what is disease?

If the outer man is the expression of an out-

flow from the primal depths within, where the spiritual man dwells in perfectness in God, health must consist in such mental states of soul and body as to allow the free and unperturbed influx from the spirit; and disease simply signifies some obstruction interfering with an orderly influx from within. Hence, to effect a cure requires only to open or purify the closed or perturbed channel.

But the thoughts and emotions of the external mind impressing the internal determine the nature of its activities in outward bodily expression. The heart, lungs and all the vital functions respond instantly to any thought and feeling. For example, place a delicate thermometer in each hand and then concentrate attention upon the right hand and it will grow warmer than the left, indicating an increased flow of blood to it. Again, a fit of anger causes the breath to come short, the heart to beat vigorously, the blood to rush to the face, the hands to clench and the limbs to quiver and grow tense. All this is but the reaction of the subjective mind from the mental force impressed upon it by the outer thought and feeling. Thus the persistent action of the outer mind may impress upon the internal mind a fixed state of abnormality and produce chronic disease, heart disease, dyspepsia, or any other. It follows that bodily conditions

as to health and disease are the outward expressions of the sum total or resultant of the interior mental states. All cures, therefore, must reach the subjective mind and correct its abnormalities.

There are different methods of doing this and, hence, the various pathies or systems of treatment.

The most common is that of drugs. The philosophy of cure, by drug action, has ever been a mystery. We know, however, that any substance in nature, mineral or vegetable, is merely the phenomenal manifestation of a specific mental-vital force in the interior realm of spiritual causation.

Now, may it not be that by the introduction of a drug into the body, its vital essence is released and its underlying mental force is brought to bear on the subjective mind? But whether or not such be the rationale of drug medication, the cure is effected and can only be effected through a therapeutic influence upon the subjective mind.

As mind can most immediately affect mind, it would seem that the most direct and potent method of curing disease would be the mental, and so it proves to be in the measure in which the laws governing the whole matter are understood and complied with.

From time immemorial and among all nations,

both savage and civilized, this method has been successfully practiced.

History abounds with wonders wrought in this way. Our Lord assumed that his disciples following his example would possess this power and commanded them to heal the sick as an integral part of their work. And in the light of our present knowledge of the essential character of man and his inherent relations to God, it readily appears why every true and enlightened believer in Christ should be endowed with this power.

The subjective mind may be mentally impressed either by auto-suggestion, that is to say, by the objective mind of the subject himself, or by the action of the mind of another person. In fact, every moment of our lives, by every thought and feeling, everyone is impressing and moulding the mental and moral states of his own subjective or soul mind. The truths or errors, the good or evil, which we accept and adopt in the outer life become fixed laws and principles of the soul, and thus character is continually being formed. Moreover, any undesirable state which we may find fixed in the subjective mind, such as a slavish habit or wrong thought or desires, may be removed by concentrating the thought on the opposite wished for result, and persistently suggesting that we have what we wish.

The subjective mind may be reached as before

stated, also by the mental suggestion of another. The operator may do this by orally expressing his thought, and thus through the objective mind of the subject reach and impress his inner mind; or, he may attain the same end by telepathically, silently conveying his thought. In the latter case, it is essential that the operator partially psychologize himself and thus by concentration bring his subjective mind into direct relation with that of his patient. Both these methods are in constant use by practitioners either separately or in combination. Of course, all healing practice, at a distance, is by the telepathic communication of one subjective mind with another. The practitioners of mental cure under the name of "Psyco-therapy," or "suggestive therapeutics," either partially or wholly hypnotize their patients and in this way bring their suggestions to bear directly on the subjective minds of the latter."

"What is the difference," asked Mr. Calvin, "between the methods of Christ and those of modern mental suggestionists?"

"The difference, as I see it, consists both in the degree and the quality of their faith. The potency of suggestion depends on the confidence of both operator and subject that it will accomplish the end sought. The confidence of the mental cure suggestionist is based merely on ob-

servation of the results obtained by experimentation. He knows nothing, or takes no account of man's deeper nature and hence has little understanding of the philosophy of the relation of the outer man to the inner realm.

The enlightened Christian realizes that the springs of life of both himself and his patient lie back of the immediate subjective or soul mind in the spiritual man in God, the realm of all power; and that he is, at unity with God in that inner degree of being. He further understands how, by the right thought properly directed, the obstacles in the mental states of the subjective mind of the patient may be reached, errors be banished and truths impressed. His inner, spiritual development enables him intuitively to perceive the mental aberrations of his patient. And as a result of all this he is endowed with an assured faith arising from a consciousness of a Divine power working in and through him. Abiding in Christ and Christ's word abiding in him, his thought and will become consciously the thought and will of the personalized Divinity within him. In proportion as these conditions of unity with God and resultant faith prevail, will he be imbued with healing power. Such is the Christ method of healing in both quality and degree which he commanded his followers to use. It is founded

on law, and the law being complied with the result follows as effect follows cause. Hence the error of the notion that healing was a special gift for a special purpose, limited to the time of the early church.

That the healing of the body should have been a concomitant part of the church's work forevermore is implied in the very nature and object of Christianity. Christ was incarnated in order to destroy sin and its effects—the works of the devil. But bodily disease, as Christ declares, is the result of sin; and hence the forgiving of sin should by removing the cause, absolve from its effects in the body. The Lord said to those he healed, "Go and sin no more, lest a worse thing come upon thee." The only reason that bodily healing has not always gone along paripassu with deliverance from sin is, that materialism has, in the popular mind, divorced the spiritual realm of causation from the natural realm of effects and thus shut off all understanding of the relations between soul and body, and thereby removed all ground for faith in reaching bodily conditions by mental methods.

"How about the early church?" The world of that day had no philosophical knowledge of the relations of the inner to the outer man and yet they carried out Christ's commission to heal.

"The faith of the early Christians was the re-

sult of a Divine inspiration from the full tide of inflowing life from the newly risen Saviour, and had no permanent basis in an understanding of the law.

But now, the time has arrived in race development when faith can be grounded upon a rational understanding, or upon a scientific and philosophical basis and hence not only will be permanent but will grow more and more in potency as the sun of this new era rises toward its zenith.

“Since character is formed by the determination of the will and outward obedience in act,” said Mr. Priestly, “it becomes a matter of the first importance to understand just what constitutes the will and how it may be controlled. It is the result of a preponderance of motives for or against any particular course of action, or is it an autocratic power which can act against, and in spite of, any degree of impelling desires and feelings?”

“It seems to me that the new psychology comes to our aid here. The will is shown to have its seat in the subjective mind and to be the outgoing resultant of the combined impressions of thought, emotion and affection impressed upon the subjective mind by the objective. The outer mind, by auto-suggestion, contributes the impressions that make up the will power and thereby determines the quality and quantity of its out-

flow in activity, every thought, feeling and determination of the objective mind being a tributary rivulet swelling the current. Thus a man can create for himself a power of choice for good or evil. Herein, in fact, consists the basis of his freedom and responsibility.

Furthermore, the will power is supplemented by contributory forces with which the mind is in connection, both in this world and in the psychic realm. The subjective mind being in vital relation with the great ocean of mentality, its positive states become a center of attraction, drawing into its channel those environing forces. This may be illustrated by considering the process of growth of any religious cult. An individual, for example, becomes deeply persuaded of the truth and importance of a certain doctrine or religious theory and by the intensity of his feelings draws other minds into his stream of thought, and these others, and so he presently finds himself the focal and radiating center of great mental forces in an ever increasing and widening circle. The same law holds with reference to any fixed purpose and determined effort by any one in any line whatever.

This principle has an important bearing in all our relations to others. The outgoing of our lives is constantly, whether we will or not, silently

and telepathically impressing the subjective minds of all those whom our thoughts may reach.

Thought is infectious. By its pervasive influence, popular opinion is formed; diseases are propagated; crime and suicide abound, and fads of various kinds take their rise and run their course. A crime is committed, for instance, and all its horrible details are given through the press, thereby implanting suggestions in the minds of many susceptible persons, from day to day, until they become in a measure psychologized and, opportunity offering, are precipitated into the commission of a similar crime. Thus a crop of murders or other outrages frequently follows public trials and executions. Capital punishment has proven to be not only not a deterrent of crime, but really to promote it.

In this way, also disease is propagated. Advertisements, in the press, of patent nostrums as cure-alls, describing the symptoms of disease, are read by multitudes who find in the symptoms some detail which seems to fit themselves, and which becomes a suggestion resulting in their becoming invalids and medicine fiends; but who, in the absence of such suggestions, would have overcome their slight ailments and enjoyed good health. Some particular form of disease, say appendicitis, may and frequently does become a fad and there is a general rush to get it.

The importance of understanding the law of suggestion and its practical application cannot be overestimated. This is true of all professions and in all walks of life, but especially of parents in the rearing of their children and most especially so of mothers. The feminine mind as compared with the masculine is subjective. Children are also subjective in harmony with the mental quality of woman. Hence woman's divinely providential adaptedness to taking loving care of them. The inmost soul of the true mother, as she fondles her babe to her bosom or talks to the prattling little one at her side, is in vital touch with its tender nature. She intuitively understands the workings of its infantile mind and it understands her. Every thought she imparts is ensouled in love. These love thoughts are impressed upon the child's subjective mind and remain as a treasure store of good to be drawn upon in all after life and which, above all influences, go to make up character.

Of course, this is to be understood of wise and loving mothers. The opposite influences of ignorant and vicious mothers are equally potent for evil. A child can be and often is made cruel or loving, good or vicious, truthful or untruthful, by being persistently told that it is so. Its tender mind is a sensitive plate receiving impressions from its environment. In view of these facts and

considering the prevalent ignorance on this subject, herein is afforded a most promising field for cultivation by women in their club work.

"Pardon me," said Mrs. Morven, "I wish to recur to the difference between the Christ method of treatment and that of the mental suggestionist. It may be illustrated by a synopsis of a self-treatment in each, setting forth the principles of each respectively. Here is an extract from a work on suggestive therapeutics. It is a physician's prescription to his patient:

"By reason of my daily partaking of the life essentials, food, water, air, sunshine and exercise, I am increasing my mental and physical strength. I am growing in strength, determination, aggressiveness, courage, confidence and fearlessness. I am gaining in health by thinking thoughts of health, and partaking of the life essentials. I drink at least two quarts of water per day and as I sip it, I feel assured that it will increase the secretions of my body, and it does effect that end. I am thoroughly masticating my food. It will increase the quantity of gastric juice and my stomach will perform its work of digestion properly. All my vital organs are performing their functions normally and healthfully. I am becoming a strong man, in every sense of the word. I am a strong man now. I am hopeful and cheerful and filled with self-confidence, strength and ag-

gressiveness. I am fearless and ambitious. I **can and will be** successful in everything I undertake. I have all the attributes of success. I succeed **because** I am a success." And so on indefinitely, the suggestions being varied according to the patient's mental and physical condition.

It will be observed that there is not here the slightest hint of man's spiritual nature or any recognition of any life or force beyond the sphere of the personal mentality and will. Now, contrast with this a self-treatment, by the application of the principles of spiritual Christianity. "God is the all of substance, life, intelligence, power, **reality**. God is omnipresent; that is to say, the fullness of the Divine life and power is equally in every point in space, and not one part here and another there.

I am immersed in the Divine Spirit of Love, Truth and Life, even as my body is immersed in the atmosphere. In God, I live, move and have being. My life, my love, my intelligence, my strength, are the Divine life, love, intelligence and power momentarily acting in and through me.

I, in my essential spiritual self, have ever had being in God, as an idea in and of the Eternal One.

This outer existence is only an outward range or degree of consciousness of my eternal, spiritual ego, bestowed upon me by the loving Father in order that through outer conditions of seeming

life-in-self, in a realm of seeming outward realities, I might be endowed with a selfhood freely and voluntarily exercising the Divine power, and thus reciprocating the Divine love as a seeming independent being.

The Divine Life ever seeks to flow down and into my outer self or me, and thereby to spiritualize me and bring me into a conscious state of at-one-ment with the Divine self and so to endow me with Divine life and power.

My life is one with the Christ life in me, he being the vine and I, a branch in that vine.

I yield myself to the Divine will. I force my outer thought and life into harmony with the promptings of the Christ within; and so the Divine life is being organized into my outer self and I am, even in my physical senses, becoming spiritualized—a Son of God.

The Divine life is now descending into the outmost degree of my bodily structure, vivifying the minutest cell with spiritual life. I am dwelling in this Divine consciousness and hence can have no bodily disease or weakness. My body is the "temple of the Holy Spirit."

By the indwelling of the Divine life and power, I am delivered from all bondage to natural heredity, whether of disease or of evil propensities, and from erroneous thought or other infestations from

whatever source, either from the natural or the psychic realm.

Dwelling in the "secret place of the most High," nothing can harm me, "no plague come nigh my dwelling." "He gives his angels charge over me, lest I dash my foot against a stone."

All things work together for my good. I "dwell under the shadow of the Almighty," where no evil of earth or hell can reach me. In fact, resting in God as the All there is to me no evil in reality.

Abiding in Christ and seeking first his Kingdom and righteousness, all my wants of whatever kind are supplied. "The Lord is my Shepherd, I shall not want."

There is only the one time, the now... In that I live. I am in the Christ, and the Christ is in me now.

There is no age in spirit, and hence dwelling in the Divine life there can be to me no weakness or decrepitude from increasing years, but only abounding health and strength.

Being in God, I am enthroned at the center and source of all causation. My life is God's life manifesting itself. Therefore my thought and effort in the work to which God calls me, become all powerful in the accomplishment of the ends whereunto I send them. My thoughts

are winged messengers bearing good to others and returning to me laden with blessings.

I here and now and forever take my stand as "porter at the door of thought," freely inviting all good, but denying entrance to all evil—shutting out every thought and feeling of self-love, everything out of harmony with love to God and my fellow man, every claim of weakness or disease, and saying with Jesus, "Get thee hence, Satan."

In fine, and all comprehensively, since my spiritual self or the Divine element within me constitutes my only real being, and when awakened into consciousness has power to control all lower conditions, I hereby now and forever ally myself, in love, thought, word and deed with that principle as the truest—the only real fact concerning me. I take sides with it against all alien influences of sin, disease, pain, weakness and death, and determinedly dispel all obstructions of doubt and fear in order that the Divine force within may have free scope to work out its will in me and through me. Amen.

"This is what I would call a prayer," said Mr. Calvin.

"Yes," she replied. "Prayer or treatment. It is all the same. The object is to bring the mind into a conscious state of receptiveness of the Divine inflowing life, God being the infinite

Giver and man the finite receiver. The attainment of such mental state is the purpose of all worship whether of speech, song or ritualistic observance. The substitution of any external act or form for the receptive mental state is of the nature of idolatry."

"Assuming the recognition of the truth of those statements," I remarked, "prayer becomes an effort to consciously realize them by the affirmation of them as true and forcing the thought and life into conformity therewith. It follows of course, that in so far as such realization is attained, we have what we seek in the ultimatum of the Divine life in health and strength and all needed good. This mental state becoming permanent, the Divine life becomes to express itself in us and through us as spontaneously as we breathe; and all voluntary effort for mental adjustment in our relations to God naturally ceases.

But, of course, to one who does not recognize his essential inherency in God, but thinks of himself as a distinct personality occupying legal relations to his Creator, prayer becomes petition that the things prayed for may be done for him and bestowed upon him, instead of being the operation of the Divine will in and through him.

The 'Lord's prayer' is adapted to both mental states. It may be rendered affirmatively in the

present tense thus; Thy name is being hallowed; thou art giving us our daily bread; thou dost forgive us our debts, and so on, thereby being adapted to the use of those who recognize the truth of man's essential oneness with the Divine."

"I suggest," said Mr. Priestly, "The Spiritual Nature of Sex as our next subject," and so it was agreed.

CHAPTER XL

Sex is the essential feature of man's existence, the prime fountain of his loves and the regulator of all his relations both here and hereafter.

But, strange to say, that notwithstanding the exceeding importance of correct knowledge on this subject, it is that upon which, above almost all others, there rests the greatest darkness arising out of the fact that its essential principle is not understood.

An erroneous interpretation of Christ's saying that in the resurrection there is neither marrying nor giving in marriage, but they are as the angels, has led to a common idea among Christians that sex is not inherent in the spiritual nature of man, but belongs only to this present phase of existence; or if it be carried over into the future, that man and woman will not be united in marriage relations, as husband and wife.

Among the leaders of the modern woman's rights movement, the idea has prevailed that even in this life the differences between the sexes in their affectional and mental characteristics, in their tastes, physical strength, etc., are a mere matter of habits of life and heredity, and all

that is necessary to transform a woman into a man in these respects is to change her education and mode of life.

On the question of marriage, there has been much confusion of thought. Monogamy not being established on any inherent principle, the marriage of one man to one woman has been regarded from the standpoint merely of social expediency, and hence the laxity in which the marital bond is coming to be held and the increasing prevalence of divorces.

One of the most remarkable characteristics of this day of marvels is the astonishing changes which in the last few decades have taken place in the status of woman, industrially, educationally, socially and politically.

Throughout all past ages she has held an inferior position to man. Among savages, she has been a slave and a drudge. But even among civilized nations, America and England for instance, up to about fifty years ago, industrially, there were only five or six places open to her, whereby she might become economically free from slavish dependence on man; and these were mostly of a domestic nature.

Now, however, the doors to all industries and professions have been thrown wide open to her and she is rapidly entering them in close competition with the other sex.

Formerly, she was assumed to be incapable, with rare exceptions, of receiving other than the rudiments of education, and it was held that any higher education was useless because her position and duties did not call for it. Hence, while boys were sent to college and taught in the higher branches of learning, their sisters were kept at home and added to their slender stock of primary knowledge only such feminine accomplishments as fine needle work and a smattering of music.

In the way of teaching, woman was thought capable only of taking charge of a small class of young children, and her labors were thought worthy of only a very meager wage.

But now, not only are the colleges and universities thrown open to her for co-education along with her brothers, but women's colleges abound for their exclusive benefit. It has come to pass that in the number of graduates from High and Normal schools the girls far surpass the boys. And as a teacher, woman is fast monopolizing the educational field in all common school grades.

Socially, she formerly counted for comparatively little. In all matters of public reform, her influence was felt only through her husband or male friends; but now, through the various feminine organizations abounding, she is becoming the chief factor in all reform movements.

Formerly, not only had she no voice in matters

political and governmental, but she had almost no rights before the law. In her own name and right, she could own nothing—not her home, her children or even the clothes she wore. Her personality was merged into that of her husband or male relatives. She was only an annex to man.

But now, she has already secured most legal rights equally with man and is rapidly moving on toward the attainment of the same voting franchise and office holding privileges as he.

All this movement has been the result of woman's own efforts. She has seemed suddenly to awaken from her ages-long sleep.

Why this awakening? Whither does it tend? What is the meaning of it? Is it an unmixed good, or are there social dangers attending it?

These and all other important questions relating to this subject can be answered only by an understanding of the essential nature of sex, and thus the basing of our thought on its eternal principle. We must get back to God. Man is God's image and likeness. In God, then, we must look for those profound qualities which are exfigured in man in his sex nature.

God is dual Love and Wisdom. This duality is expressed throughout all creation. It is exhibited in the light and heat of the sun; in the positive and negative qualities of electricity and

in the chemical forces, which by their union constitute the matters of the globe. The dualism of sex is the most prominent feature of living organisms and prevails from the vegetable to man, culminating in him in the personalities and union of man and woman in marriage.

We read in Genesis: "So God created man in his own image, in the image of God created he him; male and female created he them."

God being the Infinite Cause and His creation the effect, and the effect being no other than an expression of the cause, all nature, each thing in measure according to its quality must bear the lineaments of the Creator. As already noted, this is exemplified in the duality that everywhere prevails; but in man supremely as the crowning work of God, the full and complete manifestation of the Divine Author.

The positive and negative attractions of the inorganic forces become sex attraction in the organic world, and in man, on the higher plane of development, they manifest themselves between man and woman as spiritual love divested of the lower and grosser features of sensuous attraction.

The nature of this spiritual attraction will appear by considering the essential qualities which distinguish and differentiate the sexes from each other. The fundamental factors constituting the

personality of both men and women are the power of loving and of thinking. Love formulates itself in thought and flows outward in will. Or, which is the same thing, each man and each woman is made up of two factors, viz.: the faculty of receiving truth and that of receiving love from the Infinite Fountain of Love and Wisdom. But the sexes differ in the manner and quality of receiving. Woman is so constituted as in external form and function to emphasize love; and man, truth. The attraction of the masculine element in him to the feminine element in her, which we term sex-love, is, essentially that of the truth being attracted to its mate, love. Just as God is Love and Wisdom in unity, so the love between man and woman, the recipients in form of the Divine Life, is but the manifestation of the Infinite Father-Mother love and wisdom in his children seeking unity.

The Divine Love and Wisdom is a central sun of life radiating outward and expressing itself or himself in creation. From eternity, the Absolute One has existed as Love and Wisdom expressed in spiritual form or forms termed in John's Gospel, the Word, and through or by means of the Word all the visible universe of sense appearances have form and existence. All the phenomenal worlds with their manifold spatial expressions, are, in fact, but the types

of the antitypal or spiritual forms of the eternal Word.

“In the beginning,” runs the record, “was the Word, and the Word was with God and the Word was God. All things were made by Him and without Him was there not anything made that was made.”

Infinite Love from eternity joined with Infinite Wisdom—God as a duality—manifested itself in an infinitude of spiritual dual forms in his image and likeness. This Logos or Word is only another name for universal man, and the spiritual forms inherent therein are individual men whose ultimate destiny is to be evolved by birth into time and space consciousness as outward personalities, in whom the Divine perfections are to be ultimated, as exemplified in the person of the Christ, the typical and ideal man, “The Word made flesh.”

What we term creation is the outbirth of these eternally existent individualities into outer planes of consciousness, in appearances of fixed time and space, such as that in which we find ourselves in our present state of existence.

But in the assumption by natural birth of this outer consciousness, the eternally two-fold individual becomes two seemingly separate and distinct personalities, the love element of the eter-

ally two-in-one taking on the form of woman and the truth element that of man.

In our present natural or personal consciousness, which "discerneth not the things of the Spirit," these two personalities do not and cannot certainly recognize their eternal unity. Indeed, in the flesh they may never meet or become personally acquainted.

While, in fact, this present personal state is merely a projection of the real man into outer planes of thought and feeling, it appears to this outer consciousness as real in itself. The acceptance and confirmation of this seeming for the real is the eating of the forbidden fruit, the direful results of which have cursed our race from the beginning. But when two personalities, the woman and the man, who have been eternally one in spirit, come to themselves in God, as all eventually will—when they "awake in his likeness," they know themselves to be one.

This outward plane of existence which I term the personality is bestowed never to be lost. It forms the matrix into which a consciousness of the Divine is born so that the extremest outer senses become instinct with a realized indwelling of Divinity. God comes to tabernacle with man.

In this final perfected state, the husband beholds in his wife evermore, his externalized love-

self, and the wife sees in her husband her wisdom-self in external visible form. Hence their love of each other becomes in its deepest ground the love of self, and the love of God as manifest in each other; and so their union to each other becomes one and the same as their union with God. This is the Divine marriage of which we read in the Scriptures, "the marriage of the lamb is come, and the bride hath made herself ready." Hence, also, we see the meaning of the Lord's saying that "in the resurrection, they neither marry nor are given in marriage, but are as the angels." As Browning, the poet, puts it:

"Be as the angels rather who, apart,
know themselves unto one, are found at length
married, but marry never; no, nor given in
marriage; they are man and wife at once,
when the true time is."

It will readily be perceived that the love arising out of the spiritual duality of man and woman in God is the Divine Fountain of all human affections—is the very life of man's life in all outward manifestations. It is the holy of holies in man, the immediate point of Divine influx into man, the sacred place of meeting of man with God. It is the source of the inexpressible joys of the Saint's raptured communion with God, of the mother's tender affection, of friendship's

holy bonds, and of all pure matrimonial felicities. And these beatitudes, as experienced in their highest degree in our present unperfected state, are but the faintest shadow of that heavenly bliss which eternally flows from fully realized oneness in spirit, whereby the door is fully opened in mind and heart to the Divine influx and Divine indwelling, the very body to the outmost bounds of sense becoming God's holy tabernacle.

Since this is the highest, the most sacred, the very central fountain of all loves, it follows that its profanation or the violation of its fundamental laws of monogamy and purity is the most far reaching and hurtful of all sins. And the history of our race bears out this statement. Sexual lust resulting in promiscuity and marital infidelity has ever been the very pandora's box out of which have poured the chief woes of our race.

The violation of law in the sex relation was manifestly the prime element in man's original departure from the way of life, as plainly appears upon the surface of the Edenic narrative. By his acceptance of the sense world and the appearance of life-in-self as an absolute reality, the spiritual was shut out from his perception, the sense of spiritual oneness of husband and wife was lost, and hence the relation between them became purely external. As it is written, "Adam

fell into a deep slumber (as regards spiritual consciousness) and a wife meet for him in his lonely state was constructed from a rib, taken from his side. That is to say, in this outer sense relation, the very substance of his wife's being became to him lifeless bone as contrasted with the vital, spiritual relation which he had forfeited; and her oneness with him became a mere external sense unity—"bone of his bone and flesh of his flesh," instead of soul of his soul and spirit of his spirit.

From that day to this, the Adam sleep has rested upon the race and to awaken him from which was the mission and work of the Christ. Whosoever believeth in him, receives power thereby to become a Son of God—that is, through union with him, the consciousness is opened into the realm of reality whereby man perceives himself as the eternal Son of God.

We read, that following the loss of consciousness in God, the woman being beguiled by the serpent of sense, partook of the forbidden fruit, that is, indulged the desire and belief of life and power in and of self and sense, and so she gave to her husband and he did eat. The affections (the woman) influenced the intellect (the man) thus the entire man making the fatal plunge into the pool of sensualism.

Woman in her dual relation to man being in

form and function love, and he truth, thus she being the soul and inspiration of his thought, and he being the formulator and executor of her loves, it was inevitable that she should lead and he follow in the original transgression. But now in their sensualized state, to have allowed the affections to lead and govern would have been for the race to have forever continued its downward course. It became necessary, therefore, for man (truth), the intellect enlightened from moral and spiritual precepts inculcated from without, to take the lead and force the affections to follow. And so it has ever been. Truth has been constrained in the interests of order to hold the reins over the loves in the individual; and similarly, man has ever dominated woman, not as has been assumed merely because he is physically more powerful than she, but because in the present sensualized state of the race it has been a necessity.

But the time is coming when the consciousness of our humanity shall have become spiritualized, when the love element shall come to imbue the truth element with good only and woman will again take her rightful place as man's unerring inspiration, and they shall co-operate as co-ordinate factors in perfect harmony.

There are significant signs that we are at least in the dawn of this new day. The woman move-

ment so-called, the awakening of the feminine mind to an active interest in the purification and elevation of the individual, the social, the domestic and political relations and conditions, and the prominence which the feminine quality—love—is assuming in the realm of moral and religious thought and activities, all plainly point to the re-enthronement of love in its true place as the soul and center of the world's life.

Naturally, in this awakening of woman from her long sleep, neither she nor her brother man sees very clearly what it all means or whereunto it tends, and mistakes will be made. The pendulum in its swing will go too far and in wrong directions, but the gravitating force of truth will eventually bring and hold it within its true limit.

Woman is from center to circumference—from the inmost spiritual degree of her being, to the outmost natural degree—different in quality of thought and feeling from man, and by reason of this difference is possessed of different powers, or rather of the same powers modified in measure and quality, and hence adapted to separate, if not dissimilar duties in the domestic and social relations. In general she is the soul and inspiration, while man is the formulator and executor. She is the hidden spring of the clock-work of society, while man is the face and external indi-

erator. Her world is within the home shelter in the sphere of domesticity; man's is in the outer world of business, politics and finance. She sees truth from the standpoint of good or love; he sees good from the standpoint of truth. She is primarily affectional and he primarily intellectual. She can go out and with a measure of success compete with him in his proper realm, just as he can after a fashion do her work; but they are each out of place and harmony in so doing. She can keep pace with him in some exceptional instances in the highest reaches of his intellectual efforts and processes, and can generally compel herself to pursue successfully the same studies and the same work in life, but it will be at the expense of her essentially feminine qualities. She can prepare herself for teaching the higher ranges of scientific and philosophic thought and occupy creditably prominent places therein, as for example the position of University Professor of Mathematics or cognate subjects; but she is not adapted by nature for such work.

A sufficient proof of this is seen in the fact that the habits acquired by a few years of such life largely disqualify her for the position of home-keeper, as wife and mother, the place above all to which by her essential constitution and tastes she is called.

One evil incident to the present woman move-

ment, resulting from her becoming economically independent of man, is already manifest in a notable decrease of inspiration and aspiration among young men. The girls are coming forward and taking the places of the boys and placing themselves thereby in a state of antagonism such as drives the sexes apart in their true relations, and thus the feminine inspiration being withdrawn, the boys are left to drift into careless and easy-going lives.

To illustrate, take the individual man or woman. There must be a unity between the affectional and the intellectual elements in order to practical efficiency. Without the inspiration of the love element an individual becomes lacking in energy and a mere thinking machine, so far as he thinks at all; and without the control and direction of the intellect, the loves run riot into all sorts of disorders.

But society is one as the individual man is one, woman being the love or inspirational element, and man the intellectual. The withdrawal of woman from all economic dependence on man places her in a positive attitude toward him, and thus divorces the masculine and the feminine elements in the body politic. The result is the lack of feminine inspiration of the masculine, thereby leaving man comparatively inert and aspirationless, and woman without masculine guidance.

For a time the love force of woman's essential nature will speed her along to the outstripping of man, and the exhilarating newness of her position, together with old habits of thought, will uphold her moral integrity; but it is only a question of time when her loves, lacking the masculine guidance will take the reins in their hands and drive into disorderly ways.

And what will add to this tendency will be abounding celibacy. The marriage state will become distasteful and unpopular among women. Already signs are ominous of danger here. The rising tide of bachelordom among women looks in that direction. A woman accustomed to that independence which accompanies a prosperous business career, forms habits and tastes averse to the dependence of her position in the marriage relation with its accompanying state of motherhood and domesticity. But whatever discourages marriages leads to demoralization. The question bandied around in the newspapers some time ago "Is marriage a failure?" is nonsense. Can any design or institution of the Almighty fail?

The sex nature is all impelling and will have its way. The marriage relation is its normal, God ordained expression. This is the law, and we violate it at our peril.

If the principle of duality of man and woman

in spirit is true, it is only from this standpoint that we can arrive at a correct knowledge of the true relations of the sexes. Since all sexual attraction is but the outward manifestation of the principle of the eternal unity of man and woman, it follows that all true marriages of persons in this world must have for its motive, object and inspiration towards and a desire for the realization of that eternal spiritual oneness.

Hence, all marriages or sex relations, for convenience, for sense gratification or with any other end in view not in consonance with the permanent spiritual relation, is a violation of this fundamental law of our being. The one and only law that sanctifies such relations is that the participants therein are so drawn together in love affinity as to feel themselves to be essentially one and having, therefore, an instinctive repugnance to union with any other. This is true marriage.

Fidelity to this law of monogamy and permanency in thought and act is obedience to the highest and most sacred principle of our nature, and is attended with the most beneficent results; while from infidelity thereto, flows the direst of evils. Such infidelity on the part of husband or wife is a breaking of the bond of connection between them and constitutes in itself divorce.

And surely in this light, the compulsory union of a man and a woman between whom, for any

cause, there is not nor can be any marriage affinity, is a great wrong. It is in fact, compulsory adultery.

The interior truth on this subject was one, if not the chief of the many things which Christ said, "his age was not able to bear." However, the fact that this truth is now opening to us implies that the time has come for its utterance and that there are those who have ears to hear.

In the present state of the race mere external unions with their resultant evils cannot be avoided. Purity in sexual relations can no more be secured by legislative enactments than can honesty in business matters. We can only hedge around these relations by such legal enactments as will tend to mitigate the evils arising from them.

But as the race advances in spiritual perception it will become the rule instead of probably now the exception, for eternal dual individualities to gravitate into personal unity in marriage and then, of course, divorces and sexual immoralities will cease.

It will be the rule for a man and a woman who have been eternally one in the heavens to gravitate unerringly to each other in this world and know themselves as one.

There may be such unions now. The beautiful blending of two lives into one as exhibited

in the case of Browning, the poet, and his wife, the Fletchers and others whose biographies have been given us, indicate a union deeper than any that can pertain to mere sense, and are pointers to a better day coming.

In the meantime, marriages are substitutionary of the eternal spiritual union. Fidelity therein is the foundation of the spiritual. It is fidelity to the supreme law of being, and thus fundamental to all that is good, true or noble in humanity.

Since the human body is only the visible manifestation of the mental man, in all his functions, we should expect spiritual conjugality, if true, to be somehow ultimated therein. Granting that sex is primarily spiritual, the complete individual being constituted of a love and a truth form in eternal unity in God, and further granting that the phenomenal is the exfiguration on the sense plane of the spiritual, it follows that the physical organism is an outward symbol of such spiritual relation.

Accordingly we find a duality running through the entire corporeal structure. First, the brain is divided into two hemispheres and is composed of two substances, a grey or vesicular and a white or fibrous matter, all nervous impulses originating in the former and conducted by the latter. Again, the organs throughout the body run in

pairs, as heart and lungs, liver and kidneys, right and left, hand and foot, and so. All this is the visual expression of the two mental elements of affection and intellect or love and truth, not only in the individual man or woman, but in the twain made one.

The brain is further dualized in two masses whose functions are distinct from each other, viz.: the cerebrum or the large front and top brain, and the cerebellum. The latter is situated back and beneath the former and is about one-eighth its volume. The functions of the cerebellum have not been hitherto fully understood, but from what we have learned of its functions, taken together with its relative position in the bodily organism, it would seem to occupy the same relation to the entire body that the conjugal faculty does to the mental man.

It should be noted that there are three nervous systems corresponding to the three mental degrees of spirit, soul, and body. First, there is the cerebro-spinal system, which is the organ of the outer voluntary life, composed of the cerebrum, the nerves of special sense, sight, hearing, etc., and the motor and sensory nerves which may be said to be an extension of the cerebrum throughout the body. Its fibers passing down through the cerebellum are gathered into a bundle constituting the spinal cord, and radiating thence

ramify every minutest portion of the bodily structure.

Second, along within and on each side of the spinal column, there extends a chain of nervous knots or ganglia from which proceed nervous cords penetrating every organ and tissue, and so interlacing as to form a plexus or net work within and around every organ. This is the sympathetic system and has been termed the brain of the vital economy. Its function is to vivify and preside over all the vital forces. It is the organ of the soul degree of mentality or the subjective mind, even as the cerebro-spinal system is the organ of the objective mind.

Third, within these two systems there is a series of glandular bodies constituting a complete autonomy called the adrenal system. Its functions have only latterly become understood. It is composed of a small body situated at the base of the brain termed the pituitary gland, together with the thyroid gland, the spleen and pancreas and the suprarenal capsules. It has been ascertained that the office of this system is primarily to vitalize the sympathetic system and hence is the organ of life's initiament in the body. Its mental correspondence is, of course, that of the inmost man of the spirit.

Now, again, as to the function of the cerebellum. Being situated at the base of the larger

brain and at the head of the spinal column, it receives the nerve fibres from the cerebrum, correlates them in all bodily activities, and what is remarkable, transposes the fibers of each brain hemisphere to the opposite side of the body, so that any injury of either hemisphere reports its effects through the nerve fibres extending therefrom to the opposite side of the body. The cerebellum is also intimately connected, by nerve fibers, to both the adrenal and the sympathetic systems.

It is a very significant fact bearing on the spiritual correspondence of the cerebellum that the physical organ of sex is situated therein.

These considerations taken together with certain other anatomical facts well established justify the inference that, beyond a doubt, the relation of the cerebellum to the rest of the bodily organism is the same as that of the conjugal faculty to the spiritual man. Just as the cerebellum is situated at the meeting point of the three nervous system and forms the nexus or medium of connection between them, and is thereby the correlative of their activities, so the faculty of spiritual conjugality is the center and determining factor in all loves, emotions, and mental activities. In the normal action of this faculty are grounded all genuine manhood and woman-

hood and all true and wholesome social relations and conditions.

Love is life, and spiritual conjugality is the prime fountain, in God, whence all life flows.

All this accords with revelation as has been already indicated.

The Biblical representations of man's union to God as a marriage is more than a figure of speech. That angelic announcement to John on the isle of Patmos, "The marriage of the Lamb is come, and the bride hath made herself ready," with other Scriptures of like import, have a profound significance little dreamed of by materialistic thought.

If life is love, and if bodily conditions of health and disease are only the external registering of mental states, what shall we say of the importance to woman, whose very life is love in external embodiment, of a normal state and an unobstructed outflow of her affections? Could we get at the root of their maladies, we would find that a very large percentage of the ills for which women daily throng the offices of physicians arise from some error here. Drugs are powerless to reach the seat of the trouble. The remedy must be spiritual.

The practical inference from all this is that the supreme effort of woman, through whatever means at her command, should be directed to the

purifying of this prime fountain. Without this, nothing else is worth while. While strenuously guarding against any lowering of the hitherto high standard of purity she has held for herself, she should demand of man conformity to the same standard. Her club associations for self-culture in the study of literature, and her efforts for social and civic betterment, etc., while good and helpful, are really only training schools in co-operation and thus a making ready for this more vital work of rectifying sex relations.

Woman being the soul of society, her collective will is the inspiration and arbiter of all social conditions. She has only to learn to know what ought to be and, therefore, what she wants should be, and then unitedly make her demands, and it will be.

Remark: In the manuscript before me, several additional lectures here intervene dealing with our race history, in which the race is represented as evolving outwardly from its original subjective mental state in the Adamic people to an extreme external state of sense-consciousness and mental perception, at the advent of Christ, like unto the passage of a planet in its orbit from its perihelion to its aphelion distance from the sun.

At Christ's coming, termed in the Scriptures,

the fullness of time, the race evolution is represented as having reached the farthest point outward in its orbit, and thence under the new life-impulse received from the risen Redeemer, beginning its return to its primal consciousness of nearness to the Divine Sun. Not, however, to resume its original mental and spiritual status. It began its career as an inexperienced babe in the negative innocence of ignorance as respects the natural powers or selfhood; it returns, freighted with its ages of experience and resultant character, as a full developed personality in the positive innocence of matured wisdom.

In other words, the history of our humanity is sketched from the view-point of a Divine incarnation in man through the Christ, as the Divinely predetermined and directed end and object of our race-existence and development.

But by reason of the limits prescribed for the present volume these lectures are omitted, and so we bid adieu to Mr. Calvin and the other friends, and confine ourselves for the rest, to the further experiences of Mr. and Mrs. Morven.

CHAPTER XII.

During the period of our weekly meetings, Mrs. Morven seemed to dwell in a sphere of abstraction. Much of the time she spent in her room in a reclining posture, wrapped in meditation so profound as to render her oblivious to the outer world, occasionally rising and seizing her pen to record the thoughts coursing through her brain.

After each meeting, she would perhaps ask a fuller statement of certain points; but beyond this we talked little of the subjects under consideration.

I became anxious to learn the nature of her meditations and the results.

Having returned to our rooms after the final meeting, sitting down by me she took my hand in hers, and looking at me earnestly, said, "Robert, my love, I must talk with you as a means of relief from the pressure of thought and feeling. I have followed you in your broad outline sketches, and as best I could, have sought to fill in the details.

In listening to you, I have constantly had the strange feeling that it was really myself speaking in and through you. Your utterances appeared as merely the formulation of what I had

always known. It was, as though the innermost recesses of my being had been thrown open, and my thought-self were pouring forth its hidden treasures.

Or, again, the seeming has been as if you were engaged in erecting a house for me, planned by myself, each stone of which was a living part of myself; and yet as if the completed structure were identical with you—your very self becoming the house of my habitation.”

“This is the legitimate expression in you of our essential Spiritual unity, I replied. Now a matter of business. I have purchased Mr. Clark’s ranch, near my mines, where Roberta and I spent our years in the mountains. All these material things are ours—not mine. My business calls me hence, for a time. This call is to you also is it not?”

“Of course, Robert, and I am delighted at the prospect. Is it not strange how our external lives are ordered? Gradually, from the ends of the earth, we are drawn together. Now, I interpret our making our home in a mountain to symbolize our unity and joint ascent into a higher range of spiritual experience.”

“Doubtless you are correct, my Dear. The mental and spiritual states are a causal force tending ever to seek or produce harmonious environment. In the spiritual spheres the environments

of landscape, of sea, mountain and plain—the dwellings and clothing of the inhabitants and other general features of their habitations, are exact correspondential symbols of their fixed character; whilst the evanescent phenomena, such as the flowers that spring up around their vision are expressive of the passing thought of the beholder.

All the phenomenal world, in form, color and feature, is the outbirthing of mental states and thereby becomes an open book in which the mutual relations with the thoughts and feelings of all and each are momentarily recorded for their delighted reading. In general, the same is true of the physical realm. Taking the entire world in its complex relations and conditions, it is the exact representation of the mental states of its immediate inhabitants in connection with that of the enviring Spiritual Sphere with which its life is connected. But the natural is comparatively inert and slow of change and movement, corresponding to the fixedness of materialistic sense thought.

There is, however, a constant conatus tending to mold external conditions into harmony with each one's changing states. The workings of this law are seen in such things as the associations, the homes and the environments of people, all of which are expressive of their character. And

could we read it, we would in the lifetime fixedness in one place of some, and the flitting from place to place of others, with all the variety of changing relations, find an outward expression of mental states.

We make a change of residence from the north to the South, from East to West, from city to country, from mountain or plain to oceanside,—all such things have a mental significance. The prime cause of these changes is to be found in a mental change seeking corresponding physical environment.

On this general principle, I think we may interpret our changes of place and condition. Through all the years preceding our union, a spiritual attraction has been drawing us toward each other; and each phase of our lives has been for the time an outward expression of our mental states in relation to each other and to humanity. As our development has advanced our outer states have become more and more assimilated and all unconsciously to ourselves the lines of our external lives were proportionally approximating till finally they met and blended into one."

Again, one evening, before a cozy fire in our mountain home, my wife nestled down by me and in a low voice and mysterious manner said, "Robert, there are certain experiences in my life that I have held too sacred for utterance in common speech, and I could not bring myself to speak of

them even to you. But now I feel that the time has come for at least a partial unsealing of my lips.

My secret is, that from my earliest recollection I have, at times, had open vision, seeing things and holding communion with people invisible to the natural eye.

In my childhood, I saw and familiarly played with children invisible to all but myself, and had visions of beautiful gardens and lovely people which were as real to me as anything seen with ordinary sight. My parents reprov'd me and forbade my speaking of these experiences, and so I learned to close myself against them. They had comparatively ceased for a number of years previous to your conversion. On that occasion, 'whether, (as the Apostle puts it), 'in the body or out of the body, God knoweth,' I rose above the sense world and stood alone with you in the beatific presence of our Heavenly Father. In that supernal light our souls were blended as one—one life—one love—one thought—one will.

The sense world reasserted its sway; the vision passed, but its impression remained. This experience was only the first of a series of visions connecting me with you during the entire period of our separation. By comparing dates, I find that at critical points of your life as you have recounted them to me, I was by vision brought into rapport with you. One thing, however,

puzzles me about these experiences. I always seemed to be sent as your guide, or helper. Perhaps this has been one reason for my hesitation to tell you of them. For instance, I once dreamed of having been sent, by the Lord, to recall you from the spirit world, whither you had previously departed. In my dream, it seemed perfectly natural for me to go on this strange mission. Addressing myself to the task, I was by unseen hands lifted and borne along, and set down at your side in a desolate region of semi-darkness. Having announced to you that you should return to earth, I awoke. For the time I gave the dream no thought, supposing it to have been merely the vagary of disturbed sleep. But when you related your trance-experience, which, on examination, I found to have been synchronous with my dream, I concluded that there was more in the matter than mere coincidence.

Again, about the time you went to the mountains and met Professor N., I in vision not only saw you go, but seemed to accompany you, and to be the means of bringing you and him together.

Then, at the time of your spiritualistic experience, I found you in a dark, boggy wood, and piloted you out into the highway.

Once more, about the time you left for California, I rescued you from drowning.

Finally, when we both arrived in California

and you were free from your troubles, I saw you in your mountain home and rejoiced with you.

These things I did not understand, but, like Mary, laid them up in my heart.

Then, when I met you in Oakland, I was again transported in the spirit and saw you as my own. You will not wonder, therefore, that when I heard from your lips the narrative of your life, the striking coincidence between my visitations and your experiences filled me with awe. I felt like saying, with Jacob of old, "God is in this place and I knew it not."

My intromissions into spiritual sight have also frequently brought me face to face with inhabitants of the spirit world. Several times I have held communion with my father and mother, and once with your mother. However strange this may all seem to you, it has become to me a commonplace occurrence almost as little to be noted as association with people of the natural world."

"My dear," I exclaimed, there is nothing surprising in the fact of your open relations to the unseen world. That is the normal state of humanity in the higher ranges of development. In the latter days, we are told, God will pour out his spirit upon all flesh and the sons and daughters of men shall prophesy, young men shall see visions, and old men shall dream dreams. Your experience is but the partial fulfillment in your case of that prophecy."

"Now," she continued, "I am going to speak of a fact that will especially please if not surprise you. When you first spoke to me of Professor N. and of his death, a gentleman appeared standing at your right hand, and bowing to me said, "I am Professor N." My emotions were such that I almost cried out. But he forbade my speaking of it, saying that the time had not come for me to make these disclosures.

And further, this same gentleman has been intimately associated with you in all your talks. In fact, he stands by you at this moment, and smilingly asks to be recognized."

"I am sure that if the gentleman is really my old friend and teacher, Professor N., there is nothing that could give me more joy than a realization of his presence. Will you describe him to me?"

"He says that he has grown more youthful in appearance than when you saw him in the flesh, but for the sake of recollection he will appear as he then was seen by you. He seems to be a man of medium height, with short, full auburn beard, clear blue eyes, set rather far apart, high square forehead, light hair worn somewhat long, full rounded chin and Grecian nose. His head is high and broad across and back of the temples, and sets squarely upon broad shoulders. His chest is full, and he seems to be of rather muscular build. I should suppose he would weigh

one hundred and seventy pounds. He wears a suit of gray and his coat is cut in Prince Albert style. His hat is low, of light color and broad brim."

"Well, that description fits Professor N. We will take it for granted that it is he. I should like to talk to him."

"The gentleman says he also wishes to talk to you."

"First, my dear friend," I said, "I should like to have you give me some account of yourself since, in the providence of God, you were called away from earth life."

"Let me correct your expression," he replied. "I haven't been called away from participation in earth life, if that is what you mean. For you see here I am, and have been, as your wife testifies, for some time past, most decidedly co-operating in the affairs of this world. You would be surprised to learn to what an extent I have been privileged and empowered to aid you in your investigations."

"I am overwhelmed with the thought," I exclaimed.

"Well, he continued, "to answer your question: on the sinking of our ship I experienced a smothering sensation for a few moments, which was followed by a feeling of exhilaration. This continued until I felt myself released from my body and carried seemingly quite a distance, I know

not how far. I took no note of time. With my eyes closed, I lay in a state of ecstatic content, free from all care and anxiety. Eventually, however, my motion stopped; and for a time I quietly reposed. Then I felt a soft touch as of some kindly hand removing from my right eye a film, then followed the same experience with the left eye. A mild light dawned upon me; I opened my eyes and saw.

There stood before me one whose countenance was familiar. I seemed to know him well. He smiled, and reaching forth his hand raised me to my feet. I then found myself in the presence of three others, all of whom were as old acquaintances, but whose names I was for the moment unable to recall.

My surroundings were much the same as those to which I had been accustomed; so, that at first, I was under the impression that in some mysterious way I had been carried back to my old home. But gradually I was led to the knowledge that I was now in the spirit realm, and no longer an inhabitant of the natural world.

My attendants proved to be my guardian angels. I was not unprepared for this revelation, for I had read and believed Swedenborg's statement about the attendance upon every one during his natural existence and for a time after his advent into the spirit-world, of four angels—two of whom are principled in the truth and two

in the good—whom he terms respectively spiritual and celestial angels.

One of each class came forward, the spiritual angel grasping me by the left hand, the celestial angel, by the right hand; the former, kissing me on the left cheek, said, "Welcome, brother, enter thou into thy inheritance of heavenly knowledge." The other, kissing me on the right cheek, repeated, "Welcome, brother, enter thou into the joys of fraternal love." Then the other two saluted me similarly, the one saying, "Enter thou into the treasures of heavenly wisdom;" the other "Enter thou into the ineffable delights of Divine love." Their touch thrilled me with a bounding joyous love, and an aspiration for goodness and truth such as my imagination had never, in earthly life, conceived.

"Now, my brother," continued the angel of wisdom, "you need but little further instruction from us. It has been our delight to attend you thus far. You will have other guides and instructors as you need them. You know that you are now in the spirit world—the ante-chamber to your future abode. You are aware that your experiences now for a time will be simply a progressive unfolding of your central and innermost love and the resultant laying aside of all mental and affectional states not in harmony therewith. The Divine light shining into your heart will lay bare to your perception whatever is discordant

with your prime love, and you will naturally throw it off as an unfitting garment. You will gradually become, in every fibre of your being, attuned to this keynote. This is the judgment world, where the book of each man's life is opened and his character revealed, fulfilling Christ's words, 'There is nothing hid that shall not be revealed.' I need not say to you that you have naught to fear, nor need I point you to the Divine Source of all good. You have only to look to Him and ask, and your wants, whatever they may be, will be supplied. Your only concern as a neophyte is to follow your inclinations"— And in a moment, I was alone.

Naturally, the desire arose to learn something of my whereabouts and environments, and with the desire came its fulfillment. A gentleman approached me and said, "I am at your service. Come with me, and you will learn what you wish to know."

I took a step in walking, but found myself, with the effort of the will, lifted up and borne along. My guide, with a pleasant smile, said, "You will find your means of locomotion much easier and more rapid here than in the natural world. If you wish to see anyone or to go to another place, however distant, you have only to fix your mind on the person or place, and at once you will find yourself being transported thither with a speed corresponding to the intensity of your desire. And

when you have thus been brought face to face with any one and the purpose of your meeting has been accomplished, you will at once recede from each other's presence and return to your own place."

"This accounts for the sudden disappearance of my guardian angels just before I met you," I replied.

We soon approached a city, which my guide called Centropolis. It was a city of schools and colleges of learning. It was the metropolis of that portion of the spirit realm, and the entrepot for all new comers. Here were gathered all classes and conditions of humanity, from the angel to the devil. Here every one readily attained the knowledge adapted to his character and condition, and was started on his way to the region for which he was fitted. Radiating in all directions, were avenues leading all to their destinations, whether to the abodes of good or of evil. The central love of each pointed, as the needle to the magnet, the direction he should take and drew him thither. And each one found along his route just those aids that were necessary to enable him to enter into the fullness of his prime love, and to lay aside all things not in harmony therewith.

I will not now detain you by details of my experience in Centropolis. Suffice it that ere long an overwhelming desire for the Divine presence

possessed me. The words of the Psalmist expressed my feeling, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, yea, for the living God. When shall I come and appear before God?"

Far to the East, on a mountain top, glistened the towers and minarets of a city toward which I was impelled to travel. But, at first, my way was not clear. Most avenues leading from Centropolis were broad and spacious; but the gate was straight and the way narrow that led out to the city of my quest. However, that way I took, with a few others of like mind. My desire soon brought me hither, and I was met at the gate with cheers and paeons of rejoicing of friends who had preceded me—mother, father, and other loved ones. It seems that the news of my coming had preceded me.

But one there was who met me, dearer than all others.

In my youth, the Lord had blessed me with the love of a dear one; but on the eve of our intended marriage she was taken from me. She died asking me to meet her in the beyond. All my soul's love, all my capacity to love as a husband, went with her. I never married. As time passed and I learned the truth of the spiritual unity of two souls in God, I felt surely my departed Eunice was my eternal counterpart. With

intense eagerness, I sought her beloved face among my welcoming friends. I soon beheld her but a few feet from me—and locked in each other's arms, the heavens opened and I came face to face with God. I need not describe to you the experience.

This city is the ante-room of the New Heavens. Here she had preceded me, and waited my coming. Now, as two-in-one—one angel—we assumed spiritual bodies corresponding to our spiritual state, and thus entered the New Jerusalem, or the New Heavens, our final home. This is the resurrection of which the Lord speaks, and of which the Apostle treats in 1st Corinthians."

"My dear, dear friend, how is this?" I cried. "The revelations of the last hour overwhelm me! First, I learn that my wife—my counterpartal self—looks beyond me into realms of being invisible to me. Then comes my dearest and best of friends from the unseen world, and through her, talks familiarly to me of his blessed experiences; whilst I, sightless and deaf, can only sit and accept these wonderful things at second hand."

"Perhaps if you will think you can answer your own query," replied Professor N.

"It dawns upon me that my limitations arise from my old egotism and personal self-sufficiency interposed between me and the light. I had fondly hoped it was dead."

"In the very nature of the case, it is doubtless

true that your love nature has not kept pace with your intellect. In your intense desire to know the truth, your intellect has been raised into the light of heaven, whilst the love capacity has been comparatively dwarfed. Thus in spite of your clear intellectual perception of God as the only good, your entire conscious life has been tinctured with the falsity of self-derived intelligence. And now that you have come to realize the spiritual love of yourself as personalized in your wife, your perception of her in this relation is yet more largely intellectual than affectional. You are yet on the outside of the temple of truth.

Your wife, on the other hand, not having your native egotism to contend with, and having inherited into peculiarly propitious conditions, has in God's providence been your invisible helper all through life, and now in the fullness of her love development receives and enters into the body of your truth. Her loves have become united in marriage to your truth. She has entered into the marriage feast; but you stand without. She feels that somewhat is wrong, but she has not understood just where or what it is. Am I not right, madam?"

Mrs. Morven nodded assent.

"To use your term, Professor, I intellectually perceive that you are correct. But I am not consciously withholding myself. I cannot will myself into love. By will, one 'cannot make one

hair white or black or add one cubit to his stature.' ”

“No, but he can will to stand where God has placed him, and refusing to recognize any limitations arising out of personal selfhood, allow God to work His will with and in him. In this way a man can control his affections and love or hate at will. In a sense he can compel himself to love.

Let us consider for a moment your condition and privileges as you intellectually perceive them.

First, you recognize and know that, from eternity, Mrs. Morven and you have been one idea or germ in God; she the love and you the truth element.

Second, you realize that now outbirthed in the form of self-conscious individuals, you are none the less essentially one in spirit. You, looking at her as a person, simply behold your spiritual love-self made visible and tangible; and she, looking upon you as a person, sees her wisdom-self similarly projected to sense view. So much you intellectually perceive.

Third, you have only practically to realize what you hold in theory. She sees that you are her wisdom, and she has largely—not fully—entered into her possessions; now, as she is your love, enter into your inheritance. Being one, what is hers is yours, and what is yours is hers. In full

realization of your unity there can be no separate or private possessions or capacities. If you are shut out from powers possessed by your wife, it is only because you shut yourself out.

Let me quote a passage from Swedenborg on this subject, not as authority, but as a clear expression of the truth:

'Everyone, both man and woman, has understanding and will; but yet in man the understanding predominates, and in woman the will predominates, and the character of the person is according to that which predominates. . . But in marriages in the heavens, there is no predominance; for the will of the wife is also that of the husband, and the understanding of the husband is also that of the wife, since the one loves to will and to think as the other, thus mutually and reciprocally. Hence their conjunction in one. This conjunction is an actual conjunction; for the will of the wife enters into the understanding of the husband, and the understanding of the husband into the will of the wife, and this especially when they look each other in the face.'

This doctrine of unity of husband and wife is the central truth of all truths. The prime influx of the Divine into man is into the spiritual conjugal faculty. By recognition of God in this relation, a united pair receives the Divine into the lowest and outermost degree of the sense nature, thus vivifying and Divinizing the entire

man in soul and body as well as in spirit. Hence a married pair even in the natural world may rise above all mere mortal conditions of pain and disease and death of the body, and will do so in the ratio in which they enter into the fullness of their unity in spirit, and practically realize it.

In the failure to hold fast this truth consisted the fall of the Edenic pair. Upon the holding to this truth was conditioned their freedom from death. This was the tree of life in the midst of the garden. Now, this tree is again being planted in the soil of the natural world. Yourself, with a few others in the world, are the van guard of a host that are soon to come. In you is to dwell, and through you is to go forth, a Divine power such as the world has not hitherto known.

Out from recognized and practical counter-partal relations springs the tree of life whose fruit is to be for the healing of the nations,"

"My dear friend, words cannot express my joy and gratitude—" I began, when my wife said, "We are alone." And so it was; the mission to us of Professor N. for the time was ended.

CHAPTER XIII.

The two succeeding years passed quickly and joyously, nothing transpiring worthy of note. Naturally, the subject of our thoughts and daily communings was that nearest our hearts, viz.: the wonderful revelation which had come to us and its purport to the world. To our mental vision, spiritual, conjugal unity appeared as a well-spring of living water to a thirsting humanity; as the tree of life planted in the midst, whose fruit should be for the healing of the nations; as the lever which is to raise our race out of its awful sloughs of sin and debasement and usher in the Kingdom of God with its peace on earth and good will among men; as the blessed channel through which should flow Divine life-giving health and strength; as the harbinger of that good time coming when the very body shall become God's tabernacle, and when all tears shall be wiped away and there shall be no more sorrow nor crying, nor pain nor death.

How far we, who had so late in life come into this experience, were to be used in the furtherance of its glorious fruition, we did not seek to know; but we rejoiced in the hope of becoming in some measure an exemplification of the coming salvation.

In order to do this, however, I recognized the necessity of a deeper spiritual unfoldment in myself than I had yet experienced. I intellectually apprehended the truth, but was as one who had a view of the promised land without being able to enter it. There was a conscious lack of unity with my wife which I could not understand nor remove. To her deeper spiritual vision and more tender sensibilities, our lack of perfect unity was more clearly seen and more keenly felt than was possible with me. In fact, it became a great burden to her. In her dreams, she would see me sinking down into mire and darkness, away from her sight, and would start up screaming with agony. All this, as afterwards proved, was a prevision of a coming crisis in my life. It began with a failure in my health. First, there were symptoms of kidney trouble, which was speedily followed by a general paralysis of the body by reason of which I was confined to my bed.

I was mentally perturbed, also harassed by strange temptations, irritability, fits of sadness, and what was most distressing, a growing indifference to my wife bordering on actual estrangement and even doubts of the truth of our spiritual duality. I resisted as best I could these infernal suggestions, Mrs. Morven aiding me, but all to no purpose. I seemed to be bereft of all Divine help or sympathy. I realized the terri-

ble purport of Christ's language to Peter, "Satan hath desired thee to sift thee as wheat."

This state of things having continued for some weeks, my dear wife ministering to my wants, encouraging me with words of hope and cheer and giving me such mental treatment as was possible under the circumstances. At last, one morning, I perceived tears trickling down her face, the first time I had even seen her thus affected. I was shocked and ashamed, and endeavored to make some protest when she broke down altogether and said between her sobs, "O, Robert, this is dreadful! I can bear it no longer. Your withdrawal from me has shut out the very light of heaven and left me in midnight darkness."

"Well, my dear," I remarked, "what can we do to help ourselves?"

"Pardon me, my dear husband, the source of our trouble is very clear to me. We should remove the cause and the effects will disappear.

Allow me to say that your bodily condition indicates some serious defect in your practical application of the truth. Dominion is our birth-right. The truth makes free, not merely by the intelligent apprehension of it, but by obedience to it, and its embodiment in life. "Not they that say Lord, Lord, shall enter into the Kingdom of Heaven, but they who do the will of my Father which is in Heaven." "If ye abide in

me," says the Christ, "and my word abide in you, ye shall ask what ye will and it shall be done unto you." But we abide in him, as he further says, by doing his commandments; and his commandments are summed up in love. Love outflows in obedience. "If ye love me, ye will keep my commandments." In view of these plain declarations we should have no trouble in diagnosing our case. I say "ours," since our relation to each other is such that the mental states of the one determine those of the other. Our suffering is mutual. We rise or fall together.

Pardon these suggestions. I feel that my place is rather to sit at your feet for instruction. But, in fact, I have repeated only your own oft reiterated thought."

"You are right, my dear, I am a disgraceful example of the results of substituting theory for practice, and what grieves me inexpressibly, I am involving you in my transgression. As between you and me, I have vacated all right to the position of teacher or leader. For the time, at least, I surrender that role to you. And it may be that in this, we are only following the Divine order. As Eve led Adam out of Paradise, so in the restoration, she should lead him back. You are my Eve. To your leadership, I now surrender."

"Very well, if it must be so. My leading will be directly to the great physician. We will

take up the Gospel of John in which the Master so fully discloses his vital unity with man, and read it together as one mind, one heart, one soul, persistently affirming with the Father in him."

"In the course of our study I was soon brought face to face with the conviction that I was yet dwelling in the middle court of the temple—the range of mere logical mentality. The veil was still closed preventing my entrance into the holy of holies of my being, the inner penetralia of immediate vision of God. Analyzing my thought, I found that with all my philosophizing, my idea of God had been largely that of an abstract principle of life, man being the expression thereof, somewhat as a piece of music is the expression of the principle of harmony. I had sought and loved spiritual truth in the same way that a scientist seeks and loves the facts and laws of nature. Of love towards God as a sentiment, which is the essential bond of unity, I had no experience. The regarding of God only as Law or Principle could not, of course, be productive of love in any true sense. Love in its very nature implies a relation between beings in mutual reciprocation of the sentiment. God can be said to love man only as a self-conscious Being, and only by the recognition of the Creator as such self-conscious Being can man exercise love toward him. Herein appears the necessity to our race, and probably to all the peoples of the universe,

of the 'Word made flesh' and thus, the revelation to finite perception of the Divine Humanity of the Absolute One, in accordance with Christ's saying, 'No one knoweth the Father but the Son and he to whom the Son will reveal Him.'

Suffice it to say that the effect of our study was as if a veil had been removed from my vision. I came practically to realize myself not only as living, moving and having being in and of God, but experientially to recognize Him as the Christ personalized within me. Thence a fountain of love—love as a sentiment toward God and man, was opened up to my interior consciousness and I spiritually apprehended the import of the Lord's language to the woman of Samaria: 'The water that I shall give him shall be a well of water springing up into everlasting life.'

Recognizing my eternal inherency in the Word, the Christ in God, there was verified in my experience the language of Christ representing the Son of Man as descending from, ascending to, and being in, Heaven. I felt as a wanderer returning home—to that place which the Lord said he was going to prepare for his disciples, that they might be where he was. It was as if my life were the pulsations of the very heart of the infinite life to which every fibre of my being responded 'Abba Father.' "

I for the first time practically apprehended the causal relation between that mental state of be-

lieving assurance termed by Christ faith, and its effects in the accomplishment of our desires expressed in prayer. I perceived that by conscious unity with God our lives become the open channel for the outflow and manifestation, in us and through us, of the Divine Life; and hence that the attaining and abiding in Christ, and thereby his Word abiding in us, is the key to that overcoming which the risen Son of Man proclaims in the Apocalypse, to the churches.

The eternal verity of the results to which I had come in my life of thought flashed upon me with overwhelming vividness, in the light of which I recognized as never before my essential and eternal oneness with my love self—Mary. And with this perception came the words “They twain shall be one flesh—What God hath joined together let not man put asunder.”

At that moment looking up, there, to my astonishment, stood Professor N., appearing as I had last seen him, except that his person was bathed in a radiance of light!

I sprang up to meet him, but here another surprise awaited me. I was physically whole, every nerve in my body tingling with health. “My dear, dear friend,” I cried, “what blessed”—but my voice was hushed by a sudden peal of music that thrilled me and I stood rapt in unutterable ecstasy till it died away.

Professor N. remarked, “This music is the

celebration of your nuptials by your angel friends. The song as you notice was "Let us be glad and rejoice and give honor to him, for the marriage of the Lamb has come and his wife hath made herself ready."

Tonight, he continued, you have really entered into the heavenly marriage. Heretofore you have been espoused. These angel friends have come, as I have, to give you their greetings, and congratulations. Here is another also whom you have not seen; let me introduce her. Suddenly there appeared at his side his counterpartal self—the woman of him. She smilingly bowed and said, "All hail! ye blessed of the Lord"; and it was as if her husband had spoken through her, only the tones of voice were modified by a sweet feminine tenderness. In appearance, I can only describe her as (that which she was) the embodied love answering to her husband as embodied truth. They being seated, we continued our colloquy.

Great and wonderful as the change that had passed over me, all seemed so natural that some time elapsed before the thought of it occurred, when I exclaimed, "How is this, that I am seeing and talking with you?"

"It means that your spiritual vision is opened," said the Professor.

"I do not quite understand. Am I seeing you with the natural eye?"

"Partly, yes, and partly no. You are seeing

through the natural eye. The spiritual has so vivified the natural as to render it susceptible to spirit impressions. We are not spirits (or a spirit), in the ordinary sense of that term. We have resumed the body, but it is the spiritual body of which Paul speaks,—“There is a natural body and there is a spiritual body.” Ours is the state of those of whom Christ says, “They that are of the resurrection neither marry nor are given in marriage, but are as the angels.”

“Please continue,” said Mrs. Morven, as the Professor paused. “I should like to hear you further on this interesting subject.”

“You are aware,” he resumed, “that the perfected man in Christ becomes as did his Master, Divinized as to his body as well as his soul, so that he may say, as Christ said to Thomas, ‘Feel me and see; a spirit hath not flesh and bones, as ye see me have.’ This may be termed the Divine natural state.”

“Then a spirit,” interposed Mrs. Morven, “is, if I understand you, one who has laid aside the natural body and has not entered into this resurrection or Divine natural condition. Has the spirit, then, no body?” *Psychical*

“Assuredly, a ~~physical~~ or soul-body, so to speak. All the faculties of sense, and of thought and feeling of the natural body, are primarily in and of the internal man. The death of the body is merely a cessation, for the time, of its activities

—a loss of consciousness on that plane. The man's consciousness continues in the soul degree only. In this state he is a spirit. This was the state of all of our race previous to Christ. Christ was the first fruits of the Divine natural manhood. His resurrection was the bringing of the Divine life down into very flesh and bones of his natural body, and thus spiritualizing it or rendering it Divine. His resurrection is the guarantee of the resurrection of every member of our race, 'but every man in his own order,' as writes the Apostle.

Man's states as to his body, even as to his soul, is determined by his faith. The law holds in this as well as in soul states, "According to your faith be it unto you." In the natural state, men have natural bodies because of their faith or belief in such bodily states. But immersed in sense as the world is, there is no conception of, nor faith in, any body other than that of the material; and hence upon entering into the spirit realm the soul has no power to project a body beyond the soul plane of thought. But they whose faith has become perfected and who, therefore, realize all externals as merely the outward expression of the internal man, reassume a body, not of flesh and blood, but a spiritual body perfectly adapted to its enlarged capacities. The body moves from place to place with the celerity of thought, appears or disappears at will,

and has the power of acting on the natural as well as the spiritual plane."

"Why do evil spirits seek to obsess those in the flesh?"

"It is the longing desire of all spirits, and especially of those in sensualized states, to resume ultimated bodily conditions. The delights of those in evil being wholly sensual, the being cut off from the body, where all sense terminates in power and intensity, is to be deprived of their chief source of gratification. It is for this reason that spirits seek to obsess the bodies of men in the flesh. The legion inhabiting the man of Gedara sought, rather than be dispossessed of incarnate conditions, to enter into and inhabit swine. It is this desire of low and sensual spirits to hold commerce with carnal states of life that causes them to flock like vultures to every mediumistic opening from the spiritual into the natural. It is this species of influx, also, that renders spiritualistic communings so dangerous. Such spirits always seek to enslave their subject and use him for their own gratification; and wonderful as it may seem, the sexual faculties are the prime seat of their diabolical infestation. Hence the sexual disorders which so commonly flow from spiritism.

"What advantage do you find in your present over your former state as a spirit?"

"The bringing of the Divine life down and out into the extreme bodily degree, increases our

powers and delights both as to extent and intensity, almost infinitely. It gives us, also, power to enter into natural conditions, and, as we are doing now, commune with those spiritually in rapport with us. Moreover, as angels we are enabled to minister good to those in the natural world in a way and to an extent not possible by spirits."

"Is the new heaven composed only of those whom you term angels?"

"Yes, of those alone. And angels is the proper term. Spirits as such are not angels. They become angels by entering into this more advanced state. All previous to Christ, who had lived good lives, as well as all since his coming, who have had the faith to receive him as the Saviour of the soul, but not of the body, have been gathered into a realm in the spirit world, which we may term the old heaven. This is a realm of peace, and is heaven as far as possible to the mere soul state. It was the Paradise, where Christ told the thief he would meet him, and the place where Lazarus rested in Abraham's bosom. Gehenna, whither the rich man went, was the dwelling place in the spirit world of those in evil. But since Christ, the Gospel of complete salvation—of the Divinization of both soul and body—has been preached in the old heaven, and those who have the faith have been entering into fullness of life in Christ, thus con-

stituting the New Heavens of which John speaks in Revelation—the New Jerusalem. Thus the resurrection has been going on since the ascent of Christ, and is still in progress. There has been, within the last hundred years, a fresh influx from the New Heavens into the spiritual realms immediately in connection with the earth, driving away the darkness and clearing the way for a fuller descent of the light of heaven upon earth, such as never before. It is, as expressed in Revelation, the descent of the Holy City, the New Jerusalem. It is bringing with it a clearness of faith and a power against evil to all receptive souls such as enables many to enter immediately into angelhood.”

“Can one become an angel or an inhabitant of the New Jerusalem who has not yet found his counterpartal self?”

“Certainly not. All angels are two-in-one. Only counterpartal souls are of what the Lord calls the resurrection. Hence if one is removed to the spirit world before the other self, as was the case with my wife here, he or she remains in the spirit realm and awaits the other’s coming.”

“You spoke, once before, of broad avenues leading out from the city of Centropolis; do those avenues lead to Gehenna?”

“Yes; Gehenna, you should remember, is the general term for the abode of the evil, as distin-

guished from Paradise, the abode of the good in Hades, or the spirit realm. Congenial spirits gravitate toward each other and form communities. The metropolis of any region in Hades is, as I have said, the center, whence each finds the road leading him to the abode of those who are in the same life's love as himself. Each one is drawn as the magnet attracts the needle, out in the direction and along the way leading him to his own—the good to Paradise, the evil to Gehenna. The ways leading to the latter trend downward, those leading to the former, upward.

The abode of each one there being among companions perfectly congenial, and all his environment being perfectly harmonious with his supreme love, he is happy after the manner of his kind and to the extent of his capacity. Lust, greed, avarice, and every other phase of embodied evil finds its abode exactly adapted to the fullest gratification of its perverted nature, with only two checks upon indulgence. One of these is the external restraints of associates, all of whom are alike supremely bent on self-gratification. In any societary condition, there must be laws by which all are bound, and in the abodes of evil the fear of punishment is the only restraint. This punishment may and does proceed from two sources, viz.: from companions, for the violation of their

infernally rules of order; and from the penalty inherent in all disorderly states. This is the second check upon indulgence. The same law holds there as in this world. Evil is self-inflictive. The drunkard or the debaucher in this world suffers both mentally and physically from riotous living. So it is in Hell. They madly and unrestrainedly plunge into excess, the reaction comes, the vile lusts become as a burning flame of torture for the time. The rich man's calling upon Abraham to send Lazarus to dip his finger in water to cool his parched tongue, is an illustration in point.

I need not say that this state is not endless. Evil is self-destructive. The false and evil character is consumed in the fires of its own lusts. Eventually the organism ceases to respond to any stimuli, gradually grows weaker, until at last it dies of inanition. The Prodigal Son affords an illustration here. He wasted his substance in riotous living, came to be in want, and would fain have filled himself with the swinish husks of sensuality, but no man gave unto him. Having become incapacitated beyond the quickening power of any sensual stimulus, he sat down in utter desolation and despair, and at this crisis, through the openings of his disintegrating character-tenement, a ray of Divine light penetrated his consciousness and he, remembering his Father, resolved to re-

turn. This is a gospel that reaches the lowest deeps of Hell.

Now, pardon me, I feel that our present visit should terminate. We shall see you often now. You are one of us. You have your place in the descending city of the New Jerusalem; you are known by name. Your brethren are rejoicing with you, and you will be visited by them as well as by us. While we may not in any way dictate to you, or interfere with your utmost freedom, there are ways in which we can and shall help you. You and we, in fact, are all one in the common work of seeking the establishment of the Kingdom of God. We shall not leave you now so unceremoniously as before.'

The angelic pair, lifting their hands in blessing, and saying "Peace be unto you," gradually disappeared from our view, whilst the most exquisite strains of far-off music, as of the tones of myriad voices, were wafted to our ears.

CHAPTER XIV.

Ten years have elapsed since the close of the last chapter. Mr. Calvin became too broad for his church and was called to an unsectarian congregation in an eastern city. Mr. Priestly is yet a Swedenborgian but has thrown off the shackles of authority. Mr. Clark pursues his esoteric studies as before. Berta is his housekeeper, and is, as ever, in close sympathy with her father. Three children, a boy and two girls, call me grandfather. Their parents having applied their knowledge of hereditary law, the children seem to be an improvement on the original stock.

My wife and I are living in our quiet mountain retreat, removed from the noise and bustle of the world, doing an invisible work. Of our personal history during the past decade, little need be said. Converse with our heavenly friends has been almost constant and unremitting. There has been a steady advance to completer unity from within outwardly, finally reaching to and pervading the extremest degree of our bodily structures. It is as though faculty were enfolded within faculty, organ within organ, tissue within tissue, even to the minutest cells. In thought, feeling and act we are one. I shall not attempt to de-

scribe the experience further than to say that God tabernacles with us, pervading our being to extremest sense with ineffable delights. Temptations come, but have no power over us. We are infinitely content—infinately satisfied.

Gradually our bodies have taken on a more spiritual aspect, the flesh becoming as it were translucent. All disease and the weakness of age have dropped away from us; and we have resumed the virile manhood and womanhood, and even the appearance, of middle life. How far this transformation is to extend, we do not concern ourselves to inquire. It suffices us to know that our Heavenly Father's will is being done in us and by us. Whensoever and howsoever may be our passing from earth life matters little. It may be that in these records, left for the reading of those who have ears to hear, lies our chief work in the body.

But at least our experience has established the fact that in the spiritual union of husband and wife in God is to be found the long-sought elixir vitae, the philosopher's stone, the fountain of youth. It has been vainly sought for in externals—in such things as food and drink, medical decoctions, animal secretions, and mineral springs. All life comes from within, from the realm of spirit. In God is life, and only in conjugal

states can the way be so opened as to give immortality to the body.

In one respect our course has been directed differently from what we had hoped and expected. Formerly the healing of bodily disease formed probably the most prominent feature of our anticipated work for the good of humanity. But while it is true that the power of healing has been developed to a marvelous degree within us, we have been restrained from its exercise except upon those who are spiritually receptive of the truth.

Bodily disease being the ultimatum of spiritual conditions, to remove the bodily effect whilst the mental cause remains, would be to give power and license for further and perhaps deeper transgression. To illustrate: Take the man diseased in body by reason of excesses, but still reeking with lust, gnashing his teeth as it were in impotency. His weakness is a reminder of his evils, and tends to work his reformation. But suppose his bodily strength is restored, would it not serve merely as a means of a deeper plunge into the pit of destruction? It was on this principle that Christ said to the man he had healed, "Go and sin no more, lest a worse thing come upon thee." Christ healed only those who had faith to be spiritually benefitted; who were in a state to receive spiritual good along with bodily healing (the latter in

fact as a result of the former); and we feel assured that now, as then, the spiritual state of the subject should be made a prime condition for the exercise of this power. If the spiritual state of the patient is such that he is not desirous of deliverance from the moral evil which is the producing cause of his malady, then the healing power of thought can reach no farther than the body, and is of the nature of hypnosis, or the subjection of one natural mind to another. Through this means, relief may be afforded—sometimes in a most striking manner—but the effect is only transitory. The bodily state, like a bent bow released from its tension, springs back into harmony with the mental.

All effects induced on the body merely, whether through the agency of hypnotism or that of poisons (termed medicines) are of necessity only temporary. Bodily disease can be permanently cured only by a mental change. All true healing must be through the Christ method of inducing in the patient a state of mental health, and bringing the body into a state of harmony therewith. Healing in any other way is a very questionable good. Hence we have felt that we dare not descend to indiscriminate healing. We believe it to be only hypnotic in its nature, and therefore a curse rather than a blessing.

However, to those who have the faith—who are

prepared to receive spiritual good—our power to heal the body seems to be unlimited in extent and unhindered by spatial distance. Nay, as state in spirit makes conjunction, even spirits are attracted to us for help. We thus stand as a focal center for the radiating of life and healing to all in this or in the spirit realm to whom we are congenial in life quality and to whose needs we are thus adapted.

Though living in obscurity, we receive letters daily from persons who have in the Lord's providence learned of us, and to whom it is our blessed privilege of imparting the spiritual and physical health they seek.

The following, for example, is one of the many appeals from the spirit world: One evening while sitting at our fireside we were startled by a sudden convulsive weeping in the room. I inquired who was there, and what was wanted. The dim outline of a figure appeared of a man seemingly about thirty years of age. He said he had been sent to us for help by a man in white. The purport of his story was that he had grown up in the slums of a city, and had been taught only evil; that in a drunken spree he had killed a man, and suffered as a consequence the death penalty; that he had found himself in the spirit world among boon companions; and that they and he lived together in a place like a cave, where they

had every means of indulgence of their appetites, the chief man of the place being a large black man, who had welcomed him on his arrival, and given him every facility for gratification. He was well pleased for a time, but eventually by over-indulgence he became weak and sick. He began to think of the murder he had committed and of all his evil life, and became sad and sorrowful. The place and his companions became hateful to him. The black man scowled at him and cursed and abused him, setting him at hard labor.

Finally he could endure it no longer and escaped. After wandering about for a long time, feeling more and more dreadfully about the life he had led, at last he fell down on the cold rocks of the desolate country where he was and cried out for mercy and help.

Then a beautiful man in white came to him, whose face was so kind and tender that it almost broke his heart, and he lay and sobbed, not being able to lift his head. But the man touched him and told him to rise and he would send him where he would be told what to do. "So," he continued, "he brought me to you. I don't know where I am nor who you are, but if you can help me I pray you to do so."

Having first ministered to him courage and bodily strength, we gave him such instruction as

seemed to suit his case, among other things advising him to find the man he had killed and seek his pardon, making such reparation as he might be able.

In a few evenings he again appeared, his countenance glowing with delight, and said he had again met the man in white, who had got forgiveness of his victim of his victim and made reparation for him; and now he wanted to know what else he should do.

In brief, we were the means of his gradually coming to a knowledge of the truth in Christ—to a blessed recognition of the Beautiful man in white as the Saviour, and so of the prodigal's return to his Father.

From Professor N. we have learned much of the life of the inhabitants both of the heavens and of the intermediate realm. Usefulness is the universal law there. The inhabitants of the heavens so love one another that the welfare of each and all is the happiness of each and all. This love being their very life, they evermore spontaneously seek, in all they think and do, the good of others. The thought of self-seeking as something separate from the common good is impossible. Their mutual relations are multiplied beyond the conception of natural thought and their employments in rendering mutual service are as manifold as their relations.

In addition to this, they are engaged in loving ministrations to those on earth, and to those in the nether world; and such as are prepared for it are sent on missions to the heavens of other planets, thus, in the language of the Apostle, revealing "to principalities and powers the manifold wisdom of God in Jesus Christ, according to his eternal purpose through the ages."

The inhabitants of the evil realm, whose life's love is only that of self, of course can have no other end in view than that of self service. But the law of use prevails here even as in the heavens. All are compelled to work for the common good. On the principle that he that will not work, neither shall he eat, they are starved into compliance with the law; or, if incorrigible, they are confined in prison work-houses, and are punished by various tortures until they are willing to obey.

As long as they render outward obedience to the law of useful labor, and refrain from overt acts of injury to others, they enjoy, within the limits of temperate indulgence, such pleasure as lustful gratification affords. But in their insanity, like the drunkard and the debauchee on earth, they are impelled to plunge themselves headlong into dissipations. This weakens the evil organism, and opens the way for an influx into their consciousness of the truth, which causes their lusts to appear as consuming flames. Such was

the temporary state of the rich man in the parable. Reverting to his ordinary condition, he of course regarded this experience as mental delusion—as the reptiles seen in delirium tremens. These flaming lusts projected into external appearances are the Biblical fires of Gehenna. Their life in the nether world is gradually dissipated by their lustful excesses, until they become weak and helpless as infants, when the light of truth shines in and reveals to their horror-stricken gaze their state of evil.

At this point they are brought by the ministrations of angels into the life sphere of some loving heart or society on earth, whence they imbibe new strength. Such, in most if not all cases, is the first step toward final deliverance. Henceforth they are prepared to receive the direct teachings of angels. Thus the prodigal returns, is clothed, and enters the Father's house.

Doubtless we have in this experience the sole foundation for the Buddhist doctrine of reincarnation."

Our frequent talks with Professor N. have taken a wide range. Mrs. Morven's short-hand notes of these talks would fill volumes.

In a recent interview, I said: "Professor, does the present physical disturbances and general upturning in social, political and religious conditions betoken the near approximation of those last

times indicated by Christ in the 24th and 25th chapters of Matthew?"

"You can judge of that as well as I," he answered. "You remember Christ's response to the questioning of the disciples, 'When shall these things be?' He said, 'Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.' As to the manner of its coming and the nature of the depravities abounding I may say this: That there will be an opening of the objective mind and thence an influx from the nether world as well as from the descending heavens and a resulting conflict between the evil and the good as has never been known before. The history of humanity has been an evolution through a series of periods termed in the Greek, Aeon, and the closing of each Aeon or age and the ushering in of a new epoch has been marked by such a spiritual influx. There have been three such crises, viz: the Flood of Noah, the destruction of Sodom and Gomorrah and the period of Christ's advent. That each of these periods was attended by a spiritual irruption is clearly manifest from the Biblical account. From this source, came the prevalent conditions of demonization of Christ's time.

"Again, you may expect the resulting depravities of the age to come, of which Christ speaks, to be similar to those of the past. What, then, was the

prime feature of those depravities? In one word, Sexual. And this is as we would expect. As the sexual nature is the fountain of all goodness and blessedness, in its unperverted activity, so, in perverted conditions it becomes the prime source of all evil. Man's first departure from God was of that nature as clearly indicated in the Edenic narrative. A hint of man's depravity and intimating his subjective mental status, in Noah's day, and hence his openness to conscious influx from the spirit realm, is dropped in what is said of the Sons of God going in to the daughters of men, etc. The awful picture of sexual degradation in Sodom is set before us in what transpired on the visit of the messengers to Lot. Then we have only to read chronicles of the time to learn the conditions at the period of the advent. Thus it has been that those faculties which in their purity are the highest and noblest in our nature have, in their perversion, become the instruments of our deepest depravity. It would seem that the devil not only used the sexual nature as the channel of the original temptation, but that he has established his prime seat in this central citadel, thence holding under his dominion the entire man. And the rationale of this fact is not far to seek. The prime characteristic of our human race, differentiating it from all other humanities of the universe, is the supremacy of the conjugal nature."

“Pardon me, Professor,” I interposed, “let me read to you an extract from a description of the depravity of the age at Christ’s coming, which I came across the other day, in this little volume. ‘It would almost seem,’ says the writer, ‘as though in the destruction of Herculaneum and Pompeii, which occurred a few years after Paul entered the imperial city, a part of the Almighty’s purposes was to bury out of sight the evidences of heathen impurity as it existed in the age in which Christ appeared, and preserve them so surely that there might be no question as to their identity when they should be offered in testimony before the bar of enlightened Judgment to an age succeeding after eighteen centuries have rolled away. The Musee Borbonico at Naples contains a collection of articles which the excavations in these ancient cities have yielded, showing the very remarkable degree of cultivation which existed at the time; but there is one room in that museum which women are not allowed to enter. This is all the more suggestive when we remember that, in the modern city in which the museum stands, there is very much to give offense to the pure eyes of women. But this room reeks with an impurity which Christian civilization has ever known, even in its most corrupt day, and under the most unfavorable influences, and contains the most hideous proofs of the abject infamy of that heathen-

iam which was rotten to the core. The world had reached a moral condition very similar to that which had appeared in the age immediately preceding the Flood, when Noah appeared as a preacher of righteousness, and at the time of the destruction of Sodom and Gomorrah.

“What would be expected of a people who built a temple consecrated to the worship of a female divinity, in which a host of abandoned females were kept as a part of the religious establishment? What can be thought of a people who dared not utter aloud the prayers which they whispered in the ears of such Gods and Goddesses as these? Licentiousness was part of their worship. Indecent songs and symbols attended their religious festivals.”

“I am glad you read this. It is horrible, but it simply emphasizes and confirms my statements that while the sex nature in its purity is the inspirational fount of all that is blessed and noble in humanity, when perverted and corrupted it becomes a cesspool of rottenness and death.”

Now, as to the social, industrial, political and religious signs of the times, the outlook is ominous of an impending historical crisis. Natural science, through its discovery of nature's laws and the utilization of her forces has by abridging time and space, reduced the entire world to a neighboring vicinage and compacted society into

an organism in which the various trades and occupations, with their interlaced vital and mutual relations, constitute the organs for the performance of its common life functions.

The welfare of each and all is dependent upon the recognition by each and every class of workers of their relation and obligations to the entire corporate body and the performance of their functions with reference to the common good. In so far, therefore, as self-seeking is suffered to control the activities of these various classes, there will necessarily arise dissensions, strife and disorder to the general detriment. Hence the present prevalent dishonesties and industrial antagonisms. It would seem as though selfishness is increasing apace with social unification; and, of course, the closer the unity the more fierce and relentless the strife.

The practical application of the Golden Rule, "Do unto others as you would have them do to you," is the only possible basis upon which a social superstructure of peace, harmony and justice can rest. In other words, those conditions can exist only among a people in whom, and in the ratio that, the principles of justice, righteousness and love prevail. The disorders of hell cannot be relieved by introducing the social and governmental regulations of the heavens. Furthermore, the principles of just and harmonious

social and political conditions must be rooted in the recognition of God and of man's relations to Him. The brotherhood of man must flow out from the well-spring of the Fatherhood of God.

This brings us to the consideration of the source of our present troubles. It is, in a word, a prevalent agnosticism—that condition in the popular mind portrayed by the Psalmist, "The fool hath said in his heart, no god." Modern civilization, in its motives and methods of thought, is cutting loose from all consideration of God and of faith in spiritual realities and is consequently being given over to an utter insanity in the pursuit of mere material acquisitions.

God is the life of man, and there is a continuous Divine impulse within him to seek and rest in that Life. In naught else can satisfaction or rest be found. All else is but vanity and vexation of spirit. "I shall be satisfied, when I awake in thy likeness," says an inspired writer of old. Yes, when we awake in God's likeness we shall have rest—not otherwise.

But men in their blindness, vainly seek satisfaction in the indulgence of the bodily senses and appetites, thus substituting swinish husks for the bread of their Father's house. The result is a general state of unrest, a rushing to and fro, a hurrying hither and thither seeking to fill the void within by the accumulation of money in order to

the gratification of petty vanities, gross sensualities and the lust of power. The Apostle James warns us that the love of money is the root of all evil. It is certainly eating the very heart out of modern civilization; money, money, money—business, business, business for money's sake, absorbs the entire time, thought and energies of the ordinary man, largely to the exclusion of every interest in anything in life for which money can not be exchanged."

"Yes," I interposed, "I have, of late had occasion to learn something of the prevalent popular skepticism relative to anything beyond the realm of the physical senses. And I have observed further an alarming lack of faith in mankind. Since faith in the fellow man can spring only out of faith in God, the eternal Principle of Life, Truth and Love, in whom man essentially inheres, and of whom he is the expression, this agnosticism is generating distrust, suspicion and heartlessness in all business operations. The word "accommodation" in the sense of lending a helping hand purely in the spirit of helpfulness is becoming comparatively an obsolete term in the vocabulary of business. The maxim, "Business only on business principles" is interpreted to mean, "Stifle every feeling of sympathy or kindness."

And the same cold, mercenary spirit naturally animates the nations in their intercourse. Hu-

manitarian motives bear little sway with the world rulers as against the greed of gain. And so the preparations for predatory warfare in the way of vieing with each other in the building of huge armaments continue with accelerated zeal. As selfishness tends to domestic strife and dissension in proportion to the closeness of social organization, and thus of the increased mutuality and interdependence of classes in society, so the same principle holds true among nations. From this source there are manifest threatening possibilities if not probabilities of an approaching world-wide war.

Moreover, in these mental perturbations and disorders of the race we have the primal cause of our present numerous earthquakes and other physical disasters. The phenomenal universe is no other than the mental universe of thought force projected into visibility and manifestation. Hence the coupling together of "wars and rumors of wars" and "earthquakes in divers places," by our Lord in his predictions as to conditions in the end of the ages."

"All these signs of the times," remarked the Professor, "seem to indicate the approach of that state of things implied in the question of our Lord: 'When the son of man cometh shall he find faith on the earth?' However, we should re-

mind ourselves of His admonition, 'Of that day and hour, knoweth no man.'

But of one thing with reference thereto, we have the blessed assurance, and that is that his coming is to mark the beginning of the end of our ages-long historical drama of sin and sorrow.

It is to result in the utter destruction of evil, the casting of death and hades into the lake of fire, the purging away of all sin and God's becoming the all in all."

In answer to a question Professor N. further remarked: "Age-abiding is the better rendering of the word translated "eternal" in the New Testament writings. The word is *aionios*, the adjective from the word *aion*, which means age. The word *aion* is defined as follows in the Greek lexicon: "A period of time significant of character: life: an era: an age: hence a state of things making an era or an age. It is, as we have seen, applied to the several states of human development. It follows that *aionios*, the adjective, means pertaining to an era or an age. Aionian life would be a life pertaining to an age, or the ages. In the very nature of the case it is indeterminate as to duration. Its significance in that regard depends on its application. The aionian life of those who have become one in consciousness with God, who are partakers of the Divine life, is in course, unending. But the aionian pun-

ishment of the wicked is in the very nature of the case, not unending, but only co-enduring through the age or ages of the continuance of that state producing pain. The conscious life of the soul which does not become receptive of the Divine life, must perish. The aonian death consists of the process of decay and final complete destruction of this evil conscious existence. The Scriptures nowhere hint of endlessness of conscious existence in pain. The end of the unregenerate is always spoken of as destruction—not of the individual, as we have learned from modern psychology, but of the character which constitutes his evil life.

The errors into which Bible interpreters have fallen on this subject have arisen from a lack of a true psychology. They have assumed that the soul is constituted into a substance distinct from God, is corruptible in its essential nature, and is endowed with inherent immortality or endlessness of conscious existence in that state. This, taken in connection with the idea that the word *aion* as applied to the lost means endless duration, has given rise to the horrid notion prevalent that a very large majority of humanity are destined to roast in the fires of unmitigable torture endlessly—all for God's glory."

"You have mentioned conjugality as being the prime characteristic of our earth humanity dif-

ferentiating it from other humanities of the universe," said Mrs. Morven. "This suggests several interesting questions, for instance; as to the fact of other worlds of space being inhabited; how the inhabitants differ from our race in character and conditions of life; how they are related to us, etc. Our scientists, as you know, are doubtful even about any of the planets of our solar system being inhabited."

"Yes, this comes from their looking no deeper than appearances. You, Mr. Morven, have already shown that all phenomena are the manifestations of spirit, and that the existence of worlds means the existence of peoples of which they are the visualized expression.

Our solar system is constituted of a family of humanities bearing a relation to one another similar to the principles which make up the individual man, as indicated in the relative functions of the several parts of the brain. They may be said to constitute a solar brain, Mercury being located in the perceptive region, Mars in the reflective, Jupiter in the social, etc., the prime characteristic of each corresponding to its location. The location of our humanity is the cerebral region of conjugality.

You have already noted the fact that evil did not originate with our race, and intimated a lack of knowledge as to its origin. It is my privilege

to say that its prime and only source is to be found in the planetoids, the debris of an exploded planet, situated between Mars and Jupiter, about 266 million miles from earth."

"Are we to understand," inquired Mrs. Morven, "that the malific influence which has ever infested our race has its seat in that far off region, sending its baleful power across the intervening space?"

"Yes, and why not? We know that there is such a relation between the other planets and our world that they do affect our climatology, and doubtless, we similarly affect them. The ether of space is the scientific bond of connection. But physical forces are only the phenomenal expression of the mental and, to mind, there is no space."

"Let me ask, further, what caused the disruption of that planet?"

"In a word, mental disruption. Love of others is, of course, the bond holding a race in unity. Gravitation which gives an orb its sphericity is the phenomenal expression of that love. Now, suppose a humanity to fall away from God into self-love so that the inhabitants should be in a state of antagonism, every man's hand being against his neighbor, the attraction giving spherical form to the world would become repulsion and it would fly to pieces."

"Are all our sister planets, Mercury, Venus, Mars and the rest, affected similarly to us by this cataclysm in our midst?"

"In a measure, they are. But by reason of a peculiar psychic relation of earth to the fallen orb (which I havn't time now to explain) the chief brunt of its evil influence rests upon us. And it is by reason of this intimate relation that our race is adapted to become the medium through which evil is to be eradicated from the universe by the Divine Word incarnated therein."

Another question: How could evil originate in a universe of infinite Love, Wisdom and Power?"

"Pardon my deferring this question to a future time, when I shall take pleasure in giving you the conclusions of angelic wisdom on that and other subjects."

Naturally, the degree of advance of our humanity towards its predestined, glorified union with the Christ and its ultimate use in the universe of worlds, by reason of its experience in evil, together with all cognate questions, would be of the profoundest interest to the various peoples of our sister planets, as well as to ourselves.

It has recently been my privilege to attend a convention of delegates from the several heavens of our solar family of planets, assembled in the spiritual realm of our earth, seeking, as the Apostle writes, to inquire into these things. At

another time, I will give you an account of its proceedings. But for the present, I must leave you."

Remark: Our M. M. S. here contains a resume of the proceedings of the planetary convention as promised, which with much more we are compelled to omit. We will close this work with a brief extract from an exposition of the Book of Revelations.

"The wall surrounding the city (the New Jerusalem) is the true system of Divine truth. None can enter these gates that believe or make a lie. This system of truth has its foundations in the number 12, the dual idea. The wall had twelve foundations. So also the same duality runs through and makes up the entire superstructure. The union of man and woman is the basis of the whole. But this will suffice as to the significance of the symbolism. [This had been fully shown in the preceding discussion of the subject.]

Enough has been said to indicate that we have here portrayed a humanity in whom love and truth are joined in one in each individual man or woman and that this duality is still further expressed in a perfect oneness of pairs making one dual individual. Through organic unity with Christ in God, each one of the pair beholds the very face of the Divine in the person of his or her

counterpart, manifesting as it does in outward form the interior Divine Self, and thus by reason of this unity with and in God there is a perfect oneness of all Humanity, each with all and all with each constituting one grand unitary body in which Christ dwells as the light and life.

Thus this city of the New Jerusalem, this bride of the Lamb, is full of the glory of God. The very life and power of the Eternal One unobstructedly pulses through it as the heart sends the blood into the arteries and veins and every tissue of the body. Language can express no more. To say that there is no more sorrow, nor pain, nor death, is saying what is already implied. Nothing can be added to the beauty of the picture, and to the idea of the blessedness of those who shall be able to enter into the gates of the city.

Now let us consider what this new Jerusalem means. The Lord Jesus said to his disciples, 'In my Father's house are many mansions. * * * I go to prepare a place for you.' This is the key to the understanding of the meaning of this city descending from God out of heaven.

Previous to Christ's incarnation, the inhabitants of our earth, the saved and the unsaved alike, at death ceased to have consciousness in the bodily degree and entered upon the soul degree of consciousness, Hades, or the spirit-world, with no possibility under the then existing conditions that



there ever could be a resumption of bodily consciousness. The only difference between the believing and the unbelieving was that the former were freed from the domination of evil, while the latter were subject to it. The one state was Paradise, the other Gehenna. In the parable of the rich man and Lazarus, the veil is drawn and we get a glimpse of the two states. But Christ Jesus came, the Father in him descending into the very bodily conditions of the race, and organized the Divine into the extreme bounds of bodily consciousness. He thus became in himself the Alpha and the Omega, the Beginning and the End, the First and the Last in our humanity. The object of his Divine incarnation was that the entire race as a result of the outgoing of Divine Power through him might be delivered from their thrall-dom, and like unto him have their consciousness opened and filled with the Divine, he being the head and they the members of one grand unitary body. The ulterior purpose designed from the beginning, by the very existence of our race, was that we might become a medium for the outraying of his Divine glories to all the rest of the universe forevermore. Just as he was a vicarious sufferer for our humanity, our sins being laid upon him and by his stripes we being healed, so our race through its experiences of evil and falsity vicariously suffers for the universe. None henceforth

need to go through these experiences of evil and falsity in order to understand by contrast the good and the true. We have, for them, descended to the depths, and stand as an illustrative example to all evermore. We through the Christ in us are constituted the teachers of the universe.

When Christ came, the race had descended to the lowest depth. One step lower would have been into a de-humanized state. At that point the Divine, having incarnated Himself in Jesus Christ, began the work of race redemption. The panorama of Revelation which appeared to John on the Isle of Patmos was the prophetic delineation of this work of the Lord from the date of his ascension to the end. The peoples who had before believed in and obeyed God, and so had become regenerate in the soul degree, had in their Paradisiacal world in Hades formed what may be termed the 'old heavens.' These having died without knowledge of, or faith in, the Divine Humanity as exhibited in Jesus Christ, needed to have this gospel of the Divine Natural Humanity preached to them, that they might become organically united to the Christ, and so be able in the fullness of time to resume their bodily state of consciousness and be filled with the Divine power and glory in that essential degree of their existence. This was the gospel which Christ is said to

have preached to the spirits in prison during the three days between his death and resurrection.

These believers, receiving the truth of the Divine Natural Humanity, have become organized upon that basis, and have put on the resurrection conditions, with the Lord as their head. This is called in the Scriptures the 'new heavens.' It is the New Jerusalem, the bride adorned for her husband about which we read in the 21st chapter of Revelation. It is humanity perfected. The process of the formation of these new heavens has been going forward till now the New Jerusalem, this perfected heavens, is descending, and the final battle between the evil and the good is impending, with the results already previously described. This New Jerusalem is humanity perfected in one in Christ.

This holy city is now in close proximity to the earth degree of thought, as indicated by unmistakable signs. The pulsing of its life can be and is consciously felt by every one in the true organic unity with Jesus Christ. Every such one in Christ has in fact entered through the gates into the city. He is a citizen of that city. And he should just as truly have conscious fellowship with the angelic inhabitants of the city as with Him who is its Center of its Life.

In the last chapter of Revelation we have a further description of the blessedness of the state of

those who dwell within the city: "And he pointed out to me a river of water of life, bright as crystal, issuing forth out of the throne of God and the Lamb. Between her Broadway and river, hence and thence, a tree of life producing twelve fruits, month by month, severally, yielding its fruit; and the leaves of the trees were for the curing of the nations. And no curse shall be any more; and the throne of God and of the Lamb within her shall be; and his servants will render him divine service; and they shall see his face; and his name shall be on their foreheads.

And night shall not be any more; and they have no need of lamp, and light of sun; because the Lord God will shed light upon them; and they shall reign to the ages of ages."

"Here, at the close of our race's ages-long career of wandering from the Adamic Paradise, we have again the return thereto, with its tree of life and the river of the water of life, from which the Edenic lapse had debarred us. That tree is the Divine Humanity, and its fruit is the bliss of conscious union therewith. The river of life is the ever-flowing stream of the Divine love flowing through and watering all the land of the soul.

As the Edenic lapse arose from a spiritual disjunction of the dual pair, and a transference of their union to the gross carnalities of sense, so, now we find the fundamental feature of the res-

toration to inhere in the re-establishment of the spiritual dual relation. This is indicated, as before remarked, by the number 12, the symbolic number of the Divine marriage. The tree of life bears 'twelve fruits, month by month, severally yielding its fruit.' The reference here is to the twelve gates of faculties made up of the united pair, through which is received the Divine inflowing life. Its monthly yield has its symbolic expression in the physical constitution of woman.

Behold a dual pair, as they stand before us, in the coming age; all that their imaginations can conceive, or their hearts desire, they possess, as to food, raiment, dwelling, paintings, statuary, music, and whatever of beauty and loveliness their senses can apprehend. All these environments grow out of their mental states as pictures are thrown upon the screen by the stereopticon. God's outraying life through them ultimates their mental states of innocence and beauty, momentarily to their enraptured sight. They are Divine artists, shaping all external forms at their will. Their sense-world they govern as their taste may suggest. It is said, 'They shall reign to the ages of ages.' This implies that all their environments of whatever kind shall be subservient to their every wish. They cannot want, for the spiritual law is that the want produces its own supply.

But all this external is only as an echo to their

spiritual beatitudes. They in each other rest in a rapture of innocent delight such as to attempt to portray by words were but mockery. Multiply a million fold the highest bliss know to our present state—that which is most akin to the spiritual conjugal state, viz.—the loves of the innocent youth and maiden—and it will give but the faintest glimpse of the raptures of those who are purified from the ‘curse’ of all sensuality, and rest in one in the bosom of God, beholding His face and basking in the sunlight of his presence.

All share the same life. The bliss of all as a common tide flows through and in all, uniting them as one, and thus making the happiness of each the joy of all. The social atmosphere is laden with the aura of the Divine life; every thought of another, is an outgoing of love as a messenger sent forth to return freighted with blessing; the very ground they tread sends through every fibre magnetic thrills of blessed peace, and love to God and man. Such is the state of things to be, and towards which the race is fast hastening.”

The End.