

THE K
“DIVINUM HUMANUM”

IN
CREATION.

Spiritual Revelings.

 BY THE WRITER OF

“AN ANGEL’S MESSAGE,” “ECCE HOMO,” “PRIMEVAL MAN,” ETC.

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PREFACE.

THE subjects treated in the following pages are of a peculiar character : they are wholly supermundane in their bearing as well as in their execution. But this point being reverted to throughout the volume, we need not here dwell upon it. The writer is desirous to anticipate objections and to satisfy enquiry. But this she is not able to do in the ordinary mode of elucidation. Therefore, she invariably resorts to her inner mental chamber, wherein she holds habitual interlocution with me—her spirit counterpart, and I then respond to her thoughts in a perfectly abnormal and spiritual manner. She has had no forethought concerning any subject treated of in this book. She has not so much as known when to stop and when to proceed ; in order to decide which she has to enquire of her spiritual director, and she acts in accordance with his instructions. Such a course

is not inconsistent with the statement, that it is her own spirit which is operative in the production of this work. It is simply that the natural consciousness has to make application to the spiritual consciousness for guidance in all matters relating thereto.

I am not exclusive in my function, neither is she in hers, for all spirits and all mortals are similarly constituted. There is but one created rule of life for every living soul. The outward manifestation is exceptional, and is the only speciality in our case.

I am not now going into any metaphysical disquisition; but I advance these thoughts simply with a view to illustrate the position of the writer. She is not cognizant of one word she is employed to write till it is on the paper before her. Therefore, the principles, doctrines, and deductions found herein, are not the emanations of her own brain; but they pass through that brain, and in no other case could her hand be empowered to act in this way. Now in her former revealings, it has transpired that I,—a spirit,—am the author of her works, she simply my amanuensis. This is true; but it is not the whole truth: that, in fulness, is revealed to no man, save as

he can comprehend his own mind in its bearing upon the interior functions of the soul. It is only to be comprehended in the sphere in which it is operative. It is in the world; but it is not of the world: it is in nature, yet not in visible nature,—clothed in earth-garments. Condensation of utterance is indispensable to our progress. Not that we lack the ability to elaborate; but to do so would not serve our present purpose. The Medium receives only word by word, having no knowledge as to what the consecutive passage thus constructed will disclose to her view.

Men are not always wise in that which pertains to the interior life of nature; to those who have not the receptive faculty, obscurity will arise. But to the spiritually enlightened mind the concerns of the spirit will be adequately demonstrative. So let us onward, and heed not the scoffing multitude that may throng our path. One and all they will become angels of light, seeing in light supernal, so soon as the earth-film is removed from the sensuous eye.

Conceptions of truth vary. At one period of a man's life he apprehends truth in a different guise to that in which it appears to him at a subsequent period. Nevertheless, it is one and the same truth.

It is variously developed to a child, an adult, and to an aged person. It is the perception of the same verity that is ascendant in the scale of life.

Compare the works of the present writer, and you may very probably assume that the latter revealings contravene the former. Not so. The first is true even as the last. The same spirit has dictated the whole, and the same hand has written it down. The ascent has been laborious, gradational, progressive : from the monad we have developed the man ; the babe has become a giant ; mortal conception has become immortal perception ; Scripture histories, spiritual facts. Divine verities are now unveiled ; and, in the darkness, light is streaming. The shade of death is a living soul ! The Man Christ Jesus is shewn to be the God Christ Jesus. Peter denies ; but the Lord is gazing upon him, and the cock is crowing ; for it is morning, yea, it is with us the resurrection-birth of our Lord and Master Jesus Christ, whom we now see as He truly is, having left His earth-vestment and His head-napkin in the mortal tomb.

Contemplation will not instruct us, study will not assist us, aspiration will not enlighten us. Revela-

tion is alone competent to our aid. How many are, at this moment, sighing for "light, more light!" Shall it be denied them because the mortal eye is blind? We believe in the power of Christ—the Man-God,—to open blind eyes, and to unstop deaf ears, and to commission His angel to descend into the Bethesda pool, moving in a mysterious way the waters of earth-spirit, whereby to restore the impotent folk, waiting in patient expectancy his advent therein.

“DIVINUM HUMANUM”

IN

CREATION.

THE manifestation of Spirit power is not confined to the establishment of order, but is often found to produce disorder in the human mind. It is never productive of disorder without having an end to be attained by that disorder. It is the end which justifies the means. Men are never allowed to become cognizant of that end until it is accomplished in nature. The spirit is, however, fully conscious of that which pertaineth unto itself; but the natural mind cannot be entrusted with that secret. This conception is twofold; it embodies two ideas. Thus, I portray the relationship existing in all creation between spirit and nature. But, we shall presently be enabled to prove that a twofold consciousness does exist in the human mind, taking it into our confidence that all my statements admit of respective proof.

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I have elsewhere stated that I am a spiritual being in intimate relations with a woman in the mortal clothing. I am about to elaborate and to substantiate that assertion. And first, I will state that I am not a separate being from her, and yet that I did live on earth as a man of due proportion, and endowed with natural and spiritual discernment as are all men. I then had no conscious perception of my inner belongings; they were concentrated in the mind and person of her who is now writing these words. My inner self was then in that form; it is so now, but consciously so; formerly it was so in perfect unconsciousness. This state, or rather this relative position, does always pertain unto man and unto woman. They are ever one, but, during the life of both partners, unconsciousness of these conditions is invariable. Therefore, it is now given unto us to unlock the door of this chamber, wherein we shall behold man and woman in unison, not side by side, but in nature, one human being possessing but one consciousness,—one mind.

With perfect reliance upon the Divine Power which is guiding us into the path of truth, we shall now proceed to divulge that which is, as yet, unpounded in the ears of the world.

The effort to betray long hidden secrets, and to expound mysteries of ancient parentage, is trying to the mind of nature. It is somewhat affrighted at the magnitude of the task thus set before it. But it is an easy one when compared with the lessons that

are usually committed to the memory of scholars who are training their intellects for some work of natural art, or mental labour. In the present case, the labour is of a negative character; it is to acquire passivity,—to follow where I lead and to interpose no disturbing fear or apprehension of failure.

The trial to the mind of the scribe is caused by the complete ignorance she is kept in as to every idea and as to every word that is to be used—written down by her hand in the progress of this performance. This state is essential to the production of the present work; inasmuch as it would be absolutely impossible to accomplish our work under any other conditions whatsoever.

I will now proceed to drop the words into her spirit ear, and she will write them down—one by one—as she is alone able to hear them. I cannot promise a long dissertation upon any one theme of the many that must engage our attention. My ability to elaborate discussion is not given by my heavenly altitude in the life I have long since entered upon. I am an inhabitant of interior regions of mind that are very remote from mortal consciousness; I dwell in regions of purity and peace. But where are they? In the female mind to which I belong,—to which I am united,—with which I am one in body, soul, and spirit. I have none other heaven,—I have none other resting-place,—I have none other life. What then are my surroundings? What are the objects that engage my attention—

rivet my gaze, and enchant my senses? These queries must be answered, but the task is not hard. The medium of all sense is in nature; there is no heaven independent thereof. There is a natural and a spiritual mind pertaining to every human being. It is one, not two; it is consecutive, not diverse; homogeneous not antagonistic; it is masculine and feminine, not one more or less than the other. Purity of feeling is indicative of a feminine soul existing in man. Courage in woman is the exhibition of the masculine principle in her. These qualities are usually united, which is the assurance of the correctness of this statement,—that interiorly every human being is masculine and feminine, these genders being invariably united in one form. This contemplation is odious to some minds, and to others it is God-like. But we will shew that there is purity in the aversion which some experience, as well as in the delight afforded to others. The abuse of this doctrine is so heinous, that the fear of it engenders the aversion we have alluded to.

The hour has now arrived when we may lay claim to infallibility of instruction, for the mind that would waver and flutter in uncertainty is dead, has passed the confines of nature, and yet he is now acting in nature for the benefit of natural beings. The scope of intellect possessed by myself when in the world does not now enable me to develop this theme; the most simple mind could do it with equal perspicuity and ability, if conditions were opened as they are in

the present case. The mind is dual—masculine and feminine; it acts as one mind, for it is but one. The masculine intellect is entirely dependent upon the will to use it, and that principle resides wholly—exclusively with woman. She has no intellect; man has no will to act or to forbear. It is nevertheless within his being; it is *his* will, and not another's. Now, the incarnated will is invariably inclined for good, never for evil action. The will that is evil and so displays itself, is not clothed in mortal flesh; it is the reserved counterpart, concerning which former mention has been made; it is unultimated, immaterialized, unnaturalized. The man or woman so positioned, is unsexed in the spirit. But the whole economy of mortal life goes on in precisely the same manner as with the well-disposed, who have the materialized counterpart. This is the solution. The man so placed need but to act out his inclinations, which, being evil, he is daily giving birth to an individualized human will which must eventually take to itself shape and bodily existence in the womb of woman. But it will not therein ultimate the form of nature external, for it had no part in life to perform, it dwelt so interiorly in the spaces of nature allowed it, that no breath could be drawn therein; it is the breath of life inhaled by mortal woman; it enters her nature, it germinates, it grows, it vastates, and is redeemed from sin and pollution. But we will more clearly explain. The one who has no counterpart is neither man nor woman in the spirit, to which

alone these distinctions pertain. The evil exhibited by such a one is simply a manifestation of defective conditions of life; it is not positive, but negative.

The appearance of life and freewill is seen to be an hindrance to the full substantiation of this utterance. Believe that I have spoken truth until we have proceeded further. A babe is born with no counterpart; he appears in all respects as other infants; he grows to man's estate, he begins to manifest evil tendencies; he hates the good, loves himself,—that is the saving point. If the evil did not love themselves, they could not be redeemed. Love of self is love of the counterpart: that love is all potent with the evil man. Love, on whatever object it is placed, is a feminine attribute; it is woman in essence,—it is the germ of womanhood, it goeth upon the breath of life, on which every woman is sustained in life. It acteth upon her bodily functions, and they severally act in accordance with the nature of feminine life. Communion of attributes constitutes man a man, and woman a woman. The masculine energy pertaineth unto woman,—inseminates her womb interiorly, as effectually as from without; an internal effort takes place of which her natural senses are unconscious.

The breath of life absorbed by men is different to that absorbed by women, and yet it is the same air they each take into the lungs, and it is as united—as indivisible within, as it was previous to the act of respiration, proving that life is not divisible, but

unitary. Thus the life of the good is perfectly one with the life of the bad, for, the bad man is ever throwing off an effluvia of evil that is ever being taken up by the good, and it is by them cast into the crucible of life, purified of its dross, and sent forth in good and wholesome conditions of life. But then these renewed conditions are incognizable to mortal apprehension. Re-born souls do not descend into the world, but are angels of light walking in light. They are Adamic,—not now perceptible to mortals, yet ever near, with and in us. They are the sons of men, dwelling in their life, and nourished upon it. They are made mention of in Scripture as "angels of the Lord," "mighty men of renown," etc. They are therein represented as walking, conversing with mortals, and partaking of their nutriment. These men were so seen by all who came in contact with them, yet they are said to have had the power of becoming invisible at will, or suddenly vanishing out of human sight.



The whole fabric of nature is based upon a spiritual foundation, and the entirety of spiritual life is dependent upon natural pre-requisites; it is one life—one emanation from Deity. The natural and spiritual life of man is in the world equally developed; there is no preponderance of attributes. Hence

the life of man is spiritual as well before as after death.

I have said that I was heretofore a man of nature ; I am now a man of spirit, that is, I am a departed human being, and yet I have no identity independent of the medium of this communication. She did not know this to be the case till I informed her of it. She is in the same position with respect to my existence. She has no identity out of myself. I am her strength, she is my weakness. I am in nature a woman ; in spirit life I am a man clothed in mortal flesh now, as when I was consciously a man in the world. My body was then masculine, now it is feminine. My mind was then consciously masculine, now it is consciously feminine. I am one and the same being, yet I entered the world by a different parentage, and at a different period of time. I came into existence in advance of her. I did not even associate with her in any way whatever, and when I did come into personal relations with her, I did not know that she in any way belonged to me. Neither did she know that I was connected with her interior being, for she had no spiritual perception or insight into such matters. She dwelt in the exterior of natural life, and that made no report of any experience save an open and conscious one. But there is an inward life as distinct from the outward life as is the life of any two persons in the world : it is, however, fully developed and contained within the outer life. Thought is its speech and exponent.

Thought produces action; action is the parent of circumstance; and event follows in due course. It returns: events and circumstances engender thoughts. This is life,—natural and spiritual. Thought is unsearchable; its source cannot be discovered; it proceeds direct from God, and it returns to Him again,—it is life. Masculine thoughts differ from feminine thoughts; but each proceed in a direct emanation from the one indivisible mind of Deity. Hence the mind of man and of woman is one mind. But we do not say that all men and all women collectively constitute but one mind, and yet God is one. This is the truth, that all creation is a unit in His sight. When we say that in the sight of God such and such things appear, we mean that they are so, for God is truth.

I have said that I am one with the writer of these words. I was so when we met each other on earth, for God does not make and unmake. If it be good for us to be united now; it was no less so then; and it was so then, though external consciousness made no report; and circumstance gave no evidence of such union: our lives were as distinct as any other two persons in the world. I have since passed out of mortal conditions, hence I am now one with her in externals, as I formerly was in internals only. This state pertains unto every man and every woman after death; save only the wicked, who have no counterpart in natural life. They are still men and women after the removal of earth clothing, and they must

so continue to be until the second death has past upon them. The interval is their period of probation; it is hell wherein alone exist spirit-men and spirit-women. To the "pure in heart" such a state is an abomination and a horror; it is a condition of human life too frightful to be contemplated with composure. It will, however, be desirable that we should dwell more consecutively upon this clause of our theme, but not at present. The change of state called death is the gate of life to the good only. They are recipients of life in both hemispheres, natural and spiritual. But, the evil have no spiritual life, they can only exist in nature, and therein life is always manifested in two distinct forms,—male and female, these distinctions belonging to the good as well as to the bad. But the good have a life as distinct from the evil as is light from darkness, heat from cold. They are similar in externals, but in internals they have nothing in common. The difference does, however, pertain exclusively unto nature. In the interior life of the good and of the wicked alike, all is "very good," for therein is neither sex nor form, masculine nor feminine. There is God; and where God is there is heaven. Heaven is within every human creature. How should it be otherwise, seeing God made man, and all that He sets His hand upon is "very good?"

The good man dies,—passes into the interiors of natural life; his counterpart may be still an inhabitant of earth. She will not be conscious of any

change taking place within herself. She is just the same as she was previous to the removal of her partner from the external to the internal sphere of existence. No change has taken place. The spirit of her masculine self was and ever is a part of her own spirit, for they never were two spirits joined together; they were ever one. Neither has the departed one any consciousness of change having passed upon him, for conditions are equal. Man is not at any time oblivious to his inner life, but perception is not continuous. During earth-life a man is never fully awake to that which goes on within himself: he does not recognize the internal presence of his counterpart, or, what is the same thing, his inner self. But every one is so conscious on the spiritual plane of their life; so that on passing to that plane there is no surprise, no heretofore unknown experience: life goes on just as it did previous to the occurrence of the change called death. The spirit form is then that of the partner left on earth, and at the departure of that one the form is angelic,—a conception not coming within the scope of natural ideas. The higher we progress in the scale of existence, the more complete and intense becomes our consciousness of life. It is ever ascending, never stationary; there is no climax, no goal to be reached; all is onward,—progressive. But God does not progress, inasmuch as the term God indicates perfection, and perfection cannot be predicated of progression, which implies advancement of state.

God is perfection; hence He alone is stationary. But all is foreknown, all states of possible acquirement are in existence; therefore perfection is, and the term can only with propriety be applied to something in which no change, because no improvement, can possibly take place. Perfection is a term conveying only an indefinite idea to mortals, and can only pertain to change of state, which is always progressive.

The hour of death is that of renewed life. The mental energies are invigorated, the senses recreated, the true order of life and experience has been attained; the affections are gladdened, and increased ability of operation is perceived. But the mental consciousness still dwelling in earth-life is wholly unaware of any such advantageous change having taken place. On the contrary, there are tears and much mental depression, in which the physical system frequently participates. This disorder arises from the unharmonious arrangement existing in the present order of natural life; it is not sympathetic with the true life of the spirit, but is at variance with it. Therefore it must needs be, trouble, disturbance, and sorrow arise.

Supposing that I were still a man existing in the world of nature, all my conceptions of life being natural, I should be a natural being, and possessing a natural body; it would contain a life peculiar to itself; it would be an inheritor of life both natural and spiritual. Its spiritual life would be naturalized,

—its interior life would be exhibited in a natural clothing ; and that would be in the masculine form. But, I have dispossessed myself of that natural body, and it has become pulverized into dust, and is no longer in existence. Yet the natural life by which it was animated is indestructible ; it is still a living principle, and must ever remain so ; it cannot be annihilated ; it is as immortal as the interior spirit,—as immortal as is the germ soul. It is a natural mind, it must have a suitable covering, or rather it must have an exponent in nature ; it must be clothed in human flesh,—in mortal flesh so long as the genius of that mind is terrestrial ; and terrestrial it must be until sex conditions are absolved. But so long as any portion of my spirit is retained an inhabitant of earth, so long is sex division existent. It is the Eden life of the spirit, when Adam and Eve are in severance. They are one in spirit, but two forms present their life to the eye of God. Adam is truly in Eve, and she is in him. But not as Adam previous to the severance and presentation to him of the woman. She is a part of his life ; he can make manifestation to her, but she cannot do so to him ; she can only come unto him, and he will be one with her. Her part in spirit life is as diverse to his as is that of man and of woman in the flesh of nature.

The natural mind of man passes, after death, into the nature of woman. It is then taken up by her spirit into the inward recesses of her being, and the Adamic state is engendered, but not born. The

man and the woman so positioned must be born again into the primitive condition of life, which is purely Adamic, without any admixture of natural concomitant. This process of re-birth is not cognizable to mortal sense ; it passeth the mortal comprehension. Nevertheless, it may in part be revealed to mankind. It is not a natural birth, as is that of the re-born counterparts,—those who have lived in evil states and are by woman born again into united conditions. With the good, sexual severance is not a natural condition, it is only so with the evil. The well disposed are ever one with the counterpart, who is—in their case—always born into natural life ; lingering upon the earth a longer or a shorter period, as the case may be. The divergence of external circumstance is no hindrance to the entire union of soul and of spirit which pertains to the Adamic man during his sojourn in the flesh. It may be that such partners never meet in nature ; that will not subvert angelic union. But, be it understood, that language such as this is only used in an accommodational sense. Nothing detrimental to man can in the nature of God occur. God is all in all ; and anything adverse to His providence is an anomaly ; it is more, it is a blasphemous conception of Him.

At death, a man passes, soul and spirit, into the body, soul, and spirit of his still materialized counterpart. Yet there are two forms in Eden,—that is, in the interiors of natural life two forms exist ; in external life *one*, in internal *two* ; hence the mani-

festation of distinct human entities ; hence the communion of thought with thought,—one imparting, the other receiving ; one positive, the other negative. Nature and spirit are united, but there is nature and there is spirit,—there is Eve and there is Adam. One life contained in two forms, one masculine, the other feminine. The declension has not been recovered ; the God form is not yet put on. There is purity and peace, strength and beauty, youth and innocence. There is fragrance and all flowering plants, trees, and all herbage good to the sight of man and of God. But, the hour draweth nigh when the day must decline ; for, the severance state of man and of woman is degenerative. The day of life is not limited to any special period of existence ; it is now blooming in meridian splendour with one, and it is the decline of that splendour with another. Forethought is not necessary to secure happiness ; on the contrary, it is found to be somewhat detrimental to the full enjoyment of natural life. Spiritual beings do not anticipate declension of state with any apprehension, or even with aversion. It is so essential to their re-birth into higher and more perfect states of life, that a cloud or falling mist is not an unwelcome experience to them. They are content in God.

The Genesis narrative is declensional. The Gospel of Christ is ascensional. In Adam we die, in Christ we live. The Advent of Christ is the rising of Adam from death and the grave. The resurrection from death is the resurrection unto life and righteousness; it pertaineth unto the righteous only; it is not a resurrection of the unjust, but of the just only. It is light, not darkness, good not evil, which is predicated of resurrection. The good can never die, yet they alone are included in the resurrection, for it is one unto life and righteousness; and yet life and resurrection are synonymous terms. Death can have no part in a righteous man's experience, yet he alone is represented by the rising of Christ from the sepulchre, and by His victory over death and the grave. Life is change of state. It is not the death of one state and birth into another state. It is for us to explain this anomaly—that of which we have just made mention. The mind is not aware of its own capabilities; it does not attempt to fathom them; if it did, no sounding could be obtained. The mind would not respond to the query of the mind; for, it could only be the same consciousness asking for information on the same plane with itself. But, when that consciousness is asleep, or totally quiescent, it may then be answered by the consciousness that is awake, and indeed that never sleepeth. This development of inward consciousness is identical with God; it is God speaking in the soul of man, and it is ever speaking unto us, it is ever rising out

of the natural sepulchre, and presenting its divine form to our outward vision. But we do not appropriate the God sphere thus presented for our acceptance; we are turning back on nature, and have to be called as "Mary." Then we know the Lord, and He is born of our renewed conception of Him in ourselves. He is of one parentage with us, is in us at all times and in all places, but we do not know Him.

To know the Lord is to do His divine will. How shall we say what that will may require of us? And when we have compassed that knowledge, how shall we receive strength to act in accordance with it? We pray for it, but by what means are we constituted recipients of the divine strength wherewith to execute the divine will, after its mandate has been fully divulged to our mental apprehension? I shall reply to these questions by using the passive consciousness of the medium for the accomplishment of this work. She is an unconscious instrument with which I am now active in the performance of it. It is begun, and it is rapidly progressing under her eye; and under her hand the letters composing the words that convey the ideas to your minds are very rapidly in process of formation. But to what it will all lead, or whether it be appreciable to the rational faculties of mankind, the writer does not know, neither does she pause to enquire. It is enough for her to find that she can catch words to write down, and she therefore goes on without care

or anxiety about it. These digressive allusions to the condition and experience of the writer of this book are essential to the full development of our theme.

The transit from one state to another is called death. But why not change of state? Why do we say the flower dies? does it change its state, or mode of existence after death has passed upon it? Where is the fragrance that erst regaled our senses? It proceeded from God, and is therefore himself—God naturally developed. It has by dissolution passed out of nature,—is removed into the interiors of that same nature. It is then still a flower, although its withered particles are now lying on the table before us as destitute of life as is the putrescent corpse we deposit in the tomb. God is in nature, consequently nature cannot die. To say that God is in nature is equivalent to saying God is nature, which is truth. God is nature, and He is spirit, and HE IS. Without Him,—independent of Him is vacuity, and what,—where that is, may be answered by every man in existence,—Nothing—Nowhere. "Leave all and follow Me." Whom else can we follow, seeing that He who gave utterance to these words is our Creator, Saviour,—our inner Being, in whom is life, and out of whom is—not death, but nonentity,—non-existence?

If we die in Christ we live in Him. And thus it is with our natural belongings. With our inward part, Christ is no less concerned. The division into

sex relations has produced disorder; but it was the Divine will that this same disorder and all evil should be called forth into open manifestation of life. He has appointed unto Himself His own crucifixion,—death, burial, resurrection, ascension, and eternal life. How else should man be saved? Evil then, did not originate upon the *surface* of nature; it has a spirit prototype, and this it was that took to itself a natural body and exponent in the world of mortal sense. Evil must then be born into the interiors of natural life previous to its appearance upon the external plane. We shall see. Life commenced with God. What is God? The term implies that which is good in itself—germinal good. But that essence of life from whence mankind are germinated is twofold, good and evil. God is all in all; in Him is no divisibility of attributes possible. Masculine and feminine life is not divisible in the germ-soul of man; and yet we find two forms proceeding forth from it. Nature divides the germ-soul in appearance; just as time and space are conscious experiences, but do not in reality exist in either hemispheres, natural or spiritual. Christ said He possessed life in Himself, that is, He did not receive life upon any other plane previous to His advent into nature; life implying birth, and birth is not applicable to Deity. All that can be said of God is, that He is; and *ever was*. Birth, then, is a term applicable to man only: and man being in the image and likeness of God, he must needs have life in him-

self, for God is in him, and out of God is no life possible. Deity does not act as men do,—beget sons at different epochs of time; for He is independent of all time. God is likewise independent of all extension; it cannot be said that He multiplies sons upon the earth, for that would imply diffusion of attributes, constituting the creation of lesser or greater magnitude at one period than at another. The truth is, that God made MAN. He cannot truly be said to be repeating that work. It is done—it is finished. But the natural sense development of creation is time,—its conscious experience. It lingereth or is accelerated in accordance with its mental requirements. Nature is time and time is nature.

The condition of man being threefold—natural, spiritual, and celestial, it is not comprehensible in either hemisphere until it has reached the highest, which is the celestial degree of life; and this stage of our being is exclusively to be understood as embodying angelhood, of which alone perpetuity is predicable. In nature life is dual, comprehended in two forms, masculine and feminine: in the spirit-spheres it is unitary, these principles being embodied in one personality. So soon as we become angels, all sexuality is abolished.

The Gospel is referable to the natural life of man; it does not treat of spiritual realities. Man must abide in Christ and Christ in him; otherwise, there can be no existence on any plane of life whatever. Life being threefold, man is triune; he de-

scends into nature a babe. It is for us to take up this babe of natural life, and to look into the interior mode of its existence. The babe is born; a child of earth comes forth: it is an intelligent human entity; but evidently unconscious of its own capabilities,—does not know of its intended progression. But it is a man—a spirit and an angel; it is the Christ born into nature; it is the life of Christ naturalized—humanized, and it will be glorified. It will first be crucified; it will then ascend into realms far in advance of any condition of natural life. God is thus variously portrayed to sense consciousness. He is a babe,—a man,—a woman,—an angel,—God! There is God and there is man. God is in heaven, on earth, and in hell. He is omnipresent. Is He not life, and what is life save as we see it in human creatures? Is there any life out of, or independent of nature? Is there any life out of, or independent of spirit? And what is a spirit but an embryo angel?

I shall doubtless cause many to fear and tremble at the sound of my speech, but we must heed it not. Go ye who do so to the Saviour of your souls, and He will bear ye in His arms, O ye lambs of His flock! But we proceed on our way, momentarily deriving strength from His presence within us. He—the Saviour, is in us, dispensing to us our momentary life,—our power to act in nature as we are now employing that power. I am not understood. Have patience with me: I am not God: I am a weak fallible mortal; for, so long as I employ mortal agency

in the accomplishment of this work, I am mortal. I am the spirit of her who writes it with the material pen; but I am not her natural spirit, that being feminine. I, the masculine portion of that spirit, have a feminine frame. I am therefore both masculine and feminine,—man and woman. I have never existed in the world as woman; she never as man; but in the spirit we are both. The man and the woman are one being,—one angel.

There is diversity of action in every sphere of life save in the God sphere,—that is, the angel sphere. There is no life without action, no relative proportion of attributes unless diversity exist somewhere. It exists in nature outwardly and inwardly; outwardly in disorder, inwardly in order. Above nature it exists not at all. "It is finished." Life, however, is not stationary; it is not so with God. He moveth, but not in contrariety of action. Contrariety of action is productive of action in nature. But unless there could be action independent of contrariety, there could be no stimulus to any action whatever. There must be a given point to which all action tends—to which it gravitates, and from which it again radiates. That point is God. That is the point to which all creation tends, and that is the point from whence it has all sprung.

Now, we descend from this altitude, and return to the plane of nature, on which we behold a babe carefully nursed and ardently beloved by all who are ministering to its delicate necessities. It is a man—

a spirit—an angel. It is perfectly developed in every one of these several stages of existence. It lives in nature, in spirit life, and in angel life; but it is conscious upon one plane of life only. It lives on all; is visible to mortals on the mortal plane, to spirits on the spiritual plane, and to angels on the celestial plane of life.

It is not for me to say unto what end these revealings are tending; but we proceed as though we were fully aware of their aim and object. We do not set ourselves any special task to perform. We do not know of what we are now writing, nor of that which will be given us as we advance in this work. It is only to be accomplished in this way, and in this frame of mind alone can the ideas composing it be granted unto us. They do not fall into nature naturally; they are given from above, or from within, which is the same thing. These thoughts are superhuman in their magnitude; they are not significant unto all men; they are not comprehensible to every mind. To those who value the highest gifts of God they are very precious, by reason of their reference to the little one we have left in the cradle by its mother's side. That diminutive frame contains a human spirit open to all consciousness, past, present, and future; it is so upon every plane of life, natural,

spiritual, and celestial. Bear in mind what is meant by these distinctive terms. There is not one shade of thought passing over the meridian splendour of your mental firmament that is not borne across the placid azure of your child—of every child in existence. But these little ones receive it on a different plane of life. They are educating in the school of nature; they are so doing in the heavens for the heavens; in Eden for Eden life, and on earth for earth life. They are dwelling simultaneously on every plane of life, mortal as well as immortal; but nothing short of angelhood is immortal. The breath of life is recreative—progressive in the sense of development of powers latent in every human entity, though not recognizable to mortals; for the child does not appear to derive spiritual nutriment from the mental advancement of the parents or others. The mortal eye is defective, the mortal ear is not unstopped. Breath is immortal—God essence. It is thought, it is life. It cometh and goeth, none knoweth from whence or whither it returns; it is the link between nature and spirit. Spirit is breath, and breath is spirit. Natural life is in natural breath, spiritual life in spiritual breath, and in the celestial mode of existence there is breath likewise; for celestial men—"angels of the Lord"—breathe in nature, in Eden, and in their heavenly paradises. They draw their breath in all states,—simultaneously inhale God's holy atmosphere as men, spirits, and as angels. They are as God, having no finite limitation;

space does not confine them, for they are in all space. Time does not circumscribe them, for they have attained unto the conscious perception of all time. They continue to breathe in nature no less so than when children in its kingdom, and they are equally conscious in the spirit sphere and in the God sphere; they are triune beings, mortal in the changing form of earth life; experiencing the pang and the dying struggle of their fellows in the flesh, yet turning every bitter into sweet, and by their transformation, transforming every poison into a healing balm for the nations of earth. These men-angels of the living God are in your breath of life. They are your guardians, your fortifiers; your pain is only endurable from their presence; not that alone, but in every suffering you are sustained by their self-same experience, not naturally so, but spiritually and celestially; taking it into themselves, and out breathing vitality upon every breath that is in nature drawn.

These human beings are not developed into nature as at present constituted; their existence is therefore incomprehensible to those who are now living in the world of mortal sense. The inhabitants of earth are not, at this day, aware of the living principle of life that was formerly cognizant to individuals in the ordinary path of nature. Men of the shadow and of the substance combined, did once walk the beaten track of time. They do so now, although their footprint is not visible, save in the well-worn record of

ancient date. Therein may be traced a line of super-human evidence, that mortality and immortality can and do hold partnership, companionship, and vitality, the one with and within the other. Should any doubt this, let him ask his own soul how it is that the conception of such men as "angels of the Lord" could have entered into the mortal brain. Facts are not more conclusive than are conceptions. The intelligent artizan is a conceiver before he can be a practitioner; the thought engendering action is the soul of the action. It goeth forth as a breath to be embodied in nature. Every action is an embodiment of an idea extant in the mind of some human being. Be not alarmed to hear that "angels of the Lord," as witnessed to in ancient writ, are with you *now* as intimately as ever they were with your scriptural ancestry. The consequence of your not beholding them with the natural vision is, that you do not believe in their present existence. But, you do not see Christ, yet you believe in His perpetual presence in and within you. You are not sceptical as to the presence of the Holy Spirit, yet, you did not see the dove by which it is represented. It is believed that a dove was seen to descend upon Jesus on His ascension from the baptismal stream. But if I should say it was a vision to those only who had the eye to see it, could you doubt that I spake truth? Are there men now present on whom our mortal eye cannot rest? Yea! there is world within world, but nature is the outermost,—and hence oblivious to

divine truth, which is the vital principle—the fecundating principle which can alone impart life to the surfaces of existence. Proof may be demanded in respect of the assertion that angelic beings participate in earth trials, enabling us to endure them. That such is the case cannot, in the present condition of humanity, obtain evidence; but that is no hindrance to the sought-for credence. To the spiritual comprehension, external proof is not required; internal testimony is alone available in the courts of heavenly judicature. There it is that every sentence we manipulate is tested and examined in the light of reason and justice, human and divine.

The participation of angelic beings in the sufferings of mortals is not to be apprehended as causing them anguish, for they are in the primal source of it, which is exclusively beneficent.

These revealings are new to the world, but the lack of such knowledge has not stayed the effects I have described. The outward recognition of inward verity is not essential to the accomplishment of divine purposes. It does not follow that art is stationary because its progress is not appreciated by every member of the human family. But so soon as discovery in any department of science becomes patent, every member is benefited thereby; and the enjoyment of life is increased. Such could not be the case if each one had not inwardly received the premonition of such new discovery previous to its advent into nature; the use accomplished by it

being the fulfilment of prophecy concerning that same revealment. Thus everything that can be, is known to man, for it is in him. Consciousness only is gradational and progressive. The only way in which mortals can progress in spiritual life, is by being open to that plane which is above the one on which they experience sense perception. The conscious life of mankind is not the only one destined to bear them into eternity. It is not for mortal to instruct mortal in the deep recesses of the spirit, where all is sustained on a different plane of human existence. It is reserved for the immortal to construct the building that is to endure unto everlasting life. This can only be affected by means of an influx into the soul of man which shall be independent of any recognition on his part; yet is he a momentary recipient of it, otherwise he could not live in nature at all. Nature denotes temporary and dependent existence; it pertains unto animals as well as unto men.

The natural mind is shocked at this implied proximity to God,—this union with Him. It would fain contemplate Him as a wholly Divine Being as far removed from its own debased condition as it is possible to be. Yet it desires to live in God; but to *be* God is awful,—degrading to the God of its accustomed contemplation. Nevertheless it is a truth that God is in us. Language is at variance in this matter; for by what power do we live, move, and have our being, save in God? Is there any place

where He is not,—any power that He does not possess;—any vitality extraneous to Deity? How vain then are our mortal fears of approaching too nigh unto the Most High God; for we find there is and can be but one only Being in existence—God infinite, also finite. These premises may now be assumed as granted; hence it follows that life is unitary in essence, but divided in appearance—in mortal consciousness; undivided in the spheres to which every man's perceptions are inwardly tending; and undivided unitary life is God. Finitude consists in the perception of life in every grade and order of its manifestation. Thus finitude is conscious, infinitude unconscious. The babe, previous to its natural birth, is unconscious of nature, but at birth it becomes so conscious. Previous to birth it is conscious of life on an interior plane; and previous to that it was conscious of life upon a still more interior plane of human existence; for there is neither beginning nor ending; there is only God,—life in every inconceivable variety and form of development. Hence we now demonstrate that God is truly all in all; possessing life in Himself, and that, strictly speaking, such life cannot be said to emanate from Him,—is not transferred to his creature man; but that Man is God, and God is Man—one Essence and one Person,—God, Lord, Christ, Deity, implying aggregate consciousness of life.

This subject being very intricate, it must now be left to be reverted to on a future page. The imple-

ment we have to work with is very tremulous on this mountain-height, and cannot yet assume that all is clear to her mental vision. The writer is blind-fold, and cannot see her way to take one step to the right or to the left. Her intellect is asleep in nature, and awake in spirit; it is perfectly inactive, and it is only on condition that it remain so, that we can proceed; for the mind cannot help us to develop this theme, it is God only who can do so. We have now portrayed Him; and in so doing, is He not conscious of the effort we have been engaged in? He is fully conscious of it; for it is Himself working in us. We have acted, and we are acting. Can any one do so independent of volition? It is power not yet producing action upon the plane of life on which perception is vivified. But, in the inmost, this same power is consciously active. It is as if we should say, "I will to write." The natural mind says so. The spiritual mind says, "I will to portray certain perceptions to my outer self.—I will to unite spiritual with natural, or external thought." It is spirit power descending into the outer court of human nature.

I have delivered the subject contained in the past pages of this book, with the mind of the medium somewhat apprehensive as to where I was leading

her. But she has opposed no obstacle to my guidance, and has not dissented from my premises when she has read them to herself after they were written down by her hand. I have now to state that I am going into a portion of my revealings, that will be the means of casting a much clearer light upon our mutual connexion, than has hitherto been of possible attainment.

My power to act in the world of nature is not circumscribed by the fact of my mortal dissolution having taken place more than twenty years ago; but on the contrary, it is thereby considerably increased; for, my intellectual powers are no longer mortal. I am now an immortal man; having an intellect based upon an indestructible foundation. It was formerly resting upon the footstool of Deity; now it is with Him in the heavens: formerly, it was natural intellect, now it is wholly spiritual. Of the subsequent advancement attainable by this immortal portion of my intellectual development, I propose to write at a future day. At present, we write of the present; having now worked our materials up to this point. I am not to be considered egotistical, for I speak of myself only as it is necessary to convey to the minds of mortals a knowledge of that future state of which they are all inheritors, and into which they are, one and all, rapidly entering. My memory of the past history of my life is not awake; but I can, nevertheless, take up that thread and weave it into a very tangible garment, therewith

covering every flaw that might otherwise be betrayed to view in this *post mortem* history of my mundane consciousness. I have the mind of a man, and she has the mind of a woman. But independent of one another can neither man nor woman exist. There is no such thing in the entire universe as a male without a female;—no such anomaly in creation. Every kingdom of nature is under this law. In the world, are many nations and tribes of human beings; some of them are very low in the social scale; but each one has his woman. In every variety of animal, of insect, of worm,—each one has his female. Every flower is germinating under the same undeviating law; rock and stone, what have they? No perceptible exterminated sexuality,—no observable fecundity. They are enduring unto everlasting life,—exempt from the law of decay and death. The mind of man is stayed upon a rock; when it is the mind of Christ feeding upon him, it can never die; but the body dies, and is removed from sight; it departeth unto its own, returning to the dust out of which it was called. Dust is pulverized stone, and stone is the personal embodiment of all life-essence; it is in undivided unity of masculine and feminine attribute. It is the human frame in embryo. At this point, we must diverge from our apparent sequence, to treat of that which belongs to the spirit.

Man does not enter into *life* a babe; he does so into the world only. His entrance into *life* is co-eval with the rocks and with the stones; with them

is his body developed: his mind is born of the spirit of God,—and what is that? It is the universe of mind in one collective form,—whole and entire, in undivided unity of purpose and of action. It is the conception of that universe: that is God, whom no man can know as He is; for, we cannot think as He thinks,—knowing the thoughts of all hearts; we, only knowing that which is appointed unto ourselves in our several degrees of consciousness. Thus it is that we are formed from the dust, from the stone, and from the rock. And thus it is that our mortal part is as enduring unto everlasting life as is the Rock of Ages, and the Adamantean stone. The evidence of my words being true is contained in every inspired line. Thus, I turn to the elements of earth to afford evidence of the truth that God is in masculine and feminine unity; and that being so, it is not possible that man should be otherwise,—either naturally or spiritually; the division into sex conditions arising solely from the gradual creation from the stone creation; commencing in adamantine unity of sex, and separating into male and female forms so soon as life begins to be apparent.

On this wise is the whole order of creation; and in none other ratio does it progress unto life eternal. The rocks are our forefathers,—the stones are our progenitors; from them we are descended in a direct line of ancestry. In them we have our beginning, and in them we have our ending. It is our destiny to return to God who gave us forth into being. As

we have come forth of Him, so must we return to Him: we do so not unto death, but unto life everlasting in the heavens, for in God is life, and not death. In Him is good, not evil; yet it is in the world, and its presence therein must be accounted for. It is in nature,—in man,—in life. It is in our breath of life,—essential to the maintenance of our life in nature. Yet it is to be eradicated from our system; we must be purified,—“purged with hyssop, and made whiter than snow.” When that is fully effected, what manner of men shall we be? Shall we not have returned to God?—to Him who from the beginning, created us whiter than snow? Can we look upon the face of God and live? As men and as women we cannot; but as gods we can. “I said ye are gods,” shall be said of us, when men are not, and women are not. Shall creation cease to breathe? It now respires with groaning and with languishment,—in deformity and pain; it heaveth up serpents and all poisonous weeds upon its God-like bosom. It scattereth forth morsels like hoar-frost; but manna is not found, and the hand of the Lord is heavy upon us. Yet, there is music and dancing,—laughter and song. There is beauty and comeliness of aspect, and all sprightliness and rejoicing. Thinkest thou not there is prophecy in all this? It is the measure of thy cup; it will never be fuller or more closely pressed down than it is at this moment. If thou art happy, thou canst not be more so,—Take thy penny.

But if thou art very sad, clothed in sackcloth, with ashes upon thy head; thou art more blessed than thy brother in the shining robe; for thy life is within, and it is in unity with the Man of sorrows—He who knew not gladness; who is said never to have smiled. God does not smile;—does not give forth any jubilee of rejoicing. Nature does, though not in harmony. Some of her notes are perfect, others discordant; some harsh, others sweet; and human beings are the keys forming the instrument on which this prelude is sounded forth. It is the touch of the Musician’s hand,—the conception of His mind that is thus productive of harmony, and likewise of discord. It is not for any work the human hand is set on to claim perfection, but there is perfection in God; and it is of possible attainment only, as we can comprehend Him,—love Him, and obtain conjunction of life with Him; that is, we must be conscious of conjunction with Him: we may know that it exists, but we do not always experience the benefit of that state, from want of natural co-operation with God. As He is conducive to order, so is He conducive to disorder; for, if He had not prohibited certain acts from being committed, there would have been no blame attached to their committal. Had it not been prohibited unto us to take away our neighbour’s goods, there would have been no sin in so doing as oft as the opportunity occurred. The child is instructed that he must not pluck a flower; if he does so, it is a fault. But if no one

had uttered the prohibition, the child would have taken the flower with entire immunity from sin. But, in the case of men, they are liable to commit infamous acts, and to exhibit malevolence of disposition. Nevertheless, if we look into the heart, we shall find that this evil proceeds from certain restrictions which are placed upon their nature. The like hindrance to voluntary action is applied to the well disposed; but they joyfully and from inclination obey the commands of God,—not desiring to frustrate one jot or tittle of the law. These just ones have the will embodied in nature, which the unjust have not. Therefore it is inevitable that contrariety should exist.

The divided consciousness of mankind is a just dispensation; it does not admit of favouritism or partiality. It is in sex division only that we can return to God; it is in division of attribute only that we can inherit eternal life, pure and undefiled by any taint of mortal sin, which is mortal consciousness. Of that which pertains unto the evil man, we can only treat by inference, for, we know not what it is, nor of what cometh the joy of evil deeds done in the flesh; but we may be assured that if his malice did not avail him even as the righteousness of the just, he could not draw the same breath with them. And if there were no divine end to be gained by his continuance and preservation in life, he could not be sustained in it for one moment. Hence it is manifest that God has adapted His atmosphere to

the fetid lungs of the human monster, equally with the mortal angel; and as there is no division of breath, so there is but one essence of life for each,—one world for both to dwell in,—one nutriment, and one end awaits both good and evil alike. There is life, and it is good and evil. Natural life is of transient or of prolonged continuance; and some there be who do not enter the outer world at all. The unborn souls of humanity are not divided into sex-conditions. Of these we commune on a future page; likewise of the dying; and, lastly, of the entombed, by which we mean the resurrection body of Christ, in which all men have their part; in His life, so also in His death.

The diversity of human existence, concerning which much mention has now been made, is the main-spring of all unitary action, and is indispensable to the perfection of human life, which is within the reach of every conscious entity. The only way to attain unto perfect righteousness is to place implicit confidence in God,—to adapt our conversation and manners to the standard He has set before us. This is a simple truth requiring neither to be enforced by argument, nor witnessed unto by example. It is engraved upon the tablet of all hearts. It is so upon the heart of the wicked as well as upon that of the good. They know it to be truth, but do not apply it. The good only apply it to their lives. Herein is the distinction between good and evil; one is active, the other passive,—one positive, the other

negative. One state is productive of life, the other of death. But God cannot die, He being the Author of life, and likewise its continual sustainer. Therefore, death can only be a continuation of life. There can be no second of time during which the breath of God does not animate the human spirit, no unfastening of the links, and readjusting of the chain of human consciousness, no interval of balance between the opposite conditions of good and evil. There is life, and it is both good and evil,—holy and unholy,—pure and impure. During our sojourn in the world, we are subject to elevated or debased inclinations. Our aspirations rise upward, or they have a downward tendency. They are God-like, or they are man-like. God is in us and we are in Him; but we are not divested of the skin-clothing which He made for us when we quitted Eden. The Divine Being has not only made these garments for us, but He has Himself put them upon our souls; not commanded us to wear them, but has of His own will and in His own might put them upon us; and the purpose of so doing is to cover our nakedness and conceal our shame,—that of being disobedient to His commands. This shame is enigmatical to all men; it has never been accounted for; it *can* never be accounted for by the natural mind; for, if Adam and Eve had not experienced it, they could never have come forth into natural life at all; they must have remained spirits in a spiritual state of existence. They were ashamed; consequently God prepared them

to enter the outer court of life. They went forth together, hand in hand as it were; not one within the other; yet they could multiply and replenish the earth,—could germinate upon its surface as they have ever done, and ever must do to the end of time. The God who made the skin garments is Himself made manifest in those garments. He is the garment, for all things are in Him; and out of Him is nothing. The bodies that men and women are now wearing are the coats of skin, and they are the conception of Deity, identical with Himself—His outer self,—His God manhood,—His visual appearance in nature—the world of sensuous verity. When the man and the woman had departed out of Eden, where did the God-man who had made the clothing depart to? If He then betook Himself to heaven, what became of the visible embodiment present with the ashamed ones in the garden? The answer is this. All things being in God, man must needs be so whether he be in the mortal or the immortal state; consequently, he cannot see God out of himself, but must do so in himself. Therefore, when man went out of the presence of God as exhibited to his external senses, he bore that same presence away with him existing in his internal embodiment; for God is a Spirit, not subject unto the law of time, and not confined within the limits of space. The Lord is man, and He is God. The Lord is both man and God; human and divine. We have been instructed that this divine Lord is both frail and

mortal, for He is clothed in mortal covering,—a coat of skin is upon Him. This is to shew us that our bodies are temples for the living God to dwell in, and therein He is ever dwelling: in the bad man as well as in the good man; for to Him there is but one body,—one temple to dwell in, and we find that it is feminine as well as masculine. Is there any little child among us in whom the Lord of life does not tabernacle? And if He does so before and after birth, will He remove His holy presence, and give that helpless one over unto death and corruption? If so, to what purpose has He constructed the skin coat that it may conceal the cause for shame in its nativity on earth? There is but one answer. The shame is pure and holy, for the impure delight to violate it; and in the exercise of that passion they are confessing the God who will save them, and is so doing at the moment of indulgence. It is God in His negative aspect. It is Christ with Pilot; Jew with Christian. Christ is crucified by evil lust. He rises from the tomb; but if He had not died by sin there could have been no resurrection unto life and righteousness; no rolling away of the stone by an angel of light; no descent of the Holy Spirit upon mankind. Hence we see that the Lord appointed His own crucifixion, death, burial, and resurrection. Thus it is that the evil man is our Saviour—our life, and He is become our resurrection unto light and righteousness.

I have stated that wickedness abounds in conse-

quence of men and women being deprived of the materialization of their respective counterparts. This provision is instituted by the Divine Being in order that salvation and return to pure and primitive conditions of life may be universal, and no hindrance thereto be of possible occurrence. By evil disposed men must Christ be crucified,—the Lamb be slain, the just for the unjust,—God for man. By no possible contingency can one molecule of human life now escape, or be overlooked in the divine plan for mortal restitution. But whence the need for all this ingenuity of contrivance,—this scheme for effecting the purpose now fully accomplished? Could not God have spoken forth the word, "Be thou clean:" and would not cleanliness have then abounded? Yea, but creation is, and life is eternal, and God is as He is; and consciousness must abound as well as cleanliness. Conscious life is sustained in sex division, of which both purity and impurity are alike predicable. Wherever there is good there may be evil. We say such a one has no guile in him; but he might have had guile in him; then he would have been evil. Such a one is malicious; he is not truthful, as he ought to have been, is the dependent of our remark. Therefore all have the capacity for being righteous; but it is void in men of evil habit; there is in them no will to be so. In women of the same caste there is no knowledge how to be so. The angel of the sanctuary is waiting to announce to Zacharia that John is to be born unto him, and

to Mary, that Christ shall be brought forth of her womb. Hereby are men and women represented, called into life, to the performance of the duties required by natural, spiritual, and divine life. Children not of earth life must be born of them, must lead them to repent—to wash—to be baptized with fire,—to receive the Holy Spirit within them,—to draw forth that which is in them, and was in them from the beginning of creation. The ability to procreate offspring independent of natural law, is in this portion of Gospel history made manifest in the miraculous conceptions and births of John and Jesus, the significance of which shall be elaborated in forthcoming pages.

There are spiritual as well as natural children born unto men and unto women. They are inheritors of spiritual life, the one class equally with the other. These spiritual sons and daughters of mankind are undivided human beings; they are not subject unto sex conditions, on account of which they do not appear on the surface of the earth. But according to Holy Writ they did formerly so appear, traversing our earthly footpath, staff in hand and wallet upon the shoulder. These did walk at the side of mortals, mortal with immortal—spirit with man,—angel with devil. These men are born after the spirit, not after the flesh, yet are they participant of humanity, governing their actions and harmonizing their speech to the ear of their mortal brethren. But their day is past, and where are they now? To

what region of life did they once belong? To nature. Then are they most certainly in nature still. These same men are passing you in your earthly walk, meeting you in the field, and crossing the crowded thoroughfares of your populous cities. These men-angels of the Lord are sitting at your hearths, and at your boards, breaking bread with you, and speaking in the ear of your spirit. But we proceed to shew how such things can be. Men are men, and women are women, not because their bodies are differently formed, but they are so by virtue of the inward principle of life being different. The masculine principle is enduring unto everlasting life, the feminine is not. Women have no external spiritual principle of life; it is wholly spiritual, and does not vivify in nature at all. The masculine principle of spiritual life is natural as well as spiritual; it is the form of God. Hence He is invariably represented as man. But woman has a spiritual principle of life, and it is developed into natural life,—it is born into the natural world, but not so in her individual personality. It is so intimately interwoven into her life that it cannot be discreted from it, yet not embodied in her earthly vestment. It is of difficult comprehension; but we will endeavour to make this heretofore unrevealed verity appear in the light of human intelligence. It is not possible to use the natural mind for effecting its elucidation, although it must be made comprehensible to that mind; for, until it is so, no advance can be made on

this spiritual ladder of celestial knowledge which we are ascending step by step up to the throne of God.

The spiritual mind of man being in nature active; the spiritual mind of woman being therein inactive, the active principle of life can alone germinate and replenish the earth. But the spiritual principle of woman must be active somewhere. It is so *within* her natural life. It must therein have a corresponding active masculine spiritual principle; but that of man is active in nature, and is passive within, or in the spirit. In woman there resides a spirit of masculinity all her own, and in man a spirit of femininity all his own. These inverse attributes meet—are one Adam, one Mary, bringing forth God-seed: bringing forth natural human beings, not earth-born,—but wholly spirit-born sons and daughters, not after the divided flesh, but after the undivided spirit.

The veil of flesh is impenetrable; it cannot be raised, or mortal sense would be violated,—overstrained. Yet, in former days natural sense *did* make report of such supernatural beings walking the earth in form of men with God-like ability to work wonders in nature's mystic laboratory. They "did wondrously." They were likewise ubiquitous; they came down from heaven, and they ascended up on high so soon as an earthly object was attained. They came forth to view, and vanished away: yet they ate and drank, and were to all appearance as other men. But where did they locate when not on the plane of earth? They were ever on the earth and departed

not thence; their foot was ever placed upon its soil, —upon its natural surface. But the mortal eye could not always detect the presence of these holy men; they were invisible so soon as the eye of the spirit was closed to the sights of the spirit; and it was so when these men vanished. Much confusion of thought is occasioned by the supposition that angels on disappearing return to a higher sphere; whereas their invisibility is simply the result of a sudden closure of the spiritual eye which can alone behold them. Mankind are at this day unable to open that eye which is alone capable of beholding these spiritual human beings. But they are not responsible for that defective vision; it is their privilege to be blind in the present life, that they may see the clearer in the inner light of the spirit. But when the capabilities of life rightly belonging unto both hemispheres,—natural and spiritual,—shall be opened into consciousness, then will much blessing ensue upon the return of open vision to mankind.

The parentage of these angel men shall now be more fully expounded. They were born into nature interior by means of the spiritual union of man with woman: they were thus engendered, not as infants, but as Adam. Previous to this spiritual re-birth, they were men and women in the practice of evil, and all disorder. They are the mighty evil ones who have the germ-soul within, not embodied in distinct masculine and feminine forms; consequently they worked in an unrighteous course, and so dis-

inherited their souls. They worked inwardly, not outwardly, as do the "pure in heart," seeing God in their daily life. They crawled upon the surface of earth, and partook of its dust, taking up its particles and casting them forth upon its breath,—that same breath by which the good are daily nourished, and by means of which their mortal and spiritual frames are growing in grace and in stature, finding favour with God and with man. These men have died to the flesh, and are now living in the *spirit* of nature, not in its body. In that body they have been devils; out of that body they are "angels of the Lord,"—sons of God,—sons of the prophets,—companies of righteous men.

The sons of the prophets were all of them "angels of the Lord," as were the prophets themselves: all of them working miracles; all of them traversing the byways of earth, not having where to lay the head; having neither wives nor families in the house of the world. They were not always recognized as being supernatural men, but their acts prove them to have been so. I am not one of these men; I am not an "angel of the Lord," and have never made manifest my presence in the earth as these men of old did. I cannot quit the presence of her who is thus writing, for I am herself; she having no identity out of me, and I none out of her. We are one individual human being,—one soul,—one spirit, and in consequence of my corporeal dissolution, we now have but one body. I

thus allude to myself in order to set forth the entire unity pertaining unto man and unto woman, when they have each been born into the earth life. To this rule there is no exception possible. The severance has passed upon us, and the veil of distinct consciousness has been cast over us; but within that veil there is but one consciousness, as there is but one life. There are, however, according to mortal apprehension two persons in natural affinity to each other; spiritual discernment recognizes but one,—one soul in one body, possessing masculine and feminine attributes. So long as the feminine portion of man's life,—that is, his counterpart,—remains a living woman in the world, so long is he also detained a prisoner in the mortal flesh, but this detention is no purgatory to him; it is his Eden life,—his earthly paradise. His life is inmost, hers outermost: he is the spirit of her soul; he is then one with that soul. Not only so; he has, then, of necessity, put on her body also; and there is but one soul in one body, and it is both masculine and feminine; or in a truer sense, it is of the proportion of Adam. I have elsewhere* shewn that every man in existence is Adam, and every woman in existence is Eve; therefore Adam and the woman are *now* in the garden of Eden, and every stage of the Genesis narrative is, at this day, in process of enactment in the person of every human being. But where are

* *Primeval Man. The Origin, Declension, and Restoration of the Race.* London: James Burns, Camberwell. 1864.

the offspring they were commanded to bring forth and multiply previous to their dismissal from the garden of inward life? The children begotten by Adam and Eve are an innumerable host whom no man may number; for they are as countless as the grains of sand upon the sea-shore; they are as the stars for multitude, going on to inconceivable perfection. These offspring of Adam and of Eve in external severance with internal union, are coming forth at this hour. They are born unto men and unto women in natural severance on the earth; and likewise unto those who are in the position of her who writes these lines. They are not visible to mortals, neither is their advent into interior nature a conscious perception to woman; but she knows of that to which allusion has been made in our former revealings,* the mention of which must be reverted to in this place.

The perceptive faculty of woman is wholly natural, she having no life but that which she derives from association with her masculine counterpart. He has no natural life but what he derives from her; therefore the manifestation of spiritual maternity must needs take an entirely natural aspect; for by no other means could it be a recognized fact by her that she was woman and not man. The courses of nature are the courses of spirit-belongings. The offspring of the world take up these courses, there-

* *Ibid.*

with forming to themselves a corporeal structure. The offspring of the spirit likewise appropriate these same courses, and live in the earth-body of their natural parent, but they do not come forth of that body as to the spirit, for the division into sex conditions does not pass upon them; they come forth unto their second birth, not unto perishable materiality, but unto imperishable nature. Matter is not nature, it is only its mortal body. Therefore, at birth, the matter of which the body of these sons was composed during the period of gestation is cast off, and the entire Adam-body, set free from mundane thrall, comes forth into the interiors of natural life, that is, spirit life—Eden life; consequently, these redeemed ones are inhabitants of natural continents; they are described as being travellers of earth—visible to mortals, but now they are not so.

I have said that I am not as these men, but am only to be recognized in the person of my scribe on earth. Had I not a mortal femininity there, I should be as are these men, whole and entire Adams. But although we are one in soul and one in person, we are not yet one in angelhood. I am a spirit,—the spirit of the writer—her masculine spirit. Bear in mind that a woman is both masculine and feminine. I shall, no doubt, surprise her by my revealings as much as my other readers; for she cannot, at present, comprehend my speech; it is very mystical to her; yet she finds it flow forth in one unbroken stream of utterance; and the pen is carried on she

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knows not how. I am herself, and yet such is her experience. It does not admit of a fuller exposition to her than I am giving to others who are in no way connected with me. The only difference in her case is that she readily imbibes the truths I set down, and does not require to reason upon them because they are elaborating upon her own inward mind; and from thence taking form upon the tablet before her. The reader has to take the sense of the words into his natural mind, and transfer them to his spiritual mind for acquiescence or rejection. In the case of the writer, this course is reversed. She does not know what word she is to write till it is audible to her spirit-ear; and then she writes it down, not knowing what word will be next given her to follow it. Sometimes it happens that two or three words become audible to her, then she proceeds as they are given. It is only necessary for her to listen, and the words drop into her mental organ as they would into her bodily ear if a person were at her side dictating to her with the natural voice.

I have thus far carried on the subject of interior maternity; the medium being in entire ignorance on the principal point to which I must now draw attention. I am unable to transmit to her a knowledge of all that pertains unto her state of conjunction

with me; it is of intricate detail. In the human mind are chambers of various dimensions; some being more capacious than others; some more accessible to the light of heaven than is the case with others. That particular chamber of the mind into which the light of heaven is now streaming, is completely adapted to receive the present extent of spirit revealings; and nothing short thereof would satisfy its capabilities of reception. But there are casements which have not yet been opened,—avenues in the soul which have not yet been traversed by any heavenly guest. These unfrequented places must now be explored by the messenger that is now come forth to deliver his errand to slumbering humanity.

This volume is of importance to the race, only as it can be comprehended by them, and as it can benefit them in the life of nature; for it is there alone that such knowledge is needed. In the life of the spirit it is all patent. It is the spirit-life that is now descending into the confines of materiality; that is, spirit is clothing itself with the body of flesh, and is becoming appreciable to mortal sense.

I have said that I am a spirit,—the masculine spirit of her who writes this book; I am therefore in the world clothed in mortal flesh. The time will come when that flesh must be put off; and we shall be a spirit departed out of nature dwelling in the presence of God and of His angels. We shall then be no more subject to time; all will be to us of the past; and the present will be to us as the future; because we

shall be in that future as a present revealing, knowing all things in advance of their accomplishment. We enter the gate of life, and it is both natural and spiritual, celestial,—God-like. If we were less admissible to God-like life at one period of our existence than at another, there would be no possibility of creation; for, it must come forth by the fiat of Omnipotence, which cannot err; it cannot produce a work requiring time for its gradual development and gradational attainment of perfection. It is done—finished. God *is*; therefore man *is*,—man the spirit, and man—the angel. There can be no gradual popularization of the heavens; for God is neither more nor less at one period of time than at another. He is in the midst of the angelic host, and there is not one less than there will be when time shall be no more for you, for your children, nor for the unborn ages. Consciousness is mortal but God is immortal, knowing all things,—past, present, and to come.

We now find that all births, whether into good or into evil conditions, are in the Lord, proceeding from His creative energy; that all inheritance is His, and that all sensuous development tends upward and inward to Himself; that it does so quite independent of the consciousness of the human being, and that all responsibility rests wholly and exclusively with the divine Creator, who makes us all after His own image and likeness.

The spirit-births to which I have alluded are

natural, spiritual, and divine. God is the parental energy. The soul of man and of woman being ever in unison blended, whether both partners are in the world or not, the creative energy of God must be in operation in whatever sphere of life that union is existent upon, and I have shewn that it is existent upon every sphere of life at one and the same epoch ; therefore, on each plane, natural, spiritual, and celestial, the man and the woman must be active in the procreation of their offspring. And upon each hemisphere a different order of being will be engendered, that is, will come forth into conscious life. The state of the evil requires more intricate description than does that of the good, but, the one class is entirely equal unto the other, God being no respecter of persons ; and interiorly, every one is an angel standing in His presence. Therefore, the evil are interiorly good, but *their* life is manifested in a form, and after a manner very hideous to behold ; it excites our loathing and disgust, that is the natural use it performs ; its spiritual use is in taking up the malaria of nature, purifying it in the crucible of interior nature, thus working out the dross that clings to the just ones of earth ; it is themselves blending evil with good ; and it falleth to the lot of some to be mortal Saviours ; it is God doing His own work in us, and in the evil person we regard with so much righteous abhorrence.

If we should enquire why is this, why did not God create us all free from sin, from the taint of evil ? the answer is, God is as He is, and in no other form

can He be conceived of by man ; for, if there were no evil in man, he would not be a member of the human family, and that is equivalent to the non-existence of God, for He is in man, and man is in God. He is man and man is God in human consciousness. If we should say a natural man is God, we utter blasphemy ; and if we should say a spirit is God, we do the like ; and if we should assert an angel to be God, we commit the like sin. But if we say the entire created universe of nature and spirit,—of orbs not yet accessible to human consciousness, is God, we enunciate a vast and holy truth. There is then no sin in asserting that the wicked one is in God, for there is nothing that is not in Him. The wickedness of the wicked is the manifestation of human life in him, and it is unitary ; there is not one life for the just and another for the unjust ; there is but one created vital breath for the sustenance of both, and one luminary shines on both. Shall the wicked man reap the reward of his wickedness ? Verily he shall, but he will not suffer more than do the just. His cup is full, and the measure of his good things pressed down. He goeth on his way rejoicing as do the wild beasts of the jungle. As the lion roareth after his prey and rejoiceth when he teareth it in pieces, so is there joy and praise unto the evil human beast. Shall the destructive animals go free, exercising their evil passions in accordance with the plan of creation, and man be punished for his adherence to the rule of life delivered unto him ?

Speculation is, however, rife as to whether good or evil is in the ascendancy. The natural mind is judging from appearances, and the inner mind is drawing conclusions from experiences that are of daily occurrence within the recesses of the spirit. The life of men is so individualized in the various forms of human existence, that it is impossible for them to unite in opinion any more than in consciousness. The daily routine of experience being so diverse in one member of society to that of another, no conclusive proof can be obtained as to whether the matter be on this wise, or on that. Hence it is that contrariety produces discord, but which, nevertheless, tends to the promotion of harmony. In the social scale, harmony of action between the will and the reason is not necessary to the maintenance of order: for, if a man is wise in his understanding he acts in accordance with its dictates, quite independently of the consent or dissent of his disorderly inclination. Herein we discover the existence of two wills in man; one is the will agreeing with his reason, and the other the will to act contrary to it, supposing conscience forbids its indulgence. If they be at variance there will be peace within his mental habitation, but if they subsist in unison there will be no peace, for then is the man in evil states of life. The natural will must be at variance with the spiritual will, then are good states of life made manifest. Woman is the embodiment of man's natural will; she is his voluntary principle

taking shape and form in natural life: his spiritual voluntary principle is retained within, never leaving the inner sanctuary, but therein ministering unto the masculine discernment of right and wrong doing, —of right and wrong judging, and of just discrimination. The spiritual will that sets up her stern decree against the practice of moral evil, is the feminine principle that is ever retained within the breast of man, whether he be good or whether he be evil. But, if this inner womanhood does not come forth to natural birth in the person of an earthly female, the man is led to the commission of evil deeds, because, in that case, he has no natural will to control his evil actions in nature. This is the genesis of evil; its exodus shall now be divulged.

The man who has to be re-born after he has departed the present life, is not aware that such an experience awaits him; he does not offer himself to the Physician of souls; but that Almighty one comes to him; his inclination is not consulted, for the natural will is not yet born, that any control should be set upon his actions, or upon his desires for the future; consequently, the spiritual will which had never previously asserted her right to be heard now comes into operation; for, the masculine principle has entered her domain, and the consequence is, that all malevolence ceases. But, the man is inanimate, he is in a swoon; there is no natural life, there is no resurrection; no angel to roll away the sepulchral stone; no woman-life has been in nature born; there

is no feminine principle; no Mary is, early in the morning, at the garden tomb; no feminine voice enquires, Where is my Lord,—where have ye laid Him, that I may take Him away to lay Him within mine own breast? As Adam, he slumbereth on, till the Lord God shall bring forth Eve. Lo! she is with him; she is woman, but, not in earth-born guise; she cannot kiss her sisters in the mortal coat of skin. She can behold no man but her Adam; she can hold no mental converse with any other. The theme is here intricate; but we proceed. It is for the man now to revivify. Eve is with him, and there is an angel presenting her to him; it is the Lord God in likeness of human shape, and the voice that speaks to him is in the semblance of human speech. Is it not the Christ? With woman comes forth Christ; in her presence He is glorified: woman is nature, and nature is woman, and of her, the Lord God is born. The man and the woman are then equal. The evil man has gotten his counterpart in external embodiment with internal union: his spiritual and natural voluntary principle are now at variance, he can no longer commit evil, because the internal will dissents; he cannot do good because the external will dissents; he is therefore passive. But, without action there is no life. The man is not yet born again into nature; he has not yet entered the womb of woman for the second time; he has only slept and received his Eve. He must live the Eden life previous to his entrance into the natural

world sphere. Hence he is now a passive recipient of life; he must become an active member of human society, and take up his part with the men and women who have the natural counterpart on earth. Yet, he can never live with them again as in the days of his former sojourn among men, when his evil deeds excluded him from the companionship of the righteous. He is an *unseen* guest,—an Adamic human being in nature; consequently, mortal sense is inadequate to compass his just proportions; and the eye of the spirit is, at the present day, closed to all such supersensuous sights.

I have said that all men are Adam; but all are not good, neither are all evil; therefore the term Adam is not applicable to one class more than to another. It is the first and second Adam that is herein denoted; for, the Saviour of the world is so to the just as well as to the unjust, and to Him there is no distinction of persons. The Genesis narrative is applicable to no one man in particular; but to the entire human race. Likewise the Gospel of Christ; it is the advent of every mortal creature that is involved in this mystic history. There is no age, past, present, or future, to which it does not pertain. It is equally applicable to woman as to man; and there is no interval of time when it does not apply, and no state of possible experience to which it does not relate. Every human being in existence is Christ as well as Adam; and, if we are not shocked at the one revelation, we need not be so

at the other : for, Adam and Christ are one and the same being. If we do not admit this truth, we cannot comprehend a single line of this writing. It is assumptional not demonstrative : the evidence of its verity is spiritual, not natural. It is, therefore, impossible for us to enlist the sympathies of merely sensuous perception.

The power to behold spiritual beings is not limited to those who believe in their existence. I have never become visible to the scribe, save in dream vision, or at such time as her external senses were closed to the outward scenes of life ; at such times, the spirit is awake,—dwelling in its own peculiar light by which and in which spiritual beings may be seen, as it were, by the eye of mortal sense ; but these appearances of supernatural objects are not the objects themselves, they are but the reflection of them in the mirror of natural vision. Supernatural sights are not true sights ; they are supersensual, not superhuman. They do not proceed from the departed ones, but are engendered by the mind of the seer. And as they are found to occur in the experience of those who are destitute of belief in them as personal identities, we may infer that the apparition does not depend upon the admission of credence concerning them as veritable realities. Whence then do they

obtain their ability to appear? It is the inward spirit-mind which calls them into visibility. To the inward eye there is an open field of vision as sensible as is that accessible to the mundane organ, and it is ever at variance with that orb of sight. If it were otherwise, no vision could be experienced by man, either natural or spiritual. Contrariety of action is indispensable to the life of mankind. They must act and react. As they progress in the life of the spirit, so do they advance towards decay in the life of the body, in which the natural mind frequently participates; though this is not universal; it is so only in cases where the counterpart is to be left in the earth-life; not having previously departed to the interior plane of union. This mental and physical decay of nature is not of prolonged experience; for, it soon terminates in bodily dissolution. The earth-life is one of trial to all; more or less so, varying in individual cases; but to none is exemption granted. The contrariety of natural with spiritual experience is herein apparent, and it is an incontrovertible dispensation of divine wisdom and harmony that it should so be. The flower is in harmony with nature as existent in both hemispheres; but it does not suffer, it is joyous even in death; its petals wither, but there is no cry of pain, and no discernment of anguish; it is fragrant to the last, and oftentimes it is so after it has ceased to live. These things are deeply significant of interior truth. The grass of the field is our returning dust, our posterity, our earth-

body is therein ; the flower and the grass springing up unto everlasting life ; for, there is no death unto nature, and they are nature’s embodiment. Hence, when we behold the form of a departed friend, it is verily his earth-body that is again present with us. It is not a mere delusive vision of the passing shades of evening ; it is the natural body we then behold, assimilated with the amalgaments of nature, and it has come to bear witness to the resurrection of Christ in the holy place ; it is drawing us with it to the holy city of peace and righteousness. Earth-bodies do rise again, and they do become visible to many. They are all of them on their way to Jerusalem.

The apparitions of departed human beings is usually attended with fear and awe ; but, in the habitual seer these emotions are superseded by impressions of peace and holiness. These returning natural forms, it may be of beloved ones long since departed, are in nowise to be confounded with the beings described in Scripture history, as men of supernatural endowments who were so cognizable to mortals that they could not be distinguished from other men, and were frequently confounded with them. These men of old, were born again of mortal women ; not after the flesh, but after the spirit of that flesh, in the deep recesses of interior nature. Those who doubt the truth of this statement, must be dealt with according to their need of proof, and it must be meted out to them in their own sphere, and in their own tongue. The man of earth is not

aware of that which pertaineth unto the man of heaven. He does not see him, neither can he hear him speak; yet, he has thoughts that speak unto him; he has visions of the night haunting him with good or evil fancy—in bright or sombrous hues. He reflects on that which he will, or will not, communicate to his fellows, and these are perfectly natural thoughts, though unspoken in natural words; they are, nevertheless, subject unto the law of language, being so embodied in the mind of the thinker; that is, they are utterances in the interiors of natural life; not being observable by any human being but himself. Likewise, the natural mind possesses imagination, or fancy; it can paint landscapes, decorate gardens, and cover the desolate places of the earth with matured vegetation; it does so interiorly, executing the plan of inward conception.

This illustration is all that can, at present, be given in furtherance of belief in this our mystic speech and the ideas thereby conveyed to man. The belongings of the man of nature are twofold,—dual in perception, dual in action: one life is invariably contained within the other, and is of equal proportion with it. The life of man is triune during his sojourn in all the spheres, material as well as celestial; and when that climax is attained, it is still triune, equally so, as when he is in the mortal world; for, the angels of God are ever descending as well as ascending the scale of life. They do not degenerate; they are ever ascendant in God-like attribute, which

is one with nature ; there is no interior antagonism ; one state is helpful to the other ; and it is exclusively in exteriors that antagonism prevails ; and thereby peace is preserved within, for we are divine human beings, and we must not remain in one life longer than the three stages of our being require. Contrariety of state, is asserting its God-prerogative ; it is only audible in the outer court of the mind, not within, for therein is a woman principle saying that in the dreams of the night she is made aware of an outrage that will become of world-wide patentage ; but her voice is stifled, and thereby the world is saved,—not given over to destruction, as it would have been had Pilate listened to the inward voice of his wife. She came not forth to speak the word unto him, but sent out a messenger to do so for her. Herein is deep significance. But, we must onward with our adopted plan, that of traversing the byeways of earth with an “angel of the Lord” in our company. He comes forth of our inmost life, not for the purpose of shewing unto us his supernatural power in the manipulation of earth-fabric ; but, to manifest and to tell us of that which has not been given by natural speech into the ear of man or of woman. “The angel of the Lord” is a re-born counterpart, one who has been heretofore in the world as an evil being prone to lies and all uncleanness,—an outcast and a persecuted one ; for, his wickedness interfered with the peace and order of good society. Therefore it was a duty due to God

no less than to man, that he should be restrained,—bound hand and foot, and delivered over to be punished for that which it was his nature to commit, and for which he was in no way responsible. The flesh covering has been removed, it may be in consequence of his having come into subjection to the law of the land in which his direful deeds were performed; and so the murderer is now a spirit. He was evilly disposed, in consequence of being destitute of a female counterpart; he was born into the world previous to the severance taking place; and therefore, he is an Adam. No child of earth can possibly be altogether evilly disposed; there is always some lingering trace of virtuous inclination in all, however malevolent their acts may be. There is ever a woman asserting her right to be heard, to come forth of the man; but her passage is obstructed; all uncleanness, animal offal, and manure is clogging up the way. But this same loathsome material shall give forth nutriment on which the Rose of Sharon shall vegetate and bloom. This floral emblem is indicative of the God element in nature. It is not appreciable to mortal sense, but it is to immortal perception: and when the icicle is upon the trees of the forest, the "Rose of Sharon" is blooming in the garden of Gethsemane.

The evil man becomes an "angel of the Lord," before he comes forth into earth-life, as he was seen to do in the days of holy record. He was then visible to mortals, but he is not so now. Who shall say

that he will not again become visible? Who shall say that he is not *now* visible to mortals abiding in the secret places of the earth? Shall we go out into our fields, and because we do not there find him, avow he is not to be found upon the surface of the earth? If our eyes are not spiritual enough to behold him, the eyes of others may be. And if we cannot believe in his existence because we cannot see him, how shall we believe in any resurrection whatever?

The men-angels of old did not come into the habitations of mortals, but were always met in the field—on the plane, or were seen in the atmosphere. These particulars are necessary to be observed: for, the full elucidation of the subject depends upon the consideration of the circumstances attending their appearance. The angel did not come into the house, but remained in the field. He did not take upon himself any material of earth to weave it into a garment; but constructed his vestment from that which he had formerly worn in the world; he required no change of raiment, no badge of earth was upon him; and yet he could not be distinguished from his fellow in the mortal coat of skin. The bodies of these men were those they had worn when they were evil inhabitants of earth; for, the corporeal frame had then contained an undivided masculine and feminine soul, as it does on the assumption of the "angel of the Lord" estate. The process of glorification shall be described.

A murderer is slain, has fallen a victim to his evil

act, and is then removed from sight; he is no more thought of: he possesses no identity, for identity consists in the earthly nativity of two human forms, one masculine, the other feminine,—one man, the other woman—counterparts; in nature divided, in spirit mentally divided with but one earth-body, as in the case of one partner being removed by death. But this murderer—this slain one—has had no materialized counterpart, consequently he has no individuality,—no identity. He is neither man nor woman. But this deficiency exists in nature only; but that continent being the basis of existence, there is no consciousness formed for him; there must be life given unto him, for his germ-soul is awaiting vivification. It is not material; it is a spiritual essence, an impalpable life current, transcending mortal sense. It is the general stream of human life going forth upon the surface of the earth, it is ever irrigating the pastures of the soul without which no living vegetation can come forth; it does not only flow over the pleasant meadow, but it refreshes and purifies the valley and the loathsome marsh, causing pure or impure fragmentitious substances to eliminate and fructify. But we proceed with our scandal, which is to become truth, our man of sin has had no resting-place on earth; he shall have it now that he has died unto sin. In order to be re-born of woman he must again enter into her womb, for it is a natural body that he must acquire in order to become a rational inheritor of life.

The impalpable breath of life is taken up by woman independent of all volition on her part. The act of respiration is involuntary in man also, but his breath of life is very differently appropriated. Woman is the vessel of life, receiving it into her corporeal organ, and transmitting it thence, and she retains her life in the world upon no other condition than that she continue to perform this sacred office; ever ministering to the Lord in the recesses of her spirit, and in the recesses of her body. That body imbibes the living germ-soul so soon as it is emancipated from mortal constraint, unbound,—commanded to go free. It is then as free as the air you breathe, upon the impalpable texture of which it ever floats. It is the presence of these germ-souls in the ether of the world that renders air so indispensable an adjunct to the preservation of human existence; and we find it is equally so to the preservation of animal and insect life, of which we shall treat hereafter. Woman is dependent upon certain conditions of her physical system being maintained in an uninterrupted course. She cannot herself interfere with that arrangement, or death will ensue. She must live as God has appointed unto her, and man as God has appointed unto him; but, in the experience of the sexes there is much physical diversity. Woman brings forth offspring, man engenders them. Man can control his power to do so, woman cannot; that is, she must give forth the concomitant of parturition; but man does so only according to the dictate of his will or

inclination. But, we have seen that man has no individual will to act or to forbear; it is centred in the feminine soul,—in his female counterpart: therefore, it is the *feminine* principle that is active in the desire of man to impregnate the womb of woman. The masculine will-consciousness is simply the feminine voluntary principle pertaining unto him; constituting him a man, and not a monad. Hence, we now see, that, in the interiors of her life, woman is ever impregnating her own womb; and the desire to do so is inherent in the laws of her being as she holds it in God; and by virtue of which she is called woman.

We now arrive at that juncture of our subject involving the necessity of much intricate investigation into the interior workings of the ovum; by means of which the offspring is developed and eventually projected into life. Be it understood that we are not here alluding to ordinary earth-births, but to the glorified nativity of the previously evil sons of God. Adam having died unto sin, he is now to be vivified unto righteousness: his germ-soul is free, borne on the breezes of earth, that being its native element,—its life—itsself. That breath permeates the physical system of woman. She germinates,—she is woman; her soul is active upon the plane of interior nature; from thence her bodily organs are vitalized, and they act in their appointed course; she is prolific, not with man seed, but with God seed,—with regenerating human seed; but, it can have no

material earth-body, for it is not accessible to the process of Eve severance, being no longer under the law of sin, as are all earth-births. The vale of sin has been passed, and the death unto sin is likewise a past experience. No natural parentage can produce an undivided babe, equally masculine and feminine; but, the *inward* impregnation I have described, invariably does engender undivided human souls. They are just as natural as the babe of earth, for they are of the like substance formed. Their presence is not perceptible to the parent during the progress of gestation in her physical womb; but there they are, these superhuman sons of Adam, as naturally present with her as are the children, male, or female, offspring of Eve, in mundane vestment clothed. Perception pertains to the mind, not to the body. If the mind be open to mediumistic experiences, these spiritual inmates of the womb may become demonstrable to natural perception; but such cases being of very rare occurrence, need not to be specially dealt with. But such experiences *having* transpired, render it necessary to note the fact upon this page.

The birth of the germ-soul into undivided natural proportions is the periodical experience of woman; but her physical substance does not go forth into life with it, as is the case with infant birth; that material has been used, its vitality appropriated in the formation of this supermundane human being; yet, he is not visible after the birth or dismissal from the sanctuary of her womb has taken place. In the

production of a child the mother gives of her physical substance for the formation of the body: and yet, at birth, the flow of that secretion is as apparent as at the recurrent periods. The babe is formed from its essence; its vital principle has been appropriated; not the dross of earth which can then be no longer retained in the ovary of the mother; all vitality being then abstracted in the formation of the infant's body. On every recurrent season of this womanly experience, the vital principle has been absorbed by some aspirant for immortal life; and on no other account could this natural flow be possible. It is her life-giving essence,—her own life, her materialized principle of fecundity, without which she is not woman,—is not a living soul.

The part performed by man in this transaction shall now be dealt with. It necessitates a plainness of speech that will, perhaps, be an offence unto some; but, we must not heed the objection of earth-born sons when we have to do with those who are not engendered after its custom. The man is the woman, and the woman is the man, for there is no severance in the God-sphere to which I shall now direct attention. The sun is up, let us away out of the valley, and turn our feet towards the mountain of the Lord! for, He is thereon and desires our presence. There is a cloud, but we will penetrate into its natural depths.

The man of merely mundane sense is not aware of anything pertaining to the inmost recesses of his spirit. It is not for man to instruct woman, nor for woman to instruct man in the belongings of their several natures. I am a spirit, a human subject in the flesh of nature. If I were not embodied in mortal flesh, I could not be a spirit; but should, in that case, have become an angel of the covenant,—of that covenant existing between nature and God. As it is, I am an individual human spirit, that is, a man in the earth-form of woman. A spirit in the earth-form of man is feminine; none such can appear in the world; they never have, and they never can. If any seer has beheld a female apparition, it was a phantom of the brain, not a veritable human spirit; such may, and do, appear as men, but not as women. Spirits are ever with us, and are ever ready to demonstrate their presence to mortal sense. Spirits are ever mortal, for they are in the flesh, and that cannot inherit eternal life. It is not for us to say after what manner, or at what period of our existence these conditions of mortality will be put off: it sufficeth that we know it will be laid aside; and that we shall then come forth as masculine-feminine men, but never as feminine-masculine women. These statements admit of proof, but it cannot be hastily given. These statements are made for the benefit of those who deride them, as well as for those who fall down and worship. The judgment of the just is no criterion of truth. Just men may be

in error respecting the most vital truths. Their ignorance will not retard their advancement in angelhood. But, individual progress in true spirituality will accelerate that of the world, for there is languishment for need of the water of life, which good men could dispense, if they knew the fount from whence it truly flows. Knowledge is the life of man; he must possess knowledge concerning that which causes him to flourish in the garden of earth; he must know of what he should partake, in order to the daily renewal of his natural strength; and if he does not imbibe a sufficiency of nutriment, he languisheth, and his physical health declines. This is the law of nature; but, by the law of spirit-life, he is equally dependent upon the nutriment he can assimilate in his system; for, it is one and the same law. There are not two dispensations, one natural, the other spiritual; but one veritable law of human life. These things must be noted, or we shall not be understood in that which is to follow. It is by means of an intimate union of spirit with nature that we are enabled to effect this present work. Certain words are rapidly evolving upon this page; but, the writer thereof knows not whither they are tending; she does not pause to enquire. The truth is, they are all extant upon the page before she places her pen upon it; and this she does as rapidly as is agreeable to herself; for, it is not possible that any word should be written detrimental to the sense intended to be conveyed to the discernment of the reader.

I have now to proceed with my treatment of the text; that man is in woman, and woman in man; and in the interior of life, every man is woman, and every woman man; and in the world there must be severance of principles, or no good can be effected. But in that world are men who have no exterior womanhood; and there are women who have no exterior manhood: and in consequence of this deficiency, they are evilly disposed. They are not only so disposed, but they commit evil acts; and in no other course can they attain unto the interior life of the soul. The manifestation of evil is an essentiality of their existence in nature: it is no more possible for them to restrain their inclinations in the committal of sinful acts, than it is to control the respiratory organs of the body. With reference to my own case, I was developed as man in the world; my female counterpart being within me; but she did not assume corporiety till some years of natural life had passed upon me; and when she did so, no change was observable in me. I was still a child, neither more or less precocious than before the materialization of my feminine part. I was in all respects the same as I had been since my birth into nature. We had ever been together, and no change had passed upon me, or upon her. The maternity of earth is ever unitary: there is no lapse of time to the spirit; my inner self came into being with my outer self. One body contained but one soul—one Adamic man. It was not a child in the spirit, it

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was only so in the perceptible experience of the outer world. There then was no counterpart in nature ; but if none had subsequently been born unto me, I could not have retained my primitive integrity, but must of necessity have degenerated into the practice of evil ; impure thoughts and depraved inclinations would soon have become apparent. The serpent would have beguiled the Eve principle within. The principle of femininity that took unto itself external form in the person of my scribe, is the form of myself. Therefore, when she came into the world, it was but myself maturing into manhood.

We have said that in the affairs of the spirit, time is of no account ; it is consciousness only with which we are concerned. Consciousness is, however, only to be developed by time ; therefore we have to use the term in furtherance of the idea to be adduced. Time was when I had no counterpart in natural life ; the feminine portion of my soul had not been abstracted in order to its assumption of materiality as an infant into the world. From whence did it proceed ? From God—the God-man in His masculinity and femininity working the machinery of nature. This infant earth-body breathes—inspires and re-spires His divine breath.

The babe of earth may have her masculine portion of soul far in advance of her present developed consciousness ; nevertheless perfect unity will exist, save in mundane arrangement. The mantle of earth-clothing is now upon each of them ; and it is of the

same material though not of the like organization. I have already shewn that it came of one undivided substance, and that at the dissolution of one form, amalgamation with that of the other living form will invariably ensue.

This postulate we assume to be proved : but whether it appear to be so or not, we must now proceed with our historical detail. The boy having his counterpart born into the world, life proceeds. The will principle being embodied is as efficient as is the intellectual principle, acting and reacting the one with the other. There is contrariety of action, not harmony, as in the case of the being who has no natural counterpart ; in him all is at rest, he is in the fulness of his life. No opposing principle raises its voice to silence the dictates of his unregenerate spirit. But, in the other case there is strife ; the woman principle is at variance with the man principle. Conscience is the result. The man cannot commit evil, or even incline himself towards transgression, but forthwith springs up an accusing spirit in his midst,—a warning voice is heard ; his innate tendencies are opposed ; it is all potent over his mental organism ; it will not be silenced until he acquiesces in its demands, and yields obedience to its prohibitions. This voice is conscience, or woman in the soul of man.

The whole of these revealings are made to the writer of them in entire passivity of mind. If she were cognizant of the trammels occasioned by the presence of disorganized material that has to be put aside in order to effect their transmission into nature, she could not be a fitting medium for the accomplishment of this work. Her special care must be to retain a perfectly quiescent condition of inward receptivity of that which is transmitted to her mind, not in the ordinary way of receiving knowledge, but in the extraordinary course of spirit communion. It is only to the extent that this state can be sustained by her, that any spirit intercourse can at all take place. Nevertheless, I shall shew that it is her own mind that is engaged in this matter; for, assuming that we constitute but one spirit, the postulate is unequivocal, and therefore we have no need to concern ourselves with its further elucidation.

So soon as my spirit had quitted the outer world, I became conscious of possessing a feminine form inhabiting the earth. This was not, in any way, a surprise to me, for it was but my interior consciousness coming forth into an exterior mode of development. This condition is essential to the maintenance of my being as a man spirit, and to hers as a woman spirit. Out of mortal incarnation does neither spirit of man or of woman exist. There is no such created thing as a disembodied human spirit. Every man, woman and child departing the earth-life is embodied in the person of the terrestrial counterpart; and it is

an experience identical with the passing of the breath out of the deserted frame. That departing breath is at once received into the lungs of the remaining counterpart, wherever he or she may be. Location is no hindrance, space having nothing to do with the concerns of the spirit. So it is that when the life of a spirit is merged into the natural life of the counterpart, he is just as conscious as he was before; for he has only changed his sphere of thought and action: there is no revulsion of feeling,—no constraint; all is perfectly harmonious. The life of man and woman being one, a similar experience awaits them both. No divergence from this rule of human existence is possible.

I have said that there are no disembodied spirits: the appearance is otherwise; but we will further explain. The medium of this performance is a spirit, she is my feminine portion of mind. I am in her by virtue of my having passed the gate of death. I was one with her before that event took place; but, I could not then effect the present manifestation of my presence in her. She could not then have accomplished one line of this mediumistic work: it comes of our spirit union as it is constituted by my supernatural power over her natural power: both working in combination, produces the present result. But, I am not conscious of the exercise of any supermundane ability; I am in my normal condition, and it leads me to write as I should occupy my leisure hours were I still a man in the world. I write through the hand of my counterpart, and being in a

superior condition of spiritual insight to herself, the matter of the writing is far above her individual ability, and the subjects are new and strange to her. We will suppose conditions to be reversed: I am in the world as formerly; she has departed the present life and become a spirit: she is then drawn into spirit-conjunction with me: I begin to find that a new power is developing within me: I take up a pen, and it writes out sentence after sentence informing me of the new life that has come into conjunction with my life; and, in process of time, my mediumistic pen produces books containing information upon subjects that had never before engaged my attention; and of a nature that I should not have selected as matter for study or contemplation. In such case, the female counterpart would be within the male counterpart; as it is, the male is within the female. Results might be equal, but not consciousness; for, her ordinary pursuits are, of course, very different to what mine would have been. Her life is now in mine; formerly it was out of mine, though only so as to consciousness. She now knows that I am with her in the spirit, formerly she did not know it. I now know it, formerly I did not. I am, during the period of this writing, drawn out into external development, and then I know that I am acting in her; but, at other times, I do not know that she is in any way distinct from myself. I only know that I was once a man on the earth by seeing that fact stereotyped on her mind: if she did not know it, I should

not. I can know nothing of my past earth life that is not known to her. I can see all she sees, and hear all she hears; but it is the same seeing and the same hearing; it is one and the same.

Thus it is that counterparts consociate; but spirits that are not so constituted can also act and react upon one another; as brothers with sisters,—parents with children,—friends with friends. At the present day, this intercourse is becoming very general, and it will increase from dawn to the light of perfect day. It is a blessing rejoicing the heart, and it will regenerate the world. Spiritual intercourse between relatives and friends usually precedes that occurring between counterparts; assuming that one should be inhabiting the spirit-sphere. But, mere affectional interchange of thought and feeling will not develop much mental elevation. It may incite to virtue, which is the ladder of angelic wisdom; and it will cast a halo over every earthly trial. Spirits though absorbed into their respective earthly counterparts, can, nevertheless, communicate with their mortal relatives and friends; there will be no apparent difference in the mode of receiving the communications, yet the revealments will not be of much importance. It is the counterpart alone, male or female, who can convey to mortals the knowledge of a heretofore unknown verity; or open the ancient faculty of revelation in them. The communicating departed relative does not know you as you are; he does not see your body, but your spirit only. Spirit is speak-

ing to spirit. Universal creation is one conglomerated mass of human souls, all under one rule of life, acting and reacting upon each other. The man of a thousand generations is not more distant from you to-day, than when his germ-soul lay folded up with yours in the sanctuary of Deity. It is your subjection to the law of time that causes it to appear otherwise. The communion of saints is a sacred truth, the proper understanding of which has long slumbered; it shall now be awakened.

The intercourse with departed relatives and friends is not circumscribed to the writing manifestation, but is frequently carried on by means of sounds produced on tangible objects, and likewise by means of the movements of those objects independent of mundane intervention. The various existing modes of conducting spirit intercourse need not be recapitulated, it is too patent in the world to need it. All is the product of spirit intervention, and all is productive of more or less good to society. But, I have elsewhere dwelt upon this theme, and therefore reference can be made to that page.* I have now only need to draw attention to that explanation in order to bring it into connection with this subsequent revelation,—that spirits are not *disembodied* men and women, even though they may themselves assert the contrary. They are in no case to be credited as reliable witnesses; for they are in conjunction with

* *Primeval Man*, page 6.

the medium of communication ; and if that medium is convinced that the communication is an independent one, his natural powers not being enlisted in the manifestation, his own spirit will assert that a distinct intelligence is at work in the operation of the effects, whatever they may be ; and this conviction on the part of the medium will be confirmed by the apparent independence of the action. But, the true key is nevertheless wanting. In all phases of spirit intercourse the medium's mind is employed ; and if the mode of operation be of a physical character, such as table moving, writing by hand guiding, or even trance speaking, the corporeal brain is active, and the consequence is that no independent spirit action can then, by any possibility, be sustained. The natural mind must be kept in a perfectly quiescent condition during the reception of a spiritual communication, if any reliance whatever is to be placed upon it. So soon as the natural brain begins to interfere,—which it does whenever physical action commences,—all true spirit intercourse at once ceases. The abnormal action, of whatever kind, may continue in great force ; but by that means no reliable message can be received. The extreme velocity with which the hand will sometimes execute involuntary writing, is only indicative of the preternatural activity of the physical brain of the writer ; and the subject of the writing will not be above the average of terrestrial thought. In the present case, the brain, or natural mind of the scribe, is wholly

quiescent, for she does not allow it to become the medium of her spiritual communications in any form whatever; consequently, her spiritual powers of life are open to the undisturbed control of spiritual energy, and the natural mind is only active in its own legitimate sphere. Again, a departing spirit has oftentimes become visible at distant places at the moment of his exit from the mortal tenement. He is in the world at large, and ubiquitous. To him mundane law is abrogated, but to the seer of the apparition it is in full force; therefore conditions are not equal; consequently, no just reliable conclusion can be drawn from the circumstance of such apparition occurring. The spirit so appearing is not, in any case, aware of the fact; if he could be, it would cause him as much alarm as it usually does to the spectator. The interpretation may not be comprehensible to sensuous minds; but it shall be given as clearly as possible.

The mundane life is not extinguished by death, it is only dissipated as vapour, which, when collected, will take to itself form and shape, frequently becoming luminous. This human appearance is the *ignis fatuus* of the spirit: it comes forth as an evening exhalation, as a mist before the mortal vision; and as such it is quickly dispelled, and vanishes away.

We now revert to the spirit voices which are beginning to resound with more or less intensity in our earthly circles. We know that such things be, and use no argument wherewith to prove them. It

is not for us to grapple with men in their armour, but to shew them that it is obsolete and must be laid aside. The human spirit can speak to mortals in their own language, and after their own manner. Departed beings are doing so at this hour; they are holding converse with one another. They are all commissioned of God, and His warrant is in their hands, otherwise they could, by no inherent power, enter our doors, and communicate with us at our boards. Therefore, we are bound to treat them with respect; but they are in coarse earth garments; they do not wear the immortal robe of shining white. No! they are *in us*,—are clothed as we are; one garment is on both; spirits and mediums are in one body, and it is the one communicated with. The man of earth is a spirit in the flesh, and so is the spirit speaking through his organism, or, by virtue of his presence, for spirits can converse among themselves, but who hears them? They converse together in the interiors of nature, and that produces thought, and thought taking expression is speech, then they address themselves to the comprehensions of men. They do not put aside your own individualized contemplations, but they are in thought which is the inward spirit speech; but if it be drawn downward into the mundane sphere of life, it takes the form of a distinct spirit voice speaking in our language the thoughts and conceptions which had occupied the mind when it was on earth previous to the corporeal dissolution. Now, the audible utterances of spirits

are neither more nor less than the interior thoughts of the medium coming forth into primitive embodiment. If that speech be found to be prophetic, cabalistic or revelatory, it affords a more convincing proof of the truth of this hypothesis, for then we may be the more assured of the fact that the speaking spirit is embodied in the person of the medium. The prophetic spirit is in man, and all history, sacred and profane, certifies to us its universal extension. Cabalistic literature is extant in all languages, and is found among all nations, pagan as well as Christian; it is the language of interior nature speaking to us in the might of God from that region in which He is interiorly manifested to mankind. Revelation does not descend to us by means of an external audible voice; but it does so by means of an *interior* dictate, clear and distinct to the ear of the spirit. Here then we have complex action in one personality; speech and a hearer of that which is spoken, also the physical action of writing down that which is heard. In like manner wrote the ancient prophet. The seer is in like case; he has visions; the spirits of deceased persons appear to him, and he is quite certain it is the identical being he formerly knew on earth; but he sees only the form of the earth-body which is mouldering in the grave beneath his feet. The seer knows that he is not looking upon *that* body, but he believes the form appearing to him to be the spiritual body of the corrupting natural one. This conception is a true one, it is so; He sees his own interior asso-

ciate in the region to which all spirit formation belongs ; and in which it can alone become objective. Man is in the spirit as well as in the body ; his spirit collects the aura of which the earth-body of his departed friend was composed ; and his spirit moulds it into the beloved form he was wont to see it in. This moulded aura is the spiritual body ; it exists in the sight of the eye, which can thus behold the creations of the brain active under the laws of interior nature. But there are authenticated cases in which the appearing spirit was wholly unknown to the seer. On such occasions, there does not exist any mental association with him, but it pertains to some person who is in mental rapport with the seer. Spheres have intermingled and produced the phenomenon of spirit vision.

Wherever, throughout these pages, mention is made of spirit belongings, spirit power and the like, it is invariably to be understood as embodied in the mortal flesh. It is on this account that we do not experience the manifestation of spirit work independent of the presence of mediums. Were it otherwise, the power of departed beings would become cognizable in the unfrequented chambers of earth ; which is not the case, although I am aware there is apparent evidence to the contrary. A detailed account of the particular class of spirit manifestation thus alluded to, need not here be given ; but the evidence thereby afforded may be exhumed from its catacomb, and scrutinized in the light of spirit intelligence.

The apparent solitary work of departed vitality is not observable till the secret chamber is invaded by the observant party. Then it is that certain effects become visible ; but when,—how,—or by what means accomplished, is as incomprehensible as is the purpose designed. Therefore, it is supposed that certain low, diabolical, perhaps only tricky and idiotic departed spirits, have, in secret, performed the super-sensual work. But, the truth is that spirits in the flesh are doing it at the moment of observation. The spiritual power inherent in every living person is not in the least surmised at the present day ; that day is, however, waning, and we shall no longer have to proceed in fear and trembling, to the confines of hell to threaten the immortals located there, with the Divine vengeance, if they do not desist from amusing themselves by the practice of insane follies, to the discomfiture of mortals, and the desecration of their cherished relics ; no disembodied intelligence is capable of causing terrestrial disturbance. Neither shall we be disposed to mount up on high, to enquire of God what particular spirit or angel He has sent forth on the errand of love and wisdom, that has so enfranchised our soul from the dominion of gloom and despair. Intelligence is in all things ; and all personalities embody it ; otherwise it could not with truth be said that God is omnipresent. Evil is so likewise. "There is no man good, no, not one." With equal truth it is now said : "There is no man evil, no, not one." There is manifestation of both.

There is likewise, "No man wise, no, not one;" and, "No man foolish, no, not one." There is both wisdom and folly. There is in life the most perfect equality, none is before or after another; there is no precedence, no distinction of class or degrees of rank. The lowly shall not be elevated, nor the proud debased; they are each on the same platform, and it can never be higher or lower in the scale of life than it is at the present hour. In that hour eternity is revealed. God is.—We are. Progression means the opening of the human consciousness from one development of life into another and a higher consciousness of that same life.

I have been enabled to enter upon this theme,—that of spirit intercourse and manifestation, by means of the knowledge respecting it which I receive from the mind of my natural counterpart. I can, therefore, only dilate upon so much of it as she is acquainted with; and I am, by the same means, made aware that there are an innumerable number of cases that are very generally incomprehensible to mankind. But we must leave them to be elucidated as ability and opportunity shall be awarded unto us. Enough has now been done to further the object of the present work. Spirit manifestations will increase, and with that increase will be vouchsafed the interpretation thereof.

The laws of God are the laws of man ; for, God is man, and man is God in all comprehensiveness of conception. That principle of life in God which He has made into a woman, is not essential to the development of man as man in nature ; but it is so, in respect of his spiritual identity. In the world he is a natural human being ; but, if his feminine principle of life has not been *externally* embodied, he cannot inherit eternal life ; he is simply in the condition of a human animal : consequently, at death, his mundane existence has exhaled its last breath upon the atmosphere ; and with it, his interior unborn womanhood has gone forth ; thus ensuring vitality upon a higher sphere as soon as re-birth from woman shall provide the indispensable adjunct of personality in human form. These births have been described. The circumstances attending the manifestation of evil in woman, shall now be reverted to. Such an one is ever in close relationship to the evil man ; but, she is not the counterpart that can alone redeem his soul : the woman having no inherent masculine affinity in the earth life, is in the same relative position as that pertaining to the man. The impurities of her defective spirit are momentarily exhaled on the impalpable texture of the atmosphere ; breath meets breath : affiliation takes place ; for, these impure respirations are as mutually attractive as are the loathsome animalculæ engendered from putrescent matter. The fact of an indwelling spirit counterpart having gone forth upon man's breath of

life, causes him to become fruitful and multiply seed upon the face of the earth : that initiament of vitality takes to itself form and quality in accordance with the life from whence it has originated ; and being of an impalpable texture, as in the case of the emanation of unborn spirit counterparts of evil men and women, it will not produce substantial personality ; but, evanescent life will be alone engendered ; and the consequence is that the embryo passes out of the mundane sphere previous to the attainment of maturity. This is the cause of all abortional births. The object of this phase of creation is to provide counterparts for the desolate earth-wanderer,—to catch up the dropped thread of his humanity, and readjust it on the loom of creation. This embryo creation is the retained counterpart ; it is withdrawn from the plane of exterior to that of interior nature ; and thereon it is unconscious of all that adheres to earth-life. It is not a spirit like unto one who has attracted unto itself the dross as well as purity attaching to a life of more or less human experience. The unborn counterpart partakes of no earth principle of life ; it is a lamb of the fold as are other little ones, but not an earth-born lamb. It is, nevertheless, carried in the bosom of the Shepherd to be by Him introduced into the flock of His fold, so soon as the time for so doing has arrived. Till then, the unborn human spirit is treasured up in the storehouse of the graduating counterpart, working out his, or her, evil course on earth, of whose spirit they

are a part. The innocent one will save the guilty. The Lord of life is the ransom for "lost souls." He is with these souls on earth with the counterpart—the undeveloped earth-begotten babe in His bosom. He is the Saviour of souls: it is His own arm that bringeth His own salvation. Many sorrows are unto Him; and His sweat is as it were great drops of blood falling to the ground; and a crown of thorns is upon His head.

I have said that the unjust do not suffer; the just do suffer; the just for the unjust,—the righteous for the unrighteous,—pure for impure. These suffer as Christ in Gospel record. The good are tempted, the evil never; they delight in their evils, and indulge their inherent propensities. The good are sorry for them; they cultivate the life of Christ, and it is one of trial and privation; it is self-abnegatory. In self-abnegation is found much blessedness; in sorrow there is compensation, peace in trial, strength in suffering. So soon as the bad man suffers,—is afflicted, he is on a par with the good man; he has assumed the like condition, he has received his counterpart, which is equal to saying he has received the Lord Christ, who has then taken up His abode with him.

There are divers degrees of evil life; it may be deeply rooted, or it may flourish only upon the surface of natural existence: in either case, the exhibition of it indicates the absence of the counterpart in man, or in woman: that portion of their soul may

be retained for a season, and subsequently make manifestation of affiliation in the experience of renewed tendencies towards a virtuous life. Sins committed in youth, or early manhood, are frequently repented of in latter life with remorse and much anguish of regret; but, the penitent is not aware that his tears are caused by the presence of his soul's womanhood,—that feminine portion of himself which Christ is introducing into his mental system.

These truths are of difficult comprehension; and language is inefficient to their complete elucidation; yet we must enunciate them to the extent of our ability; for so our Father bids us. We are about His business: and whether the doctors sitting in the temple understand us, or not, we must instruct ourselves by asking them questions that only ourselves can answer. The mainspring of life is Deity; and Deity is masculine and feminine in one. If we appropriate only the masculine life of God, we cannot retain our integrity; and if we appropriate only the feminine life of God, the result is equal. We must be both masculine and feminine; then are we of due proportion, and are in the image and likeness of God. But the matter of whether we be in His image and likeness, or not, is not our concern; for, we cannot alter our condition, any more than we can change one hair of our head from one tint to another. God has made us as we each one are. To suppose it possible that man can, of any inherent ability,

change his estate in the Divine mind, is to assert the paradox relative to which it is said, there is no forgiveness, neither in this world nor in the next. But it is a blasphemy of which no disciple has yet been guilty. Therefore, man is not responsible for his actions in the earth-life. The bad man is not amenable to blame; nor the good man to commendation. Neither can, in the nature of their respective creation, act otherwise than they do.

The experience of woman is periodical; it is so from youth to advanced age. In youth the experience of femininity is natural and spiritual; in the decline of life it becomes altogether of a celestial character; and is, then, too interiorly interwoven with her life in God to be mortally discerned. The spiritual principle pertaining to women in whom the ability to gestate, according to natural law, has ceased, is not comparable to the spiritual principle operative in the early stages of womanhood. Women of advanced years are more truly feminine than are their younger sisters; they are more fully developed as women; the masculine principle being then more indrawn is the cause of that cessation of experience which invariably occurs at a certain period of life. This change in the physical constitution of woman is productive of very important interior results; inasmuch as she is henceforth endowed with the ability to procreate sons upon a higher, because a more interior plane than was attainable under prior physical conditions. This change taking place in womanhood is,

therefore, to be recognized as eminently proceeding from a corresponding spiritual change; that is, the entire physique elaborates the spiritual economy of the fecundatory and gestatory organs that are active upon the plane of interior nature. These preliminary condensations of remark are absolutely essential to our further progress in this work: for, whereas the unborn counterpart of the evil man, or the evil woman, is united to the respective partner in the externally prolific womb of woman, taking up the natural courses; whilst the counterparts that have together dwelt in the world,—however time and distance may have separated them from external contact,—are to be Adamically united in the womb which has ceased to gestate seed in the course of nature’s law. This subject being of extreme intricacy, is not to be comprehended at a glance. The patient student of this physiological exposition must not, however, be allowed to burn the lamp of his endeavour in vain.

The cause of the periodicity, or time development referable to these states in women, is of difficult explanation; it trenches so entirely upon the intimate connection subsisting between nature and spirit; indicating how completely one is dependent upon the other; and likewise the action and interaction that is of vital importance to be sustained between the respective kingdoms of human life. But, by her who has passed these stages of existence, is a corresponding duty performed; she is giving birth to

sons on a plane of life too remote for any physical effect to transpire.

Sarah brings forth Isaac : Elisabeth, John Baptist. Mary is the Virgin mother of Christ : she is big with child—with the Son of the Highest. She is young : in her, nature is all-potent : she is not restricted in her ability to produce earth-born sons : she is not inaugurated into the office of celestial maternity, as was her cousin Elisabeth ; she being past the child-bearing season, the sap of her terrestrial life had dried up ; it was winter with her ; she had no knowledge of the inward plane on which grew and flourished the fruit-bearing tree of her soul. Elisabeth is woman,—not a woman. Mary is likewise woman,—not a woman. John is man,—not a man ; and so with Jesus the Son of the Most High God, He is Man,—not a man. Jesus is represented in the Gospel histories as being the Son of God, and likewise as the Son of Man, He is both ; not as an individual person, but as the race, of which He is a typical form. Jesus is born of natural maternity as are the evil, who are re-born,—regenerated,—redeemed from their hindrances, restored to primordial conditions of human nature,—delivered from sin, death, and corruption. These glorified conditions are consequent upon the re-birth of the soul from the womb of interior womanhood. But Jesus is said to have entered that matrix pure and undefiled, being previous thereto with His Divine Father in the heavens. What need had this divine Son to enter into the

sanctifying womb of woman, in order to be born of her into the renovated condition of a re-born human being? This apparent anomaly is not so in the region to which I shall lead all those who are willing to follow. This is to be explained by noting the fact that the higher we advance in the celestial stature the more firmly is our foot planted on the soil of earth. No sooner do we attain to the estate of angels, than we become at once inhabitants of earth to an extent previously unattained; for, we are then enabled to descend the ladder of our spiritual ascent. So it is that our Lord Jesus Christ is in nature at this day; His life is in the angels proper, as well as in those who are called, in sacred phraseology, “Angels of the Lord.” Men and women are not so truly inhabitants of earth, as are the angels of God, for they are on its surface only, but the celestial being is not only dwelling on the surface of mundane materiality, but he is in the life-essence of that materiality; it is *in* him, and *without* him simultaneously, and is entirely homogeneous to his nature and requirements: he has passed the several stages of creation, natural and spiritual, and has attained unto the Throne of God. His position is then eminently natural, for it is on earth that he has passed these preliminary conditions; and the earth-sphere is in him purified,—intensified. God is a natural being,—a Spirit—an angel: so, now we see that nature is glorified in Him; and He is glorified in nature.

There are diversities of conception respecting the same enunciated speech: the meaning that is so obvious to one mind is not so to another; and when all is portrayed, there is still an effort to comprehend; and a fear lest misapprehension should cast a lingering cloud over the brightness of truth. These experiences indicate fluctuations in the scale of perception; and perception is in itself a principle of Deity; for, it is the thought-essence. Therefore, God is variously developed; but He is God in and to Himself; otherwise, there would be a multiplicity of gods.

The voice of God is sounded in nature, and it is variously heard: it is sounded in spirit-life; and it is therein variously received: in angel life, it is heard as one voice by all.

There is no predicate of Deity: neither can there be any of His angelic sons. It cannot be said they are good: they cannot be otherwise. All predicates are merely complementary.

The subjects we have now thus far expounded are not completely handled; but, the hour draweth nigh when much more may be done. The weakness of nature is strength to the spirit which cannot be effected by langour or depression. We will therefore proceed with our work; and will disentangle many knots that have obstructed the woven thread of our fabric. I will write on; and the scribe will trace words wholly unintelligible to her till each several sentence is composed. I have said that I am

her spiritual self,—her masculine portion of soul ; and that she is my spiritual self,—my feminine portion of soul. I am more ; I am her body, for it is sustained in life by that spirit of nature which vitalized the functions of that body in which I trod your pathway. That same spirit of nature is now in nature ; it is the animal soul of man. When he dies this animal soul goes forth,—is set free ; it abideth with the embodied counterpart : it is then active in her frame as it previously was in his : consequently, I am no longer in the form of man, but in that of woman. But, my spirit having sustained life as man, it is still masculine ; as subject to natural sense law as it was before. There are delicate intricacies connected with this theme which are beyond our power of scrutiny,—secret chambers into which we are forbid to enter,—veils of celestial purity we dare not raise.

Nothing that is superfluous can, by any possibility, occur in the course of terrestrial life ; for, every moment is Adam born ; and every moment does Adam die. And he must live and die in obedience to mundane law : he must not experience one pang more or less than he does ; for, if that were possible the universe would expire. The only form of God is man ; and to change a hair of man's head would be to change God. This doctrine is not fatalism ; it is the doctrine of an overruling Providence : it implies the guardianship of angels and of spirits ; it comprehends the recognition of Deity in every phase of mortal existence ; and it provides for every contin-

gency. The doctrines we enunciate are eminently practical; for, they embody the Deity in every existing form. God is in the world. God is our Father, Mother, Brother, Sister. Shall it be said, in this belief there is no incentive to virtue, and no discouragement to vice? Be it so; there is none. Do we need one or the other? Recompence is an abomination to be shunned by every just one of the earth. Take the bribe if it be good to thee; but ask not God to take it for thee. God works in godliness, and what is that principle working in ungodliness? The answer is obvious; there can be no principle of life in negative conditions. The evil do not possess God, because they do not possess good; and nothing that is not good can possibly possess continuous life. It is good alone which lives; and even the earth-life of an evil person is chequered with the rudiments of undeveloped virtue. The divine Being is personified in the most loathsome reptile crawling upon the surface of the earth. How could it move if not acted upon by Him in whom is all motion? How breathe if its organs were not adapted for the reception of God's breath of life? The serpent lives upon this holy afflatus, therefore it is holding its life in God, and His life is in it. Apprehension may arise lest a blasphemous import be conveyed in this utterance. Let us analyze this righteous suggestion. This is the fear of God: we dread to offend Him,—to incur His just displeasure. This is the serpent lifting up its head and speaking unto Eve; for she does not

fear to listen to its voice ; but she fears God will be angry with her for so doing ; and yet God made her, and likewise the evil beast. Why should man be more cared for than the beast of burden, or than the vitalized dust he crushes beneath his feet ? The man is an intelligent image and likeness of God : but the other living forms of creation are, nevertheless, God-like, because God-made ; and all are equally God-sustained.

Providence is universal, its divine supervision is extended over the meanest production in creation. Ants are placing their hillocks on the spot indicated to them by their Creator. These insignificant molecules of existence are each one acting in accordance with a divine mandate ; and the egg-burden is carried in the right direction.

Animal life is as much in God as is human life. Corporiety is not applicable to Deity : God is no more in the outward form of man than in that of any animal or reptile on the earth. Man's mental endowments distinguish him from the brute creation, and that is all that can be assumed : for preference has no part in the creational design : animal life is one with the life of humanity. Man's exercise of supremacy is the delegated authority of the Creator by which it is appointed unto us also to live or to expire ;—there is but one life for man and beast. This view may be of straightened perception ; but it is true in the light of inward contemplation.

Fervour of devotion is a human sentiment, but it

is exceptional as a spiritual principle : as exemplified in the worship of animals,—distorted semblances of humanity,—the carved fetish, and stone placed on stone. These aberrations of the human intellect prove the perfect unity of animal and human existence ; they are phases of the same enduring life. The animal shall never die,—the beast shall not perish. In the God-sphere, the spirit of man changes its estate into angelhood ; in that condition it is supernatural, having passed the form-sphere. At death, the animal spirit passes the intermediate stage, and at once enters the God-sphere which is not spiritual, but angelic. It is so portrayed in Holy Writ : animals are copiously arrayed in revelatory lore, which is the mystical exponent of the seraphic status of mortality.

The life-sphere of our affectional and emotional existence is the animal creative essence ; and if it were not embodied it could not be immortal, which it is designed to be. The life of animals is not evanescent as is generally supposed ; it exhales itself away upon the atmosphere and is then inhaled by the human lungs, as is the odoriferous breath of plants and scented blossoms ; all of which contribute their quota of immortality to us ; they nourish us in eternity no less than in time. Our position in the social scale is no less animal than is that of the horse which bears us and contributes to our daily need. Our innate requirement produces the horse : did we not need his services, no such creation could exist : and did this animal not live in us as to his

interior life-essence, or spirit, he could, in nowise, become a ministrant to our necessities. We are, therefore, creative for and unto ourselves. But after the earth-life we need not the ministration of animals. We shall, however, proceed to explain that animal life is immortal, though not so in the form it bore in nature. We affirm that, in the spiritual and celestial states, animal life is extant in no less diversity than is the case in the earth of your present locality. Animal and vegetable life are very closely allied: naturalists are well aware of this fact, but they know not that the life of the one kingdom is as instinct with sensuous energy as the other, and that both are as immortal as mankind. The autumn leaf, withered, crisp, or torn, is a human tabernacle as truly as is the corpse you have, perhaps, placed it on as an emblem of death and decay; it is so of resurrection also: one shall revive as well as the other, but not in the like form. The spiritual form of each is then assumed; and as the departed human being ascends towards the celestial regions, so will his left-off corporeity follow him, atom by atom, grain by grain, till there is no more left for the worm to sustain its subterranean existence upon.

Angels are more truly natural beings than are spirits, for they have exhumed every natural particle, and having extracted the life-essence of every natural belonging, they create around themselves a world of glorified nature wherein to multiply, give forth,—and perpetuate existence to the glory of God.

Animals are not interiorly sexual ; all creatures are male and female, but only so as they are exterminated by their confraternity with men and women.

The horse is a type of quadrupeds : in his natural state of paternal instinct, he is wild—intractable, sometimes even ferocious, and will not readily submit to the control of man ; but, in his mutilated condition he becomes gentle, and attaches himself to his owner. Thus we find that by detracting from the fully developed power of nature, we assimilate the animal more closely with ourselves. This fact is a clear indication of the truth of this postulate,—that interiorly, the animal is neither masculine nor feminine ; but that it is both in the true order of creation. No such conception as that of the union of counterparts as subsisting with the human race, is, in any sense, applicable to any animal whatever, and hence the brute creation are so diverse in form and in requirement : they are all in the true order of life : they do not think or speak ; but it is not, on that account, impossible to educate them ; for we find the man who is both deaf and dumb susceptible of the most advanced and voluminous acquirement,—equally so with the most acute logician ; and his intelligent eye may profitably scan the pages of modern or of ancient lore. Language, or embodied thought, is therefore not essential to the progressive appropriation of worldly or unworldly knowledge, but something interior, and consequently anterior, *is* essential ; for if we can, for one moment, imagine an animal

to be endowed with the attribute of speech with its concomitants, we may, by pure induction, assume the fact that such a prerogative would not be accompanied by the exhibition of human faculties; it would not be an inevitable correlative. It is the human constituent of sexual relation existing on the spiritual and celestial plane of life, which is all potent over the intellect, and which is the origin of all thought, speech, and causation.

Animals commune among themselves in perfectly harmonious and comprehensive expression. The circumspect will not dissent from this observation, nor will the careless observer of nature dispute its validity. The cooing of doves is a love song, a scream indicates terror, a growl anger; and the various modulation of sound for which capacity is given, is an indication that human emotions are eloquent in the dumb creation. All is in perfect harmony with the life of man; the affections of whose heart, or emotional feminine nature, is herein adequately portrayed. That which was animal is then translated into the realms of spirit vitality disrobed of its grossness. Thus it is that every thought,—every feeling existing in the human breast is instinct with immortality: to be so it must breathe, sustain an organized individual life in the outer court of God’s universe; it does so in the form of unreasoning creation; it must inhale the breath of nature.

When the animal spirit passes away it recedes into the interior of its earth-sphere: it is then no longer

in the form of bird or beast such as you may have lavished some fondness upon; it assumes a higher order of vitality such as earthly eyes cannot look upon. But it still lives in you,—is still nourished by your spirit no less than when prior to its death you ministered to its daily wants. The creature is intensified,—more harmoniously associated with you than formerly was possible.

Dead matter is in nature perpetually revivifying: every atom is hourly putting on immortality; but will never again combine into the former habiliment; it will be readjusted to suit the region it enters. Yet, during the continuance of earth life, the aspect of nature, or the world, does most perfectly portray the interior soul. Men and women are clothed in earth bodies even after death; that is, presuming there is a counterpart still mortal; but the deceased animal has no counterpart; for it is not human; which means that both sexes are united, though in form divided. The beasts are one whether the external development be male or female; they consociate together, but never as counterparts, after the manner of humanity.

Now, it is well known that men and women who are entirely uncongenial, possessing no mental or spiritual affinity whatever, do consociate, and from such unions offspring are very freely produced. These connections are essentially animal,—so exterior, that the spiritual intercourse with the indwelling counterpart is thereby in no way affected.

All men are spiritually feminine, and all women are spiritually masculine; and they are so formed in the womb. The sensuous world they enter at birth is within them, and it can never be exterminated save in aspect only. It may be that we are propounding no new theory; but we are taking up the century bottle, and are pouring into it the new wine of the spirit distillation which it is well adapted to contain.

There are naturally engendered thoughts, and there are thoughts that never can descend to earth, save by the working of spirit-brain in its own legitimate laboratory. There are spirit powers and spirit breaths that cannot yet be appropriated by mortals; as there are stars of unknown magnitude, whose celestial rays have not yet dawned upon the earth. There they are, not a span from you; there they are, though ages may pass ere they can reach the mortal consciousness.

There can be no life of the spirit to the spirit if we eat not and drink not the body and blood of Christ.

The sacrament of nature of which we daily partake, the atmospheric air we breathe, laden with animal life too minute and densely conglomerated to be cognizable to mortal sense, is the body and blood of Christ; we must eat of this flesh and drink of this blood, or there can be no life in us either natural or spiritual.

The mite is the smallest object possessing life visible to the unassisted human eye: it dwells in its own sphere of action, and its requirements are just

as important to be provided for as are those of man. This diminutive particle of vitality is endowed with the life of God, and is essential to that of man. Disintegration of atoms would annihilate the universe. If the smallest insect in the miasma of the world could cease to be as a species, the earth would be shaken at its foundation and roll up as a scroll. The throne of the Highest rests upon the mite's back.

These conceptions are necessary in order to the adequate portrayal of the presence of Christ in the entire body of the created universe. He is present not alone in our flesh and in our spirit, but He is in our daily food: it is the sacrament of His body and of His blood of which we daily partake.

The object of these remarks is to shew that all life, whether human or merely bestial, is in God, and are mutually dependent the one on the other. Thus, the animals we slay and eat are not common in the sense of being inferior to man: they are all of equal account in the Divine mind. The frame of an animal is just as God-like as the frame of man: it is equally God-sustained. This is the climax of animal instinct, that it ministers to the necessities of mankind; and hence the tractability of the domestic creatures. They are endowed with interior vitality quite distinct from their exterior development; and, when they die, a state is entered on wholly different to that of their former existence. They are at once liberated from all debased appetites, and ascend to the regions of pure ethereal life; where they are in forms of God-

life transcending mortal conception. Their life has never been perverted by the sexual division which passes upon mankind; they being created as they are, retaining the primordial state as existent in their Almighty Parent: consequently, they do not come into conjunction with disorder, but are perfect of their kind. They are much abused, but it is not possible for oppression to be stayed, whether it be exercised on man or brute. It is good for man to suffer, he being in division of masculine and feminine attribute; the animal creation are likewise masculine and feminine, but they being so formed from the beginning are not ordained to suffer: consequently, when the beast is maltreated, he is groaning in man, not in himself; for he lives in nature by virtue of man's inner being: and he is in nature as an exponent of that principle of God in man which cannot take unto itself the human form, that being one of disorder. So the brute is in the interior form of God, whereas mankind are in the exterior form of God. So the animal applies himself to the sense province of humanity, and therein he is an unconscious exponent of inward life. He must act out all the inward attributes of his inherent being, and that takes form and makes manifestation in accordance therewith. The life of mankind is in the world exterior-natural, that of the beast is interior-natural, of which natural suffering is not predicable.

In the celestial or angelic order of human life the mind being neither masculine nor feminine, there can be no inharmonious action,—no disorder. There is, however, no deficiency of action—no annihilation of spirit properties; nature and spirit are therein glorified, and the marriage union of souls is entire and complete. The spring mating of birds is not more demonstrative; and the manifestation of intellect and affection is in perfect realization.

Nothing short of Deity can embody perfect peace and perfect blessedness. We are told that angels are not pure in the Divine sight. But we are not to apprehend that they never can become pure; that is, unsexual,—being neither male nor female,—possessing all in all to themselves. The saying that angels are not pure in the sight of God indicates that our earth-born conception of what constitutes angelic life is not pure in the sight of God. If your thought does not ascend far above any conception you can form of the exalted nature of that holy union which subsists between the most blessed married pairs on earth, your idea is not sufficiently refined to penetrate the God-sphere of the universe. There is in angel-life every attribute and every principle of existence that has ever been, or that ever can be, an experience to mortals. In mortal life, states pass and they are gone from the memory; but in the angelic birth all is revived; no thought is lost, no feeling annihilated, no scene obliterated. The dark hours, the days of mourning, these are dew drops refreshing the inner being.

In these writings, it is not our purpose to describe the joys of the angels, but to elevate the mortal mind by a survey of the process by means of which angelhood is finally attained. There is no occasion to stimulate our energies into preternatural exertion; because it is not within the power of any mortal either to accelerate or to retard the work of spiritual advancement; that work belongs to God, not to man. The object herein aimed at is to open communion of thought with the spirit dwelling in the interiors of every man and woman. This is God's work, and His alone. If new thoughts arise within you, attribute them to God opening a new consciousness in you to the extent of your soul's capacity; it is not newly born when you receive the first impression; it is as uncreate as God Himself: all is an ever present reality. This statement applied to the interior working of soul legislation, will enable us to form some conception of the connection subsisting between Divinity and humanity. But, comprehension adequate to this theme cannot be attained in nature; and therefore it must needs be that thoughts arise in the mind which cannot be responded to in the present life.

The life of mankind being in unison with Deity, it follows that all consciousness is the divine thought working in humanity. The birth-essence of thought is God in nature; there it is that the power of reflection has its genesis and also its exodus. Above the sphere of nature, contemplation does not exist;

it is a breathing faculty, pertaining exclusively to earth-life, and it evolves a system of machinery that has no parallel on the other earths in the universe. Thought elongates space ; it fertilizes every error that mankind are victimized by.

Holiness is a predicate of feeling, not of thought. Adoration, thanksgiving, and praise, are emotional experiences. We desire to do good, to give pleasure ; and we begin to think how that end may be best accomplished : a living soul is thus invested with the body of interior nature : we bring forth our thought into action, and so give it natural birth. But in heaven there is no natural atmosphere for such generations. Thought presupposes obstacle, contrariety, uncertainty, possibility of failure ; conditions applicable only to earth life. But without reflection there is no possibility of conception and consequent action : hence nature is its appropriate sphere, and language is its exponent. Highly wrought spiritual beings do not breathe the atmosphere of nature ; consequently, they neither require thought nor verbal expression.

At this point we must incline our attention to the consideration of the fact, that a portion of the human family are devoid of the faculty of speech and of hearing. How does the deaf mute entertain a multiplicity of thoughts within him ? In what language does he hold converse with himself ? He is a link in the chain of human life, without which it will in nowise maintain its unity and sustain its power. The

deaf mute beholds creation in its solemn majesty of silence. He sees beloved objects, beautiful things, scenes of grandeur or of serenity, for which he has no name and no expression. Impart to his mind the conception that all is God : he grasps your idea ; but he cannot reduce it into words ; he does not dilute its divine essence by combination with any earth-drop of scientific distillation. He cannot hear you pronounce the word God ; but his inarticulate breath of life embodies the idea in the language in which angels converse among themselves ; and it is an ample compensation for any natural imperfection. The deaf and dumb babe is not a lamb of the same fold as your own prattling one ; for it is endowed with a capacity in nature that is purely angelic ; yet, it does not follow as a consequence that immunity from refractory temper will ensue. This divergence from the strict line of integrity results from the influence of the sphere into which it has descended. The deaf mute invariably retains the counterpart within his natural existence : no converse can occur ; and hence there is no exterminated thought, and no power of utterance. But the interior counterpart of the silent one is very audible in the language of immaterial nature, that is, of disembodied idea. The deaf mute is usually very emotional ; and the entire display of action is energetic. This condition of life is angelic-natural, forming an indispensable link between God and eloquent humanity. Such persons are essential to the just position of the mor-

tal scale and to the preservation of order in the creation. There is no need to pity them, for they are very blessed, having more within their natural cup than the heart of other men can, in their mortal thought, conceive. These speechless sons and daughters of creation are in that order of life which pertains unto the pure of heart: they *see* God. Hearing does not disturb them—to us—incomprehensible meditations; forethought does not alarm them with its delusive visions. But their hemisphere is not cloudless: they are liable to become footsore in the race of life, which they run side by side with their fellows in the flesh. They are developed as men and as women; but their soul condition is beyond the conception of divided Adam.

The Bible records are true records: they are not allegorical; they are historical; they are literal as facts transpiring *in the course of every life-time*; they are as real and as true as fact can be: mystical, not mythical. The Bible is a compilation of narrative writing, perfectly distinct from any other writing extant in the world. It is very enigmatical, but luminous to the eye of the spiritual understanding; this is the cause of the veneration in which it is held. Those who do not venerate the Scriptures are few in comparison with those who do. This

statement is open to question, inasmuch as the heathen does not venerate them; neither does the well-disposed Gentile in any nation; neither does the Jew venerate the New Testament, nor the infidel of any degree of elevation or degradation in the human scale. But without the knowledge of Scripture could neither Jew, Christian, nor infidel, either believe or disbelieve. Disbelief implies knowledge. The heathen does not believe, for he does not know of Scripture existence. Heathen nations are more numerous than those which are in possession of the Bible; so that it does appear as if our assertion of the many and the few were incorrect. What shall we do with it? Shall we admit that it is untrue, or shall we endeavour to prove its truth?

Heathen nations are in spirit-ascendancy, they have a Gospel unto themselves; they are heathens, not unbelievers, righteous, not unrighteous; they are grown-up children. We speak of savage tribes, in states of more or less uncivilization, of more or less development of intellect. They are all in pristine conditions of life, and are one and all irresponsible agents. They consociate among themselves in native purity and innocence: they do not revel in adultery and fornication, but are in all respects blameless before God, to whom the door of their soul is ever open. But the manifestation of evil is upon them: they are wild, ferocious in battle, carnivorous in human flesh, cruel and vindictive; hideous in aspect and in deed. These human creatures are

blameless of the great transgression; they sin not at all. They have the counterpart in interior undeveloped conditions, dwelling in their life. The Good Spirit of the hunting ground is ever with them; and the Medicine Man is His prophet and His minister. These children of the prairie are the forerunners of a divine race of men to be established in the civilized portions of the globe. These same wilderness men are John Baptists, baptizing in the waters of Jordan; for the sacred river is overflowing his banks, and is irrigating the dry land of the wilderness. John dwelt in the desert; so do these men. John is their representative, not Christ.

These people are gentle in peace, savage in war. Their prophet is beheaded; they have suffered this because Herod had a feast, and his step-daughter danced before him. The world is now dancing before its Monarch: for the Herod of society has an unlawful wife, who is instigatious to evil, violence, and mischief. The bush man is beheaded; he has no standing in society. The wild Indian is an outcast. The red man is an alien. John has died for these, Christ for us. Jesus is with us, John is with them. John is human, Jesus divine, working miracle and giving sign. John baptized and that was all; John fed on locusts and wild honey; but Christ cometh eating and drinking as other men; and while in the wilderness, He tasted not the honey, nor partook of the locust by which John was sustained.

The wild and savage nations of the earth, to whom

the mission of John applies, are not cognizant of that truth, but they know that the wilderness is their legitimate abode. They cannot dwell in houses as do other men: neither can they speak and act as do other men. That which is good to one class is an abomination to the other class, and so cases are equal.

Spontaneous generation is unrecognized in social life; it is, nevertheless, a truth: but to apprehend it as such, we must ascertain what is the precise meaning we attach to the term spontaneous. If we mean that which cometh into life of itself without the aid of extraneous force, then we shall have a true conception of the sense of this word; but still not wholly so, for nothing can come of nothing: we must, therefore, understand that spontaneity is the development of something that we cannot discover the origin of; then we say it is a spontaneous creation; but spontaneous development would be a truer expression. Now, the savage does not know how he came into existence; but he is confident in his belief that the Great Spirit created him; and that at death he shall be translated to magnificent hunting grounds, there to enjoy life in the pursuit of game, and that all his surroundings will be of a character suited to his personal requirements. He is an expositor of Holy Writ, whether he be at his meal of man-flesh, or whether he be hunting the wild animal in the plane; or in the wigwam with his squaw and the papoose. He is an unconscious witness to the truth of Holy

Writ ; for He is acting out the designs of God in his creation and preservation.

I have said that the Holy Spirit is no respecter of persons, tribes, or nations. National distinction does not pertain unto the indwelling Christ. It is not possible for one human being to receive the Lord Jesus to the exclusion of another human being ; for, all are of like complexion before Him ; and He is the Parent of the entire universe of souls. So then the Christ is living in the Indian and in his insensate squaw ; she was foreshadowed in the Divine mind just as she appears on earth, and the skin clothing is on her after the fashion of the fair Caucasian woman.

But, you will say, how is it that the dusky hue has obscured the intellect, and deadened the faculties ? The inward soul is one with the counterpart, but not so in external life. There is life for mankind in union and in division ; there is one life for all, savage and Caucasian. There is union of God-attribute ; but disunion of man-attribute. It is in heaven alone that mankind are perfectly developed ; there they are " whiter than snow ;" this expression proves to us that whiteness is not in us any more than in the dark ones of the earth. Skin clothing is only spirit clothing, not angelic, not God-like.

Man, whether he be black or white, savage or civilized, bond or free, is still the tabernacle of Deity. The wild and savage tribes of the earth are all in the condition of Adam previous to the severance ; they

are entire men and women in complete unity. But the appearance is otherwise, inasmuch as we behold them in the distinct forms of men and women. The divergence is not internal but wholly on the surface. They are all equal as to the manifestation of life; there are no distinctions of virtue and vice among them; they all unite in complying with the dictates of their nature; and that being of a barbarous tendency, they one and all obey their calling, and act in accordance with the law of their nation. That their law of life should be an abomination unto us, is no criterion of its being so to God who is sustaining them in life equally with ourselves. That which is good for us to eat, is not good for them, and *vice versa*. But we will explain how it is that, being united in masculine and feminine attribute, they are yet dual in external construction,—are men and women. The feminine mind will not be contained in a masculine form, therefore a suitable form is provided for it; but it is, nevertheless, within the masculine; for, we find that in the uncivilized portions of the globe, marriage, or external union of the sexes, is universal: it is as essential to the female savage, as it is to all animals. But in order that this postulate may be made clearer, we will further dilate upon it in all fulness of speech.

The Caucasian races are not fully developed human souls as are the primitive sons of Paradise. These last named are in Paradise, we are in the cultivated garden of Eden. Paradise is the abode of undivided

Adam. He dwelleth in light. Scripture sheweth us that every green thing can flourish and cast seed independent of the natural luminary ; the moon also being unequal to the office ordained for her. To the God we worship the night is as the day ; there is no sunset to Him : His midnight races are before Him in noontide splendour : they do not pale before His effulgence ; they are equal unto His commands ; leaf and herb are ever green in them, even because they are as the deadly nightshade, very healing to the nations of divided human souls. They are our progenitors, and their flesh is in us.

From Adam comes forth woman ; but she is in Adam or she could not come forth of him. If these men of the wilderness are whole Adams, whence cometh the wife at the side ? She is in nature, not at all in spirit life. She hath no discreted will ; hence her entire submission to her lord and master : he hath absolute control over her, and she does not question his right to exercise it. She is in the condition of a female animal, nothing more ; at death there is no change, no immortality for her ; she is in man as she was before, and there is to him no accession of spirit life ; he is as he was before. But the body of woman with all its concomitants has been existent upon earth ; and there it has performed the feminine part, and discharged the duties of maternity ; it has given birth to the Lord Christ, doing so by virtue of its marinal proportion. Christ is in nature ; hence the feminine portion of His Divinity must take

natural form, or it cannot be equal to the redemptive office, which it is His will to naturalize. The female savage is equal to the maternal office; she is, on that plane, one with her fair-skinned sisters; but, beyond that, she is an animal: she can bring forth sons of God; in so doing she is woman,—Mary; but, in that office alone is she comparable to the Caucasian wife.

These wild uncivilized tribes and nations spread over the fair face of nature, are not responsible for their habits; for surely God has constituted Himself their instructor, and He has instilled into their being the love of woman in the form in which it is by them manifested; and He has Himself instituted their laws, and engendered their tastes. They prefer to have more wives than one, they think it lawful to kill and eat their enemies, and to inflict torture upon them, in which they consider they are performing an act of worship to their Deity. These tastes and feelings are as congenial to their natures as are the daily habits and occupations of refined and cultivated classes. Both natures are in God, for He is equally personified in them. The savage is in Him as well as the European. But the one class is an abomination to the other. God is in both, reconciling the world unto Himself. He is in the white as the white, and in the black as the black; and the one is equal to the other; for, the divine life is not divided, and God is the Parent of the human race, whether white or black, good or evil. But I have said the acts of the savage are not evil in the Divine sight.

In that sight is much pollution visible in Christian lands; and much purity on heathen plains. In the double marriage of the dark, ferocious Indian, there is no sin; but sin there is in many a Christian nuptial tie, with all its splendid garniture, its emblematical decoration, and its anticipated blessing. Take to thyself the simple Indian squaw, and she will perform her part in God's holy ordinance; she will minister before Him in undefiled purity; but she will not train up her son in the fear of the Lord; she will not restrain the hand of her husband from the committal of violence; she will not spare the toil to minister to his most savage necessities. The man of refined civilization is not more ascendant in the scale of life than is the untutored savage. Soul elevation is not dependent upon education: it is not civilized, but uncivilized conditions that are in accordance with the law of nature. The individual bearing of mind upon mind has a natural tendency towards mental advancement; but the evils of society are thereby very rapidly set in motion, and the tendency to virtue is obscured by the law of expediency. In savage life the social sphere is much more extended: the family relation includes the members of the tribe. All are brethren dwelling in unity, and in the bonds of social peace. There is no despoiling of the neighbor's goods. The wife is not violated; the rights of the wigwam not invaded. But, in battle with other tribes, there is much masculine ferocity: no compassion is admissible; fury and revenge hold

undisturbed possession of the mind, and art is invoked to stimulate the energies in that direction ;—distorted action,—hideous outcries, indicating the malevolence of hell in its most terrific aspect. The braves and warriors assume the appearance of incarnated demons, to which the savage toilet lends its competent aid. This array of diabolism is their God-sphere. In this resplendent *fureur* are they priests of the living God, doing His good pleasure, and working out His power over the earth-born sphere. Feathers and paint, tomahawk and moccasins, dance and whoop, are the paraphernalia, and the accompaniment of the sacerdotal office, which these sons of the wilderness are, one and all, at birth, inaugurated into. They are God's ministers, His prophets, His obedient children, His primeval representatives. Their quarrels are His wars, their saturnalia is His jubilee.

That the outward aspect of savage life should be appalling to us, deafening our ears with its subterranean reverberations, and paling our cheek with its ghastly appearance, is not conclusive evidence of its infernality in the High Courts of Divinity. The mighty men of the desert are the men of interior capacity that we all once were. They are the exponents of Paradise life, brought out into materiality. They are not in the order of divine mercy, but are the exponents of the wars of Jehovah, and of the Archangel Michael making war upon the Lucifer of heaven : this evil spirit is in their midst, and his

vengeance is wreaked upon themselves : they bring forth malice, and then it is evaporated : their mission is to purify the earth-sphere, by opening prison doors for hate fumes to come forth and be extinguished. They must have vent, must be dispelled, or the life scale of civilization will be overbalanced. But Adam cannot endure to behold himself as he was created by God, with woman within himself. Divided Adam abhors these images of himself, for his condition is at variance with theirs, and that which is good to them is not good to him. Which is the most God-like type of humanity ? We shall find it in our civilized heart to answer, He in whom there is peace and goodwill to all men, whether inimical to us or not, he in whom there is mercy, gentleness, forgiveness, and all forbearance ; he is the good, the lovely, and the God-like man ! True, it is even so, but the standard of savage morality is diverse ; that which is true to the white man is not true to the red man. This last cannot live by our code of integrity. Equity is the law of his life, and he obeys it in strict accordance with the innate tendencies he has received from his Maker. There is no exclusive standard of truth and morality ; if there could be, it would be natural, —man-made : as it is, the standard of equity is God-made, and therefore of universal application to the entire range of humanity, whether cultivated or savage.

The idea that evil is of human generation, is not admissible in the order of this investigation. It is

primordial in its bearing, and supersensuous in its extent. Evil is developed, not originated by man. It is not originated by man any more than is good: both conditions are dependant upon the combination of divine forces, working in nature. God is the Sun-sphere of the universe, and His rays are productive of good and of evil action. As in vegetation, so in human organization; as in animal, so in mankind. The same life-sustaining ray vivifies and putrifies, fertilizes the noxious weed and the odorous flower. The weed, poisonous and intrusive, is a necessary ingredient in the healing balm; and the most obnoxious are found to contain the property of alleviating pain. Thus it is with the human weed,—the bitter herb of humanity; it is very healing to the spiritual condensation of malignity which requires such a remedy,—such a valve to be kept open for the miasma to escape through; otherwise spiritual suffocation will be inevitable; and the breath of our life will lack the stringent quality essential to the maintenance of strength and integrity.

The mass of mankind worship God in the form of man. They do not question this truth that God is in the human form. They do not affirm it with the lips more effectively than they believe it in the heart. God is love, and love is human. God is angry, say

they, with the wicked ; that is also a human emotion. God is purity ; is that human likewise ? It is, says man, the spirit of God working out the evil of our fallen nature, and implanting His own pure spirit in its stead. But, we say that if God is love, is anger, He is also purity in the self-same manner and degree. And we further assert that anger is a beatific manifestation, eminently so, violence is an excess of energy, it is not hate ; though it sometimes gives birth to it. God's wrath is poured out upon the evil ; do we not see it so exemplified in every good man ? He is angry with evil ; he desires to exterminate it in himself and in others ; he is very indignant whenever he is pained by its exhibition, and he does not endeavour to curb that emotion, for he knows that it is God-given, and he believes that extermination of evil is the will of the Divine Being.

The mainspring of life is in the human breast, and therefore it must needs be in the hand of God. It is for all natures to worship Him in themselves, and they do so unceasingly. It is not possible for any animal to disobey God, neither has any human being the power of so doing. Man is disobedient unto man, never unto God. God says, "Thou shalt not steal," yet man is ever putting forth his hand to take that which belongs to another. The act of so doing is called by man stealing ; but what does God call it ? The thief has appropriated to himself something that his nature craved,—that which an inward prompting of his soul demonstrated to him was an

essential of his existence; therefore he was acted upon from the mainspring of his life, and the objectionable action followed the inward dictate. That principle of life is as God-given as any principle of life can be; for, there are not two sources of action, and it is God in us. That which we denominate evil is the diversity of will that is ever at work between man and man. It is easy to comprehend that if mankind were of one undivided will, there would be no evil in them. They could not then take one from another by stealth, for that which one willed to possess the owner would will to give. Neither would murder or any other crime have place on earth. Foul mental malady would then be equally non-existent; for, all passion is subservient unto will-restraint; and the man who is restrained by man is not accountable to God for his life, or its forfeiture. He is in nowise blameless, but to man only is he amenable to censure.

The praise or the blame of mankind among themselves is not the direct voice of God in them; it is but the reflection of the Divine command, "Go forth and multiply,"—multiply diversity of will,—of consciousness: and man is answering; "Even so, Lord, it is done according to thy will." The evil are forbidden to steal, murder, and bear false-witness. If they obey, they are no longer evil; if they disobey, they are as the beasts, acting out the inward nature-dictate; and disregarding the voice of man, which falleth upon the external ear only. They prefer to

obey the inward nature-voice, and it is the will-principle of their life.

The influx of divine life with man is irrespective of every clime, or shade of colour; so is it also irrespective of every mental development; whether the manifestation of life be good or evil. Nevertheless, it is imperative upon us to place restraint upon the exhibition of evil; and to avoid its companionship as far as possible. Still it must not be summarily condemned as embodying no principle of divine life; for, it is only by a close approximation to the Deity that an evil person can sustain life for one moment. God so loveth these "lost ones," that He has them more especially in His arms than is needful for the just ones of His fold.

We are using nature's leaves of speech to indicate the spiritual essence by means of which the tree is a vital creation. It is not for any spiritual being to tell you of things as they are spiritually apprehended; he can only do so as they ought to be naturally received. Principles are numerical only in nature; in the divine life there is but one principle: therein is peace. Of life there is no end; of manifestation there is end, co-extensive with beginning. Of time there is no termination; extended consciousness produces eternity of time.

We say that time will prove all things; we are right; but how so? In childhood we observe the debasing tendency of the flesh. The babe is not good, neither is he morally evil; good may predomi-

nate over evil, but he is perfect only in the interiors of his being : therein he is a child of God, on earth he is a child of man. The earth-born child is the spirit-born man, and he is the planet-born angel.

The sun, moon, and stars, are terrestrial heavens. There is no region of human life more substantial, or more sublunary than they are ; yet they are heavens inhabited by angelic human beings who have all been with us,—ultimated on this earth. The various degrees of altitude in which we behold these several luminaries, is indicative to us of the various translations of state awaiting the progress of every soul in its course to heaven and to God.

Sun-absorption is presence with Deity. The light of day is His footstool : His throne is the world's terrestrial luminary. There is no other heaven for the universe of souls ; all culminates in one point of Almighty radiance. It is God. Further ; we affirm that every particular star is luminous only by virtue of its human inhabitants. I have said that the moon as well as the stars are terrestrial heavens ; I now say that as one star is more resplendent than another in glory, so are human beings ; but they are never stationary ; they have homes,—dwellings of celestial formation in every orb in the universe ; and they migrate from one to the other as their need shall be, and their approximation to Deity necessitates.

These postulates may, at first sight, appear as unsubstantial and as delusive as the clouds of earth-vapour which conceals the heavenly bodies from our

perpetual vision. But we will, by ability granted unto us, dispel these mists, and view the heavens as they truly are,—peopled with human entities of every grade and description.

The little one is a spirit-man, one of a thousand; that is to say, he has descended from an innumerable ancestry; and every member of that immeasurable line is connected with him,—body, soul, and spirit. Consequently, there is life of a thousand generations in the babe of earth. There is life in the babe equal to the aged man, and to every intervening stage. But, we say more. There is planetary life in the earth-born infant; star-blood in his veins; and to every arterial pulsation, the universe responds.

The sun is inhabited by a people of beatific radiance; they are all centred in the little one of earth, and he is in their midst. This truth has been shadowed forth in the pages of earth lore. Astrology has its genesis in truth; but, the key has been mislaid; we have found it, and we will unlock the door of the spirit, and then shall we see with the eye of the spirit that which has hitherto been glanced at by the eye of nature only.

Astrology is a heaven-born science; but on earth it has degenerated; and star-orbs have crumbled into star-dust; but, we will collect it and mould it into its primitive form. While on earth we are searchers after truth; consequently, we scientifically investigate the regions of space within our reach. With telescope and compass for our wayside staffs,

we tread the path that is bestrewed with star-dust, and we arrive at the confines of orbs and solar systems which are all but supersensual to us in our low estate of immature development. We are sons and daughters of those celestial bodies ; in them were we cradled ; and in the motion of these luminaries we have been rocked into the sleep of earth-life. With them we have traversed space, and to them our aspirations tend, as the child returns to the lap of its nursing mother.

The astronomy of the skies is open to earth-consciousness ; that is equivalent to saying that it is in you. You are permeated by the Spirit of God : can you be so and live in any degree of distinctness from Him ? Can God come into consociation with materiality, and not consume every particle by His divine breath ? Place your finger in the flame of a candle, and it will answer this query. Can you surmise what would be the result of your being cast into the midst of the sun ? Yet you are destined to dwell therein in light supernal.

We have seen that the spirit counterpart is one with the counterpart of earth life ; and we have apprehended the designs of Deity in the promotion of the sexual intercourse, which is ever to be considered an holy institution. We have likewise seen that evil conditions of life are consequent upon the non-ultimation of counterparts. In the orbs and constellations of the heavens, division of sex does not exist. Human beings are there in unity of pro-

portion; they are neither male nor female, but are both in one undivided form. It is not possible to describe that form; it is spherical. The spherical form is just as human as that of man upon our earth: and why? Because the entire combination of existent human beings compose the spherical form. If the globular form were not the human form, no earth in the universe could retain that shape. This affords an harmonious conception of Deity; for, He is in orbic proportion, and it is His form that has so moulded the world; and every world rolling in space is so formed, because each one is an outbirth from Himself and is Himself materialized,—naturalized. This conception must be borne in mind as we proceed.

It is only by obeying the dictates of nature that we can maintain our vitality, and to this end the evil must obey God as well as the good; then is the rotundity of existence complete, having no angular irregularity in its God-like development. The interior form of man is the form of God, that is spherical, in just proportion of every part with the whole; having no preponderance of shape: hence there remains no room to doubt as to what will be the form of the angel we expect to become; for, that is the only form in which perfect integrity can be sustained. But, by angels being in the spherical form we are not to understand that they so appear among themselves. The round world is the only form in which we can conceive of a creation of beings whose attributes are co-extensive with the entire range of human

thought and capacity of action. All that the world contains is existent in these sons of God; hence we say that they are globular in form, being so in unlimited capacity.

Our words are natural, but our thoughts are spiritual and must be spiritually discerned: and again, thought is spiritual, but perception is celestial; and to apprehend this book aright we must be open to all three degrees of insight. We have bodies formed of star-dust as well as of earth-dust; and they are continents of purification as well as of corruption.

It is not generally known that life is dual, extant upon two hemispheres; one natural, the other spiritual; that both are co-eval experiences; and thus it is that we truly say, time is not predicable of eternity. Man has a dual or double consciousness; otherwise, there could be no power of thought,—no spiritual life.

The Lord is born upon this earth alone. He is developed in the persons of mankind. He is in man, woman, and child. He is also in the population of every star, sun, and moon in the universe. The Lord is one Lord; in Him is no division of attribute or of person. Thus it is that all classes and manner of men are in Him, and He in them. Creation is before Him as a unit. It is not apportioned out into constellations, satellites, and systems of indwelling vitality; but all breathe before Him as ONE MAN.

We speak that we do know, not in earth-life capacity, but in God-given knowledge. We are gain-

sayed: by whom? by the earth-child putting up its finger and saying to us, "It is not so, because I do not see it,—I do not understand how such things can be; and therefore they are not true." Were we to allow our speech to be stayed by any such little one, we should not be a man of the spirit doing the work God has called us to.



The mention of "men of renown" occurs in the early pages of the Genesis history. It is not for any one to surmise that these beings were supernatural men: they are not dwelt upon as such, and the inference is that they were men of great stature and of great physical strength. They are not often alluded to in the Scripture histories; neither are they mentioned as holding relationship with the angels of the Lord; or with the prophets, or with the sons of the prophets. These "men of renown," "mighty men, princes of the people," are, nevertheless, brethren in the flesh of those who subsequently ministered to the Lord in the capacity of prophets, seers, and princes of the people.

Mighty men of renown must have mighty women of renown who could render to them the service of congenial feminine association; and yet we find no mention of any such. We are informed that, in those days, there were giants upon the earth; but

no mention occurs of any giantess ever appearing among them. The absence of all allusion to any gigantic female having made appearance in nature, does not, in itself, warrant our denial that any such ever did or ever might appear; it simply allows us to speculate upon the fact of no mention being made of them throughout the pages of ancient writ.

The present writing is executed in unconscious ignorance of anything that may transpire in the way of revelation; so that we go on as did the Scriptural scribe, not knowing and not enquiring wherefore we are to write of one subject to the exclusion of another whereon, peradventure, it might be more congenial to the natural mind to receive instruction upon. We write as one that knows not of what the matter is predicated, nor to what purpose it is tending. In like manner, the ancient writer did not know whether there were giantesses contemporaneous with the giants, or not; his pen had no commission to write of them, and that was all that fell to his experience.

The absence of this information shall now be considered by us. It is the negative aspect of Scripture which implies that female giants did not exist; and by like implication we affirm they never did; because they could not sustain life in nature as the men could. The female form is ever retained within the male: it is not possible for it to be otherwise. The feminine semblance is often observable in men, and likewise the masculine semblance in women.

We have said that these mighty men and all those

whom we have asserted to be their compeers, are entire Adams, no natural sex-division having passed upon them. But, the text asserts that to the giant in Gath offspring were born. These men were not merely natural human beings; the maternal principle was contained within their own personality; the sons born unto them were undeveloped as children; they were principles of manhood that had never slumbered in the lap of woman; they were of superhuman ability, even as their fathers; for, they came forth of nature unsexual. It is not possible for superhuman women to appear upon the earth. All Scripture testifies to the truth of this statement. But the mortal mind of man may become objective after it has attained superior conditions of interior life; though not as it truly exists in supermundane atmosphere, in which it is invisible to the mortal eye. On the earth are seers, but they can only view spiritual objects by the light of nature, and that immediately reduces them to natural form and proportion. The sons born to the giant in Gath were as superhuman as himself; proceeding from interior nativity. These giants and mighty ones of the earth are chronicled only in sacred lore. In respect of their existence modern history is profoundly silent; a fact plainly indicative of their exclusively supermundane standing in nature.

We shall see that the Scriptures are records of spiritual not literal fact; and until they are so apprehended, they are a dead letter unto us. "Thy

word is settled in heaven; it is from thence that it can alone be received with profit to our souls. Natural wisdom will continue to decry its literal aspect.

The aggregate of humanity is God; that is his essentiality of form. Creation stands in relation to Him as one divine man—Himself. The attributes of God being diffused in ultimation, it is quite possible for us to conceive that He is in the consciousness of each individual as a human being endowed with His own life, power, motion, and every requisite constituting man a man.

Angels are much more acutely perceptive of existence than are spirits; and spirits are more so than are men and women. We see this statement exemplified in childhood: a babe is in an obscure state of mental development; it cannot reflect, as it afterwards gradually begins to do. Life is gradational from its lowest to its highest attainment; and in every stage,—on every plane, the natural senses are quickened, never annihilated, or suppressed. The senses are immortal, and they are elevated into the God-sphere: they are our witnesses of that which we have seen when we were germs in the life of Deity; and they are our living testifiers to that which we shall experience when we are angels.

The God-sphere of life is mortal, that it may become immortal; it is here, in the form of man and of woman, that it may be in the form of the round world hereafter. Form is immortal; there is man and there is woman, and there is the spherical deve-

lopment of the race ; it is the form of mankind now. God makes the world and all things in it, animate and inanimate, mortal and immortal, human and divine ; and they are all of one compass : they are Himself, and He is revealed in them. Independent of His creation God is not. If the atheist sees Him not in creation, he is justified in denying His existence. Creation is spherical ; no other form is applicable to it, no other idea can find admission into any human mind. Is not spherical form predicated of light ; of the human blood, and of every conceivable combination of atoms ? These natural illustrations are not beneath the touch of our hand ; for, the outward works of God are as the inmost, He being in them all ; of Him we can predicate neither high nor low, great nor small. He is all in all.

There is no commixture of attribute between man and woman. She is not man, and he is not woman. These distinctions are retained in eternity ; yet they are one as the drop of water is one drop ; but it may be amalgamated with other drops, it is then identified with them, and we do not say, "there are so many drops of water in that glass," but, that the glass contains so much water, and no more ; yet it may be removed from one vessel to another by disintegration into the original drop form ; so the drops are there though we cannot define them. Thus it is that each human soul retains his or her identity throughout eternity ; and yet the male cannot be severed from the female : together they constitute one being ; they

cannot be severed any more than the drop of water, which is one drop, neither more nor less.

Our theme is of difficult comprehension, but only so to the external faculty of conception. There is an inner sense to which all is clear; it will come forth and testify to the truth of these words.

There are other points of observation which must not be lightly passed by; we shall take notice of them as nature will permit and lend us her aid. The spirit of nature is allied to the body of nature, therefore we must act in both simultaneously; but still it will be only a natural production, it will not be a celestial one; it is spiritual work, not angelic. We have to clothe angelic truths, and make statements concerning angelic perceptions, in earthly vestments and in earthly language. This is our position; therefore we must be borne with, and patience must not become impatience until the lapse of time, and mature development shall have passed upon writer and reader alike.

It is for me now to communicate that which is as yet unsuspected by any class of Bible students. The sacred records are not literal histories in any one portion thereof. They are in the letter too heterogeneous a mass of intelligence ever to be emersed in the water of life. Yet, they must be so baptized, or no value can be placed upon them, and no virtue be extracted from them. Scripture histories are correlative with the soul of man: where that is but rudimentally developed into conscious life, we have

a low estate of morals ; debased tastes and requirements.

The Bible age was one of more or less inertia ; men were in the somnambulic state of mind. The intellectual faculties that are now active did not, in the Bible scribes, make any demonstration of vitality. The philosophers of the age were all pagan ; they did not know Christ, who lay in embryo within them ; they did not recognize the God of their fathers ; and those who did so, were not noted for the wisdom of the schools. These hints are sufficient for our purpose ; the object of them is to shew that the Scriptures were not compiled by the wise ones of the earth, but by the simple in heart ; and in ignorance and absence of worldly knowledge are these records constructed.

The Lord Christ is represented as being the Son of an humble peasant woman ; a lineage of ignorance is upon Him, not an ancestry of Eastern Magi, who came to do homage unto Him when His star appeared in their midst.

The lowly parentage attributed to our Lord is pregnant with a deep significance of interior majesty. Had there been no such record as the inspired Gospels, we should never have emerged from the oblivion of past ages. We should then have dreamed dreams and seen visions, and we should have recorded our experience as best we could. Posterity would have read these mysterious revealings with awe and with sublime satisfaction ; but some would be found to

question their utility, and others would begin to murmur, and strife would be rife in the land. On such wise is the Bible basis: it is altogether a super-sensuous production,—inspired verity in the extent of its effect upon mankind; but, the Bible proper contains not one line of mundane application to the personal history of any pre-existent inhabitant of earth. The seers related their dreams and described their visions. The mediumistic scribes wrote as they were inwardly instructed and empowered to write by the Holy Spirit working upon their natural faculties; and the superscription is unearthly,—there is no particle of dust attaching to it,—immortality is in it; it is folded up, and the signet of God is upon it.

The Bible records fact: all that we therein read of, was seen and heard by the men who had the divine commission to transcribe it for the benefit of the forthcoming ages. We are now garnishing our souls from their labours; but there is much,—very much,—we have not yet the ability to stretch forth the hand and appropriate.

The Scriptural scribes are all angels now. They are, therefore, in our sphere,—in our breath of life. Every departed being, having his or her counterpart in undivided spirit relation, is an angel; no longer a spirit. A spirit hath flesh and bones, because it is not emancipated from the earth-life, dwelling there embosomed in its counterpart: but, an angel hath not flesh and bones, having no counterpart on earth. The inference is that the term "spirit" has been con-

founded with the term angel; thereby confusion and error has been engendered. The flesh and bones of a spirit are those of the earthly counterpart. Thus, I am a spirit, and must so remain until the decease of my female self, who is now employed in the transmission of this truth to earth.

The angelic form of our Lord it was that the Evangelist beheld in its resurrection splendour; and it is the form of every man and woman: he saw it as a type of the race, as an effigy, and as an assurance of the like transmutation being in store for every member of humanity. It is very possible that the inspired writer did behold all that he narrates; but with the inward eye of the spirit; that eye is not open in us, consequently we do not see visions, either true or false. We only hear by the hearing of the inward ear, and we write of that which we thus hear. We are, therefore, inward hearers; the Gospel scribes were inward seers: and they were likewise endowed with ability to write and to embody in appropriate form of expression that of which they are the testifiers. We are similarly conditioned; so we take up their word, and bear it on to the present climax. But, finality in these matters is unknown; the Book of life can never close: it is begun for one as it is finished for another; and when one volume is complete, another is opened, to be commenced as a never-ending record.

The former things are passing away; new states are likewise passing, and new ideas are dawning upon

us unto the rising of the perfect day in our souls. The Bible is a Sun of light, it is a globe of mid-day splendour; but, the light proceeding from it is as diffuse as is that of the orb of nature. Our thoughts cannot grasp its magnitude, nor our reason compass its wisdom. Our thoughts are man's thoughts, they proceed from spirit thoughts; and again, spirit thoughts embody angel thoughts. Hence, we derive life, perception, and understanding. We are numerical in our series of perceptions, but we have only one soul,—one spirit, and are one angel. We are not now in the garden of Eden as we were previous to our incarnation. To that estate we must return ere we can become angels. We who have the incarnated counterpart have to pass the gates of Paradise before we can become "the spirits of just men made perfect;" and we who have not the incarnated counterpart must do the like. We have no death-warrant to sign for those who are not of the like tastes and habits with ourselves. The evil do not condemn us, neither do we condemn them. We are brethren of the flesh, having but one Parent, and the same flesh is upon us.

We must now proceed to substantiate our statement in respect of the non-literal character of sacred history. The Bible is a combination of various books, written by various authors; some are of more interior significance than others; all are spiritual and celestial, but all are non-literal; that is, the histories do not relate to the external life of men and women,

but to their internal life and its belongings. The fact of the Scriptures being so interior in their production and object is to be elucidated in these pages. But we are directing attention to an object very difficult to be seen by the light of natural wisdom and capacity of discernment.

The Scriptures are compiled not only for the age in which you and I live, but for unborn ages; and if any say that their day is on the wane, they do but speak the truth, for so it is in point of literal reception. The Bible is becoming a dead letter. The living spirit shall now arise from the flesh-clothing, and it shall cry unto the Churches, and unto the Church that is within every member thereof, now sitting in darkness and in shadow.

The life within every man is his inward Gospel; and it is in consequence of the Gospel of Jesus Christ being within man that it has come forth in the light we behold it in. Every conception that a man can embody is his spiritual offspring, his life going forth into individuality; Christ is the subject of the Gospel histories. He must be primarily embodied in man's conception or he could not write of Him. Now, we are quite sure there was no man present when Mary was discoursed with by the angel Gabriel. And there was no man present when the devil took Jesus up to the high mountain, nor when he flew with Him to the pinnacle of the temple: and when Jesus went up to the mountain, spending the night in prayer, there was no man present to observe

whether He prayed or not. These instances suffice to shew that the men who wrote of these things did not witness them with the mortal eye. No human being saw Jesus on the temple pinnacle, nor when He prayed apart on the mountain summit: and yet all is described with confident accuracy of truthful observation, as when He was thronged by the multitude, preaching in the synagogue, or on the way to Jerusalem. These narrations are natural—spiritual facts embodied in natural conceptions; for, otherwise, no knowledge could be obtained respecting them.

If one portion of Scripture is to be literally received, to the shifting off of another portion to the exclusively spiritual apprehension, there is a rupture of the general harmony, and the holy sequence is not maintained either in one hemisphere or the other. But, if we would receive all the benefit to be derived from a just and true rendering of Bible verity, we must construct the text into a round ball—a perfect and symmetrical whole, having neither angle nor turning point. There will then be no termination to our Bible studies; for, when we are angels in heaven we can live by it still, as do the seraphim above. Truly do they sing praises to God, and in so doing they neither cease nor weary. The Apocalyptic saying is true, but not naturally so. No human being, angel or otherwise, is ever to be found perpetually sounding forth orisons of natural vocal sounds. Such an allusion would be beneath our notice, save as an in-

harmonious note will serve to establish the purity of a perfect one. God and His angels are ever living the life of perpetual praise, of which prayer and song is the natural exponent.

These things are not hard of hearing when the ear has become accustomed to them : mortal music will readily attune itself to the melodies of heaven.

The historical portions of the Bible are of like spiritual significance. The wars and the warriors are of equal magnitude. The wars of Jehovah are not of mortal aggression, yet they are described in similar speech. The dragon makes war with the angel Michael and his hosts. On what plane was that battle fought, and in what sphere was the victory won? Was it not within the sphere of man's terrestrial life, and so language comes forth of him to chronicle the fact? Were it not a spiritual reality no tongue could frame the words of its utterance, no hand be employed in the performance of writing it down. Spirit is the propelling agent in nature : there is no actuality that nature has not the commission to make report of in her own sphere, and in her own phraseology ; transposing spiritual verity into natural imagery, and into the semblance of literal transaction ; for, men and women are the embattled plane ; and in the interior of their souls is the hospice of repose ; in them does every testament narration find its natal sanctuary.

God is in the world ; in Him is infinity of purpose ; shall He cease to speak, being misunderstood

of men? The speech and the acts of God are not for the present, not of the past, not for the future; but, HE IS. Eternity gathers up its mantel folds, and we are its constituents.

It is our privilege to bear this witness to earth. Freely we offer our back to the smiter; for we are encased in an armour of strength, invulnerable to any malice of earth; we are well aware that it will be expended upon us; we shall rejoice, for then will Scripture reverence be spoken forth; and the spirit will be tried, whether he be of God. Whether the mammon of society be for us or against us is alike to us; for, he who is most demonstrative against us, will be our champion, proclaiming that Christ has risen indeed, and hath appeared unto many. In that voice the truth we have uttered is echoed from rock to mountain height; and the valleys of mortality re-echo the same proclamation. Christ hath risen indeed; and He is appearing unto men, unto spirits, and unto angels, according to their several powers of reception.

The Scriptural writers were all men of like passions with ourselves: yet they are represented as being not only narrators of, but as actors in, the supernatural scenes they describe. For this fact we account in the following way. The scribes of the Old Testament are the same individuals who were subsequently employed to write the New Testament.

This announcement is as startling to my scribe as it doubtless will be to those who are to read it. We

shall see whether it be deserving of credit or not. The Gospel writers are of spirit longevity; they are men of the spirit. Such a man as I am was every one of the Evangelists. A spirit-man in the earth-form of man is not given; but a spirit-woman in the earth-form of man is given; and it is by means of such mediumship that the holy records are produced. Hence they are bulwarks of the spirit, not to be confounded with any ordinary work the human hand is set on. The Bible writers were all men and women in the bonds of spirit union. No divided counterpart could ever indite one inspired line. No evil disposed person ever added to, or altered any inspirational sentence. But I do not assert that alteration, transposition, and interpolation may not have occurred; it has done so; but, by the hand of the spirit was it so done; as well at the last as at the first. Magnitude of purpose admits of change of action, the object being to meet the varying and progressive demands of subsequent generations. The hand of time is truly the hand of God. Before Him the first and the last is as a mite, an atom, a man, a universe.

The God of our fathers is our God; the same yesterday, to-day, and for ever. Yet the aspect of nature changes; and one day is unlike another. Not one cloud is similar to another cloud; and we do not feel at this moment precisely as we did the last. There is, therefore, mutation of consciousness in man, though it does not exist in God.

The errors, mis-translations, or interpolations that may have been introduced into the canon of Scripture, are not to be confounded with the innovation that would turn good into evil purpose. Acts of this kind may have been committed in furtherance of self-motive; but it was not so done from malice; and therefore, we may adjudge the persons thus acting, as abetting and not retarding the designs of the Holy Spirit in the matter of Biblical translation and compilation.

The spirits dictating the first Testament to the writers thereof, were essentially feminine; this statement can only be substantiated by reference to the pagan oracles, who were invariably female. The Pythoness of old was a masculine spirit speaking through a female organism. No woman, not being acted upon by a masculine counterpart interiorly united with her, could have uttered forth the mysterious speech attributed to her. It was believed that the gods thus spake to mortals; the truth is that spirits thus addressed themselves to mortal comprehension. When a spirit writes through the hand of a medium, as in the present instance, it is revelation; but when a spirit only acts upon the medium by causing the hand to write independent of mental effort, it is still revelatory; but of a more natural and transitory character than is the other form of spirit communion. These distinct forms of revelatory intercourse with spirits are the two basic pillars on which the Scriptures are supported, and on which from the beginning they were erected.

The female oracle at Delphi was the instigator of all the religious experiences of that age. The same feminine-masculine power departed thence to the masculine form of the Testament writers; it was their prerogative to be in the undivided state, as is the case with every one possessing a spiritualized counterpart. The Pythoness had become an angel: but, the work begun on earth must be continued from the interior plane of angelic life; and Testaments of interior truth must then be given forth in written, as they had formerly been by oral enunciation. At a time when both oracular and revelatory communion was needed, both could be vouchsafed at one and the same epoch. Thus, the Lord is one Lord, and in Him are all things, all nations and peoples of the earth: and He is equal unto the necessities of all, whether Pagan, Judaic, or Christian.

The statement that the Gospel historians were sustained in their holy office by the angel of the Pagan oracle, is, doubtless, a very inharmonious idea to those who have been accustomed to contemplate the Spirit of Christ,—the Holy Spirit, as the only responsible agent in their production; to the casting down of all pagan idolatry, image worship, and oracular consultation. But we shall find that no violence is done to the veneration of the short-sighted disciple of truth, as it is in Christ Jesus. He was in the ancient Pythoness, as he was in the Scripture writer, the Evangelist, and the Revelator of Patmos. Jesus

Christ is the Divine Man they one and all obeyed ; in whom they one and all held life and motion ; by whom alone they were one and all instigated to speak and to write as they did. There is but one God, whether He be worshipped as Jupiter, or as Mars. There is but one and the same God worshipped by Heathen, Jew, or Christian. In all these cases man is man. It does not alter his condition ; neither does it affect the interior depths of his spirit. If all this diversity of opinion and point of observation were not an essentiality of natural existence, we may be assured it would not be so conspicuous a law of divine legislation.

The given postulate that the Bible scribes wrote by virtue of the feminine counterpart being of one flesh with them, shall now be more circumspectly dealt with. The human mind cannot be employed in the transmission of unrevealed truth if the original position in the Divine mind has not been attained ; and it can only be so when either the feminine or the masculine counterpart have been removed by death, that experience being literally the gate of life to all. The men who wrote of Adam and Eve, had returned to the Adamic state, or they could, in nowise, have made circumstantial mention concerning it.

The aim and tendency of the present writing is to fulfil prophecy, to open sealed treasures, and to unfold the mysteries of former revelations : whether it be equal to this emergency is another thing ; in the judgment of one it may be fully equal to its mission,

and not so in the judgment of another. Prophecy is unequal to meet the requirements of every age and every people. "Who will credit our report, and to whom is the arm of the Lord revealed?" To us it is revealed as we have received, as we can receive, and as we shall receive. More cometh as the need shall be.

The spot of earth on which these records are building up is not to be compared with the land of Palestine, yet it is enough for us to rest the foot on and to place the table on which this book is supported. Shall it then be of less significance than was Peter's house, or the chamber of Passover importance? It serves the means and the hour; Palestine could do no more.

In heaven the soul is not more discursive in its tastes and in its requirements than it is on earth: variety is a necessity of creation. The angelic being has his own particular individuality, and his own special idiosyncrasy; and it cannot be interfered with. This has been in part revealed to the world by means of seership: but it is not possible for a seer to become wholly independent of natural vision; it clingeth to him as the dust of earth: and until it can be put off, he is not a reliable witness to anything purely celestial, or even spiritual. The seer is in the position of Adam without Eve to minister to him: he has no power to retain his truthfulness of observation. All things appear to him under the cloud of nature; no truly spiritual insight can enter

his mind ; he leadeth astray with the intention of leading into the fold ; but the good intent of the seer is all potent for good ; the wolf will be subdued by it when he meeteth the trusting sheep.

The Lord is in the midst of each and all. He is in the sight of the eye, and in the hearing of the ear, and in the speech of the tongue. Motive is the mainspring of action ; if that be pure, all else is pure. But no seership can ever be unqualifiedly true. It is earth-imagery constructed into a pleasing representation of what would be very beautiful could such scenes be witnessed in nature, and lived out upon the earth. The descriptions of spirit life and angel life which you have received from the seers, is as inadequate a picture of the reality as the babe's daub is to the work of nature herself, in her primitive grandeur and simplicity. There can be no comparison, and the attempt to institute one is distasteful to us.

My hand is in this work, and it is in the hand of woman ; the immortal is in the mortal, and God is in both ; it is His hand that is herein made visible. As separate beings He is in us as one, for He is inseparable. He is in every man, and every woman, whether they be conscious of His divine presence or not. He is God, and we are men and women. The number of His generations cannot increase His extension as God over all ; for, He is uncontrolled by circumstance, being equal to the emergency before it exists.

God is in the imagination of the heart of man ; he cannot think one thought, or see one sight without the ability to do so being bestowed upon him by God. This is applicable to the seer and to the gifted historian of unseen realities. God was manifested to our fathers as He is to us. He was the God of prophet, seer, and holy scribe, as at the present day, when the like experience is taking place. The Bible writers were the mediums of their age ; we are the mediums of the present century. We are discerners of Holy Writ ; they were so. We are acted upon from within the veil of flesh ; they were so. We are man and woman in one earth form ; they were so. We are acting out the dictates of God, as heard of the divine voice within ; they did so : and we are writing it all down with the pen of nature : they did the same. We are doing as did the scribes of old, and we are following in their steps. But, we are not esteemed holy as they were, and are. We do not desire to be venerated on account of our office, though it is a holy office ; we desire only that our record be perused with holy feeling, and with a calm understanding.

We do not see visions, as did the ancient recorder ; but we live in an age when light may be cast upon those visions that were extant in the past. With the seership of the present age we have nought to do ; save to bear testimony to its delusive nature, and its unwarrantable pretension. The visions of the ancient seer were very different to those of the modern seer.

The Bible visions are those of sublime facts, of spiritual verities, taking root in every human subject. They speak to us from the past, but they testify of the future: they are prophetic, symbolical imagery of God: whereas, the latter day experiences are but the ephemeral imaginations of the natural brain.

The scenes to which the Gospel scribe bears testimony are as prophetic and as parabolical as are those which the ancient prophet records. All is parable: "without a parable spake Jesus not unto them." He Himself is parabolic, and is ever so speaking unto us,—ceasing never. The voice of humanity is the voice of Jesus. The cry to be delivered from earth-bondage is the groan of Jesus upon the cross; and Calvary is the groaning world. Earth-bondage is endurable only because Jesus is bearing His own cross. On the temple pinnacle, behold the devil is with Him. The devil is in man: out of man he does not appear. Has Satan ever appeared in human form? Have any seen him as he appeared to Jesus in the wilderness, on the mountain, or on the temple pinnacle? Who may say what manner of appearing that might have been; no human being having witnessed the scene?

Men have apprehended Jesus as man, some as God, others as the Holy Spirit working in mankind: but Satan has not made to us any personal appearing; though it is said he did appear to Christ. How is this? The Lord Christ could see the devil, hold personal converse with him, but man cannot: for,

when we find no record of any seemingly possible occurrence, we must not only presume that it did not occur; but, we may be sure, that it could not occur. All that a man ever did, or ever can experience, is parabolically narrated in Bible history. Wherefore despise it not: for it is your soul's world, your spiritual horoscope, your life star,—that of your nativity.

Nowhere and at no time hath Satan made personal appearance unto man, as he is said to have done unto the Lord Jesus Christ. He hath not only appeared unto Him in bodily shape; but he hath elevated Him to the mountain summit, and to the temple spire. He hath tempted Him; endeavouring to beguile Him with deceitful words and promises of reward; not threatening Him with torment to befall Him if He refused to comply with his unrighteous demands. If we would have truth, we must not fear to contemplate this matter in the light which I shall now proceed to cast upon it.

Man is not man by virtue of his outward form, but by virtue of his inner conformation, which is the form of God, and God is neither man nor woman as they are developed upon this earth; but the form of God is, nevertheless, essentially human, because He is in the interior of all men and of all women. The form of the world is spherical; consequently we say that is the form of God which is the inward form of man and of woman; to that form the external must be moulded, because none other is predicable of dis-

embodied souls ; as men and as women they cannot inherit eternal life : they are inwardly united, and the body alone separates them : so soon as this is parted with they are in the atmosphere of heaven, and it will mould them to its own proportion, which is within the consciousness of every human being. Their identity will not be dissolved, it adheres with vital tenacity to each individual man and woman ; but, in this emergence of consciousness is the God-sphere revealed, the experience of which constitutes angelic life ; embracing every degree of mental and physical development ; not only as existent upon this planet, but as existent upon every orb in the universe.

Men are represented as having beheld Christ, talked with Him, and progressed in natural space side by side with Him ; but He alone can so sustain relations with the evil one. Demoniac possession is, however, very generally ascribed to mankind : they are said to be occasionally infested by demons of more or less malignity ; causing madness, decrepitude, dumbness and deafness. Are these afflictions less predicable of humanity now, than in the days of Jesus ? I trow not ; yet we do not now say that our child is possessed with a devil because he cannot walk, hath fits, or is deaf and dumb. The inference is clear : if demoniacal possession were ever rife in the world, it is no less so now ; and if Jesus is in our midst, why does He not heal us by casting out the evil spirit ? Jesus is within us, as He ever was ; and the devil is likewise within us so long as we retain the form of man

and woman ; but, out of the inward presence of the Lord Christ, Satan does not appear unto us. In that presence He is ever making manifestation to us, tempting the Lord of our life, and so causing all our temptations, sufferings and infirmities ; lingering in our company even after he has been cast out by the power of the Holy One in us. The corporeal frame of man is not the frame occupied by Deity, it is the devil's home and resting-place. Satan is found in the wilderness of earth, where there is wild honey and devouring locust, where there is water, but no bread. In this wilderness John ate and was satisfied ; but, in this same wilderness Jesus was an hungered, finding nothing whereon to nourish His divine soul ; till the angels came and ministered unto Him. Then was He restored to the sight of mortals ; but when He was an hungered they saw Him not.

The conclusion we now arrive at, adduced from the narration respecting Christ and the devil in the wilderness temptation, is, that in the natural life of mankind they are equally developed. The presence of Christ in the soul of a good man will produce the consciousness, and elicit the confession of evil tendency, and the more our perception of His presence in us becomes, so much the more manifestedly do we discern the presence of Satan also : but, only so during the prevalence of states of mental elevation ; not so when Christ is personally represented to us, as being a distinct identity, outwardly present with us only ; in that guise we do not hear of any devil

tempting Him. It is, therefore, clearly a temptation in which the natural senses have no part; and yet it is in nature that it must be undergone, and in nature the victory must be won. In nature are we born, and in nature must we be reborn; there is no maternity out of nature; in nature is every spirit and every angel a mother and a father; for, all states of life are present in the corporeal state; and an angel is as corporeal as a man; but, he is in the divine resurrection corporiety of Christ, pertaining to all time past, present, and to come. There is but one corporiety, equally natural, spiritual and celestial,—it is Christ's.

The operation of the Holy Spirit in man is not consequent upon his being in the human form as manifested in earth-life. It is much more operative in us as spirits than as men in the flesh of sex-division. It is for us to affirm this truth with the knowledge of experience, and to write of it with the pen of certainty; for, we are now at work by virtue of a higher law than any pertaining unto the natural world. That world is composed of dust and ashes: it is in sin, in deformity, in misery, and in bondage. It is not possible that its present condition should be remedied until the mortal shall have put on immortality,—corruption incorruption; then will dust become fruitful, and ashes be converted into beauty. We speak not of individuals, but of the whole world.

The entire aspect of life must undergo a complete transformation: sin must become extinct, and with

it, all consciousness upon the present plane of habitation; the mortal earth must become the immortal heaven; the sphere of spirit-life be converted into the sphere of angel life. Spirits are ever in association with mankind: they are mutually dependent upon one another for existence. This dependence of mortal upon immortal being so reciprocal, the time is approaching when each must experience an entire change of consciousness. The mortal is daily advancing onward towards that new and superior condition. But, I have said that a change is about to pass upon the whole world. This statement does not imply any sudden uprooting of the present order of human development; but is to be understood to allude to a general tendency towards decadence,—a breaking up of earth-particles, that the heavenly seed may be planted in a soil better adapted to germination and fructification. These earth-bodies of mankind are broad canopies of celestial expansion; their capabilities are unlimited; but, under present conditions, they are dens of wild beasts. Every evil thing is bred in them, they are not divine habitations, but are human infernal. This is not too much; it is predicated of the capacity of sinning, which is alone existent in the present life, and in the present form: out of that form sin is unknown; there is no organism adapted to its exercise. Within the form-sphere all is peace; in the interior of natural life sin does not exist; on the surface it is paramount to every other experience. Even the good and pure-

minded are under its influence, a postulate to which every holy man will assent. "Does any good thing come out of Galilee?" cried the witness of old. "Does any good thing come out of dust?" cries the witness of to-day. Jesus of Galilee is the God Christ Jesus, to whom the earths and the heavens make obeisance; one God over all. Jesus of Galilee is dust,—is the dust-body we are now wearing on earth. Jesus Christ, our Lord and Saviour, is the body we shall wear in heaven; it is the resurrection-body of Him who made us, who is our re-Creator, our perpetual sustainer in natural, spiritual and celestial life. He is lifted up and draws all men unto—into—Himself. The world is in Him, therefore it is in us: we are in the world and the world is in us, even because Christ is in us. He is in the world because we are in the world; and He is not of the world because we are not of the world; for out of Him we have no being, and are not.

The compromise with sin which we have entered into does not pertain to the inner life, but only to that which is outward. Christ does not suffer after His resurrection, but only before it; and in all that is narrated of Him He is our ensample,—our precedent, our divine prototype. Nature hath enleagued herself with sin; being in the form of sin she could not do otherwise; but must follow out the law of her life, under which humanity is constituted. God formed nature with the tendency to sin, and He has likewise instituted laws by the operation of which

humanity suffer, though acting in conformity with the law of their nature. This is the cause of all the inharmonious experiences of good men; and of the punishment which society justly inflicts on the bad man. Laws of protection must be enforced; otherwise the evil will speedily exterminate the good, and there will be no man left. These same laws of protection are as God-made as are the natural blood-laws in compliance with which a man is perpetually sinning. Both codes are from the Almighty Legislator; and are operative as a consequence of His divine presence in the world.

Men are self-deceptive. The just man would not be just if there were no laws to enforce justice; he truly loves it for its own sake; but, without law-enactment, the good man will work out his love of justice in obedience to the dictates of his self-hood, which being hereditarily of an evil tendency, he will inevitably manifest injustice, simply because he cannot obtain the insight which is of celestial extension. In this case, it is not the will which is in fault, to do evil, neither is it the intellect which prefers wrong to right: but it is solely attributable to the good man being in the divided form of disjunction from woman, and woman from man. Hence the human sight is short, and the ear is dull, and the hand is powerless to put forth strength.

Jesus of Nazareth is in our fleshly tabernacle,—in the dust of sin; and it obeys his inward voice. If that voice shall instigate to theft and murder, shall

we say it is the voice of Jesus of Nazareth in us? It is the voice of Him who allowed the servants of the high-priests to take Him, and forbade them not: but the same voice is saying, "Father, forgive them, for they know not what they do." The Father who should forgive is the Son who prayed for that forgiveness. There is one God over nature and over spirit.

The divine voice is ever speaking to us, whether we are in the practice of good or of evil. The transition of that voice into evil channels is not effected by chance, but by design; it is the voice of Deity, whether we hear it as the dictate of order or of disorder. Man has no voice,—no dictating spirit independent of the Holy Spirit of God. Man is not a Creator; which he would be if any independent ability were applicable to him. He is entirely dependent upon God, and out of him there is no life, human or animal. There is no definition whereby we may indicate the result of man's inherent action upon himself: man being in God, it would be equivalent to the affirmation that a larger body could be contained within a lesser; or, that weakness could compass strength. The divine pedigree from whence man has descended cannot be so degraded. God is man, and He alone worketh in and with man.

Herein we have Godly wisdom, that we recognize the Almighty hand in good and in evil also; and the hour has now arrived wherein we must shew forth our Lord and Master, as being in the form of evil as well as of good; and we must lead our ministrant to

the discernment of the mighty men of renown, the angels of the Lord, in the person of the Lord Himself; for He is one with the beings who are redeemed by His might in the flesh of nature. Jesus is the Crown and Head of all mighty men, of all angels bearing His cognomen, indicating that they possess ability similar to His, and are of like parentage with Him,—born into nature by the operation of supernatural law, the existence of which is not known in the outer court of humanity. The same law which gave birth to Adam, gives birth to Mary and to Elisabeth: these names are legion: so is Christ, and so are angels of the Lord; though but a limited mention be made of them in Holy Writ; if it were but one, the law of their existence would be thereby established. All things culminate in Christ; therefore, to Him there is no parallel; but perfect unity of attribute is apparent in the men denominated angels of the Lord, and their "wondrous" doings correspond with His doings on His assumption of the resurrection-body. The matter of proof that these men lived and died on earth as workers of iniquity can be proceeded with; but it is an inconceivable statement if we listen only to the voice of nature external, which is a blind guide in every path of spiritual revelation.

The mainspring of action being in the human breast, and that being the seat of Deity, it is not possible for any other than a true action to be performed by it. The voice of Deity is alone audible

to man, whether he be good or whether he be evilly disposed. The devil hath no resting-place in man : that is, he cannot abide with Deity. Now, if a man could, of his own inherent will, do evil, he would not be dependent upon God for his daily life, but would be God unto himself. The daily concerns of life are progressive either to good or to evil. The home of the evil man is precious unto him ; the wife is beloved, the children are cared for ; but, he has a propensity to theft, to intoxication, to deception in his dealings with his fellows. He is an evil man sinning in obedience to the dictates of his nature. Who shall stay the arm of the Lord in that man ? And by what natural power shall the mastery of his brain be controlled in its obnoxious action ? It is not in his own power to change the course of that brain action : to turn off his water-courses into any other channel than that into which they have flowed from the moment of his birth into nature. Therefore, he is not a responsible agent in the matter of his soul's death and resurrection : he dies, and his body corrodes. What becomes of the evil-working brain ? It lies in the tomb wherein never man was before deposited : it was covered with a napkin once, now, that is removed to the feet of the charnel-home : the napkin is laid by itself ; it covered the natural head of Divinity, it is removed : but the head it covered is departed, no man knoweth whither. God gave it life : God gave it unto men to crown with thorns ; and God hath given it unto all men for a

crown of glory unto them. Christ hath nativity in woman, God hath nativity in man. Christ and God are one. Good is born of Jesus, and so of God ; but men are good and men are evil ; and men are happy and men are sad. There are in every man states of good and states of evil ; states of pleasure and states of disquietude. Intensify the hour of each into a life ; and you have a good man, or you have an evil man, as the case may be. Crown your soul with fortitude ; for you are called upon to suffer. How will you collect the laurel for that wreath ? Does it not grow in the garden of the Lord ? Yet, He from whom you crave it requires it not of you ; for He was not of this world ; and desires not to see you suffer more than He did Himself. But, we see not as other men. We see Christ in Bethlehem and in Gethsemane at one and the same hour. The mother bringing forth her son is not more truly Mary in that office than is she Mary at the foot of the cross. Her son is glorified in her, and in her is He crucified. At His death she is sorrowful ; at His birth she was troubled ; and in her pain she crieth to the Lord of her life ; that is Christ whom every man is born of. Out of evil cometh good ; out of ashes cometh beauty ; and out of the cross cometh a crown. Desecration is an anomaly. Could Jesus be desecrated when the people smote and spat upon Him ? Could He who gave power so to do be distressed thereby ? Could He who so ordained the witness of these things have spared one less among that thronging rabble, dignified

in their heart's lust of indignation against sedition and blasphemy which they imagined He had been guilty of? The Lord of their life raised them up, gave birth to every ferocious demon in that crowd: and He it was that raised the arm that smote him, as he raised the arm of him who smote upon his own breast, shaking the head and saying, "Verily this was the Son of God." God does not love the good more than He does the evil; therefore, He does not restrain the wicked man any more than He does the righteous man; but, He accordeth to each the ability to act in conformity to the law of his life, which Himself has instituted and ordained. The Lord is in His Holy Temple, and it is for the earth to keep silence before Him; but they do not keep silence: they moan or they rejoice; or they are fair, or deformed in obedience to law; they truly keep silence before God; but to themselves they make demonstration of every emotion God has endowed them with. The Holy Scriptures are plenary in their compass over every class and condition of men: they embrace all stages of existence, all manners and all tempers of men. These statements are crude in the present form; but we will elaborate them. And first, we will explain that much difficulty is engendered by the natural fears experienced by the medium lest offence should be occasioned to the minds of those who are to read her writing. It is very soothing to her to know that she has not, in her self-hood, summoned forth all this written enunciation: but she

has, nevertheless, caused it to come forth, and by her means alone could such an order of proceeding take effect in the world. So here we have action without volition; we have thoughts passing through the brain which that brain is somewhat alarmed at: uninvited guests who cannot be summarily dismissed: who will insist on obtaining audience of her, and audience of the company waiting in the anti-chamber of the world. But if we suppose these thoughts to reveal untrue messages of hyperbolism or of infringement of divine attribute, we may be sure the mind of a virtuous medium would revolt, and refuse to obey the voice of the inward dictate. But we find that all is appreciable to her; although she fears it may not be so to others who love truth and goodness as well as she does.

I am now in my own legitimate sphere of action, and the workings of the spirit-brain are going on entirely distinct, and yet entirely one in action and in mutual dependence.

The hope of mortality is to be elevated into the celestial regions, concerning which they have received instruction. The beacon lights of science will not reveal religious truth; but the Bible, in which no scientific knowledge is found, is the basis of the heavens; and is it not likewise the basis of the hells? How should there be hell if there were no heaven? How should there be God if there were no devil, seeing the one is ever in company with the other? If we except the temptation in the wilderness as

an exclusively illustrative spiritual narration, how shall we maintain our position of certainty that the subsequent accounts of our Saviour's proceedings are not simply illustrative likewise? If you believe in the substantiality of the remaining portions, believe no less, I beseech you, in that of the temptation narrative; for, there is no difference either in nature or spirit. But, if you can affirm your faith in the literal account of all that is rendered in the Gospel versions, then, will you refuse to allow us credence in our spiritual enunciation of facts which we have now conveyed to your discernment, by means of this supernatural combination of spiritual and material existence? As Moses is said to have struck the Horeb cliff and caused the water to flow forth to quench natural thirst; so have we performed our work by power exercised in all the weakness,—in all trepidation of fallible mortality, and we now assert that the spiritual Moses worketh *now*: that his arm is not shortened, nor his sinews waxed feeble; for, he uplifteth the arm of the Lord in battle, as in the smiting of rock, and in the unstopping of water-courses. Magnitude of purpose is not in man; but is with God alone. The fainting Israelite is His medium of communication with Christendom. Did man ask God for wine, would it come forth at the stroke of Moses on the rock? No, it would not: wine does not assimilate with sandstone: water does not drop from vine fruit.

Nature does not bring forth her Creator: Majesty

does not stoop to elevate dust-bodies to sit beside it on the throne of heaven : but the material element ascends. Give it room, and it goeth on to perfection. Give it God-attribute, and it becomes God-like. God is giving us the ability of expansion : our natural faculties are expanding in the heat of His presence. The vernal season is an abiding one : it is not present to our senses in the time of winter ; but it is within the storehouse of nature ; and there it is just as creative as it afterwards becomes upon the surface.

The Bible narratives are not literal histories. Not any one of the events recorded, nor the circumstances detailed, are to be credited as literal mundane facts. Christ, who is the Author of the Testaments, both New and Old, writeth of Himself : He it is who hath placed in our hands the chart of our genesis and likewise of our exodus from nature into spirit-life, and from spirit-conditions to angel conditions. He hath therein expounded unto us the Scriptures of our life, our destiny, and of His own immortality in us.

Gospel historians are themselves the beings they describe. The Johns and the Peters of society are now perusing these lines ; and Jesus is saying, "Whom think ye that I am?" Peter answers, "Thou art the Christ, the Son of the living God." But others are going away and will walk no more with us ; and Judas is going to betray us ; and in so doing, he is betraying himself to the death.

To some, Divinity is visible in the portraiture of

Jesus the Son of God ; to another the Son of Man ; to Himself He is both. We are sons of God, and we are sons of men.

The statement herein made respecting the non-historical, and therefore non-literal character of the Testaments, is not to be credited upon the mere assertion of such an hypothesis. In order to the further substantiation of this announcement, we must go still deeper into the subject. It is not for us to minutely reveal the signification of every part of the Scriptural narratives ; but, be it understood, that every event recorded is to be interiorly verified. Revelationary power is not exceptional, it is germinal in every infant ; it slumbers, but is vital. All men are prophetic in their hearts and in their heads. Ages are opened. As a neophite comes to the foot of his instructor, he is prepared to receive that which the Master has to teach, or it would fall on lifeless ears.

I have spoken of that which will only be credited by the few, not by the many. It is enough. The word has gone forth. Creation has received a new-born babe. If he be sound in limb and in reason, he will bear his part with distinction. In any case he will maintain his hold on creation ; for there he is, and no man can exclude him.

The God of our life being the God of all, we are all one in Him ; therefore, the idea we obtain from the announcement that Bible verity is not historical verity, but that it is celestial soul-verity,—transpir-

ing in the fecundation and elimination of humanity, being born of God in us; and from us transfused into the consciousness of our fellows, it cannot die; but must live, whether it be naturally acknowledged as the very truth, or otherwise. Every conception taking shape and form in the brain of man cometh there from Divinity, and is the voice of God speaking unto him—telling him the fairy tale—the giant legend, and the parabolic story; indicating to him his origin—his capacity and his destiny. How should any man know God if it were not so? Could mankind look upon the divine Creator as He is? Could they do so and be men? Could a man look into himself, and there behold the genesis of his existence, and then turn to the handling of nature's garden-tool? Tell him that he is Adam, and he is aghast: tell him he is the impersonation of Christ, and that he is both masculine and feminine in one person, he is bewildered, and as the adder stoppeth her ear to the charmer, charming never so wisely. I have no power to exert over belief or disbelief; it is not accorded unto me, because it is not intended that all men should believe alike; it is decreed in the God-council that some should not believe in this revelation: that impression will save them; the contrary would not avail them for good. The faith of Christendom is diverse because men's minds are as diverse as their bodies: and every man is provided with a faith exactly suited to his special requisition.

Every human being is his own revelator: he inter-

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pretends his own nature as that nature requires and suggests: he sees the divine Being with the eye that Being has given him. His brother man delineates his conception of God and says, "This is my God:" the other replies, "Yea, that is a good representation of God, but I never saw Him like that before." He means to say, his outward senses never recognized God in that likeness before; his inner sense is drawn forth, and his natural apprehension, for the first time, responds thereto. But, we exhibit our portraiture to another observer, and tell him "that is God;" he is alarmed and turneth away saying, "This is Beelzebub." His inner sense is not open to our breath of life: it is suffocation unto him. He is fearful of evil: he thinks he sees it in our sketch. Is he not just,—pure and Christ-minded? He hath his requirement: our meat is loathsome to him.

There are no more fruitful sources of error than the reception of Scriptural detail as literal history. I am not an historical personage; nevertheless, I am Adam as chronicled by the Genesis writer; that amanuensis of Deity is your historian as well as mine; and as we advance in our Bible studies we find the characters enumerated become more and more natural; and their acts more and more domestic. In the early records they are represented as men of stupendous longevity, but of no definable qualification: and no mention is made respecting the women of that period. For this omission a special reason exists. They were giants with no giantess com-

panion. They are ourselves in primeval conditions. We all live out the life of Methuselah before we descend to earth; we are that personage; we pass through the state of development indicated by the details related of him and his compeers.

We are rapidly glancing over the Scripture portraits. Abraham is a more natural personage than is Methuselah and the ancients named in his cycle. Abraham possessed flocks and herds, and he entertained the angels of the Lord; killing for them the fatted calf, and baking for them the fine flour of his granary. But he had no son—no inheritor, and Sarah was barren. This narration is stupendous in its significance for us. We are Abraham, there was none other, and we women are Sarah, there never was any other. Abraham descends from the line of Methuselah, and we are from both. The sequence maintained in the record is that of our progressive states until all is submerged in the Noatic deluge. This event records the immersement of mankind in the waters of natural baptism, without which they would not be natural beings. The baptism of Jordan is that of men; the baptism of the flood is infantile. The old man Noah is the old dispensation type,—the last of Methuselah's generation,—the finality of that age of developing natural maturity. Hence, Noah accompanies us into the ark we must enter, in order to our entrance into the next stage of our being. We are then launched upon the waters of natural life; and all that is de-

scribed in the ancient record as pertaining to the experience of Noah and his family pertaineth unto every one of us men and women.

The next epoch in the Scripture history is that of David the shepherd king,—warrior,—friend,—father, and Psalmist. David is Christ in all these several relations; but no individual David, Saul, or Jonathan, did ever make war with chariot and bow upon this earth. No material harp ever responded to the kingly touch of an inspired individual psalmist. His lyrics are sung within the recesses of every human breast, and there it is the sacred monarch makes melody unearthly-inaudible to mortal ears. David wrote the Psalms, but David is the name of every man who has lyric-power within him: and David makes war, and his own sons rise up against him. He is in our midst. All is parable: and without a parable speaketh no Scripture unto us. The lives of the saints are more instructive to us than is the life of king David; for they are more immaculate—more exemplary; but they are our contemporaries—members of our flesh. David is our own soul portrayed under that nomenclature, and chronicled under that descriptive life. Our principles of motive and of action, our several mutual relations in life, are thus presented in tangible delineation; and for why? That we may look upon ourselves, and discern what manner of men we be; that we eat honey and reject gall; that our children may read and may enquire of us into the secrets of their Christ-nature. That

Christ be made alive in the mind of our little one, is essential to the development of Christ within him. That David and Goliath are personalities is the faith on which immortality must rest. "Woe unto him who shall offend one of these little ones that believe in Me." Tell all men that Christ walked the path of life with men of earth-life: so He has done, and so He does; but, as God *in* them, not as man *out* of them. The child, and the child-like man, cannot spare the image external. Take it not away; these pages are for the strong, not for the weak. Give the milk to the babe, and give plentifully: grudge it not, nor think that meat is better; all is relative, as needed and as promotive of inherent angelhood. Milk, the babe's nutriment, will develop it in some, more than the strong man's sustenance.

I have no more to give than mankind are adapted to receive. I am a man as they are men and women; but, I am very differently positioned in respect to the voluntary principle of life. I am sustained in spirit-life by the will of my female companion, who is an inhabitant of the earth I have quitted. My relations to this woman are of no ordinary degree, and yet the state is existent in every man and woman. Earth-consciousness is recusant; it admits of no communion with spirit: it is not possible for any spiritual intercommunion to be sustained during earth-life, if the spiritual consciousness be not opened; and that is altogether distinct from the consciousness which we term merely earthly. Planes of life are entirely

distinct in the human soul, and yet there is communication reciprocal, though never blending into amalgamation. The Scriptural authors reposed implicit confidence in the inward dictate which was audible to them, speaking in the ear of their spirits. They never questioned its accuracy, or its divine authenticity. They wrote on without query, and without doubt. In the description of event,—the narration of circumstance,—the delineation of character, they wavered not, but were confident in the reality of all that the supernaturally inspired pen set down. This is Gospel revelation given forth with the might of angelhood in the God-sphere from whence it all proceeded. Who were these scribes, what manner of men? They were obscure personages, dwelling it might be in the city, or in the wayside cot, clothed in the garment of camel's hair, or in the silken fabric. We are not advised as to their position in the world's register: for these men spake not of themselves; they thought not of themselves, having no commission to inflate the selfhood thereby. But, what were these men? Angels of the Lord wrote the Testaments, both New and Old. They who had passed the gate of death could alone describe the gate of life, and indicate the way to open it. "Men of renown" were they, walking in the strength of the mighty man who shaketh off the slumbrous repose of night, and girdeth him on the armour of the living God. The angel of the Lord is the angel of the Churches small and great. He is

the Lord in human nature redeemed from sin and corrode,—glorified in His creation. In such form could these men of ancient ubiquity circumscribe the divine ability they possessed to the focus of natural penmanship; and in individual caligraphy transcribe the alphabetical detail of every part of the revealed Testaments. Concentration of thought is purely natural. Angels have no ability to concentrate thought; their conceptions are diffuse, never consecutive. Their range of vision embraces the universe; consequently, their subjects for meditation and derivative action are totally beyond the scan of mortals. But, the "angel of the Lord" is a man not distinguishable from ourselves, and is of our own ken. He cometh into our field, and we know him not from another man, even as Mary thought that she spake unto the gardener, and the disciples proceeding to Emmaus knew not that Christ walked in their company. So it is that these men, angels of nature, can write with the pen of nature, as they can partake of nutriment with the ability of natural requirement. The Lord is embodied in the persons of these angels, and it is He who dictates the word unto them, giving them the power to embody it in natural material. Therefore, their record is divinely inspired, and can never be compared with the work of any other scribe, ancient or modern. The angel of the Lord wrote the Scriptural scroll with his own hand, and he did not enquire who the dictating spirit might be, for he knew it was of God, and what more concerned him?

Neither did he question the validity of the record ; for he had experienced its vitality, and he bore in his own personal consciousness the witness of its integrity. The personal history of Jesus was to him the very truth ; for, he was in himself the Jesus he wrote of, and he had so been since the world began ; all past consciousness being open and present to the mind of the angelic penman. The names affixed to the four Gospels are those of mundane authors : they are the scribes who prepared the work for distribution. They are not the original authors of the sacred books which were given into their hands as precious documents to be enrolled in the catalogues of inquisitorial investigators. These second scribes were mere copyists ; they deciphered the sacred caligraphy, and prepared it for the perusal of the multitude. But the Epistles are altogether of a different origin. They are written by mortal beings, not with the pen of angels : hence these letters and exhortatory appeals to the faith of Christendom are not sacred and not inspired to the extent of the Gospels. The writings ascribed to Peter and to John were written by authors taking those several cognomens. The Book of the Acts of the Apostles was composed by men of the spirit, but not by angels of the Lord, as are the Gospels of Jesus Christ. The Prophets, and the Book of Psalms, together with the Book of Job and Jonah, are all highly inspirational, and therefore to be esteemed sacred ; but none are of equal account with the Books of the Old and New

Testaments; wherein the entire order of creation—divine and natural—is portrayed. The order of creation is exemplified in the revelation of the divine incarnation, the glorification of the divine human principle existent in Deity, the manifestation of which is inherent in the whole family of mankind of whatever grade or clime.

The Biblical historian is the chronicler of his own parentage and of his own indwelling divinity; and he is the prophet of his own destiny. He is man in all states of life, having himself been in the conscious development of evil; having himself died the death of the evil, and having himself passed the womb of a second nativity unto righteousness: he is in that position essential to the delivery of the sacred text, and he alone is equal to the work. The scribe of the present revealment is not equal to any such demand. She is not divinely inspired, as were these angel testators. She is flesh of my flesh, and bone of my bone; but an angel hath not flesh and bones as ye see me have. I am not able to act "wondrously" as did the angel of the Lord; I am not able to indite Testaments of divine inheritance, bequeathing life-knowledge to unborn generations. But, we follow in the footprints of those who did so; and we bear the key wherewith to unlock the treasure-house they have stored. We have done our work by means of our life estate, as did the men of old; and it will bear us so far but no further. We are not exhausted in our labor; it is possible to

construct story upon story, and to elevate our conceptions even to the Throne of Divinity, but it will only so be in accordance with the spiritual, not extending to the celestial capability. Departed beings are spirits so long as there is any remaining earth-consciousness, which is inevitably the case while the counterpart remains mortal. Spirits have no consciousness of mundane existence; but they are supported by it, and they live upon its experience in the mortal counterpart. So soon as death occurs to that remaining one, the hold on nature exterior is annulled; the spirits are set free, and an experience commences of which it will now be necessary to write to a much greater extent than we have hitherto done.

The angel proper is not an "angel of the Lord" as understood by the mention made concerning them in ancient lore. The "angel of the Lord" is a human being in the similitude of man. We have shewn that no female angel of the Lord is of possible existence. We must now demonstrate that no child-angel ever appeared in nature. The child is the man Adam, created by fiat of Omnipotence; he develops into nature in accordance with the law of Eve-severance, which must be repaired by a gradual approximation to the adult estate, year by year growing into conjunction with his severed counterpart; and when that primitive state of union is attained, restored in all its divinity of attribute, then is the time to die; then is the time to be born again. If we have been

in states of evil, we must relinquish our hold on nature to enter it again on renewed conditions of purification and of Eve-conjunction. If we have dwelt in the tents of righteousness, we lay down our life to join our spirit counterpart in the heaven of our imagining; but not in the heaven of reality till the womb of woman again becomes our medium of development into renewed conditions of existence. We are then nurtured in the sphere of maternity which is angelic, passing earth-bondage. The material sphere of life is of the same value as the spiritual; for one is the basis of the other. The heavens are earths subsisting in natural atmosphere; and the inhabitants of heaven are all natural beings. This statement is not contradictory of any that has preceded it. The atmosphere is natural, spiritual, and heavenly; it is triune in its essential vitality. It developes angels as well as men.

It is now the moment for us to select our terms in which to convey to the prepared minds of our readers that knowledge which has not as yet passed through our mediumship concerning the future resting-place and destiny of every mortal man and woman in creation. The universe of human souls is unitary. The stars and the planets are all inhabited by mortal beings, inhabitants of this earth of present abode. We are, at this moment, indwellers of the sun, of the moon, and of the stars; for we cannot see their lumination without being so. The present consciousness is exclusive; but the inner being is inclusive of

every luminary casting ray and shadow upon the orb of present perception. The constellations of the terrestrial heavens are all inhabited by terrestrial human beings, and they are simultaneously developed upon every orb rolling in firmamental space. It is not possible to offer any natural proof in respect of our hypothesis : but the introduction it hereby obtains into the natural mind is of very great importance ; inasmuch as the spiritual faculties are thereby opened and vivified to the increase of stellar and planetary influence. Solar influence is likewise enhanced by the admission into the mind of revealed truth concerning this integral communication. Comprehension of this combined influence is providentially withheld from the herd of mankind who are not prepared for its reception. Knowledge opens the flood-gates for soul irrigation, but misapplied, endangers an inundation from the sluices of hell.

The good and the evil man are alike open to the influences of the heavenly bodies ; which are experienced in accordance with the existing rule of life. The masses are not disposed to take heed of transcendental revelation ; so their souls are redeemed from putrefaction which stellar heat promotes, if not modified by the knowledge vouchsafed concerning it.

The entire created universe of human souls are each one dependent upon the other ; every orb is attractive to some other orb ; and stellar attraction is not fragmentary, but is entirely unitary ; therefore, I am no less an inhabitant of one system than of

another, and I locate in firmamental, as well as in earthly space. I have said that my home is in the body of her who is thus writing, that is the plane of our operation in and with one another; but our permanent location is in the universe, not in one spot of it more than in another. We derive our being from God; are in Him and He in us. How then should it be otherwise than I have now stated? God is in life, and all life is in Him: consequently, all humanity is His body, and our terrestrial bodies will not contain Deity immaculate; but the solar body will so do: therefore, unless we possessed solar as well as earthly bodies, we could not contain life admissible to Deity: neither could we be sustained in life by heat and light derived from solar refraction. I shall have the ability granted unto me to explain this portion of our revealings in a complete and succinct form; but, patience must be accorded us, and we must not be misinterpreted on account of perambulation. It will be impossible for the medium of communication to perform her part aright without considerable abstraction, and entire dependence upon the inner power which is, in her, outwardly developed.

The solar and stellar influences are inherent in all men: and if they be not allowed free access into the natural brain, the mind becomes deranged. The action of the nerves is entirely dependent upon the amount of vitality derivative from the heavenly bodies; and if that is obstructed, illegal excitation ensues, and all fundamental energy is excluded. The primal

chord of harmony is in the sun of nature; and if there be discovered sun beyond sun, so is truth more vast than can be comprehended in days, in ages, or in cycles. The universal amalgamation of atoms is a great truth; the universal amalgamation of spirits is no less so.

The stars are within us, and the systems of creation derive their lumination from the sun of nature, hence they are all in our mental hemisphere: they exist by us and we live by them. We die, and change our plane of conscious life. We open a planetary door of exodus, and the phase of existence identified with that particular planet that we have approximated to, gravitated into juxta-position with, becomes our future home; we are born upon its surface. But the birth of infants from feminine maternity is exclusive to the earth-sphere. Yet it is on the earth that our planetary birth must take place. The womb of woman has been shewn to be the medium of every development mankind are destined to experience. That sanctuary is the hot-bed of angels as well as of infants; and it is there that solar heat is focalized. The returning periods of womanly manifestation are controlled by astrological excitation; the monthly epoch is regulated in accordance with luminary rotation, that is the *rationale* of its periodicity; and the infringement of regularity produces disorder in the physical economy.

The whole action of material law is dependent upon sun-legislation. Woman is a constellation in

herself; the elimination of stellar being is the work of the ovary. The inhabitants of other earths are the offspring of woman existent on this globe. We are sun inhabitants, and we are likewise star dwellers, and when we affirm that men and women are in the sun, and the sun in them, we mean that their interiors are so; and every interior principle of action must work out into exterior consequence. Therefore, we are justified in our assertion that woman is the source of all firmamental generation. No female mind can claim pre-eminence over the male mind; and yet the influence of the heavenly bodies resides exclusively with woman, and is received by her alone: in consequence of which she is more pre-eminently the parent of mankind than is her counterpart. Woman brings forth; man engenders. During the period of gestation, interior effects are taking place with the father no less cogent than those which are so apparent in the frame of the mother. Nature is at work, interiorly and exteriorly; the solar and stellar agencies are concentrating in the brain, so that the embryo is as much under the control of one sphere as of another. Embodiment is attained upon this earth; spirit and celestial existence is so upon the converging systems in universal space. Language is inadequate; paucity of expression circumscribes our power of transmission; and, therefore, very much must be intuitively apprehended.

The birth of infants is exclusive to this earth; it is the initiament of humanity upon every plane of

life in creation. The heavens are open; and the babe is born into the elements of the sun, of the moon, and of the star hemisphere. The mother combines all within herself: she dwelleth in light supernal; and in vernal heat she hath conceived and inwardly nourished the fruit of the womb: it will be gathered to its fathers who are all the star population of the heavens. The birth into the heavenly constellations is simultaneous with that of earth-life.

The manifestation of divine humanity upon the other earths is not infantile, but invariably adult in the completion of the human estate. Gradationary development implies imperfection: that has been worked out on earth; and the subsequent consciousness fully reveals the perfection of the divine Creator. But the womb has another, and a still more interior office. The man of God is dependent thereon; he who has done all things well must die the death of the righteous, be re-born, and in feminine supremacy must regain his birth-right to ancestral glory. Reception into the interiors of maternity does not, with the righteous, involve admission into nature's ovary. The inner sphere of womanhood is not, as yet, apprehended. The angelic estate can only be attained by immersion into the voluntary principle, and that resides wholly with woman; not until the province of youthful maternity has ceased, can that of maturing angels be effective. The life-giving essence is then purified from taint, and the body becomes more spiritualized. Consciousness is not

destroyed by the death unto earth-life : it is then absorbed into the stellar life of the mother, who has, in her increased maternal capacity, generated an angel ; whereas, the youthful matron matures divided Adams only.

The whole is developed in woman. She is the parent of humanity, and that term includes creation upon every earth in the universe : consequently, when she is prolific on the natural plane, men are born for the heavens, and when she has ceased to possess maternal constituents, she is a parent upon interior planes of nativity. Birth succeeds death, no less truly than it precedes it. The birth of mankind into angelhood is as maternal as is the birth of infants upon this globe. It is within the experience of every woman on the cessation of the monthly periods, not before. The knowledge of this truth is not universal ; but the revelation concerning it is conveyed to mankind in the parabolical history of the birth of Isaac from Sarah, after the cessation of the youthful manner of woman : and in the Gospel, celestial maternity is indicated by the birth of John Baptist under the like conditions.

The maternity of woman is God working in her ; it is His body that developes seed ; it is His attribute of maternity active in nature. God is finite no less than He is infinite. He is natural no less than He is divine. He is in space, no less than He is independent of it ; and He is in time no less than in eternity. God is feminine no less than He is mas-

culine. He is personal no less than He is impersonal. He is in the infant of a span, no less than in the advanced Christian.

God is in the work of this page; the hand that traces these letters is the hand of God. There is neither superiority nor inferiority in Him. There is neither exaltation nor debasement. The worship of Deity is the worship of His attributes, of which we can know nothing save as they are developed in ourselves.

God is the Author of the Bible. He is so in a special sense. The Bible is truly the Word of God. It reveals mankind to themselves. The Bible is the text book of all subsequent revelation; none can supersede it; none can equal it. Revolutionary tendency may alarm the vestal virgin tending the flickering lamp of a past century; but the high-priest of rabbinical knowledge feareth not; for, his ministrations are in the inner sanctuary, wherein the voice of the people is not heard. Bible verity is superhuman: it is not constructed on a foundation of earth-particle. It is by human agency accomplished in its outer sense; but that agency was mediumistic.

It is not for any writer to affirm that the Bible is obsolete; it can never be so. We cannot steer our course without the Biblical compass. We cannot pilot our ship without a knowledge of our soul's depth: its immensity we cannot fathom, only so far as our plummet will reach. Had the Bible never been, how should we have known God as being in

us? How should we have known ourselves as being in God? Good men and good women write good books, and they speak good words to one another; but, the text of their discourse is in chapter and verse.

The angel of the Lord revealed the Scriptures proper,—he who is represented as having sat at our board in the grove and in the field,—partaking of the fatted calf and of the wheaten cake; announcing to us the birth of Isaac, of Samson, of John, and lastly of Jesus. The Biblical histories are the exponents of interior states that pass upon every human subject. These states are progressive, and therefore the histories advance in interest, and in apparent reality. The individuals named with so much prominence are ancestral to us, not as individuals, but as personifying states and conditions of being we one and all pass through.

The object to be attained by this portrayal of interior humanity is by no means apparent on the surface; and even the thoughtful student cannot discover the relation subsisting between the historical detail and the concerns of his own soul: yet we affirm that every transaction related on the revered page is pregnant with the life-essence of every reader thereof. This mystic affinity is universal in its applicability to the entire race. The natural idea derivable from a storied legend of Biblical descent, is capable of infinite expansion; and it is of infinite value to the receiver thereof. When man reverently reads the sacred text,

he imbibes therefrom a mystic virtue ; for the entire value of Scriptural lore centres in the admixture of celestial with natural conception in the detail it embodies. It is essential to the establishment of vital relations between heaven and earth that revelatory vision be experienced by mankind as recorded on the Bible page.

The seers of Scriptural renown were not mortal, as are the seers of spirits and human apparitions. Ezekiel was not a man like unto ourselves ; he was the descendant of divinity in the line of Melchizedek ; a being equally natural and celestial. A convergence of spirit and nature, totally unknown at the present day, produced these men. They had neither father nor mother of the mortal flesh ; but they were born of both in the spirit of that flesh ; and were angels as truly as they were men. The divine Being was impersonated in them, and they appeared only exceptionally upon the mundane plane. Such as these had no feminine compeers in the fleshly tabernacle ; no female prophet, no female seer could minister to the Lord as did these celestial-natural beings ; they were ministers in the temple, going behind the veil and coming forth again as their ministerial office demanded. These high-priests required neither purse nor scrip ; sandal and girdle were provided for them in the hole of the rock ; and in the shadow of the Almighty they fainted not day nor night ; for it was nature undefiled they dwelt in. Neither clemency nor inclemency affected them.

The prophet and the seer did not themselves imprint the scroll; the scribe did so from dictation outwardly delivered to him. This was the ancient method of transmission to mankind of the revelation needed at that period. The mystic speech of the Scriptural dictator was audible to the mortal ear; hence it was perfectly natural, and the scribe wrote it down under the impression that it was a literal historical record he was employed to transcribe. The mystery of the performance was not revealed to any mortal being: it was not intended to enlighten mankind upon the mode of production till they had imbibed all the virtue to be extracted from the work itself; and that being of a supernatural construction, the ideas it would communicate must develope the explanation of its divine origin.

The consequence of the divine revelation thus given into the hand of man, is, that his soul is opened to an influx of spiritual light that could, by no other means, have been imparted to him. "The angel of the Lord" could compass the region of mind in which man is man as born upon this earth; and he could elevate the senses of his earthly brother into the celestial abode of his own re-born soul, and thus conditions met;—heaven and earth were cemented; relations were established into which the after ages were created. But, time-thoughts suggest difficulties in the reception of these revealings. How was it before the advent of Scriptural revelation? Who wrote the Genesis account? Previous thereto, what

amount of information was attainable by man? The “men of renown” are men of eternity, and what that is, or when it epochically commenced, is more than the angel of the sanctuary can tell. The divine influx into man is not circumscribed by any failure on his part to comprehend a mysterious passage.

In the view of creation depicted in this book, God is all in all: there is nothing that is not God. The mind of man is consciously limitable, it looketh for beginning and for ending; it searcheth for substance in shadow,—for the spirit in the body; and the spirit answereth the call only by and through the bodily organs. But, let us seek the spirit of prophecy, not in the body, but in God. If we should hear a voice speaking unto us, as did the ancient prophet-scribe, it will be the voice of Deity in humanity; but if the voice be inward, as in our case, it is the same voice, but embodied in the person of the medium.

The dubious character of the text, arising from misinterpretation, designedly or otherwise occurring, does not militate against the interior influence of the Scripture upon our souls; the context is unharmed; and that is equal to the accomplishment of the divine purpose. The heathen nations, dwelling in primitive simplicity and ignorance of Biblical revelation, are not on that account excluded from participation in the Christian’s privilege: they have the like vouchsafement within themselves. God dwelleth in their midst no less than in ours. His silence is as holy as His speech. I have shewn that the savage has God

in him; he is "a man after God's own heart," equally with the Davids of His kingdom.

Woman is the handmaiden of Deity, for He is humanized through her. Comprehension of this theme is difficult; it is complicated in detail; and without admissible proof. None can be offered; none must be required. Divine ability is embodied in the accomplishment of natural maternity; it is the parentage of God that she materializes. The second stage of maternity is interior. Woman gives re-birth to the "lost soul." In the womb of virginity she performs this sacred office. In the sanctuary of nativity, woman is a ministrant to divided Adam, restoring to him his divine birthright by the restoration of his counterpart. In this summary we shall bring up our conceptions to the point of angelic maternity in the nativity of "angels of the Lord,"—men of the spirit, not men of the divided flesh. I have described these beings, and I have denuded the text concerning them of a portion of its adhering mystery; but the statement that they were seen and conversed with by mortals is not a literal fact, any more than is the existence of Abraham, Sarah and Isaac. These Scriptural names are designations of states innate in the human constitution. Such statements as these are, no doubt, startling; but consistency demands

our utterance. The supposition of natural reality attaching to Bible narration is derogatory to its divine origin. The characters named are ourselves under the changing manifestations of our existence; and the circumstances related of their experience are applicable to ourselves in our ascent to heaven and to God. The application thus asserted is not apparent to the natural apprehension: but it is, nevertheless, true in the spirit; and the entire sanctity of the Scriptures depends thereon. We must therefore assume this postulate as granted. It consequently follows, that the angel of the Lord did not tread earth-soil; and that he did not partake of natural nutriment in the literal manner described.

The fact of the voice of an invisible spirit becoming audible to the natural ear of man, is an assurance to him of the presence of a spirit in his own sphere of life. And the statement that natural sustenance was partaken of by these angelic men, certifies us of the fact that such beings do require, and do partake, of natural nutriment; but in what way, and to what extent, shall now be made to appear. The angels thus described are spiritual-natural beings; and their requirement of natural food is a spiritual as well as a natural fact. The food of such beings is not material. The essence of every natural substance is spiritual. The life-giving quality inherent in animal and vegetable substance is extracted by the spirit of man when admitted into the digestive region of his body: and the angel of the Lord is eminently con-

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cerned in and with that body, for he owes his life to it: and was born and re-born of its substance. Hereditary requirement is in him, for he is in nature. He is not visible, although he can give forth speech in its precincts. He cannot pass the boundary of materiality. He is, however, described as becoming visible, and anon retiring from the mortal sight. His lineaments were so natural that he was not distinguishable from other men. If we have to give a spiritual account of a spiritual transaction, we must do so in borrowed terms, not in the language of the spirit, which is pure idea. We have, therefore, to construct a representation of that which we wish to convey to the spiritual discernment of mankind. In this way the Bible is a natural as well as a spiritual production. It is the essence of life that we must extract from its narrations; and that essence must be presented before us for acceptance in the form we possess it in. These angels of the Lord dwelt, as they now dwell, in the interiors of nature. The interiors of natural life require nutriment equally with the exterior, for the one is entirely dependent upon the other. Therefore these interior men of nature require to be sustained upon our daily portion of nourishment; and they subtract therefrom the life-giving essence,—the spiritual principle which causes all the food we partake of to sustain our bodies in mundane life. The narration respecting the visit of such celestial beings to Abraham, is to be understood as a revelation to us, that such is the order of

the natural creation: and to shew us that spiritual beings are dependent upon our fatted calf and our wheaten cake. The enunciation concerning the birth of Isaac from Sarah,—that she should bear a son unto her lord in their advanced stage of natural life, proves to us that woman is prolific even after the natural child-bearing season has expired. But the son thus miraculously born of her was not conspicuous from his fellows, and is not noted as exhibiting any inherent superhuman ability. He is not described as "an angel of the Lord;" he is not one. In the mortal womb is materiality; within that is spirituality, and within that is celestuality, or essential angelic life.

In the early stages of womanhood, it has been shewn, there exists an aptitude for the development of spiritual offspring, not infantile, but coming forth in the full maturity of manhood. These are the "angels of the Lord." They emanate from woman in her office of maternity, and yet they are not cognizable to her natural senses. The scribe of revelation wrote of these men: their calibre and conformation has been fully treated of. They are the Adams of Paradise. We have now to deal with the Adams of the world,—they who are angels in the entire range of creation. An angel is one who, having passed through every intervening period and state of existence, is equal unto the compass of the universe. These celestial beings are Isaac. In him humanity is revealed to the natural sense in its spiritual and

celestial magnitude. "Angels of the Lord,"—men of the spirit, announce his conception. Gabriels are sent on this mission to Sarahs as well as to Marys, and the cycle of life is complete. The man is not outwardly angelic; but he is so interiorly. The angel world is located, as I have stated, in the starry hemisphere; but to what particular planet we each one emigrate, shall no man say. Space is relative, and time is only apparent.

The designation Isaac applies to the entire race of mankind. The angelic estate is much more natural than is supposed. It is in man during his sojourn upon the earth, though he is not conscious thereof. The Bible is not descriptive of heavenly, that is, of essentially interior states; but it treats of those states as developed in mankind during natural longevity. The heaven of angels is within man; and at the death of his body he becomes conscious of his own interior proclivities. He is then in the atmosphere of nature, but of that ethereal nature in which the heavenly orbs and constellations of the universe are sustained. We have said that angels are planetary men, going on to infinite perfection, and increasing in firmamental glory.

Angels are the offspring of woman no less than are the re-born souls of iniquity. The just ones of the earth are divided Adams, even as the man of sin; but their counterpart has received mundane ultimatum. Their breath of life has been dually embodied as man and woman. They have been mentally united,

though in form divided. Division must become union: and one birth must usher both into life; one form contains the masculine and the feminine spirit. In the *natural* body, these principles are adjuncts; but in the *celestial* body they must be merged into one conjunctive principle of life. Such a state is indispensable to the constitution of angelhood. This condition is obtained by birth-development from woman, after the estate of *spiritual* maternity has ceased to exist.

At the middle period of life a woman is conscious of a constitutional change taking place within her. Natural experience is withdrawn: gradually she merges into the celestial capability of becoming the mother of Isaac and of John. "The manner of women" having ceased to be with her, she is a Sarah and an Elisabeth. The faculty of maternity now proper to her is of a higher order than was that of her prior condition, and with every breath she draws, the constituents of a celestial body are evolving. Angels are not subject to womb formation; they are firmamental; and the star atmosphere is their respirational existence.

Woman is the medium of transformation: her breath of life is natural-celestial; she outbreaths that vitality upon which the Adamic body was sustained in the primeval age, when woman was contained within the frame as well as within the soul of man. In that age no star, no sun and moon existed. The planetary population of the universe are angels

from the earth of your present abode. They are all evolved from mortals that have existed upon this globe; and the condition of their life is mortal, as regards change of state from one planet to another. They are all men in entire Adamic proportion, and they have no inclination to sin. They are perfect of their race. In this statement the idea of birth from woman is latent; but the Adamic state does not admit of infantile generation: therefore, on the other orbs of the universe children are not engendered. The generation of infants is exclusive to the mundane sphere: and yet the Scripture announces the birth of Adam in the full maturity of adult existence. God is perfect; therefore his angelic sons are not imperfectly developed as is the infant,—requiring time to unfold its innate qualifications. The angelic body is ever contained within the natural frame; and the time development is the progressive growth of that interior angelic corporiety. The entire universe contributes to this growth: and in female conformation are contained the elements of which that universe is composed. Consequently, the celestial spheres are the constituents of her maternal construction. She is instrumental in the work of creation in every phase of its being. In woman there is essential life; in man life is derivative. In man is the life of woman; she is as dependent upon him as he is upon her; but, she is the vessel of Divine influx; and she is the first created work of God, being anterior to Adam. He is her body; for, she comes

forth of him, and when he is in exterior life she is within him in interior life.

When Adam dwelt in Eden previous to the birth of Eve, where was she then? Not in the interior of nature; for that was his province. She was in the angelic estate of his life,—in the God-sphere of his nativity. He was but the natural exponent of herself. She came forth of him: she embodied angelhood: she bore it forth into the interiors of nature. She did so that the angelic estate might acquire natural concomitant,—that heaven might be drawn into earth-relation; and that union might be cemented. Woman is thus the parent of angels as well as of mortals. She is the administratrix of the Divine attribute of maternity. In the formation of the angelic body she is not a conscious agent.

The revealings now made are not to be apprehended by sensuous perception. They are eminently transcendental, and will not enlist the attention of ordinary readers. Nevertheless, it will be for us to work in our present course until the subject is sufficiently elaborated. We have to work out this theme with toil and travail; for the scribe is not enlightened on any of the points of observation until they are expressed in the language peculiar to her mental endowment. I am, consequently, somewhat restricted in the exercise of my innate ability; for, independent of her natural being, I have no power of action. I am a spirit, not an angel. At the decease of my earthly counterpart, we become one angel; then is

re-birth required for us ; we must receive the angelic body. But I have said it is already in process of formation within us. It must come forth of our material frame, for therein is it gathering to itself the atomic particles of which it is to be composed. And what are those atoms? what is the blood and the bones of which an angel's body is constructed? An angel is one who hath not corporeal existence, although a spirit is not emancipated therefrom. Angelic corporiety is of unlimited expansion, embracing the entire scope of life in the universe. Angelic life is in nature, yet not partaking of its substance, nor controllable by its laws. It is that essential principle by which form is sustained in the creation. It is that power operative upon nature by which the orbs and constellations are upheld in their several locations, and are embodied to the sight of man.

Inherent in the constitution of humanity is will-power ; it asserts its claim to ascend the acclivities of immensities beyond the ordinary scope of mortal vision. Such is the range of intellect vouchsafed to man, and to such extent is the orbit of his revolving life.

Planetary conception is natural thought celestialized,—elevated to angelic thought. These angelic conceptions embrace the entire universe in their extent, and the whole range of mind is in the brain of man. He is the centre of the universe. The Lord of life is man. The Lord Jesus Christ is man on the earth of present abode, and He is God in the

heavens to which our attention is now directed. Therein He is likewise man, but in that higher type of humanity we have designated angelic.

In the interiors of nature God is interiorly manifested to mankind. I am now consciously a dweller in that sphere wherein I behold the Man-God as I have portrayed Him in these pages, but I am now drawing forth my latent angelic perceptions, and am endeavoring to reveal the God-Man as He is received of angels who have ascended above the sphere of nature. They are our guides; and we invoke their ideal conception of that which has not, heretofore, received mortal ultimatum. Thought is evanescent; but its essence is immortal, and its germ is a unit. Within, all is harmony; without, all is discord.

I have no inherent ability to conduct this work to its close. I am an agent in its production as passive as is the natural medium. My thought is her will-power. My transmission of thought into her mind causes her to act as she is doing at this moment,—writing down words that come into her mind one by one, and evolving no theory, nor conveying any information till they are sufficiently accumulated to effect that object. This statement has been reiterated throughout the pages of this book; and therefrom various deductions may be drawn.

The effect of natural thought is to produce action; the effect of spiritual perception is to regulate that action; the design of both is to harmonize conditions of exterior with interior life. Angelic perception

embraces both natural and spiritual being. It is the combination of both degrees of existence which constitutes angelhood. Angelic perception is homogeneous to natural thought, and is contained within it. Confraternity of principles is the Divine attribute in man. He is the natural and spiritual embodiment of God. The Divine mind is naturalized, spiritualized, and personified in mankind; and likewise, as we have shewn, in the animal creation. When we say that God is man, we do not mean that He is so in the earth-form only; but that God is man in every transformation of his progressive development throughout the cycles of eternity. We must not circumscribe our conceptions of man to the form in which he is an earth-dweller. To do so would be equal to the taking up of an infant and ensampling him as man. The entire created universe is the home of mankind; this earth is the cradle in that illimitable domain. God is therefore man, spirit and angel. He is the complex embodiment of all life, human and animal, that is vivacious in the universe. Thus it is that God being a unit, mankind must be no less so; and God being in all diversity of manifestation, man cannot but be so too.

I have said that spiritual perception is the source of natural thought; action following as an inevitable result. The power of action then, depends upon the junction of spiritual with natural thought; and yet, the perception of each may be perfectly distinct. The thoughts of a man's heart are continually evil

before the Lord, and in the sight of His angels. The evil that a man doeth is not from without, but manifestly from within. The soil is corrupt, and sendeth up poisonous vegetation. This same earth-mould beareth the rose and the lily on its surface. I have descanted on these themes, and we have seen that evil is the life of some who are, nevertheless, interiorly angels; and that birth-transformation will restore the primitive condition of life which was “very good.” The life of the evil and the life of the good is, however, very different,—they have nothing in common. Yet, they meet in God; in Him they are one flesh, as one soul in one body. In the God-sphere there is no distinction. The evil of the evil is as regenerative to them as is the virtue of the righteous man, whereby he searcheth into the recesses of his being, and casteth out the serpent lurking in the brushwood of his soul’s Eden. This statement need not appal any pious reader thereof; for we will prove to him that he is dependent upon the life of that same evil beast he is at so much pains to exterminate from his presence. Mortality is strife with evil. Remove the source of contention,—of trial,—of temptation,—the stimulus to exertion,—the necessity for watchfulness and prayer; what would life be,—what *could* it be? What manner of man is that who hath committed no sin,—who is not conscious of the possibility of sinning? That Man is Jesus Christ: that Man is within us, and is the interior constituent of our being; we feed upon

Him, otherwise we have no life. Good and evil,—God and man,—life and death,—mortality and immortality, are one within the other.

Death is change of state: in that sense spirits die as well as men: they become angels. To do so they must put off the spiritual estate, and put on the angel estate. This change is productive of interior as well as exterior benefaction. The changing process shall be described in as comprehensible terms as attainable by us.

The grave is the receptacle of that body in which dwelt the united spirits of man and woman in the order of Adamic life. It is the body of Adam we deposit in the tomb. It is in the form of man or of woman, and in either case it is the form of the Lord Jesus Christ. He has glorified it even to the dust particles; no grain of which shall perish from His mortal supremacy. Dust and ashes are therefore sacred, as forming his seamless vestment. Every particle of earth-clothing worn by mortals is impregnated with their immortal life, and it shall rise again in immortal splendor. In the tomb goes on the three days' work of vivification of atoms. Unclose sepulchral store-houses, and behold the wasted frame departing to its own. The bones are still in mortal form. They are pulverous,—calcined: dust unto dust is all that remains of the erst breathing mortal flesh. The imaginary view we have now taken into the interior of sepulchred humanity, is a seeming reality to us. We judge therefrom that time is the

corroding agent, and that it requires the roll of ages to remove every remaining trace of the mortal form we see fragmentizing in the tomb. Not so: it is gone when the coffin lid is closed, and when it is again opened, behold! the tale of mortality is repeated. "Dust to dust, and ashes to ashes," is not more quickly spoken than is the transformation thereby indicated, effected in the material sphere.

It must here be borne in mind, that between spirit and angel life does exist a very important distinction. A spirit, on quitting the earth-body, immediately enters the mortal frame of the living counterpart. The angelic estate is entered upon at the decease of the united counterparts; who then become one angel embodying the male and female attributes in equal conditions of life. The Lord Jesus is then fully glorified; the resurrection morn has arrived. The body laid in the tomb is withdrawn from the sight of mortals; but subsequent inquisitorial inspection discloses a loathsome spectacle. And yet we have said the body is not there, but is "risen indeed."

Bodies of men, women, and children are deposited in the grave, engulfed in the ocean, or consumed by flame. They are instantaneously disintegrated, or they are subject to apparent gradational decay. In those cases wherein the disintegration of atoms is manifestly instantaneous, there can be no putrefaction, no exhalation of effluvia. Consequently, the removal of the earth-particles is variously effected;

and, by inference, we may adjudge a diversity of resurrectional experience accruing to the departed soul.

The man of sin is "born again" into the interiors of natural life. By that rebirth, of which the periodical experience of woman is an effect, he receives his counterpart. He is then, in Scripture phraseology, an "angel of the Lord," that is a man of interior natural acquirement. He is so constituted in furtherance of the Divine plan of creation, that every man shall possess a natural as well as a spiritual embodiment of the female attribute. And, when we can bear to be further instructed in this divine arcana, much more knowledge will be spiritually imparted. But, owing to the prevalence of sin arising from the non-ultimation of counterparts, we must limit our revealings to the measure of a span, compared with what may be given in the future, when the "Sun of Righteousness" approaches His meridian splendor. The day of the world is not waning; it is still morning; and prophecy will yet be fulfilled in the deserts of earth. Roses will perfume the miasmatic districts; and founts of living waters irrigate the parched and thirsty soil.

The Lord is the Saviour of lost souls. The re-born portion of humanity are in Him, and He in them. In the union of counterparts, the presence of the Divine Being is made manifest; then is man re-born in Christ by Christ coming into the interiors of nature. Man is a resident in the universe; and whether he be conscious of life upon the spiritual, or

only so in the natural sphere, it does not affect this abstract truth.

The Bible being compiled for the service of spirits as well as men, it is incomprehensible to the natural mind unassisted by the spiritual intellect, and it would be no less incomprehensible to the spiritual perception, if it were not placed upon a perfectly natural foundation.

The body of Adam is material; but it is no less spiritual, and it is no less divine, or it could not tabernacle Deity. This conception is conveyed to our minds by the circumstantial detail relative to Christ; for in Him is life. The spirit taketh away with it all that is Christian; and there is no portion of the human frame that is not vivified thereby. Christ vivifies the flesh and bones of His mortal frame. It is when the three days' work is done that man becomes an angel. That work is accomplished in the recesses of the earth,—in the secret womb-chamber of angelic nativity. In the womb of earth vegetation is generated; and, on its increase, human life and all creation depends for existence and subsistence. The Lord is laid in the sepulchre of earth, which is one with the interior womb of woman; the generative property is identical. It is in nature that every transformation is accomplished. The babe is an embryo angel: he may die during the period of infancy, or attain to an advanced stage of manhood; in either case, he is, as to his body, returned to the maternal sod. Therein, that body is as a seed placed

in congenial soil; it springeth up unto everlasting life; it is so purely natural that it cannot be excluded from combination with the breath inhaled by natural beings.

It is stated that Jesus lay three days in the garden tomb, and on the third day He rose with His material body glorified, seeing no corruption. This is the literal reading of the Gospel text. But we are not informed what took place during those specified three days. No mortal glance was allowed to reach that divine sanctum wherein lay the mutilated form of the Lord of life. He who possessed life in Himself still lay lifeless in the tomb of natural rock. The Lord lieth there every time a coffin is lowered beneath the cemetery sod. He is lying in the ocean bed; and in the flame of martyrdom He ascended up to meet the martyrs' God; that is, He revealed Himself to them. The three days indicate the term of our angelic gestation. In that measure is our celestial womb-development accomplished.

Inherent in mankind is a power of unconscious, as well as of conscious, action. This truth will explain much that perplexes and mystifies humanity. Men are not aware that they can no more control the abnormal action of the brain, than they can exercise dominion over the interior organs of the body. Spontaneous action is indispensable to life and motion. It is no less so to spiritual than it is to natural vitality. And, to take up our dropped thread, the womb is as active in interior as it is in

exterior nature: yea, more so; for, at the cessation of youthful experience, the womb is prolific on a higher and more extended scale: but the mode of operation is totally different. Earth particles are abstracted from the atmosphere by means of a higher order of respiration, which is then inaugurated into the system, and the womb being intimately connected with and dependent upon the respiratory organs, a corresponding effect takes place: natural law is abrogated, and the entire female economy is merged into that of spirit-life, thereby engendering an amount of action and re-action, that is unattainable in the merely natural condition of early womanhood. In this advanced period of her life, woman is diffuse in the operation of her innate and unconscious tendency to propagate life. In this secret energy she is attractive to every breath of departed Adam: she is his germinal progenitor; and, being re-born of her, he is angelized,—immortalized, and enters the God-sphere of creation. Thus our feminine principle of existence is regenerative to us, and likewise to itself. Nature is the basis of the heavens; and when the curtain of the world is closed, the veil of maternity is withdrawn. Angels in the form of infantile humanity descend to earth. They are intended to popularize the stars, and to increase in firmamental glory; and, in the birth they receive from woman, is the solar ray perpetuated, and divine illumination centred.

The Lord is the life of humanity, and all mankind live in Him, and He in them; therefore, when they

are removed from the earth-sphere, they undergo the process of glorification proper to Himself. So, when the Lord is said to have lain three days in sepulchral seclusion, we may be assured that the like experience awaits every living soul; and that, otherwise, there could be no resurrection of saints, who are all dependent upon the raising of their bodies from corruption; their entrance into the holy Jerusalem being effected in no other way. But, the form of the resurrection-body is wrapt in profound mystery. No mention is vouchsafed whereby to afford enlightenment concerning its measure and capacity. The Scriptures are eminently natural; they do not reveal angelic mysteries, but treat of spiritual states exclusively. The majesty of heaven is therein very closely veiled. They were composed in such wise that subsequent ages might gradually and circumspectly remove, fold by fold, the veil that obscures them. The Bible is the book of nature, and all states are personified,—circumstantialized in it. Our Genesis, our Exodus, our manhood, and our angelhood, is revealed within its natural reading; and our whole life is the basis of every narration it contains. In its mystic phraseology we discern the protecting sphere of the Divine Being, brooding as a bird over its nestlings. All spiritual knowledge proper to mankind is revealed in the Bible histories, and will be gradationally extracted therefrom. But, there are pages of imprecation, and of merely sensuous utterances, commingled with the most sacred revealings.

This has come of the presence of Satan in the wilderness of earth, wherein he is appointed to meet the Lord Christ, and is endowed with power to tempt Him.

Nothing that is pure and undefiled can, by any possibility, subsist in natural life. From this law the Bible is not exempt. It is of the earth earthly, as it is likewise of the heavens heavenly.

The Bible is a combination of nature and spirit; which is equivalent to asserting that it contains a commixture of error with truth,—of impurity with purity,—of letter with spirit. The conceptions of mankind being wholly natural, the sacred records must needs assume a natural aspect, and the interior significance of the imagery be obscured by the deficiency of internal revelation.

If these are comprehensible, and therefore appreciable in the estimation of two or three disciples gathered together, they must of necessity be so to the whole world; for, humanity is a unit. In this sense the Christian Bible, with all its intricacy of detail and spurious addenda, is, nevertheless, adequate to the entire compass of mortal existence; for it is equally human and divine, even as the body of Christ therein represented.

The whole range of natural thought, embracing the most exalted and elevated conceptions, is contained within the limit of the mortal brain. There is no other field of operation, no other plain of sentient existence. The brain is the seat of life, whether

in the world or out of the world ; it must have its basis in nature ; and nature, by inherent property, moulds itself into shape and form. Consequently, spirits assimilate themselves to the body of the counterpart ; and when united counterparts are removed from the world by death, the human body is still their exponent of conscious life. They are then inhabitants of orbs in which the human form is complex ; that is, on such wise that it is equal to the just proportion of Adam previous to the abstraction of Eve. The Genesis account represents him as man, yet not such as he afterwards became when Eve was presented to him in external embodiment. The form of Adam previous to the abstraction of Eve is not indicated to us by any descriptive account.

When the angelic estate is attained the man is no longer in the world of nature, but he is still an inhabitant of the kingdom of nature ; which extends over the entire realm of sentient perception. To be in the world as at present constituted, mankind must be enveloped in flesh-clothing ; and that being put off at death, the spirit is emancipated from mundane regulation, and is free of all natural limitation. It then ascends into the atmosphere as a bird liberated from its prison bars, and it is attracted to the person of the counterpart, if such there be still dwelling in earth-bondage ; but, if there be no surviving counterpart, they are translated together to the particular heaven of their requirements. In that celestial abode the angel is transformed into the type of humanity

proper to the sphere of the new condition he has entered upon. To appear again in the divided form of manhood would be more incongruous than for an adult to return to the dimensions of an infant after having emerged from that initiary state. Thus we speak, and have spoken. Angel voices may be heard by the mortal ear; and angelic forms appear to mortal view; but only so in accommodation to mortal sense. The essence of truth is diluted; it could not otherwise be adapted to mortal requirement. It is not falsified thereby, but is utilized in the soil of earth.

We sanctify and we substantiate the Scriptures; but we have borne testimony to their non-literal character. Formerly we maintained an opposite belief; it was our educational development; the garment in which the Lord Christ veiled His divine Majesty to our child-spirit capacity. Wherefore, the letter of Scripture is holy in our eyes; and time will cease to be when it will not be venerated by us. But, in these supermundane revealings, the divine form of God manifested to us is more sacred than the garment; this is stored up in the sanctuary of our hearts, wherewith to robe the Lord Christ when we would present our little ones before Him. Parents of earth, speak of Him to your children; dwell on His personality; present Him in the natural vestment of all heart's vision! But in the inner sanctuary of your own maturity, fear not to contemplate His Infinite Majesty incarnated in universal humanity.

These sayings may alarm the timid ; but the strong in faith will not fear to ponder on their deep significance ; and if not true to them, they will be justified in their rejection. The writer fears nothing for herself ; she is strong in the spirit of masculinity which supports her in the gusty atmosphere of earth-trial ; for her hand is clenched in mine, and the world's steel cannot divide us. We are one being,—one soul, working our work in God.

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