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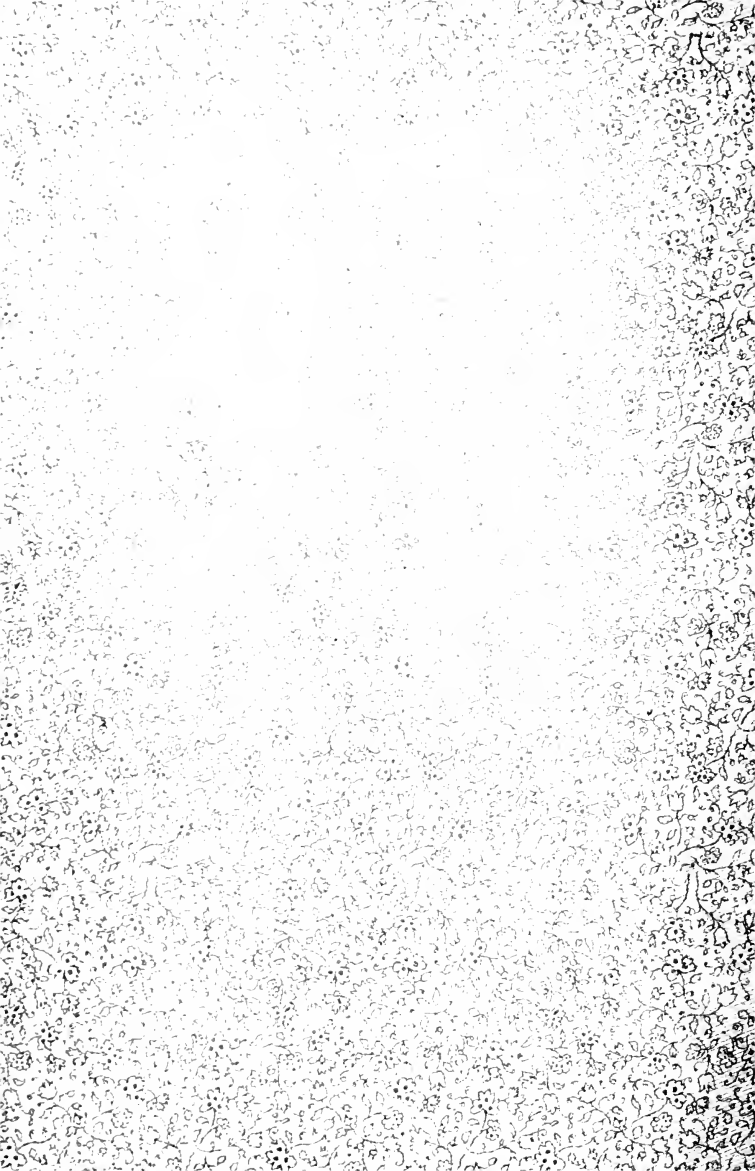


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SON OF MAN

CELESTIA · ROOT · LANG ·





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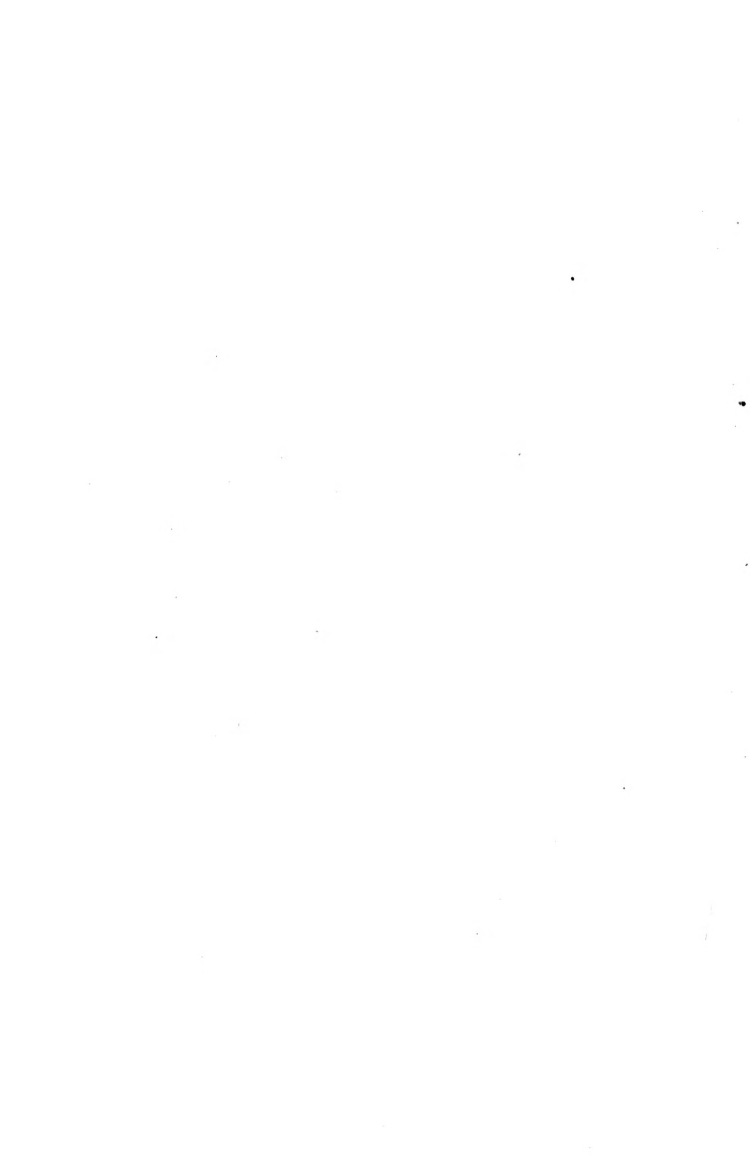


Living Life Press



(Lang)

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“SON OF MAN”

OR

THE SEQUEL TO EVOLUTION.

BY

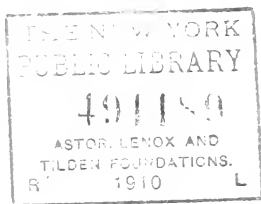
CELESTIA ROOT LANG.



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PREFACE.

A PREFACE seems like an apology in one form or another; but I have no apology to make. I have done the best I could to clothe my *idea* of the divine principle, or Christ in nature, in scientific language. It may be that, to those profoundly versed in science, my handling of these subjects may seem crude. I advise such to confine themselves to the *idea*. I think they will find that a harmonious whole.

My idea of psychic evolution is based upon Professor Joseph LeConte's explanation of evolution.¹ His explanation has been the terrace, so to speak, on which I have stood to draw this outer circle. Our experience is proof that every action admits of being outdone; that around every circle another can be drawn. That my work, in turn, will form the terrace on which some one will stand to draw another circle is the hope of the

AUTHOR.

APRIL, 1892.

¹ "Evolution and its Relation to Religious Thought."

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PART I.

PSYCHIC EVOLUTION.

“ In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people ; and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.”

PSYCHIC EVOLUTION.

CHAPTER I.

PLANES OF DIVINE ENERGY.

THE children of evolution are asking for spiritual bread. Has evolution nothing to give them but a stone? Or, if they ask a fish, will evolution give them a serpent? When we realize that "God is without body, parts, or passions," — pure, invisible, intangible spirit, — the soul asks for more knowledge. Science has forever exploded the low view of God, which regarded, and regards, him as a sort of man, and has taught us that a close and vital *union* exists between him and nature. What we want *now* is a scientific theory of this *union*. What is needed above all things is a scientific theory which will form the *nexus* between the old and the new views.

Evolution affords the very strongest evidence of the existence of an infinite intelligence and will *back* of and *in* nature.

It is not, however, my purpose to undertake to prove the existence of that part, so to speak, of Deity *back* of nature, since all that is necessary to say on that point will be said incidentally in the following pages. But my aim is rather to give a scientific theory of that part, so to speak, of Deity *in* nature.

Bruno, the precursor of the modern Pantheistic philosophers, held that the infinite soul of God did not merely inhabit or pervade the universe, but that the universe was simply a manifestation of him, therefore itself divine. God was, therefore, in the most literal and physical sense, all *in* all. Although we cannot think of Deity as one "whose body nature is," a slight infusion of pantheism is wholesome and necessary to correct an excessive doctrine of individualism, and to perfect the conception of God, and our idea of God's immanence in nature, and his psychical or spiritual nature; and that the Infinite Power of which the universe is the multiform manifestation is psychical. Then psychic evolution ought to furnish the solution of the problem, so far as it can be solved. We may have a *true* though not a complete knowledge of the nature of this union, *i.e.*, God *in* Nature, that is, a knowledge co-extensive in every feature with its subject. We can, however, have a true knowledge; that is, a knowledge true in principle, true in its tendency, and true in the goal at which it aims; true because it goes out from

and leads to God. The Christ-principle theory aims at least to open the question of a scientific theory on the side of religion, of that part, so to speak, of Deity *in* nature.

Herbert Spencer says, "One truth must grow ever clearer, — the truth that there is an inscrutable existence everywhere manifested, to which man can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that he is ever in the presence of an Infinite and Eternal Energy, from which all things proceed." And he adds elsewhere, that it is this same power which "in ourselves wells up under the form of consciousness." Is this all that we may expect to know? I think not. While it may be enough to satisfy an agnostic, it is not enough to satisfy a Christian.

I would ask is the *power* which wells up in us as self-consciousness, the *same power* that wells up in the animal as consciousness, and in the plant as vegetal life? If it is the same eternal energy, then, there must be degrees or *planes of divine energy*.

The great doctrine of the "correlation of forces," so triumphantly established by modern science, confirms this view. It means simply *that what we call "forces of nature," i.e., divine energy, are different forms of one and the same thing,*

hence different degrees or *planes of divine energy*. Thus the "force" which causes a stone to fall to the earth ("gravity"), the "force" by which two gases unite to produce the dew-drop ("chemical affinity") the "force" which causes the grass to grow ("life"), and man to think ("mind"), are all streams issuing from one fountain-head, and that fountain-head is believed to be spiritual or psychical in its nature. Instead of saying that gravity, chemical affinity, life, etc., are different streams issuing from one fountain-head, would it not be better to say that the forces of nature, *i.e.*, divine energy, are *one* stream issuing from one fountain-head and rising higher and higher on to these different planes, the *first* being the plane of elements, each plane having its own appropriate force and distinctive phenomena. On the first operate physical forces, producing physical phenomena only — for the operation of chemical affinity immediately raises force to the next plane. *Second*, the plane of chemical compounds. On this plane operate, in addition to physical, also chemical forces, producing all those changes by action and reaction, the study of which constitutes the science of chemistry. *Third*, the plane of vegetal life. On this plane, in addition to the two preceding forces, with their characteristic phenomena, operates also life-force, producing the distinctive phenomena characteristic of living things. *Fourth*, the plane of animal life. On this plane, in addition

to all lower forces and their phenomena, operates also a higher form of life-force characteristic of animals, producing the phenomena characteristic of sentient life, such as sensation, consciousness, and will. *Fifth*, the plane of rational life. On this plane, in addition to all the preceding forces and phenomena, we have also the forces and phenomena characteristic of self-conscious, rational, and moral life. But why does science stop here? Is there not a higher plane of force? Certainly there is. *Sixth*, the plane of psychic life, or Christ plane. On this plane, in addition to all preceding forces and phenomena, we have also the forces and phenomena characteristic of psychical or spiritual life, *i.e.*, spirit individuality, immortal life, the study of which constitutes the new science of Christology. *Seventh*, the plane of spirit, — *i.e.* intelligent power, — the only eternal absolute substance; that part of Deity, so to speak, *back* of nature, the study of which constitutes the *science* of Theology. Popular theology is little more than an accumulation of disconnected traditional authority — abundant materials, but no science; piles of brick and stone, but no building. Now, to theology, the existence of God, like our own existence, is more certain than any scientific theory, than anything can possibly be made by proof. From this standpoint, therefore, theology is right in rejecting evolution as conflicting with still more certain truth. The mistake which the-

ology makes is in imagining that there is any such conflict at all. A *scientific* theology must necessarily be universal theology, a theology for the whole race. Its general acceptance of evolution would have debauched the true spirit of religion. The time was not yet ripe for a scientific theory. The ground must first be cleared and a solid foundation built; an insuperable *obstacle* to hearty rational acceptance must first be removed, and an *inductive basis* must be laid.

The obstacle removed.—The obstacle in the way of the acceptance of a scientific theory is the prevalent notion concerning the nature of *spirit*; it is supposed to be *supernatural*. Until about forty years ago life force was believed to be supernatural. If we can show that *spirit* is natural and not supernatural I think the obstacle will be removed. Can we show this? I think we can.

Until about forty years ago the different forces of nature, such as gravity, electricity, magnetism, light, heat, chemical affinity, etc., were supposed to be entirely distinct. The realm of nature was divided up into a number of distinct and independent principalities, each subject to its own sovereign force and ruled by its own petty laws. About that time it began to be evident, and is now universally acknowledged, that all these forces are but different *forms* of one universal omnipresent energy (which I call the Christ *principle* or entity, and which forms the basis of the Christ-principle

theory), and are transmutable into one another back and forth without loss. This is the doctrine of correlation of forces and conservation of energy, one of the grandest ideas of modern times. But *one* force seemed still to be an exception. Life force was still believed to be a peculiar, mysterious principle or entity, standing above other forces and subordinating them; not correlated with, not transmutable into nor derivable from other and lower forces, and therefore in some sense supernatural. But soon vital force also yielded to the general law of correlation of natural forces. Vital forces are also transmutable into and derivable from physical and chemical forces. Sun force, falling on the green leaves of plants, is absorbed and converted into vital force, disappears as *light* to reappear as *life*. The amount of life force generated is measured by the amount of light extinguished. The same is true of animal life. As in the steam-engine the locomotive energy is derived from the fuel consumed and measured by its amount, so in the animal body the animal heat and animal force are derived from and measured by the food and tissue consumed by combustion. Thus vital force may be regarded as so much force withdrawn from the general fund of chemical and physical forces, to be again refunded without loss at death. *This* obstacle is now removed; and vital force falls into the same category as other natural forces. This has already been shown in the taxonomic

scale of force: 1, the plane of elements; 2, the plane of chemical compounds; 3, the plane of vegetal life; 4, the plane of animal life; 5, the plane of rational life; and 6, the plane of psychic life or Christ plane, the plane of spirit individuality, *i.e.*, immortality; in a word the plane of spirit life *in* the physical body. It has been believed that *spirit* stood above other forces and subordinated them; not correlated with, nor transmutable into nor derivable from other and lower forces, and therefore in some sense supernatural. But *now* spirit force must also yield to the general law of correlation of natural forces. Spirit forces are also transmutable into and derivable from physical and chemical forces. This obstacle is, therefore, now removed; and spirit force falls in the same category as other natural forces. We ought to be able to arrive at an hypothetical understanding of the method of spirit transmutation from an examination of our knowledge of the transmutation of spirit in our own lives. Jesus was not only a quickened spirit, but also a *quickening* spirit. If he quickened the dormant spirit embryo in others he must have given of his own spirit life. Jesus said, "The words that I speak unto you *they* are spirit and *they* are life." Thus he gave of his spirit life for the world. Not only Jesus, but every one who rises to the plane of psychic life or Christ plane, must give of their spirit life for the world. Thus men are not simply

working out their own salvation ; God also is working in them to will and to do of his good pleasure. Not only on the psychic plane, but on every plane of divine energy. Carlyle says, "Lay this solemnly to heart ; this is my deepest counsel to him ! The *idea* you have *once spoken*, even if it were an idea, is no longer yours ; *it is gone from you* ; so much life and virtue is gone, and the vital circulations of yourself and your destiny and activity are henceforth deprived of it. If you could not get it spoken, if you could still constrain it into silence, so much the richer are you. Better keep your idea while you can : let it circulate, and there fructify ; inarticulately inciting you to good activities ; giving to your whole spiritual life a ruddier health." The same is also true on the psychic or Christ plane. This touches, of course, that deeper, that deepest of all questions, viz., the essential *nature and origin of natural forces* ; how far they are independent and self-existent, and how far they are only modes of divine energy. This has been believed to be a question of philosophy, not of science. The Christ-principle theory comes forward and substitutes second causes for first cause, natural for supernatural, and thus breaks the bonds of supernaturalism in the realm of psychic life, and the question falls into the domain of science.

Now, then, at last, the obstacle of supernaturalism in the realm of religion having been removed

by the establishment of the doctrine of correlation of natural forces and the extension of this doctrine to embrace also life force and spirit force, thus, at last, the obstacle is removed, — the ground is cleared.

The basis laid. — But science is not content with removal of *a priori* objections. She must, also, have positive proofs. The ground must not only be cleared, but a true inductive basis of facts, and especially of laws, must be laid. The one grand idea underlying the Christ-principle theory is the essential identity of the laws of psychic evolution and material evolution. The Christ-principle theory insists that the laws of embryonic development (ontogeny) are also the laws of psychic development. Spirit in the individual passes successively through the stages of germ, egg, embryo, and infant, to maturity; viz., germ and egg in the child, embryo in manhood, spirit-birth, from infant to maturity in the complete psychic man — divine or Christ man. This ascending series of genetically connected stages of psychic evolution is called the embryonic or Ontogenic series.¹

The Taxonomic series² has already been given. 1, the plane of elements; 2, the plane of chemical compounds; 3, the plane of vegetal life; 4, the

¹ Ontos-gennao (individual-making, or genesis of the individual).

² Taxis-nomos (relating to science of arrangement).

plane of animal life; 5, the plane of rational life; and 6, the plane of psychic life or Christ plane.

Finally, there is still a third series. Commencing with the lowest form of divine energy passing into matter and form, — a process of divine incarnation, — passing onward and upward through the planes of elements and chemical compounds, we have germ in the plant, egg in the animal, embryo in the primitive and civilized man, birth, infant to maturity in the divine or Christ man. Here we again find the lowest form of divine energy, and then successive forms more and more complex in the interaction of correlated parts, until we reach the most complex relations and therefore the highest psychic development in the Christ-man. This series we will call the Phylogenic.¹

Now, to the Christ theory more than to any other theory is due the credit of having established the laws of *successive planes of divine energy*, *successive planes of incarnation of divine energy*, and *the laws of succession of psychic forms*. The lowest form of incarnation of divine energy is seen in the elements; the second in chemical compounds by which two gases unite to produce the dewdrop; third, in the plant or vegetal life; fourth, in animal life; fifth, rational life; sixth, psychic life or spirit life; and seventh, pure spirit, or spirit separated from matter — spirit *back* of nature.

Thus the *successive planes of incarnation* corre-

¹ Phule-gennao (kind-making); genesis of the race.

spond to the natural history of creation — the six creative days or periods and the seventh day or period of rest; the six planes of incarnation of divine energy and matter, the seventh plane the return to pure spirit — rest.

The phenomena of the external world — God *in* nature — are far too complex and far too much affected by disturbing forces and modifying conditions to be understood at once by bare, unaided intellectual insight. They must first be simplified. The physicist contrives artificial phenomena under ideal conditions. He removes one complicated condition after another, one disturbing cause and then another, watching meanwhile the result, until finally the necessary condition and the true cause are discovered. On this method rests the whole fabric of the physical and chemical sciences; and on this method must also rest the scientific theory of spirit *in* nature, viz., Christology.

When we rise into the plane of *psychic* life, the phenomena of nature become still more complex and difficult to understand directly; and yet just here, where we are the most powerless without some method, our method of experiment almost wholly *fails us*. The phenomena of psychic life are not only far more complex than those of animal life, but the conditions of psychic life are so nicely adjusted, the equilibrium of forces so delicately balanced, that when we attempt to introduce our clumsy hands we are in danger of overthrowing

the equilibrium. What shall we do? In this dilemma we find that nature herself has already prepared for us, ready to hand, an elaborate series of simplified conditions equivalent to experiments. The phenomena of psychic life on the Christ plane are, indeed, far too complex to be at once understood — the problem of psychic life too hard to be solved — in the divine or Christ man; but, as we go down the psychic scale or planes, complicating conditions are removed one by one, the phenomena of psychic life become simpler and simpler, until in the Christ principle we finally reach the simplest possible expression of divine energy. The equation of psychic life, *i.e.*, Christ life or divine life *in* man, God *in* nature, is reduced to its simplest terms, and now, if ever, we begin to understand the true value of the *unknown quantity*. This is the psychic history series, or *Taxonomic* series of *psychic* evolution. Again, nature has prepared, and is *now* preparing daily before our eyes, another series of gradually simplified conditions. Commencing with the mature psychic condition of the *individual* Christ life, or divine life — for example, a Christ-man — and going backward along the line of individual entity through the stages of spirit embryo, egg, and germ, we find again the phenomena of psychic life becoming simpler and simpler, until we again reach the simplest condition conceivable in the single Christ principle which may be called the germ of psychic life. When this Christ-principle germ has

completed its evolution we have the Christ-man, divine man, or Son of man. This, as already explained, is the embryonic or *Ontogenic* series of psychic evolution. Again, that there be no excuse for man's ignorance of the laws of psychic life and the laws of succession of divine incarnation, — God *in* nature, — nature has prepared still another series; and this the grandest of all, for it is the cause of both the others. Commencing with psychic life in the divine or Christ man, and going back along the track of psychic evolution, from the Christ plane through rational life, animal life, vegetal life, chemical compounds, elements, to the very dawn of divine effluence or Christ principle, — the first syllable of recorded time, — we find again a series of planes of divine incarnation growing simpler and simpler until we again reach the simplest condition of divine energy in the lowest conceivable form, the Christ principle. This as we have already seen, is the evolution or *Phylogenic* series of psychic evolution. Each plane representing a completed cycle of the Christ principle, a completed cycle of the Christ principle on the plane of elements immediately raises the Christ principle to the next higher plane, to begin a new cycle. A completed cycle of the Christ principle on the plane of chemical compounds immediately raises the Christ principle to the next higher plane, to begin a new cycle. The Christ principle or divine energy has plainly moved in successive

cycles. The tide of psychic evolution rose ever higher and higher, without ebb, but it nevertheless came in successive planes, each higher than the preceding, until itself reaches its goal or completion on the psychic or Christ plane in the psychic or Christ life; viz., divine or Christ man. We have already explained these three series, only in this connection it suits our purpose to take the terms backward.

Now, it is by the *comparison* of the terms of each of these evolution series going up and down, and watching the first appearance, the growth, and the perfecting of tissue, organs, functions, and by comparison of the three series with one another, term by term — I say it is wholly by comparison of this kind that *biology* has in recent times become a true inductive science. This is the “*method of comparison.*” It is the great method of research in all those departments which cannot be readily managed by the method of experiment. It has already regenerated biology, and is now applied with like success in sociology under the name of *historic method*. Yes; anatomy became scientific only through comparative anatomy, physiology through comparative physiology, embryology through comparative embryology, sociology through comparative sociology, and psychology through comparative psychology, *i.e.*, by the study of the mind or intellect of man in relation to what corresponds to it in lower animals. May we not add, Chris-

tology will become truly scientific only through comparative Christology, *i.e.*, by the study of the spirit or Christ in the divine man in relation to what corresponds to it in man and in lower animals?

Now, I ask is there not room for Christology, *i.e.*, a scientific theory of the Christ principle or divine energy *in nature* — God *in nature* — between psychology and theology? Psychology is only the elements of Christology; and although a scientific theology might embrace Christology, it no doubt will be a long time before we have a scientific theology. Moreover, would not Christology aid in breaking the bonds of an irrational traditionalism and supernaturalism in the domain of religion, and lay a rational foundation for a pure monotheism and spiritual religion?

Now, while it is true that comparison, like all other methods, has been used from the earliest dawn of thought in a loose and imperfect way, yet it is only in very recent times that it has been organized, systematized, perfected, as a true scientific method, as a great instrument of research.

It is a curious and most significant fact that the successive stages of psychic development of the *individual* in the higher forms of any group (ontogenic series) resemble the stages of increasing complexity of differentiated structure in ascending the animal scale in that group (taxonomic series), and especially the forms and structure of

that group in successive psychic epochs (phylogenetic series). In other words, the individual in psychic embryonic development passes through temporary stages which are similar in many respects to permanent or mature conditions in some of the lower forms in the same group. To give an example for the sake of clearness: Man in his early stages of psychic embryonic development is essentially an animal; the animal has *consciousness*; the infant has consciousness, and if it stopped here in its psychic development it would be essentially an animal. But it does not stop; for this is a temporary stage, and not a permanent condition. It passes through the conscious stage and through several other temporary stages until it reaches self-consciousness and rational life. The Christ-man, in the higher psychic embryonic development when the psychic embryo comes to *spirit* birth on the Christ plane, has first only consciousness of a higher life within himself, of new powers, and if he stopped here he would be classed in the rational or intellectual category or plane of rational life. But he does not stop here; for this is only a temporary stage, not a permanent condition. He passes through this stage and through several other temporary stages, and onward to the highest condition attained by man, spirit consciousness, spirit individuality, a consciousness of the indwelling spirit or Christ; a consciousness of whence he came. For example: Jesus said, "Though I bear record

of myself, *yet* my record is true: for I know whence I came, and whither I go; but *ye* cannot tell whence I came, and whither I go." "Ye are from beneath," *i.e.*, on a plane below me; "I am from above," *i.e.*, on a plane above you. "Ye are of *this* world," *i.e.*, material or sense world; "I am not of this world," I am of the psychic or spirit world. "Ye judge after the flesh; I judge no man," *i.e.*, I cannot judge for you; every man and animal is as right on his own plane as I am on my plane.

Now, if we could trace perfectly the successive psychic forms back through the psychologic planes to their origin, to their plane of the incarnation of the Christ principle or divine energy, the resemblance of this series to the stages of the development of the individual would doubtless be still closer. Surely this fact, if it be a fact, is wholly inexplicable except by the theory of psychic derivation or psychic evolution. The embryo or Christ principle of a higher individual of any group passes *now* through stages represented by lower forms, because in its evolution its ancestors did actually have these forms. To ask one question for the sake of clearness: Can spirit be created, so to speak, out of hand at the present time and not pass through all these *planes of incarnation*? I answer, No. If it could be created now out of hand it could have been created at the beginning. It is equally evident that, *without this*

gestative method of creation of spirit, the whole geological history of the earth previous to man would have no meaning. If spirit were made at once out of hand, *incarnation* would be supernatural, and there would be no need of a scientific theory of the vital *union* existing between God and nature — God in nature.

Then divine incarnation is the *cause* of creation. And the relation of the vital union existing between God and nature is expressed in the successive planes of incarnation of the Christ principle or divine energy. I believe the scientific world is ready and *anxiously* waiting for a scientific theory of incarnation; for the supposed *supernatural* incarnation of spirit has been the one exception to the otherwise universal law of *cause* and effect, or the law of continuity. It was, therefore, in open contradiction to the whole of modern scientific thought. Is it any wonder, then, that I predict that a scientific theory of divine incarnation will be welcomed with joy by the scientific world and the thinking popular mind? I believe modern scientific thought, like a rising tide which knows no ebb, has tended thitherward with ever-increasing pressure, but kept back by the one supposed fact of supernatural divine incarnation. May the theory of the Christ principle, or *theory of the incarnation of divine energy*, lift the gate, and the in-rushing tide flood the whole domain of thought!

What, then, is the relation of the theory of evo-

lution to the theory of the Christ principle, — divine incarnation, — or psychic evolution? I answer, it is the relation of formal science to physical or causal science. Evolution advanced Christology to the *formal* stage; psychic evolution carries it forward, to some extent at least, to the *physical* stage. All true inductive sciences, in their complete development, pass through these two stages. Science in the one stage treats of the *laws* of phenomena; in the other, of the *causes* or explanation of these laws. The former must precede the latter, and form its foundation; the latter must follow the former, and constitute its completion. The change from the one to the other is always attended with new impulse to science.

To illustrate: until Kepler, astronomy was little more than an accumulation of disconnected facts concerning celestial motions — abundant materials but no science; piles of brick and stone but no building. Kepler reduced this chaos to beautiful order and musical harmony by the discovery of the three great laws which bear his name, and therefore he has been justly called the legislator of the heavens, *the lawgiver of space*. But had he been asked the *cause* of these beautiful laws he could only have answered, “The *first cause*, the direct will of the Deity.” A good answer and a true, but not scientific, because it places the question beyond the domain of science which deals only with second

or physical causes. But Newton comes forward and gives a *physical cause*. He shows that all these beautiful laws are the necessary result of gravitation; and thus astronomy becomes a physical science. So until Agassiz the facts of geological succession of organic forms were in a state of lawless confusion. Agassiz, by establishing the three great laws of succession which ought to bear his name, reduced this chaos to order and beauty, and therefore he might justly be called the legislator of geological history, the *lawgiver of time*. But when asked the cause of these laws, he could only answer, and did indeed answer, "The plans of the Creator." A noble answer and true, but not scientific. Darwin now comes forward and gives, partly at least, the cause of these laws. He shows that all these beautiful laws are explained by the doctrine of "origin of species by derivation with modifications;" that these laws are not ultimate, but derivative from more fundamental laws of life; and thus biology is advanced one step at least towards the *causal stage*. Newton and Darwin substituted second causes for first cause, natural for supernatural. They each in his own department broke the bonds of supernaturalism in the domain of nature. Again, had the *theory* of evolution been asked the *cause* of the *law of* evolution, it could only have answered, "The *first cause*, the direct will of the Deity." A good answer and a true, but not scientific, because it places the question beyond the domain of science

which deals only with second or physical causes. But now the Christ-principle theory or psychic evolution comes forward and gives a physical *cause*. The Christ-principle theory or psychic evolution shows that all these beautiful laws are the necessary result of *incarnation* of divine energy; that these laws are explained by the doctrine of the *divine mode of incarnation* or *planes* of divine energy, and thus a new science comes into being and Christology becomes a physical science. The Christ-principle theory by establishing the facts of psychological succession, or *planes of divine energy*, and the law of incarnation reducing psychic chaos to order and beauty, might justly be called the legislator of psychological history, *the lawgiver of cause*. The Christ-principle theory substitutes second causes for first cause, natural for supernatural. The Christ-principle theory has broken the bonds of supernaturalism in one department of religion.

One more important reflection: Science says there are *two*, and only two, fundamental conditions of *material existence* — *space* and *time*. There are, therefore, two, and only two, cosmoses — space cosmos and time cosmos. These have been redeemed from confusion and reduced to law and order and beauty — changed from chaos to cosmos — by science. For this result we are chiefly indebted, in the one case to Kepler and Newton; in the other, to Agassiz and Darwin. The universal law in the

one cosmos is the *law of gravitation*; in the other, the *law of evolution*. Traced by analysis to its deepest roots of philosophic truth, the one law may be called the divine mode of sustentation; the other, the divine process of creation.

From the Christ-principle point of view I should say that there are *three* fundamental conditions of material existence — space, time, and *cause*. In that case there are *three* cosmoses — space cosmos, time cosmos, and *cause* or psychic cosmos; the last, or psychic cosmos, having been redeemed from confusion and reduced to law and order and beauty — changed from chaos to cosmos — by Christology. For this result we are chiefly indebted to the Christ-principle theory or psychic evolution. The universal law in the space cosmos is the *law of gravitation*; in the time cosmos, the *law of evolution*; and in the psychic cosmos, the *law of incarnation*. Again, traced by analysis to its deepest roots of philosophic truth, the space law may be called the divine mode of sustentation; the time law the divine process of creation, and the *cause* or psychic law the divine mode of incarnation.

“The *first cause*, the direct will of the Deity,” is expressed by divine incarnation, — divine energy passing into matter and form.

CHAPTER II.

THE UNION OF THE SUPREME WITH NATURE.—
SEEKING AFTER TRUTH.

I BELIEVE a correct theory of the union of the Supreme with nature would solve the problem of the divine or Christ in man, and place Christianity henceforth on an impregnable basis. Hence the practicability of a scientific theory of the Christ principle. As a working hypothesis let the Christ principle represent the lowest form of divine energy passing into matter and form—a process of divine incarnation. Psychic evolution emphasizes and enforces the law of divine incarnation and makes it at last universal.

If man be indeed something more than a higher species of animal; if man's spirit be indeed a spark of divine energy or Christ principle individuated to the point of psychic consciousness and recognition of his relation to God; if the Christ principle developing in the womb of nature through all geological time came to birth and independent spirit or psychic life in a Christ-man, and thus divine man *alone is a child of God* as well as a product of nature, the Christ-man becomes the

creator of Christianity : and if, as has been the case in all ages, through the process of psychic evolution, spirit continues to come to birth in man ; and as man rises to the psychic or Christ plane the traditional and supernatural elements of Christianity will decline in importance and occupy a subordinate position ; while the principles of Christianity or psychical life will in time crystallize into a science — Christology — and be as stupendous a triumph for the psychic or divine life in man as was the progress of philosophy from Thales to Plato, of the human intellect.

There is a grand question to be answered relative to the beginning of the psychic or Christ life in ourselves or in the individual. When spirit comes to birth in the individual it is going to seek God with a filial love after its own genius. I believe I am the first who has attempted a logical solution of this question without resorting to revelation or traditional representations. “Philosophy,” it has well been said, “may be a history of *errors* but not of *follies*. It is not a folly to speculate on the first or fundamental principles of psychic life within your own experience and seek for a logical solution. My first desire is to take the subject out of the realm of supernaturalism, and look the question squarely in the face. I have attempted to refer to one general law ; viz., the universal law of divine incarnation, all the transformations of divine energy or Christ principle — the

beginning of all things, the origin of the world — into its successive states or planes. Divine energy or Christ principle being endowed with intelligence and ceaseless activity rises into successive states or planes of intelligence.

To trace divine energy or the *Christ* principle in all things is the general problem of the *Christ* theory; and yet this theory is not akin to modern pantheistic philosophy, which seeks to find the first cause in impersonal force. It is far different from the pantheism which sublimates the personality of the Deity into all-pervading unconscious force. On the other hand, the *Christ* theory holds that the Christ principle or divine energy is the beginning of all things, the origin of the world, by first passing into matter and form, a process of divine incarnation, and then through matter and form creating on successive planes of intelligence. To illustrate: the divine energy on the animal plane in the beaver creates a dam to stop the water and builds a mud house. On the higher plane of rational life it creates art, literature, music, science; and on the Christ plane it creates philosophies, theologies, metaphysics, and pre-eminently Christianity, *i.e.*, Christology, the science of the conceptions of and relations of God to nature — union of God with man, the science of psychical life, *i.e.*, psychic or Christ life.

If scientists did not originate Christianity, and have generally had but little taste for it, still its

truths may be systematized and explained by science, and form no small accession to the treasures of knowledge with which intellects on the Christ plane seek everywhere to be enriched.

Why have the principles of Christianity remained so long in embryo? Why has not the *Christ in nature been revealed*? Jesus said, in speaking of the world, "Even thus shall it be when the Son of man is revealed," *i.e.*, when the *origin of the Son of man is revealed*. Before the *origin* of the Son of man, or Christ, — divine life in man, — *was revealed*, spiritual life could be attained *only* by religious ceremonial observances. What a comment is this upon the greatness and littleness of man!

Christology, the science of psychic life, *reveals* the origin of the "Son of man," the Christ or divine life in man, to be the outcome or offspring of the union of the Supreme with nature, — a product of divine incarnation.

Is the Divine energy, the Christ principle, that *creates* through incarnation in matter and form, exhausted? Did the pagan philosophers exhaust truth? The Romans never added a single principle to the philosophy which the Greeks elaborated. The ingenious scholastics of the Middle Ages merely reproduced Greek ideas; and even the profound and patient Germans have gone round in the same circles that Plato and Aristotle marked out more than two thousand years ago: and *they*

only touched the borders of spiritual truth — the psychical world that is opening up before us who have reached the Christ or psychic plane. Jesus, standing on the Christ plane, said, Greater works than have been done *through* me shall be done *through* you; that is, when you have reached the Christ plane, when spirit has come to birth in *you*. The creative power is not exhausted, but continues to create through every living form on its own plane. The answer of this question was put into the mouth of Job: “I will wait all the days of my appointed time until my change come;” that is, until spirit comes to birth in me, and I come on to the Christ plane, then in my flesh shall I see God; I shall *see* God for myself and not for another.

To know God should be the great end of life. We know him through the desire which like feels for like. When in us *spirit* or the Christ comes to birth, the divinity within feels its affinity with Deity and the divinity revealed in nature. “This is life eternal, that they might *know* thee, the true God, and the Christ whom thou hast sent,” that is, *produced*. We cannot *know* God aright until we know by experience or have an experimental knowledge of spirit or psychic life, the Christ or divine life, the outcome — call it what you like, offspring or son — of the union of the Supreme with nature. Now comes Christology and explains this union to be a process of divine incarnation, and we all accept her explanation. Thus one by

one the phenomena of nature are explained by the operation of divine energy on successive planes, until the whole course of nature, as we now know it, will be, or conceivably may be, thus explained.

On the Christ plane we no longer think of natural forces as efficient agents, but rather as lower forms of divine energy. Thus, gravity, light, heat, electricity, magnetism, chemical affinity, vegetal and animal life, are they not all ministering spirits, lower forms of spirit ministering to our necessities ; the divine energy in which we live and move and have our being? We are warned by one form of divine energy ; we breathe another ; and are sustained and fed by other forms of divine energy.

On the lower plane of rational life, in spite of the multiplicity of deities, worship centred in some form upon heat or fire or some one of the powers of nature ; the familiar "elements" were worshipped as gods. It will be observed that a long stride in psychologic generalization has been taken since that age of the world. Being on a lower plane themselves, they must needs worship a lower form of divine energy or Deity in a lower form. Man's conception of God must correspond to his individual plane of existence. Man immersed in the flux of sensualities can never fully attain a psychical knowledge of God, the object of all rational inquiry. If man would study the phenomena of the psychic or Christ plane, he must leave the

lower and climb up and stand on the higher or Christ plane.

It may be objected, that we cannot live and work effectively under the Christ theory. I answer, that when spirit comes to birth in us we can live and work as naturally on the Christ plane under the Christ theory as we could on the rational plane under the old theories. On the Christ plane all things have become new. As individuals we are no longer under the old dispensation, but have come into the *new or Christ dispensation*.

The Christ theory rejects the independent existence of matter and the real efficient agency of natural forces, and returns to the old idea of direct divine agency, but in a new and more rational form, divine agency through the incarnation of divine energy; and through the process of psychic evolution carrying up divine energy to successive planes of intelligence and so disclosing in every plane and condition of existence a germ of expansion. The world is divine in a state of becoming; the divine or Christ *in man, in* and through which the divine in the world is to be consummated.

I do not feel disturbed by the mass of conflicting theories. To me the Christ theory breathes into them the life-giving breath of unity. They are all on the way to a higher plane. The Christ theory is the decomposition of the whole into its separate parts; it is seeing the one in the many. In the Christ theory a balanced theory is born into the

world, perceptive of the unity of the two elements, religion and science.

The principal subject of the inquiries of the Christ theory is not Deity itself, the first cause, the supreme intelligence of the universe ; but the cause of psychic existence *in* the world. The Christ theory holds that all things that exist are created by supreme intelligence, but on successive planes of intelligence ; supreme intelligence being eternal but not immutable, the process or law of creation *only* is immutable ; spirit, *i.e.*, intelligent power, being variable.

The Christ theory seeks to delineate and enforce the practical side of Christianity, *i.e.*, developing the Christ or psychic life *in* the individual. The great object of the Christ theory is the elucidation of psychical life ; it seeks to teach Christianity systematically from the immutable principles of psychic life.

Although the Christ theory employs induction, its aim is to withdraw the mind from the contemplation of nature, and to fix it on its own phenomena ; to look inwardly rather than outwardly. Modern philosophers have given their attention to external nature. The Christ theory gives up speculations about material phenomena, and directs its inquiries solely to the nature of psychic life.

It would seem that Christology, or a positive science of psychic life, began with Jesus. Aristotle maintained that *experience* furnishes the prin-

ciples of every science. While Jesus' *experience* and *conception* of psychic life were clear, there was not at that time a sufficient amount of psychical experience from which to generalize with effect. It is only by induction which proceeds from the world of experience that we can reach the higher world of cognition.

Although Jesus brought psychic life or immortality to light, neither he nor his disciples placed psychic life on an impregnable basis, because the time was not yet fully ripe, because there was not a sufficient amount of experience of psychic life. While psychic life or immortality is attainable, yet how few attain.

The Christ theory pulls away all the supernatural foundations on which Christianity has been erected, and indicates the mode by which alone a positive or true Christianity can be established. Christology points out the way whereby Christianity can be advanced, without founding or advocating any new system.

The difficulties in the way of certain traditional views have pressed with ever-increasing force upon the thoughtful mind ever since the birth of modern science. All along, an issue has been gathering, but put off from time to time by compromise, until at last the issue is forced upon us and compromise is exhausted. And I believe that the Christ theory of psychic evolution will confer an inestimable benefit on philosophy and on religion by

forcing this issue, and compelling us to take a more rational view of the Christ or psychic life in the individual.

The Christ theory aims to force the seekers after spiritual truth into the path of inductive generalization, whereby alone trustworthy conclusions can be formed. The services which the Christ theory will render to Christianity are twofold — negative and positive. *Negative* inasmuch as it avoids all vain discussions of traditionalism and supernaturalism in Christianity, and strikes out an entirely new path: it has the wisdom to acknowledge ignorance when necessary, without attempting to determine accurately what is capable, on the Christ or psychic plane, and what is not, of being accurately known. *Positive* inasmuch as it examines fearlessly the ground of psychic life directly submitted to our understanding, and of which the divine in man is the centre. That the psychic power of conceiving and combining ideas, as contrasted with the mere impressions received from matter and the external phenomena, is the only real manifestation we have of the omnipresence of Deity — of seeing God; and this consists in continuing the spiritual or psychic sight where the horizon falls on our natural vision, and by this psychic sight discovering the long lines of law which shoot in every direction; and though man may not be able to apprehend it in its unity, because he is subject to the restraints of the body,

he is nevertheless permitted to recognize it imperfectly by calling to mind the eternal measure of existence by which he is in his origin connected.

CHAPTER III.

THE RELATION OF THE CHRIST IN MAN TO NATURE.

THERE are two widely distinct views concerning the relation of man to nature, — the one as old as the history of human thought, the other only lately urged upon us by modern science.

According to the one, man is the counterpart and equivalent of nature. He alone has — in fact is — an immortal spirit, and therefore he belongs to a world of his own. According to the other, man is but a part, a very insignificant part, of nature, and connected in the closest way with all other parts, especially with the animal kingdom.

He has no world of his own, nor even kingdom of his own: he belongs to the animal kingdom. In that kingdom he has no department of his own: he is a vertebrate. In the department of vertebrates he has no privileged class of his own: he is a mammal. In the class of mammals he has no titled order of his own. He is a primate, and shares his primacy with apes. It is doubtful if he may enjoy the privacy of a family of his own, — the *Hominidæ*, — for the structural differences

between man and the anthropoid apes are probably not so great as between the sheep family and the deer family.

Now, it is evident these two are only views from different points, psychical and structural. From the psychical, *i.e.*, Christ-principle point of view, it is simply impossible to exaggerate the wideness of the gap that separates man from even the highest animals. From this point of view man must be set over as an equivalent, not only to the whole animal kingdom, but to the whole of nature besides.

From the structural point of view, on the contrary, it is impossible to exaggerate the closeness of the connection. Man's body is identical with all nature in its chemical constituents; with the body of all animals in its functions, with all vertebrates, especially mammals, in its structure. Bone for bone, muscle for muscle, ganglion for ganglion, almost nerve-fibre for nerve-fibre, his body corresponds with that of the higher animals. Whether he was derived from lower animals or not, certain it is that his structure, even in the minutest details, is precisely such as it would be if he were thus derived by successive slight modifications.

Now, of these two views, the latter has been in recent times enormously productive in increasing our knowledge. Anatomy has become truly scientific only through comparative anatomy; physiology through comparative physiology; embryol-

ogy through comparative embryology. Sociology is fast following in the same line, and becoming scientific through comparative sociology. Is not the same true of psychology? Will not psychology become truly scientific only through comparative psychology, *i.e.*, by the study of the soul of man in relation to what corresponds to it in lower animals? *Will not Christology become truly scientific only through comparative Christology, i.e., by the study of the spirit of God in relation to what corresponds to it in man?*

But this view and this method, when pushed to what seems to many their logical conclusion, end in identification of man with mere animal, of spirit with mere physical and chemical *forces*, immortality with mere conservation of energy, and thus lead to blank and universal materialism. Thus while it increases our knowledge it destroys our hopes. Is there any escape? There is. The two extreme views given above are not irreconcilable. As already said, they are only views from different points, and therefore, although both true, are equally one-sided and partial; and a true and rational theology, in this as in all other cases of vexed questions, is found only in a higher view which combines and reconciles these mutually excluding extremes. Can we find such a view? I think we can. Like the essential nature of matter, or the ultimate cause of *force*, this relation lies evidently beyond the domain of science. It re-

quires some other *kind* of knowledge than intellectual to understand it.

Physical and chemical forces and phenomena are indeed incomprehensible in their essential nature; but once accept their existence, and all their different forms are mutually convertible, construable in terms of motion. But it is impossible by any stretch of the imagination thus to construe mental forces and mental phenomena. It may, indeed, be impossible to conceive *how came* the plane of material existence; but standing on that plane, all phenomena fall into intelligible order. But there is another plane above this one, having no intelligible relation with it. We must climb up and stand on this plane before its phenomena fall into intelligible order. In a word, material forces and phenomena are, indeed, a mystery, but only of the *first order*. But mental and moral forces and phenomena are a mystery even from the standpoint of the other, and are therefore a mystery of the *second order*. But there is still another plane above this one, having no intelligible relation with it, viz., the Christ plane, *i.e.*, the spiritual plane. We must climb up and stand on this plane before its phenomena fall into intelligible order. Spiritual forces and phenomena are a mystery even from the standpoint of the second order, and are therefore a mystery of the *third order*.

If man were the only animal we had to deal

with, there would be no standing ground left for materialism. But there is still another difficulty which strikes deeper. It is that suggested by the *law of evolution* and enforced by the comparative method.

Man, we say, is endowed with, *is*, in fact, an immortal soul. By what authority? I ask. What is soul? We know things only by their phenomena: what are the phenomena of soul? Consciousness, will, intelligence, memory, love, hate, fear, desire,—surely these are some of them. But has not a dog or a monkey all these? Pressed with this difficulty, some have indeed felt compelled to accord immortal soul to higher animals.

But we cannot stop here. If to these, then also to all animals; for we have here only a sliding-scale without break. Can we stop now, and make immortality coextensive with sentiency? No; for the lowest animals and lowest plants merge into each other so completely that no one can draw the line between them with certainty. We must extend it to plants also. Shall we stop here, and make immortality coextensive with life? We cannot; for life-force is certainly correlated with, transmutable into, and derivable from, physical and chemical forces. We must extend it into dead nature also. Therefore everything is immortal or none. Our boasted immortality resolves itself into indestructibility of matter and force, but *not* of *form*, nor of *consciousness* and *personality*. Such

an immortality is of no value to us. Thus, then, if once we pass the gap between the plane of rational life, *i.e.*, *soul*, and psychic life, *i.e.*, *spirit*, there is no possibility of a stopping-place anywhere. The lower forces of nature, *i.e.*, divine energy, are indestructible, therefore immortal, immortal in principle but not in form. Divine energy on the lower planes does not attain a permanent *form* or organism. Soul, that is, spirit in embryo, must come to *birth*, then it attains a permanent form or organism — personal immortality.

Such is the difficulty presented by comparison in the taxonomic series. Take now the embryonic series. Each one of us individually was formed gradually by a process of evolution, from a microscopic spherule of protoplasm undistinguishable in structure from the lowest forms of protozoal life. Now, in this gradual process of evolution, where did immortal spirit come in? Was it in the germ cell? Then, why deny it to the protozoan? Was it at the quickening, or at the birth, or at the moment of first self-consciousness, or at some later period of capacity of abstract thought? Again, when it did come in was it something superadded, *or did it grow out of something already existing in the embryo or the infant?*

Or take the *evolution* series from protozoan to man. This is similar in outline to the other two. Now, in the gradual evolution of the animal kingdom throughout all geological time, terminating

in man, when did immortal spirit come in? Did it enter with life, or with sentient life, or somewhere in the ascending scale of animals, or with the advent of man? If with man, was it some new thing added at once out of hand, or did it grow out of something already existing in animals?

This last, we are persuaded, is the only tenable view that can effect that reconciliation between the two extreme views now usually held. I believe that the spirit of man is developed out of the *animan*, or soul, the self-conscious principle of man; and that the soul of man *was* developed out of the *anima* or conscious principle of animals; and that this again was developed out of the lower forms of life-force, and this in its turn out of the chemical and physical forces of nature; and that at a certain stage in this gradual development, viz., with civilized man, the animan, or soul in man — *i.e.*, spirit in embryo — came to birth, and immortal spirit came into being on this planet. It was not something superadded, but grew out of something already existing in the animan, or human soul, as the human soul grew out of the already existing anima, or animal soul. This is, in brief, the view which I wish to enforce. The reader must understand, however, that this is *my own view* only, and to be able to express my conception I had to coin the word “animan.” It appeals, therefore, not to authority, but only to reason.

First, then, I would draw attention to the fact that there is nothing wholly exceptional in such transformation with the sudden appearance of new powers and properties; but, on the contrary, it is in accordance with many analogies in the lower forces, and therefore *a priori* not only credible but probable. For example, force and matter may be said to exist *now* on several distinct planes raised one above the other. There is a sort of taxonomic scale of force and matter. There are, 1, the plane of elements; 2, the plane of chemical compounds; 3, the plane of vegetal life; 4, the plane of animal life; 5, the plane of rational life; and 6, the psychic plane or immortal life. Each plane has its own appropriate force and distinctive phenomena. On the first operate physical forces, producing physical phenomena only—for the operation of chemical affinity immediately raises matter to the next plane. On the second plane operate, in addition to physical, also chemical forces, producing all those changes by action and reaction, the study of which constitutes the science of chemistry. On the third plane, in addition to the two preceding forces, with their characteristic phenomena, operates also life-force, producing the distinctive phenomena characteristic of living things. On the fourth plane, in addition to all lower forces and their phenomena, operates also a higher form of life-force characteristic of animals, producing the phenomena characteristic of

sentient life, such as sensation, consciousness, and will. On the fifth plane, in addition to all the preceding forces and phenomena, we have also the forces and phenomena characteristic of rational and moral life. On the sixth plane, in addition to all the preceding forces and phenomena, we have also the forces and phenomena characteristic of spiritual life in the body, *i.e.*, immortal life. This sixth plane is the Christ plane; and those in all ages *in* whom the spirit embryo comes to birth come out on to the Christ plane and into a new kingdom, *i.e.*, the spiritual kingdom — kingdom of God. Hence it can no longer be said that man has no kingdom of his own. The spiritual man, or Christ man, no longer belongs to the animal kingdom, but by spirit birth he is *raised* above the animal kingdom into the spiritual kingdom. It is sown a natural organism, it is *raised* a psychical organism, *i.e.*, a psychic or spirit individual — immortal spirit. By spirit birth the spirit embryo — soul — is *raised* from its embryonic death in life, *sleep*, to spirit or psychic life — resurrection.

Now, although there are doubtless great differences of level on each of these planes of incarnation of divine energy, yet there is a very distinct break between each. Although there are various degrees of force, *i.e.*, divine energy, characteristic of each, yet the difference between the characteristic divine energy is one of kind as well as of degree. Although divine energy by transmutation may take

all these different forms, and thus does now circulate up and down through all these planes, yet the passage from one plane upward to another is not a gradual process by sliding-scale, but *at one bound*. When the necessary conditions are present, a new and higher form of incarnation of divine energy at once appears, like a birth into a higher sphere. For example, when hydrogen and oxygen are brought together under proper conditions, water is born — a new thing, a new form of incarnation of divine energy, a new manifestation with new and wholly unexpected properties and powers, entirely different from those of its components. It is no gradual process, but sudden, like birth into a higher sphere or higher plane.

Now, there is not the least doubt that the same is true of the order and manner of the *first appearance* of the natural forces, *i.e.*, divine energy in the phylogenic series. In the history of the evolution of the cosmos, the forces of nature have appeared successively and suddenly when conditions became favorable. There was a time in the history of the earth when only physical forces existed, chemical affinity being held in abeyance by the intensity of the heat. By gradual cooling, *chemical affinity* at a certain stage came into being, was born, a new form of divine energy with new and peculiar phenomena, though doubtless derived from the preceding. Ages upon ages passed away until the time was ripe and conditions were favorable, and

life appeared — a new and higher form of divine energy producing a still more peculiar group of phenomena, but still, as I believe, derived from the preceding. Ages upon ages again passed away, during which divine energy took on higher and higher forms — in the highest foreshadowing and simulating reason itself — until finally, when the time was fully ripe and conditions were exceptionally favorable, *soul*, self-conscious, self-determining, rational, and moral appeared — a new and still higher form of divine energy, but still, as I believe, derived from the preceding. This point, as I am persuaded, marks the birth of Adam. All before Adam, *i.e.*, pre-Adamites, were soulless human beings. Again ages passed away, during which divine energy took on higher and higher degrees of psychic life — in the highest foreshadowing and simulating spirit itself — until finally, when the time was fully ripe and conditions favorable, spirit — self-conscious spirit — was born; a new and completed evolution of divine energy or Christ principle — psychic life or spirit individuality — but still, as I believe, derived from the preceding.

But some will ask, “How is this consistent with individual immortality?” In answer, let me again remind the reader that with every new form of divine energy, with every new birth of incarnation of divine energy or Christ principle into a higher plane, there appear new, unexpected, and, previous to experience, wholly unimaginable properties

and powers. This last birth, psychic life — spirit individuality and personal immortality — is of course no exception.

Why may not personal immortality be one of these new properties? But this point is so important that we must treat it more fully.

Remember that the forces of nature are naught else than different forms of omnipresent divine energy passing into matter and form — a process of divine incarnation. Remember that as just shown this divine omnipresent energy — Christ principle — has taken on successively higher and higher forms in the course of cosmic time. Now, this upward movement has been wholly by *increasing individuation*, not only of matter, but also of divine energy. This universal divine energy, *i.e.*, Christ principle, in a generalized condition, *unindividuated*, diffused, pervading all nature, is what we call physical and chemical force. The same energy — Christ principle — in higher form individuating matter, and *itself individuated*, but only yet very imperfectly, is what we call life-force of plants. The same energy — Christ principle — more fully individuating matter, and *itself* more fully individuated, but not completely, we call the *anima* or soul of animals. This anima or animal soul, as time went on, was individuated more and more until it became what we call the animan or human soul. This animan or human soul, as time went on, was individuated more and more until it resem-

bled and foreshadowed the spirit of man. Finally, still the same energy, *i.e.*, Christ principle, *completely individuated* as a separate entity and therefore self-conscious, capable of separate existence and therefore immortal, the *completed* Christ principle or divine energy, we call the spirit of man.

According to this view, the vital principle of plants, the anima or soul of animals, and the animan or soul of human beings are but different stages of the development of the Christ principle in the womb of nature. Ages upon ages passed away: *finally in man it came to birth*. In plants, animals, and the animan or soul of human beings it was in deep embryo sleep, — in the latter quickened, indeed, but not viable, — still unconscious of spirit individuality, incapable of independent life, with physical, umbilical connection with nature; but now at last in man, the completed Christ principle, separated from nature, becomes capable of independent life, the Christ-man is born into a new and higher plane of existence. Separated, but not wholly; Nature is no longer *gestative* mother, but still *nursing* mother of spirit. As the *organic embryo* at birth reaches independent material or temporal life, even so *spirit embryo* by birth attains independent spiritual or eternal life and thus *becomes* a new creature.

As the new-born child differs little in grade of physical organization from the mature but unborn embryo, but at the moment of birth there is a

sudden and complete change, not so much in the grade of organization, but in the whole plane of existence, a change absolutely necessary for further advance, *for another cycle of life*, even so at the moment of the origin of man, howsoever this may have been accomplished, there may have been no great change in the *grade* of psychical structure, but yet a complete change in the *plane* of psychical life — a change absolutely necessary for further advance, for another cycle of evolution. So at the moment of spirit birth in man, *i.e.*, when the spirit embryo comes to birth, there may be no great change in the grade of psychical structure, but yet a complete change in the plane of spiritual life; it has now reached the sixth or Christ plane — a change *absolutely necessary* for further advance, for another cycle of evolution. In both cases there is a sudden entrance into a new world, the sudden appearance of a new creature with entirely different capacities — a passing out of an old world, a waking up in a new and higher. According to this view, a Christ-man, *i.e.*, one in whom spirit has come to birth, alone is a *child* of God, immortal, capable of separate spirit life, separate but not yet wholly independent of nature. As already said, nature is no longer gestative mother, but still nursing mother of spirit. We are weaned only by death, which separates the immortal spirit from the material body and becomes the door of entrance or birth into the seventh plane, *i.e.*, pure spirit or spirit separated from matter.

Or again : As in passing up the organic scale we find all grades of completeness of organic individuality, an increasing individuation of bodily form, which completes itself as a perfect organic individual only in the higher animals, so also in passing up the *dynamic* scale, divine energy (Christ principle) is individuated more and more until the process reaches completeness as a spirit-individual only in a Christ-man, *i.e.*, one in whom spirit has come to birth.

The more we reflect on this subject, the more we shall be convinced that completed spirit individuality explains, as nothing else can, all that is characteristic of a Christ-man, one in whom the Christ or divine principle has come to birth. This also means separate life, spirit viability, or immortality. Spirit consciousness especially seems to me the simplest sign of separate entity or spirit individuality, and its appearance among psychical phenomena *the very act of spirit birth*.

We may imagine man to have emerged ever so gradually from animals. In this gradual development the moment he became conscious of self, the moment he turned his thoughts inward in wonder upon himself and on the mystery of his existence as separate from nature, that moment marks the birth of humanity out of animality. Again, the moment that our spirit becomes conscious of spirit individuality or spirit consciousness back of and separate from self-consciousness, that moment

marks the birth of spirituality out of humanity, *i.e.*, the *spirit organism* out of the human organism. According to this view *spirituality* means something; it means more than a spiritual habit of mind; it means spirit individuality, *i.e.*, spirit organism capable of separate existence, in a word, immortality.

We have emphasized spirit consciousness as the most fundamental sign of spirit individuality, and self-consciousness or human soul as that which constitutes person or the self-acting ego. It is this which constitutes free will and moral responsibility. A difference of exactly the same kind is found running through the whole gamut of human faculties as compared with corresponding faculties in animals. As animal consciousness is related to human self-consciousness, so exactly is animal will to human free will, animal intelligence to human reason, animal sign-language to rational grammatical speech of man, constructive art of animals to true rational progressive art of man. In every one of these the resemblance is great, but the difference is immense, and not only in degree but also in kind. In every case it is like shadow and substance, promise and fulfilment. Self-consciousness is the shadow, while spirit consciousness or spirit individuality is the substance; or, still better, self-consciousness is the embryo, while spirit-consciousness or spirit individuality is the child, the new creature. The change from the one to the other

is like to a birth into a higher plane, the beginning of another cycle of evolution.

Here, then, a Christ-man, *i.e.*, a man in whom the Christ principle has come to spirit birth, stands as the terminal bud of the *psychical* tree of life, the end of a mighty process, with a meaning which interprets the process, but which cannot be identified with it. In the beginning of psychical life it was but an appendage of the body, in the end the body is but the vehicle of the spirit organism, *i.e.*, immortal spirit in man.

As I have already said, the fatal mistake in theology is in supposing that the animan or human soul is immortal, *i.e.*, capable of identical or individual spirit existence. It is the same question in relation to theology that is asked of the biologist, "Do you mean to say that every monkey is on the highway to become a man?" By no means. There is but one strait and narrow way to the highest in evolution as in all else, and few there be that find it—in fact, probably two or three only at every step. The animals mentioned above have diverged from that way. In their ancestral history they have missed the golden opportunity, if they ever had it. It is easy to go on in the way they have chosen, but impossible to get back on the ascending trunk line. To compare again with the growing tree, only one straight trunk line leads upward to the terminal bud. A branch once separated must grow its own way, if it grow at all.

Do you mean to say that the soul of every human being is immortal? By no means. There is but one strait and narrow way to the highest in psychical evolution as in all else, and few there be that find it. The multitude have diverged from that way, they have missed the golden opportunity. They have branched off into sensuous or intellectual pursuits, instead of developing the terminal bud of the psychical tree of life. It is easy to go on in the way they have chosen, but hard to get back on the ascending trunk line. Many human souls come into being, but few *attain* immortality.

There are, however, a few thoughts so closely connected with what we have already said that we cannot pass them over.

1. Every mental state corresponds with a particular brain state, and every mental change with a brain change. We have, therefore, here two series, physical and psychical, corresponding with each other, term for term. For every change in the one, there is corresponding change in the other, both in kind and amount. Now, is not this the test of the relation of cause and effect? It certainly is. Yes, there must be a causal relation here, even though we are not able to understand the nature of the causal tie or connection. But which is cause, and which effect? If the view above presented be correct, then in animals *brain changes* are in all cases the *cause* of psychical phe-

nomena. In man alone, and only in his higher activities, *psychic* changes precede and determine brain changes. In man alone brain changes are determined not only by external but by *internal* impressions, the *self-acting power* of spirit on *the things of itself*. Man alone perceives not only objects—*material things*—but also relations and properties *abstracted* from the objects, *i.e.*, *ideal things* and *spiritual things*; and, moreover, not only relations between objects, but also relations between relations or ideas. In man alone there is an inner world, spiritual world—microcosm—the *things* of which, are *thoughts, ideas*, etc., and which Jesus called the kingdom of God. “The kingdom of God is *within* you.” This *self-acting power* of spirit, when it comes to birth, on *the things of itself*, instead of merely reacting as played upon by external nature, is characteristic of man, and is a necessary result of spirit birth and a sign of severance, partial at least, of the physical bond with nature.

2. Again, I have used the term Christ *principle*. I must justify it. I knew full well that it is the fashion to ridicule the term *principle* as meaning so many things. No one has striven more earnestly than myself to establish the correlation of divine energy with physical and chemical forces; and yet, if the view above presented be true, there is a kind of justification even for the term divine or Christ principle for the *substance* of which *force* is only the scientific name. For science, starting

with the persistence of force alone, is obliged somewhere to obtain spirit as the outcome. Then, starting with the Christ principle, we obtain a Christ-man or divine man as the outcome, *Christ* and *divine* being synonymous. There is a kind of reason and true spiritual insight in the personification of the forces of nature, and especially when we understand *force* to mean the divine or Christ principle in nature. All forces, by progressive dynamic individuation, are on the way to entity, but fully attain that condition only in a Christ-man. The power of man consists in the multitude of his affinities, in the fact that his life is intertwined with the whole chain of organic and inorganic beings. While a Christ-man is separated from the world, as it were, he is still in the world, but not *of* the world.

3. Again, to perceive relations and properties abstracted from material things, to form abstract or general ideas, to form not only *percepts* but also *concepts*, is admitted to be a characteristic of man, a characteristic on which all our science and philosophy, and I may add revealed religion, rest. From time immemorial the vexed question has been debated, "Have such abstract and spiritual ideas any *real* existence, or are they mere *names* of figments of the mind?" Now, if our view be correct, then there is one most fundamental abstraction, viz., *spirit self*, which is indeed a *reality*. Spirit consciousness is the direct recognition of the one

reality, spirit, of which all others are the sign and shadow ; the true reality which underlies and gives potency to all abstractions or ideas.

4. Thus, then, nature through the whole geological history of the earth was gestative mother of spirit, which after its long embryonic development came to birth and independent life and immortality in a Christ-man, *i.e.*, divine man, of which Jesus is *the* type. Is there any conceivable meaning in nature without this consummation? All evolution has its beginning, its course, its end. Without spirit immortality this beautiful cosmos, which has been developing into increasing beauty for so many millions of years, when its evolution has run its course and all is over, would be precisely as if it had never been, an idle dream, an idiot tale signifying nothing. I repeat, without spirit immortality the cosmos has no meaning. Now mark : It is equally evident that *without this gestative method of creation of spirit* the whole geological history of the earth previous to man would have no meaning. If man's spirit were made at once out of hand, *i.e.*, a gift of the Holy Ghost, why all this elaborate preparation by evolution of the organic kingdom?

Thus, again, man is born of nature into a higher nature. He therefore alone is possessed of two natures ; a lower in common with animals, and a higher spiritual peculiar to himself. The whole mission and life work of man is the progressive and finally the complete dominance, both in the

individual and in the race, of the higher over the lower. The whole meaning of sin is the humiliating bondage of the higher to the lower. As the *material* evolution of nature found its goal, its completion, and its significance in man, so the Christ principle or psychical evolution finds its goal, its completion, and its significance in a Christ-man, divine man. As the Christ principle unconscious in the womb of nature continued to develop by *necessary* law until it came to birth as soul in man, so the new-born spirit in the Christ-man, both in the individual and in the race, attains through this newer birth the higher spiritual life, *i.e.*, immortal life in the body, immortality. If immortality is the goal of psychic evolution, and completed psychic evolution is only attained in a divine or Christ man, *then it follows that immortality is attained only in a divine man, i.e.*, a man in whom spirit embryo has come to birth. Material evolution finds its goal in man; the evolution of force, or psychic evolution, in a divine or Christ man; the Christ-man being the alpha and omega, the beginning and the end, of psychic evolution.

CHAPTER IV.

DATA OF INDIVIDUAL IMMORTALITY.

THE idea of immortality cannot be linked with the early superstitions that sprang out of the childhood of the race — with fetichism and polytheism and image-worship; nor is it akin to the early thought that personified the forces of nature and so built up the great mythologies. These were the first rude efforts of men to find a cause of things, and to connect it with themselves in ways of worship and propitiation. But the idea of immortality had no such genesis. It is a late comer into the world. Men worshipped and propitiated long before they attained to a clear conception of immortality. A forecasting shadow of it may have hung over the early races. A voice not fully articulate may have uttered some syllable of it, but the doctrine of personal immortality belongs to a later age. It grew into the consciousness of the world with the growth of man, slowly and late, and marked in its advent the stage of human progress when man began to recognize the dignity of his nature. It came with the full consciousness of self-hood, and is the product of

man's full and ripe thought. The idea of immortality, thus achieved, naturally allies itself to religion. It built itself into the foundation of Christianity, and became also its atmosphere and its main postulate, its chief working factor and its ultimate hope. It is of one substance with the true basis of Christianity, having the same conception of man. It runs along with every duty and doctrine, tallying at every point. It is the inspiration of the system.

Lodged thus in the conviction of the civilized world, the doctrine of immortality met with no serious resistance until it encountered modern science. But when modern science, led by the principle of induction, transferred the thought of men from speculation to the physical world, and said, "Let us get at the facts; let us find out what our senses reveal to us," then immortality came under question simply because science could find no data for it.

But science has its phases and its progress. It held itself to the prescribed task of searching matter until it eluded its touch in the form of simple force, leaving it, so to speak, empty-handed. But it came no nearer to an answer of those imperative questions which the human mind will ask until they are answered: Whence? How? For what? What is the meaning of the world? Explain me to myself. Tell me what sort of a being I am — how I came to be here, and for what end. Such

are the questions that men are forever repeating to themselves, and casting upon the wise for possible answer. As much as to say, "You have shown me of what I am made, how put together, and linked me to the invariable energy of the universe. Now tell me what I am; explain to me consciousness. I confess myself to be all you say, but I know myself to be more; tell me what that more is." Science, in its early and wisely narrow sense, could not respond to the demand. But now physical science has yielded to the necessity of allying itself with other sciences — finding itself on their borders. Chemistry led up to biology, and this in turn to psychology, and so on to sociology. In short, it is found that there is no such thing as a specific science, but that all sciences are parts of one universal science. And we might assert that theology is parting with the conceit it had assumed as "queen of the sciences," and, clothing itself with its proper humility, is ready to accept a report from any who can aid it in its exalted department. Who is there who has not felt the rise of questionings which have never been answered? It becomes, therefore, of supreme importance to all earnest minds to inquire whether *faith* in immortality can be securely linked to intellectual conviction. Must it ever and always rest upon revelation alone, and can we never expect to find, outside of such revelation, at least such a re-enforcement of its claims as shall insure unassailable belief?

From this point of view the question, What has the science of to-day to say about the problem of immortality? appeals to all. Viewing the universe from the standpoint of science alone, does immortality appear as the only reasonable conclusion?

If any large number of representative men of science were thus interrogated, undoubtedly by far the larger number would insist that such belief must ever rest upon grounds which science does not touch at all, and that all such questions are entirely beyond its scope.

I believe the day is not far distant when we shall have a scientific theory of the *derivative origin of spirit*; and upon this foundation, as the legitimate outcome, will be built a *scientific* theory of *individual* immortality.

Beginning with psychic evolution or *derivative origin of spirit*, when did individual immortality come in? What point or epoch can be fixed as the genesis of individual immortality?

The Christ-principle theory holds that the "forces of nature" are naught else than different forms of divine energy rising higher and higher, *i.e.*, one plane above another, consequently forming different *planes of incarnation of divine energy*. Observe, then, we have *planes of divine energy*, also planes of *incarnation of divine energy*, and *planes of immortality*.

The lowest forms of the Christ principle or entity, *i.e.*, lowest forces of nature or divine energy, are

indestructible, therefore immortal; immortal in principle but not in *form*, as the Christ principle or divine energy has not yet attained a *permanent* form. The Christ principle being immortal on each plane, there must be *planes of immortality*, each form, so to speak, immortal on its own plane. Each plane has its own appropriate form of incarnation, *i.e.*, distinctive phenomena. On the *first*, or plane of elements, operates the Christ principle or entity, *i.e.*, divine energy in the form of physical forces, producing physical phenomena only; for the operation of chemical affinity immediately raises force (divine energy) to the next plane of immortality. On the *second* plane of immortality operate, in addition to physical, also chemical forces, producing all those changes by action and reaction, the study of which constitutes the science of chemistry. On the *third* plane of immortality, in addition to the two preceding forms of divine energy, with their characteristic phenomena, operates also life-force, producing the distinctive phenomena, *i.e.*, incarnation characteristic of living things. On the *fourth* plane of immortality, in addition to all lower forms of divine energy and their phenomena, operates also a higher form of life force characteristic of animals, producing the incarnation characteristic of sentient life, such as sensation, consciousness, and will. On the *fifth* plane of immortality, in addition to all the preceding forms of divine energy and their incarnation, we have also higher forms of

divine energy and incarnation characteristic of rational and moral life, *i.e.*, self-conscious life. On the *sixth* plane of immortality, in addition to all the preceding forms of divine energy and their incarnation, we have also higher forms of divine energy characteristic of psychical or spiritual life, *i. e.* spirit consciousness, spirit individuality, individual immortality. Hence, on the sixth plane, *viz.*, plane of psychic life or Christ plane, must rest the data of individual immortality from a scientific point of view.

Observe, then, the Christ-principle theory holds that rational, *self-conscious life* came to birth in man. Then ages upon ages, races upon races of men passed away, during which rational life took on higher and higher forms, in the highest foreshadowing and simulating spirit itself, until finally when the time was fully ripe, *spirit* or psychic life appeared. As the *organic embryo* at birth reaches independent *material* or *temporal* life, even so spirit embryo by *birth* attains *independent* psychic or spirit life or eternal life, *i.e.*, personal or individual immortality. But according to psychic evolution or the *derivative origin of spirit*, psychic or spirit life comes to birth *only* on the sixth or Christ plane, therefore we reach individual immortality only on the Christ plane. According to this view, the psychic or Christ man alone is capable of separate spirit life — separate but not *yet* wholly independent of nature. Nature is no longer gestative

mother, but still nursing mother of spirit — spirit is separated from nature only by death or dissolution of the material form in which spirit is incarnated. Hence it may be said that *spirit* returns to God who gave it, returns to spirit or the psychic kingdom; while all the other forms of the forces of nature, *i.e.*, divine energy, return to nature. Thus all the lower forms may be regarded, on their several planes, as so much force withdrawn from the general fund of each plane to be again refunded without loss at death.

Individual immortality, it may be replied, is not claimed by the Christ-principle theory for consciousness nor for self-consciousness, but for spirit consciousness, the characteristics or phenomena which occur *after* spirit has come to birth, and which may be denominated psychic or spiritual life. Spirit consciousness such as this is not the property of all, and is not possessed by every human being. Individual immortality is claimed for those only *in* whom spirit has come to birth.

According to the Christ-principle theory, the divine energy or vital principle in plants, the divine energy or anima of animals, and the divine energy or rational life in man are but different planes of the development of spirit in the womb of nature; *i.e.*, *different planes of divine energy*, hence different planes of incarnation. *In the psychic man, divine man, or Christ-man, at last spirit comes to birth. On the plane of rational life spirit is in embryo;*

for as soon as spirit embryo comes to birth it immediately raises force or divine energy to the psychic or Christ plane.

There was a time, before the conception of the idea of the *derivative origin of spirit*, when spirit was supposed to have been always spirit; when spirit was regarded as a divine gift bestowed upon man from God, as it were, out of hand. God gave his spirit to man and there an end; but that time is past. A new era is dawning.

The proof of all this, *i.e.*, the derivative origin of spirit, we owe to Christology, a science as yet in embryo. This science establishes the law of universal continuity of incarnation through the infinite psychic cosmos, *i.e.*, one harmonious whole. Divine energy being carried down to the lowest form of force, is deposited or incarnated in elements, and elements are transmuted into chemical compounds, and chemical compounds into vegetal life, and vegetal life into animal, life and animal life into rational life, and rational life into psychic life; the same psychic material being worked over and over again, passing through all these different planes of incarnation many times in the history of the psychic cosmos. According to this view, the phenomena of nature are naught else than different planes of incarnation of divine energy; the forces of nature naught else than different forms of the Christ principle or psychic energy; the laws of nature naught else than the regular modes of

operation of that omnipresent Christ principle or divine energy in nature, Deity *in* nature. According to this view, the *universal law of incarnation* is naught else than the mode of operation of *causing* or bringing the cosmos into existence—the divine method of *causation*; the law of gravitation is naught else than the mode of operation of the divine energy in sustaining the cosmos—the divine method of *sustentation*; the law of evolution naught else than the mode of operation in originating and developing the cosmos—the divine method of *creation*; and Christology is the systematic knowledge of the Christ principle or divine energy *in* nature, Deity *in* nature—a rational system of divine theology.

It will be observed that I do not agree with the idea that the phenomena of nature are naught else than objectified modes of divine *thought*. In that case, God is a divine mechanic working out his thought in matter. The *divine energy* is in the mechanic, and not inherent in the *form* developing by the process of evolution. To illustrate: The divine thought is in the artist working out that thought on canvas. When completed the picture is made out of hand, and not developed by force or divine energy inherent in the canvas and manifesting *itself* in the picture. In that case, God is back of nature, and *not* immanent or inherent *in* nature. We admit that part of Deity so to speak, *back* of nature is invariable because he is

unchangeable ; but we also hold that that part of Deity, so to speak, immanent in nature is variable and changeable, otherwise the theory of the Christ principle, or the derivative origin of spirit, has no foundation ; and there are no planes of incarnation, but *one* divine will back of nature creating on these different planes, and *not* incarnate or immanent *in* nature. The Christ-principle theory holds that it is lower forms of the Christ principle or divine energy incarnating itself or manifesting itself in these lower forms. To illustrate : God is not in the great and strong wind which rends the mountains and breaks in pieces the rocks, nor in the earthquake, nor in the fire : these are but the operation or phenomena of the incarnation of the lowest form of divine energy, viz., elements. God is not in the dew-drop that sparkles in the sunshine like a diamond in the grass : this is but the phenomenon of the incarnation of the second form of the Christ principle or divine energy, viz., chemical compounds. God is not in the blade of grass, nor in any of the productions of the vegetable kingdom : these are but the phenomena of the incarnation of the third form of the Christ principle or divine energy, viz., vegetal life. God is not in the fish or bird or animal : these are but the phenomena of the incarnation of the fourth form of the Christ principle or divine energy, viz., consciousness or animal life. God is not in the soul of man's brute ancestor, or the soul of the

savage: this is but the manifestation of the incarnation of the fifth form of the Christ principle or divine energy, self-consciousness and rational life. Now we come to the sixth form of the incarnation of the Christ principle or divine energy; the Christ principle or divine energy has completed its evolution and reached its goal, viz., the complete man, divine man, or Christ-man. On reaching the sixth or Christ plane — psychic plane — we say God is here, for the nearest apprehension we can have of God is, the *still small voice*, the spirit or Christ *in* man. On this plane man enters the psychic kingdom, *i.e.*, kingdom of God, new born. As the organic embryo enters the organic kingdom at birth, and as self-consciousness, rational and moral life follow, so birth into the psychic kingdom is followed by spirit individuality, and spirit consciousness — individual immortality.

In any process the end only becomes manifest when the process itself ceases. In the Christ-man the process of psychic evolution has reached its goal. To the Christ principle or divine energy in nature we can discern neither beginning nor end, and when we observe the unfolding or evolution of the Christ principle through a long series of forms guided at every step by purpose and culminating at last in the psychic or Christ man, a cessation of the process, the only sound inference is that the end in view has only just been attained.

The psychic man, or man on the Christ plane, has spiritual environment as well as physical. What is this spiritual environment for? For what is it fitting him? He must needs know the secrets of nature, the *union* or relation of God to nature; pry into the formation of far-distant worlds, and tell their courses and periods. The worlds of time and space open before him, the psychic cosmos holds the secret. He interprets by spirit the workings of spirit everywhere about him. The means of development for the lower man are by him outgrown, ignored even, for higher ends. He is impatient of them, feels them as restraints, and beats against them as the imprisoned bird against his barriers. He alone can treat this physical life as dross, and lightly toss it away for the sake of spiritual truths. He alone has it in his power to bring spirit into action with right reason, to co-operate as an active agency with the supreme spirit, and he alone can build up a spiritual character by voluntary action, in the light of spirit and in defiance of his animal inheritance. He claims individual immortality as his by the psychic process of spirit birth, the completion of psychic evolution. The psychic or Christ man is not fitted to this world. He is over-fitted. He has broken loose from physical environment, and has passed up, through, and beyond it to the Christ plane and spiritual environment. Nature has served its purpose and produced him. Has this new environment no purpose,

and is it fitting him for no ulterior end? Why should he only just begin to learn the capacities of his being, the nobleness of his divine nature, the infinitude of the universe? If the psychic man is not the possessor of individual immortality, what a waste is here! It takes the whole geologic and psychic history of the earth to make a psychic man. Each plane in psychic evolution is the heir of all the preceding. Can it be that the Christ-man or psychic man is the sole exception, and that for him alone of all created beings these facts have no significance? Everywhere in nature we see the workings of a process *keeping every step gained* and steadily rising to the next, always taking over to the next plane all that accrued in the past, transforming inorganic into organic, tending then upward to higher planes of life, then passing into self-conscious mind or soul, passing on to the psychic or Christ plane, and culminating in spirit individuality and spirit consciousness. With the birth of spirit individuality man enters upon the scene as a new creature. And now shall the sixth plane, the plane of spirit freed or partially separated from matter, for that being prove like all the preceding, the inheritor of all the past? shall we take over to the next plane all that has accrued on the Christ plane, or shall the Christ-man prove the sole exception, and on the next plane of his life history leave behind the culmination of it all? Does spirit consciousness, the last gain of all, foretell no future?

These are facts of nature and Christology. Scientific thought cannot ignore them. Their interpretation is as legitimate, as necessary, as conclusive, as that of the rocks and stars. In the light of purpose they are as decisive of man's psychic future as the structure of his physical organism is of the past. If the record of the past is recorded in his skeleton, and the different stages of the formation of his brain, his present endowment of spirit is prophetic of his future.

Here, then, the psychic or Christ man stands as the terminal bud of the tree of psychic life, the end of psychic evolution, the end of a divine process, with a meaning which interprets the process, but which cannot be identified with it. In the beginning psychic life was but an appendage of the body; in the end the body is but the vehicle of psychic life, viz., indwelling spirit or Christ.

But the great end which Christology itself is forced to recognize and emphasize, is the formation of a personality or spirit individuality — of a spiritual character self-attained, and voluntarily brought into accord with the supreme will, and thus made capable of co-operating with that will both here and hereafter. This is the significance of the process of psychic evolution. This alone harmonizes all the facts. This is an end which alone satisfies reason, science, revelation, faith, and hope. This alone is commensurate with the whole psychic process. Spirit individuality and spirit conscious-

ness may be attained here. So surely as we begin it, has our true psychic life begun, and opportunity must be afforded for the completion of this new cycle of evolution, else is the whole process a failure. This spirit personality is individual immortality, Christology tells as certainly as science can tell us anything. Nevertheless, without a scientific theory of evolution, the theory of the Christ principle or divine incarnation and the *derivative origin of spirit* would have been impossible. Without a theory of material evolution (or its equivalent) there would have been no theory of psychic evolution or Christology. Material evolution finds its goal in man, psychic evolution in a Christ-man.

CHAPTER V.

PSYCHIC KINGDOM, KINGDOM OF GOD.

LET us again remind the reader that psychic evolution means, first of all, *continuity*. The law of psychic evolution, although it doubtless means much more, means, first of all, a law of continuity, or *causal relation throughout the psychic cosmos*. It means that, alike in every department of the psychic cosmos, each state or condition grew *naturally* out of the immediately preceding. In a word, it means that, in the development of the psychic cosmos, nothing appears suddenly and without natural cause, but, on the contrary, everything is the natural and usually the gradual outcome of a previous psychic condition. The law of evolution is *now* admitted by every one in regard to *nearly* everything. Evolutionists apply it to the whole course of nature; psychic evolutionists or Christologists¹ apply it to the whole course of the psychic cosmos. I said this is *now* admitted by every one in regard to *nearly* everything; but this has not always been so. The world has come to its present position on the subject of evolution only

¹ Christology, the science of psychic life.

by a very gradual process, and it is to be expected that its acceptance of psychic evolution will be still more gradual. Perhaps it would be well to state here, for it will prepare us for much that follows, that evolution bears the same relation to biology, *i.e.*, science of life, as psychic evolution bears to Christology, *i.e.*, science of psychic life. The doctrine of evolution as applied to biology means the derivative origin of species: the doctrine of psychic evolution as applied to Christology means the *derivative origin of spirit*.

There was a time, and that was not many decades ago, when all things the origin of which transcends our ordinary experience were supposed to have originated suddenly and without natural process — to have been made at once, out of hand. But *now* we know that they have become so only by a very gradual process, and still are changing under our very eyes. In a word, they have been formed by a *process of evolution*. *Now* we know that they have been changing throughout all psychological time, and are still changing. Not, however, change back and forth in any direction indifferently and without goal, but gradual change from less perfect to more perfect condition, with more and more complex inter-relations, *i.e.*, by a *process of psychic evolution*. We are able now, though still imperfectly, to trace some of the stages of this evolution, as we are able to trace the stages of material evolution. There was a time

when it was thought that the earth with substantially its present form and climate was made at once out of hand, as a fit habitation for man and animals. *Now* we know that it has been changing, preparing, becoming what it is, by a slow process, through a lapse of time so vast that the mind sinks exhausted in the attempt to grasp it. It has become what it now is by a *process of evolution*. Again, there was a time, and that not many decades ago, when it was thought that heaven, *i.e.*, kingdom of God, was a *place* made at once out of hand, as a fit habitation for the souls of men. *Now* we know that heaven, *i.e.*, kingdom of God, is not a *place*, but a condition. *Now* we know that the kingdom of God or psychic kingdom has been changing, preparing, becoming what it is by a slow process, through a lapse of time so vast that the mind sinks exhausted in the attempt to grasp it. The kingdom of God has become what it now is by a *process of psychic evolution*.

The proof of the history of the earth, its *becoming* what it now is, we owe to geology, a science born of the present century. This science establishes the law of *universal continuity* of events through infinite *time*, as astronomy does that of *universal inter-relation* of objects through infinite *time*. How great the change these two sciences have made in the realm of human thought!

For the data of the history of the psychic kingdom, *i.e.*, kingdom of God, its becoming what it

now is, we must look to Christology, a science as yet in embryo. This science establishes the law of universal continuity of *incarnation of divine energy* through the infinite psychic cosmos. It is only in infinity that the perpetual changes of incarnation of divine energy can take place. We cannot separate the psychic kingdom, *i.e.*, kingdom of God, from the world; we cannot separate God from the world,—in a word, Deity from nature; nor can we admit the existence of a world in which Deity is not immanent or incarnate. We see planes or stages of incarnation of divine energy in all the manifestations of nature. How great a change the science of Christology will make in the realm of intelligent thought can hardly be conceived. Until the birth of modern astronomy, the intellectual *space horizon* of the human mind was bounded substantially by the dimensions of our earth; sun, moon, and stars being but inconsiderable bodies circulating at a little distance about the earth and for our behoof. With the first glance through a telescope, the phases of Venus and the satellites of Jupiter, revealed clearly to the mind the existence of other worlds besides and like our own. In that moment the idea of *infinite space* full of worlds like our own was for the first time completely realized, and became thenceforward the heritage of man. In that moment the *intellectual horizon of man was infinitely extended*. So, also, until the birth of

geology, about the beginning of the present century, the intellectual *time horizon* of the human mind was bounded by six thousand years. With the birth of geology came the birth of the idea of *infinite time*, of which the life of humanity is but an epoch; and again the intellectual horizon of man was infinitely extended. Until the conception of Christology, the intellectual *psychic horizon* of the human mind was bounded theologically by four walls. Heaven, *i.e.*, the kingdom of God, was thought of as a *place*, also Christ's kingdom. But with the discovery of the derivative origin of spirit and planes of incarnation of divine energy it was clearly revealed that the first spirit embryo that came to birth on the Christ or psychic plane opened the psychic kingdom on this planet, that is, "on earth." In that moment the idea of the psychic kingdom on earth and the idea of the infinite psychic kingdom, full of psychic kingdoms like our own, which make up or comprise the kingdom of God or psychic cosmos, were for the first time completely realized, and became thenceforward the heritage of man. In that moment the *psychic horizon of man was infinitely extended*. These three are the grandest ideas, and their introduction the grandest epochs, in the intellectual history of man. We have long ago accepted and readjusted our mental furniture to the requirements of astronomy and biology, but the necessary readjustment to the requirements of Christology is scarcely begun.

Every one knows, because it is within the limits of ordinary experience, that every *individual* organism *now* originates and gradually becomes what we see it, by a natural process, that is, by evolution. Again, every one on the Christ or psychic plane, *i.e.*, every one *in* whom spirit has come to birth, knows, because it is within his experience, that every individual spirit or psychic organism, that is, Christ-man, or divine man, now originates and gradually becomes what he sees the *Christ life or psychic life in himself to be*, by a gradual process, that is, by *psychic evolution*. If, then, there be any exceptions in ordinary experience, it is because the spirit embryo has not yet come to birth, that is, the divine energy or Christ principle incarnate in each individual has not yet completed its evolution. Now, many Christ-men or psychic men are prophets. Pagan philosophers, and philosophers of all ages, were prophets, although unconscious of their divine mission; prophets of that day when the science which explores and illustrates the works of God by proving God's immanence in nature should enlarge, enrich, and beautify man's conception of the great creative Father through a knowledge of the derivative origin of spirit, and man's relation or union with the Father through the union of God and nature, that is through the *incarnation* of the Christ principle or divine energy, or, as expressed by the apostle John, "the Word made flesh."

There was a time "on earth" when there was no psychic kingdom; there was also a time when there was no organic kingdom, and, we might add, no inorganic kingdom. Modern science heretofore has known only two kingdoms, viz., the inorganic and organic. If the psychic kingdom is a fact it should be recognized by science. Or rather we must include in the programme of science a kingdom already constructed, being the first in existence, but the place of which in science has not yet been recognized. That kingdom is the psychic kingdom, *i.e.*, kingdom of God.

Whence came the psychic kingdom "on earth" and peculiar conditions? This takes us to the root of this whole matter — to the time when "the earth was without form and void," when only a mighty cloud of atoms filled the realms of universal space. Farther back than this science cannot take us; here the mighty psychic and material evolution of things commences. Beginning with this original *nebula*, or cloud of atoms, spirit, *i.e.*, intelligent power, gave to all this mass of material atoms the impulse or energy by which they took the forms of individual things or became incarnate in individual forms. As divine energy is intelligent power, there must be to each plane of divine energy a corresponding *plane of intelligence*; in other words, there must be *planes of intelligent power*, spirit being the highest plane of intelligence, while divine energy or Christ principle on the plane of

elements is the lowest. We may not be able to identify intelligence with divine energy on the lower planes of elements, chemical compounds, and vegetal life, but on the lowest plane of animal life, the lowest plane of intelligence known to us we call instinct; while the higher plane of animal intelligence we call consciousness, and the higher plane of rational intelligence, self-consciousness, and psychic intelligence spirit consciousness. If on the plane of rational intelligence we first discover that we have within us a power and principle which rules over all the acts and functions of our bodily frame, how much more on the Christ plane, *i.e.*, psychic plane of intelligence, we discover that we have a psychic life within us which we cannot call our own, and yet it is in the very highest sense *ourselves*; that after we have become conscious of it, without it we would be nothing: a psychic life which connects us with the psychic kingdom, and with the absolute source and fountain of being. The psychic or Christ man, in the highest sense, is no longer classed in the animal kingdom: he has a kingdom of his own, the psychic kingdom.

It will be seen that we regard the law of psychic evolution in its wider sense, *viz.*, the derivative origin of spirit, as axiomatic, and therefore requiring no further proof. We believe that to the scientific mind there is no other rational mode of looking at the subject of the origin of spirit. To

such a mind, therefore, all that follows is but the deductive application of that law in the explanation of the phenomena of psychic life. But it takes time for the popular mind to readjust itself to new and revolutionary truth. Many minds, even among the most intelligent, have not yet accepted material evolution as the only rational mode of thought in regard to the origin of organic forms. We must expect that it will take a much longer time for the intelligent Christian to accept psychic evolution as the only rational mode of thought in regard to the origin of psychic man and the psychic kingdom or Christ kingdom, *i.e.*, kingdom of God "on earth."

CHAPTER VI.

THE CHRIST THEORY.—A SCIENTIFIC SYSTEM OF
CHRISTIANITY.

ARISTOTLE says, "Science begins when, from a great number of experiences, *one general conception is formed* which will embrace all similar cases." Now, I believe that the Christ theory is such a conception, and that it embraces the experience of every individual who has attained the Christ or psychic plane; and that is not all: it embraces the outline of a scientific system of Christianity, the foundation of a system of reconstructed Christian thought. In a word, the conception is the outcome of a gradual process of psychic evolution. Aristotle also laid down the proposition that the *idea* which cannot of itself fashion itself into reality is powerless, and has only a potential existence, and that it becomes a living reality only by realizing itself in a creative manner by means of *its own energy*. The *idea* or conception of the Christ principle in this case by means of its own energy has become a living reality by working itself out or realizing itself in the *creation*—viz., Christ theory, *the* theory of psychic evolution upon which the principles of

Christianity are based. All will admit that Christianity is a system for the development of psychical or spiritual life *in* the individual and in the race; then, the goal of Christianity is psychic life, individual immortality.

I assume that Christianity, like all other systems, must pass through a formative stage; that it could not reach a permanent stage so long as the intellect held to the traditional views of nature, of God, and of man. There can be no doubt that we are now on the eve of a great revolution in the Christian system. But as in all revolutions, so in this, the first fears as to its effects are greatly exaggerated. To many, both friends and foes of Christianity, psychic evolution and the derivative origin of spirit will seem to sweep away the whole foundation, not only of Christianity but of all religion, by demonstrating a universal pantheism. But I think all who are at all familiar with the so-called conflict between religion and science will admit this is not the first time this cry has been raised against science.

First, then, it came in the form of the *heliocentric theory of the planetary system*. We once thought the earth the centre of the universe, and so firm that it could not be moved. But science shows that it moves about the sun, and spins unceasingly on its axis. Every one is familiar with the nearly tragic result to the bold scientist. But now we look back with wonder that there should have been

any trouble at all. Would any Christian now consent to give up the grand conceptions of nature and of God thus opened to the human intellect, the idea of infinite space full of worlds, of which our earth is one, moving in silent harmony as in a mystic dance?

Next it came in the shape of the *law of gravitation*, as sustentation of the cosmos by law and *resident forces*. The effect of this on religious thought was even more profound, though less visible on the surface, because only perceived by the most intelligent. It seemed at that time to remove God from the course of nature. But now who would give up this grand idea, this conception of law pervading infinite space; the same law which controls the falling of a stone guiding also the planetary orbs in their fiery courses? This is indeed the divine spherul music, inaudible but to the ear of science, accompanying the celestial dance.

Next it came in the form of the *antiquity of the earth* and of the cosmos. The earth, which we had fondly thought made specially for us about six thousand years ago; sun, moon, and stars, which we had vainly imagined shone only for our behoof—these, science tells us, existed and each performed its due course inconceivable ages before there was a man to till the ground or contemplate the heavens. Some of my readers may still remember the horror, the angry dispute, which followed the promulgation of these facts. But now

who would consent to give up the noble conception of infinite time thus opened to the human intellect and become forever the heritage of man?

Next it came in the form of the *antiquity of man*. It is probable, nay, certain, that man has inhabited the earth far longer than we had previously supposed we had warrant for believing. The controversy on this question and the dread of its result have indeed not yet entirely subsided. But I think all intelligent people accept it, and find the result harmless.

Next it came in the form of *evolution*, — of the origin of all things, even of organic forms, by *derivation*, — of *creation by law*. We are even now in the midst of the terror created by this doctrine. But what is evolution but law throughout infinite time? The same law which now controls the development of an egg has presided over the creation of worlds. Infinite space and the universal law of gravitation; infinite time and the universal law of evolution; infinite resident force, divine energy, and the *universal law of divine incarnation*, — these three are the grandest ideas in the realm of thought. The first is universal sustentation, the second universal creation by law, the third universal inherent divine energy, the *cause* of creation, divine incarnation. There is one law and *one energy* pervading all space and stretching through all time. Christianity has long ago accepted the one, but has not yet had time to readjust itself

completely to the other. A few more years and Christians will not only accept, but love and cherish, evolution also for the noble conceptions it gives of nature and God.

Next, and last, it comes now in the form of the Christ theory of psychic evolution, the evolution of *resident* or *inherent* force, or divine energy, and the derivative origin of spirit, all conditioned on the *union* of the Supreme with nature, —divine energy passing into matter and form, — a process of universal divine incarnation, the origin of the divine or *Christ in* nature; the outcome of which is a gradually individuated portion or psychic individuality — the psychic, Christ, or divine life *in* the individual. The exact nature of the relation of Deity to this gradually individuated portion we define as Son, or *Son of man*, of which Jesus is *the* type; and he is also *the* type of the psychic, Christ, or divine life which the individual Christian is striving to develop within himself, *if* he would attain individual immortality. And we define Christianity as a system of religious teaching best adapted to the *development of the Christ or psychic life in the individual, and in the race*. If Christianity fails in *this*, it fails to accomplish its divine mission.

It will be seen that the Christ theory forms the *nexus* between religion and science by reducing religion to science, or placing religion on a scientific basis, by giving a scientific solution to the problem of religion.

Now, what do my readers think of this slow growth of our knowledge of psychic or Christ life *in* the individual? Are they disposed to laugh at the errors of past philosophers and traditional theology? So long as philosophers studied psychical life introspectively, by purely mental speculations, our knowledge for ages amounted to very little. Now they have begun to put questions to nature itself, to the divine *in* nature, the knowledge of divine or psychic life will advance by leaps and bounds.

The main condition of scientific discovery is to know what is the proper question to put: it is half way to knowledge when you know what you have to inquire. We have seen theories rising and falling in slow succession. The theory of to-day is the error of to-morrow. Theories are an absolute necessity for the progress of science, because they collect in a common focus all the light which is shed upon a subject at a particular period.

They may be, and often are, wrong. Still, theories are leaves of the tree of science which draw nutriment to the parent stem; and though they fall, they produce by their decay material for the new leaves which the tree again puts forth.

Even now we are far from a full knowledge of psychical life, though it is so familiar to every one on the Christ plane.

The Christ theory brings Christianity down

from the heavens to the earth; it shows that the divine energy in man is *natural*, that it resides in man and in the reacting environment; that there are three primary divisions or planes of our psychical nature, viz., sensuous plane, intellectual plane, and psychic or Christ plane; and if we would attain individual immortality we must reach the Christ plane; in other words, that the spirit or Christ embryo must come to birth in us. A few more years and Christianity will come down to teaching facts, and Christians will not only accept the Christ theory, but love and cherish it also for the noble conceptions it gives of the divine or Christ *in* man, and the possibility of attaining psychic life, *i.e.*, individual immortality.

The Christ theory makes Christ, the divine *in* nature, *all* and *in* all; without Christ or divine energy was not anything made that was made. When we take this wider view of Christ we can understand many things in the Scriptures which before were only mystery. Jesus said, "There is nothing covered that shall not be revealed: and hid that shall not be known." The knowledge of the divine or Christ is revealed only so far as the Christ or psychic life develops *in* the individual.

The reader will see that the conviction of a fact and the acceptance of a theory concerning it so frequently run together in the human mind, that the former is hard to accrue without the latter.

Where the fact can find no lodgement under one of the old conceptions, a new conception or generalization must usually be formed before the fact can be fully recognized as such; and hence in part it comes about that strong testimony is neglected or rejected because there is no clear and complete classification into which the vouched-for facts appear to fall. It is, indeed, I venture to think, highly probable that before many years have passed the general theory of the Christ principle, or Christ theory, will be widely acknowledged by the scientific world. But even thus large though the step may be, we are only at the beginning of our investigation of psychic evolution. Evolution in the spiritual universe or psychical scale of being is probably wider in its application than evolution in the physical universe. Evolution has already ushered in or inaugurated the new dispensation in the material world. It remains for psychic evolution to usher in the new dispensation in the spiritual or religious world. Those men who take their instruction from the authority of books, and not from their own spiritual experience, are as much below the condition of ignorant men as men endued with true science or spiritual sight are above it.

The great problem of the nineteenth century is to know how to make a right intellectual use of divine energy when it comes to spirit birth and development in ourselves. Watt did not invent

steam ; he invented a means by which the power of steam might be controlled for the benefit of man. The Christ theory does not claim to have invented divine energy or spirit : its only claim is that of discovery, and its only object is to open the way by which the present power of divine energy may be utilized for the development of man's higher nature ; in a word, to make the force or divine energy which we find developing in ourselves *practical*. To do this we must first know *what it is*, and from whence it comes. The spiritual development which I find in myself, giving me clearer and more seer-like visions, glimpses of nobler truths, impelling me to make those truths known to the world, even at the cost of sneers, scorn, and ridicule, — *this* spirit which I find in myself in the olden time the prophets would have denominated "the Lord ;" in the time of the apostles they would have called it the Holy Ghost, or Holy Spirit, for the want of a clearer knowledge. Now I call it or look upon it as the development of the human *ego* along the line of psychic evolution. Why, you will say, if psychic evolution and the Christ theory are to be accepted, it will take the operation of the divine in man out of the hands of the Holy Spirit and put it into the keeping of a law. This kind of objection is nothing new ; and it will not be directed to psychic evolution and the Christ theory for the *first* time. Objections of a similar nature have been hurled at

every new theory that has marked the advance of the intellectual and spiritual life of the race.

When the human *ego* has come to spirit life it becomes the divine ego, or, as Paul expressed it, "mortality has put on immortality." This expression of Paul's has led many to believe that the mortal body was to be changed into an immortal body.

In the developed divine ego we have the complete or divine man. Is it not better to have the present help *within* ourselves, than to depend upon the aid of the Holy Spirit outside ourselves in time of need? Dogmatic teaching has made it appear that the spirit was a gracious influence sent occasionally from a distant God, in answer to earnest importunity, but has failed to recognize that it is the developed ego or soul within ourselves, and that it is a "teacher." If a divine man or developed soul is the goal of psychic evolution, it is all to be explained from individual experience.

My concept of the Christ in nature is as much a fact as the sun, although it may chance that no one has seen it before me. I may err in the expression or theory, but I know that these things are so, like day and night, not to be disputed.

Thus all concentrates in the individual soul. Let us not rove; let us sit at home with the cause. Let us stun and astonish the intruding rabble of men and books and institutions, by a simple declaration of the divine fact. Bid them take the

shoes from off their feet, for God is here within. And as the world gets wiser it will use the light of divine energy in the individual in guiding and shaping the lower forces now at work so as to determine a better and higher future for man.

CHAPTER VII.

THE CHRIST DISPENSATION.

THE third law of evolution is that called the law of cyclical movement. In other words, although the evolutionary movement has ever been onward and upward, yet it has not travelled at a *uniform rate* in the whole, much less in the parts, but it has moved in successive *cycles*. The tide of psychic evolution has risen ever higher and higher, without ebb, but it nevertheless came in successive *waves*, each higher than the preceding and overborne by the succeeding. These successive waves or cycles of higher and higher psychical elevation in the scale of being may be represented by spirit in embryo, spirit in a progressive stage, and spirit come to birth. In this we are considering the progress of the whole, as in the preceding chapters we have illustrated spirit come to birth in *special individuals*, in the embryonic and progressive periods.

Of these successive *cycles* or waves two have already passed, and we are entering the third cycle. Corresponding to these *three* cycles are *three* epochs or dispensations, two of which, the

Judaic and Christian, are already past, so to speak, and the *third*, the Christ dispensation, is about to begin. The Judaic corresponds to spirit in embryo; the Christian to spirit in a quickened or progressive stage, and the Christ dispensation to *spirit come to birth*.

The first corresponds to that of the Old Testament, or the reign of the Father, the spirit *worshipped* as God; the second that of the New Testament, or spirit *worshipped* as the Son or God-man, the reign of the Son; and the *third*, the Christ dispensation, or reign of the Holy Spirit, is the *spirit or Christ come to birth in the individual*, what Jesus demoninated as the Son of man's day. In that day, when the Son of man, or the Christ, *shall be revealed* or come to birth *in the individual*; God or *spirit* manifest in the flesh, in the individual.

In the three dispensations we have delineated the Father, Son, and Holy Ghost in *one*; and we find that to be substantially the same as divine energy or Christ principle, *without which was not anything made that was made*.

We must leave to believers and those in whom spirit has not yet come to birth, the historic Christ and the letter of the New Testament; but to those in whom spirit has come to birth belongs the eternal gospel, the gospel of the *spirit* and unfolding of the Christ. They in whom spirit has come to birth no longer look upon Jesus as the God-

man, but as an elder brother; the Christ in them being a development of the *same* Christ principle as the Christ in Jesus, differing only in degree.

They in whom spirit has come to birth belong to the Christ dispensation. Each dispensation corresponding to the cyclical movement, is higher than the preceding and overborne by the succeeding. It follows, therefore, that the third or Christ dispensation will eventually take the place of the Christian, as the Christian succeeded the Judaic, *not* because they are false, but because they are *true* as far as they go. They know in part and prophesy in part; but when that which is perfect or complete is come, *then that which is in part shall be done away.*

When the Christ dispensation is fully inaugurated, the old or *traditional* Christian dispensation will pass away. Jesus said that the new wine of the second dispensation could not be put into the old Judaic bottles, neither can the new wine or Christ dispensation be put into the *traditional* Christian bottles.

The Christ dispensation is thoroughly Christian. How can it be otherwise when it is a completed development of the Christ principle, whereas the second was only a partial development?

Defining, then, the divinity of Jesus to consist in a perfect or completed evolution of the Christ principle or divine energy, hence a perfect union between the spirit in Jesus and the divine spirit,

we base this conclusion upon three great facts. viz.: First, the Christ principle or spirit of *every* human being is ultimately derived from God, is an effluence from the Father of spirits, and so the spirit or Christ principle in Jesus came from God, and developed into a spirit organism, a Christ or Son of man, and differs from the ordinary spirit in man only in the degree of perfection. Hence when the spirit or Christ principle develops *in the individual* into a spirit organism, a Christ or Son of man, it differs from the Christ or Son of man in Jesus *only* in degree.

Second, the doctrine of evolution would lead us to believe that the process of psychical development which began many ages ago would *culminate, first*, in some individual, and *then in all other individuals*. And when in course of time it had culminated in a great many individuals it would naturally bring about a new order or *dispensation*.

Third, we find ample reliable evidence to prove that in Jesus this goal of the evolutionary movement was realized, and therefore we conclude that when spirit comes to birth in the individual the evolutionary movement will be realized again in each individual, though not in the same degree. When spirit comes to birth in us and develops to the same degree as it did in Moses and the prophets in the first dispensation, and Jesus and the apostles in the second, then shall we meet these developed spirits as water with water, for the Christ is

developed in us and we are on the psychic plane.

Those in whom spirit comes to birth have a special work to do. Jesus proclaimed the spiritual truths of the second dispensation. He treated popular religious terms as only the symbols of a false creed can be effectually treated. He rescued them for the service of the new and true. He took from their future and remote, in order to give them a *present* and immediate force and aspect.

Although Jesus inaugurated the second dispensation, he left it entangled in the meshes of Judaism. And it was through the special development of the Christ in Paul that Paul was enabled to withstand the Judaic Christians and thus liberate Christianity from the entanglement of Judaism, viz., circumcision and the Jewish cultus.

Through the cyclical movement of psychic evolution the time has come when the *third* or Christ dispensation must be liberated from its entanglement with Christian *traditionalism*. This can be done in a great measure by rescuing the popular religious terms for the service of the new and true. Such terms as conversion and salvation must have a fixed meaning. The only money of God is God. He pays never with anything less or anything more. Thus we need to fix the value of our religious terms. Commerce or business relations could not be carried on if our currency had not a fixed meaning or value; neither can our religious rela-

tions and development be carried to any degree of perfection without a fixed meaning to religious terms.

Rites and *ceremonies of worship* have no place in the Christ dispensation; they have had their day. The Christ dispensation ushers in the Son of man's day when the whole artillery or system of divine truths, so to speak, is to be turned upon the *development* of the Christ *in* the individual, and *not* used in worshipping an imaginary God, or *worshipping* the Christ in *one* individual, viz., Jesus.

In the new heavens and the new earth, the Christ dispensation, Jesus occupies the place of the most brilliant planet, while Moses and the prophets, Paul and the lesser lights, occupy secondary places, though the highest place is open to the humblest aspirant seeking endless life through spirit coming to birth in his own soul and developing into a spirit organism, a *divine life*, a Christ or Son of man. "Let this mind be in you, which was also in Jesus: who, being in the form of God, thought it not robbery to be equal with God."

Again, the law of cyclical movement is equally conspicuous in psychic development. Religion everywhere advances not uniformly but by successive waves, each higher than the last; each urged by a new and higher psychic development, and embodying a new and higher phase of religion.

Again, as each phase declines, its characteristic spiritual force is not lost, but becomes incorporated

into the next phase as a subordinate principle; thus psychic development as a whole becomes not only higher and higher, but also more and more complex in the mutual relations of its interacting forces.

The whole process and its result are roughly represented in the accompanying diagram.

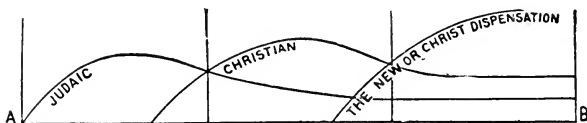


Fig. 1, in which A B represents the course of psychic development, and the curve the rise, culmination, and decline of the different dispensations.

PART II.

*PSYCHIC EVOLUTION AND MATERIAL
EVOLUTION.*

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CHAPTER I.

A SKETCH OF THE GENESIS OF THE THEORY OF EVOLUTION.

IN order to clear up the conception of evolution, it is necessary to give a brief history of the idea, and especially to explain the relation of Louis Agassiz to that theory. This is the more necessary because there is a deep and wide-spread misunderstanding on this subject, and thus scant justice has been done our great naturalist, especially by the English and Germans; and also because this relation is an admirable illustration of an important principle in scientific philosophy.

Like all great ideas, we find the first germs of this in Greek philosophy, in the cosmic speculations of Thales and Pythagoras. Next (about 100 B.C.) we find it more clearly expressed by the Roman thinker Lucretius in his great philosophic poem entitled "De Rerum Natura." After a dormancy of nearly eighteen centuries, it next emerges with still more clearness in the theological speculations of Swedenborg and the philosophical speculations of Kant. All these we pass over with bare mention because these thinkers approached

the subject from the philosophic rather than the scientific side, in the metaphysical rather than in the scientific spirit.

The first serious attempt at scientific presentation of the subject was by the celebrated naturalist Lamarck, in a work entitled "Philosophie Zoologique," published in 1809. It is not necessary, in this rapid sketch, to give a full account of Lamarck's views. Suffice it to say that the essential idea of evolution, viz., the indefinite variability and the derivative origin of species, was insisted on with great learning and skill, and illustrated by many examples. With Lamarck, the factors of evolution or causes of change of organic forms were, (1) Modification of organs in function, and therefore in structure, by a changing environment, external factor; and (2) Modification of organs by *use* and *disuse*, internal factor. In both cases the modifications are inherited and increased from generation to generation, without limit. This second factor seems to have taken, in the mind of Lamarck, the somewhat vague and transcendental form of aspiration or upward striving of the animal toward higher conditions. These are acknowledged to-day as true factors of evolution; but the distinctively Darwinian factor, viz., "divergent variation and natural selection," was not then thought of. The publication of Lamarck's views produced a powerful impression, but only for a little while. Pierced by the shafts of ridicule shot by nimble

wits of Paris, and crushed beneath the heavy weight of the authority of Cuvier, the greatest naturalist and comparative anatomist of that or perhaps of any time, it fell almost still-born. I believe it was best that it should thus perish. Its birth was premature; it was not fit to live. The world was not yet prepared for a true scientific theory. Nevertheless, the work was not without its effect upon some of the most advanced thinkers of that time; upon Saint-Hilaire and Comte in France, and upon Goethe and Oken in Germany. It was good seed sown, and destined to spring up and bear fruit in suitable environment, but not yet.

The next attempt worthy of attention in this rapid sketch is that of Robert Chambers, in a little volume entitled "Vestiges of a Natural History of Creation," published in 1844. It was essentially a reproduction of Lamarck's views in a more popular form. It was not a truly scientific work, nor written by a scientific man. It was rather an appeal from the too technical court of science to the supposed wider and more unprejudiced court of popular intelligence. It was, therefore, far more eloquent than accurate; far more specious than profound. It was, indeed, full of false facts and inconsequent reasonings. Nevertheless, it produced a very strong impression on the thinking, popular mind. But *it* also quickly fell, pierced by keen shafts of ridicule, and crushed

beneath the heavy weight of the authority of all the most prominent naturalists of that time, with Agassiz at their head. The question for the time seemed closed. I believe, again, it was best so, for the time was not yet fully ripe.

I know full well that many think with Haeckel that biology was kept back half a century by the baneful authority of Cuvier and Agassiz; but I cannot think so. The hypothesis was contrary to the facts of science *as then known and understood*. It was conceived in the spirit of baseless speculation rather than of cautious induction; of skilful elaboration rather than of earnest truth seeking. Its general acceptance would have debauched the true spirit of science. I repeat it: the time was not yet ripe for a scientific theory. The ground must first be cleared and a solid foundation built; an insuperable *obstacle* to hearty rational acceptance must first be removed, and an inductive *basis* must be laid.

The obstacle removed. — The obstacle in the way of the acceptance of the derivative origin of species was the then prevalent *notion concerning the nature of life*. We must briefly sketch the change which has taken place in the last forty years in our ideas on this subject.

Until about forty years ago the different forces of nature, such as gravity, electricity, magnetism, light, heat, chemical affinity, etc., were supposed to be entirely distinct. The realm of nature was

divided up into a number of distinct and independent principalities, each subject to its own sovereign force, and ruled by its own petty laws. About that time it began to be evident, and is now universally acknowledged, that all these forces are but *different forms of one universal, omnipresent energy*, and are transmutable into one another back and forth without loss. This is the doctrine of correlation of forces and conservation of energy, one of the grandest ideas of modern times. But *one* force seemed still to be an exception. Life-force was still believed to be a peculiar, mysterious *principle* or *entity*, standing above other forces and subordinating them; not correlated with, not transmutable into, nor derivable from, other and lower forces, and therefore in some sense supernatural. Now, if this be true of living *forces*, it is perfectly natural, yea, almost necessary, to believe that living *forms* are wholly different from other forms in their origin. New forms of dead matter may be derived, but new living forms are *underived*. Other new forms come by natural process, new organic forms by supernatural process. The conclusion was almost unavoidable. But soon vital force also yielded to the general law of correlation of natural forces. Vital forces are also transmutable into and derivable from physical and chemical forces. Sun force, falling on the green leaves of plants, is absorbed and converted into vital force, disappears as *light* to reappear as *life*. The amount of life-force gen-

erated is measured by the amount of light extinguished. The same is true of animal life. As in the steam-engine the locomotive energy is derived from the fuel consumed and measured by its amount, so in the animal body the animal heat and animal force are derived from and measured by the food and tissue consumed by combustion. Thus vital force may be regarded as so much force withdrawn from the general fund of chemical and physical forces to be again refunded without loss at death. This obstacle is, therefore, now removed. If vital force falls in the same category as other natural forces, there is no reason why living forms should not fall into the same category in this regard as other natural forms. If new forms of dead matter are derived from old forms by modification, according to *physical* laws, there is no reason why new living forms should not also be derived from old forms by modification according to *physiological* laws. Thus, at last, the obstacle was removed; the ground was cleared.

The basis laid. — But science is not content with removal of *a priori* objections. She must also have positive proofs. The ground must not only be cleared, but a true inductive basis of facts, and especially of laws and methods, must be laid. *This was the life-work of Agassiz.* Yes, as strange as it may seem to some, it is nevertheless true that the whole inductive basis upon which was afterward built the modern theory of evolution was laid by

Agassiz, although he himself persistently refused to build upon it any really scientific superstructure. It is plain, then, that all attempts at building previous to Agassiz's work must, of necessity, have resulted in an unsubstantial structure, an edifice built on sand, which could not and ought not to stand. I must stop here in order to explain somewhat fully this important point, and thus to give due credit to the work of Agassiz.

The title of any scientist to greatness must be determined, not so much by the multitude of new facts he has discovered as by the new laws he has established, and especially the new methods he has inaugurated or perfected. Now, I think it can be shown that to Agassiz more than to any other man is due the credit of having *established the laws of succession of living forms* in the geological history of the earth, laws upon which must rest any true theory of evolution. Also, that to him more than to any other man is due the credit of having *perfected the method* (method of comparison) by the use of which alone biological science has advanced so rapidly in modern times. This is high praise. I wish to justify it. I begin with the method.

Scientific methods bear the same relation to *intellectual* progress that tools, instruments, machines, mechanical contrivances of all sorts, bear to *material* progress. They are intellectual *contrivances*, indirect ways of accomplishing results far too hard for bare-handed, unaided intellectual strength. As

the civilized man has little or no advantage over the savage in bare-handed strength of muscle, and the enormous superiority of the former in accomplishing material results is due wholly to the use of mechanical contrivances or machines, even so, in the higher sphere of intellect, the scientist makes no pretension to the possession of greater unaided intellectual strength than belongs to the uncultivated man, or even perhaps to the savage. The amazing intellectual results achieved by science are due wholly to the use of intellectual contrivances or scientific methods. As in the lower sphere of material progress the greatest benefactors of the race are the inventors or perfecters of new mechanical contrivances or *machines*, so also in the higher sphere of intellectual progress the greatest benefactors of the race are the inventors or perfecters of new intellectual contrivances or *methods of research*.

To illustrate the power of methods, and the necessity of their use, take the case of the *method of notation*, so characteristic of mathematics, and take it even in its simplest and most familiar form: nine numeral figures, having each a value of its own, and another dependent upon its position; a few letters, *a* and *b*, and *x* and *y*, connected by symbols, + and — and =; that is all. And yet, by the use of this simple contrivance, the dullest schoolboy accomplishes intellectual results which would defy the utmost efforts of the unaided

strength of the greatest genius. And this is only the simplest tool-form of this method. Think of the results accomplished by the use of the more complex machinery of the higher mathematics!

Take next the method of experiment so characteristic of physics and chemistry. The phenomena of the external world are far too complex and far too much affected by disturbing forces and modifying conditions to be understood at once by bare, unaided, intellectual insight. They must first be simplified. The physicist, therefore, contrives artificial phenomena under ideal conditions. He removes one complicated condition after another, one disturbing cause and then another watching meanwhile the result, until, finally, the necessary condition and the true cause are discovered. On this method rests the whole fabric of the physical and chemical sciences.

But when we rise still higher, viz., into the plane of life, the phenomena of nature become still more complex and difficult to understand directly; and yet just here, where we are the most powerless without some method, our method of experiment almost wholly *fails us*. The phenomena of life are not only far more complex than those of dead matter, but the conditions of life are so nicely adjusted, equilibrium of forces so delicately balanced, that, when we attempt to introduce our clumsy hands in the way of experiment, we are in danger of overthrowing the equilibrium, of de-

stroying the conditions of the experiment, viz., life ; and then the whole problem falls immediately into the domain of chemistry. What shall we do? In this dilemma we find that nature herself has already prepared for us, ready to hand, an elaborate series of simplified conditions equivalent to experiment. The phenomena of life are, indeed, far too complex to be at once understood, the problem of life too hard to be solved, in the higher animals ; but, as we go down the animal scale, complicating conditions are removed one by one, the phenomena of life become simpler and simpler, until in the lowest microscopic cell or spherule of living protoplasm we finally reach the simplest possible expression of life. The equation of life is reduced to its simplest terms, and now, if ever, we begin to understand the true value of the unknown quantity. This is the natural history series, or *Taxonomic* series, already spoken of. Again, nature has prepared, and is now preparing daily before our eyes, another series of gradually simplified conditions. Commencing with the mature condition of one of the higher animals, for example, man, and going backward along the line of individual history through the stages of infant, embryo, egg, and germ, we find again the phenomena of life becoming simpler and simpler, until we again reach the simplest conceivable condition in the single microscopic cell or spherule of living protoplasm. This, as already explained, is the embry-

onic or *Ontogenic* series. Again, that there be no excuse for man's ignorance of the laws of life, nature has prepared still another series; and this the greatest of all, for it is the cause of both the others. Commencing with the plants and animals of the present, and going back along the track of geological times, through cenozoic, mesozoic, palæozoic, eozoic, to the very dawn of life, the first syllable of recorded time, and we find again a series of organic forms growing simpler and simpler, until, if we could find the very first, we would undoubtedly again reach the simplest condition in the lowest conceivable forms of life. This, as we have already seen, is the geologic or evolution, or *Phylogenic* series. We have already explained these three series, only in this connection it suits our purpose to take the terms backward.

Now, it is by *comparison* of the terms of each of these series going up and down, and watching the first appearance, the growth, and the perfecting of tissues, organs, functions, and by the comparison of the three series with one another term by term—I say it is wholly by comparison of this kind that biology has in recent times become a true inductive science. This is the “*method of comparison.*” It is the great method of research in all those departments which cannot be readily managed by the method of experiment. It has already regenerated biology, and is now applied with like

success in sociology under the name of *historic method*. Yes; anatomy became scientific only through comparative anatomy; physiology through comparative physiology, and embryology through comparative embryology. May we not add, sociology will become truly scientific only through comparative sociology, and psychology through comparative psychology?

Now, while it is true that this method, like all other methods, has been used, from the earliest dawn of thought, in a loose and imperfect way, yet it is only in very recent times that it has been organized, systematized, perfected as a true scientific method, as a great instrument of research; and the prodigious recent advance of biology is due wholly to this cause. Now, among the great leaders of this modern movement, Agassiz undoubtedly stands in the very first rank. I must try to make this point plain, for it is by no means generally understood.

Cuvier is acknowledged to be the great founder of comparative anatomy. He it was that first perfected the method of comparison, but comparison only in one series, the *taxonomic*. Von Baer and Agassiz added to this, comparison in the ontogenic series also, and comparison of these two series with each other, and therefore the application of embryology to the classification of animals. If Von Baer was the first announcer, Agassiz was the first great practical worker by this method. Last

and most important of all, in its relation to evolution, Agassiz added *comparison in the geologic or phylogenic series*. The one grand idea underlying Agassiz's whole life-work was the essential identity of the three series, and therefore the light which they must shed on one another. The two guiding and animating principles of his scientific work were: 1, that the embryonic development of one of the higher representatives of any group repeated in a general way the terms of the taxonomic series in the same group, and therefore that embryology furnished the key to a true classification; and 2, that the succession of forms and structure in geological times in any group is similar to the succession of forms and structure in the development of the individual in the same group, and thus that embryology furnishes also the key to geological succession. In other words, during his whole life Agassiz insisted that the laws of embryonic development (ontogeny) are also the laws of geological succession (phylogeny). Surely this is the foundation, the only solid foundation, of a true theory of evolution. It is true that Agassiz, holding as he did the doctrine of permanency of specific types, and therefore rejecting the doctrine of the derivative origin of species, did not admit the causal or natural relation of phylogenic succession to embryonic succession and taxonomic order as we now believe it. It is true that for him the relation between the three series was an intellect-

ual not a physical one, consisted in the preordained plans of the Creator, and not in any genetic connection or inherited property. But evidently the first and greatest step was the discovery of the relation itself, however accounted for. The rest was sure to follow.

But more: not only did Agassiz establish the essential identity of the geologic and embryonic succession, the general similarity of the two series, phylogenic and ontogenic, but he has also announced and enforced all the formal laws of geologic succession (*i.e.*, of evolution) as we know them. These, as already stated and illustrated, are the laws of differentiation, the law of progress of the whole, and the law of cyclical movement, although he did not formulate them in these words. No true inductive evidence of evolution was possible without the knowledge of these laws, and for this knowledge we are mainly indebted to Agassiz. He well knew also that they were the laws of embryonic development and therefore of evolution; but he avoided the word evolution, as implying the derivative origin of species, and used instead the word *development*, though it is hard to see in what the words differ. Thus it is evident that Agassiz laid the whole foundation of evolution solid and broad, but refused to build any scientific structure on it; he refused to recognize the legitimate, the scientifically necessary outcome of his own work. Nevertheless, without his work a

scientific theory of evolution would have been impossible. Without Agassiz (or his equivalent) there would have been no Darwin.

There is something to us supremely grand in this refusal of Agassiz to accept the theory of evolution. The opportunity to become the leader of modern thought, the foremost man of the century, was in his hands, and he refused, because his religion, or, perhaps better, his philosophic intuitions, forbade. To Agassiz, and, indeed, to all men of that time, to many, alas, even now, evolution is materialism. But materialism is atheism. Will some one say the genuine truth-seeker follows where she seems to lead, *whatever be the consequences?* Yes; whatever be the consequences to one's self, to one's opinions, prejudices, theories, philosophies, but not to *still more certain truth*. Now, to Agassiz, as to all genuine thinkers, the existence of God, like our own existence, is more certain than any scientific theory, than anything can possibly be made by proof. From his standpoint, therefore, he was right in rejecting evolution as conflicting with still more certain truth. The mistake which he made was in imagining that there was any such conflict at all. But this was the universal mistake of the age. A lesser man would have seen less clearly the higher truth and accepted the lower. A greater man would have risen above the age, and seen that there was no conflict, and so accepted both. All thinking men are coming to this conclusion

now, but none had done so then. Now, then, at last, the obstacle of supernaturalism in the realm of nature having been removed by the establishment of the doctrine of correlation of natural forces, and the extension of this doctrine to embrace also life-force; and now also a broad and firm basis of carefully observed facts and well-established laws of succession of organic forms having been laid by Agassiz, when again, for the third time, the doctrine of origin of species "by derivation with modifications" was brought forward by Darwin in a far more perfect form, with more abundant illustrative materials, and with a new and most potent factor of modification, viz., divergent variations and natural selection — it found the scientific world already fully prepared and anxiously waiting. I say *anxiously* waiting, for the supposed supernatural origin of species had been the one exception to the otherwise universal law of cause and effect, or the law of continuity. It was therefore in open contradiction to the whole drift of scientific thought for five hundred years. Is it any wonder, then, that the derivative origin of species was welcomed with joy by the scientific world? For five hundred years scientific thought, like a rising tide which knows no ebb, had tended thitherward with ever-increasing pressure, but kept back by the one supposed fact of the supernatural origin of species. Darwin lifted the gate,

and the in-rushing tide flooded the whole domain of thought.

What, then, is the place of Agassiz in biological science? What is the relation of Agassiz to Darwin — of Agassizian development to Darwinian evolution? I answer, it is the relation of formal science to physical or causal science. Agassiz advanced biology to the *formal* stage; Darwin carried it forward, to some extent at least, to the *physical* stage. All true inductive sciences in their complete development pass through these two stages. Science in the one stage treats of the *laws* of phenomena; in the other of the *causes* or explanation of these laws. The former must precede the latter and form its foundation; the latter must follow the former and constitute its completion. The change from the one to the other is always attended with prodigious impulse to science.

To illustrate: until Kepler, astronomy was little more than an accumulation of disconnected facts concerning celestial motions — abundant materials, but no science; piles of brick and stone, but no building. Kepler reduced this chaos to beautiful order and musical harmony by the discovery of the three great laws which bear his name, and therefore he has been justly called the legislator of the heavens, *the lawgiver of space*. But had he been asked the *cause* of these beautiful laws, he could only have answered, “The *first cause*, the direct

will of the Deity." A good answer and a true, but not scientific, because it places the question beyond the domain of science, which deals only with second or *physical cause*. But Newton comes forward and gives a physical cause. He shows that all these beautiful laws are the necessary result of gravitation; and thus astronomy becomes a physical science. So, until Agassiz, the facts of geological succession of organic forms were in a state of lawless confusion. Agassiz, by establishing the three great laws of succession which ought to bear his name, reduced this chaos to order and beauty, and therefore he might justly be called the legislator of geological history, the *lawgiver of time*. But when asked the cause of these laws, he could only answer, and did indeed answer, "The plans of the Creator." A noble answer and true, but not scientific. Darwin now comes forward and gives, partly at least, the cause of these laws. He shows that all these beautiful laws are explained by the doctrine of "origin of species by derivation with modification;" that these laws are not ultimate, but derivative from more fundamental laws of life; and thus biology is advanced one step, at least, towards the causal stage. Newton and Darwin substituted second causes for first causes, natural for supernatural. They, each in his own department, broke the bonds of supernaturalism in the domain of nature.

One more important reflection. There are two, and only two, fundamental conditions of material existence, *space* and *time*. There are, therefore, two, and only two, cosmoses, space cosmos and time cosmos. These have been redeemed from confusion and reduced to law and order and beauty, changed from chaos to cosmos by science. For this result we are chiefly indebted in the one case to Kepler and Newton, in the other to Agassiz and Darwin. The universal law in the one cosmos is the *law of gravitation*; in the other the *law of evolution*. Traced by analysis to its deepest roots of philosophic truth, the one law may be called the divine mode of sustentation; the other, the divine process of creation.

Or again: we have all heard of the "music of the spheres," a beautiful and significant name used by the old thinkers for the divine order of the universe—a music heard not by human ear, but only by the attentive human spirit. Harmonic relation apprehended by *reason* we call *law*, and its embodiment *art, music*. Now, in music there are two kinds of harmony, simultaneous and consecutive, chordal harmony and melody. These must be combined to produce the grandest effect. So in cosmic order, too, there are two kinds of harmonic relation, the *coexistent in space* and the *consecutive in time*. The law of gravitation expresses the universal harmonic inter-relations of *objects co-*

existent in space; the law of evolution, the universal harmonic relation of *forms* successive in time. Of the divine spherical music, the one is the chordal harmony, the other the consecutive harmony or melody. Combined they form the divine chorus which "the morning stars sang together." ¹

¹ Le Conte, "Relation of Agassiz to Evolution."

CHAPTER II.

EVOLUTION OF FORCE, OR PSYCHIC EVOLUTION,
AND MATERIAL EVOLUTION.

EVERY one is familiar with the main facts connected with the development of an egg. We all know that it begins as a microscopic germ-cell, then grows into an egg, then organizes into a chick, and finally grows into a cock; and that the whole process follows some general, well-recognized law. Now this *process* is evolution. It is more; it is *the type* of all evolution. It is that from which we get our idea of evolution, and without which there could be no such word. Whenever and wherever we find a process of change more or less resembling this, and following laws similar to those determining the development of an egg, we call it evolution.

Evolution as a *process* is not confined to one thing, the egg, nor to one substance, matter; nor as a doctrine is it confined to one department of science, biology. The process pervades the whole universe and psychic kingdom, *i.e.*, kingdom of God; and the *doctrine* concerns alike every department of science and religion—yea, every depart-

ment of human thought. It is literally one-half of all science and one-half of all religion. Therefore, its truth or falseness, its acceptance or rejection, is no trifling matter, affecting only one small corner of the thought-realm. On the contrary, it affects profoundly the foundation of philosophy and religion, and therefore the whole domain of thought. It determines the whole attitude of the mind toward nature and God. What is said above in regard to material evolution is also true of the *evolution of force* or psychic evolution. The idea of *divine energy* as the force or *cause* of every process of evolution affects profoundly the foundations of philosophy and Christianity, the whole domain of Christian thought, and determines the whole attitude of the mind toward Deity *back* of and *in* nature. And that is not all: it forms the *nexus* between science and religion.

We understand, then, that the divine or Christ principle in nature is that divine energy or force in nature which, when it has accomplished its evolution, produces the divine or Christ in man. There are two poles of existence without the recognition of which science is impossible; they may be represented as matter and *force*, or matter and *divine energy*. What then is *force* or the universal *energy* of nature? It is an effluence or creative power of deity passing into matter and form, a process of divine incarnation, *i.e.*, the inherent force, divine or Christ principle in nature. The idea of

force as divine energy fixed in the mind expands by a natural law and blends with our idea of God in nature, and prevents us from falling into pantheism. What is spirit? It is the end or goal of which the Christ principle in nature is only the beginning; it is this same divine energy, viz., Christ principle, or a portion of it, individuated more and more until it becomes a separate entity — spirit individuality. The Divine Spirit, brooding upon primal chaos, communicated to it an influence, an energy, viz., Christ principle, *which became* the force of evolution. Thus observe that the Christ principle is back of or prior to evolution; without the Christ principle there could be no process of evolution. A fragment of this all-pervading Christ principle individuates itself more and more until it assumes complete individuality or personality; and then we call it spirit. Thus the Christ principle proceeding from the divine power and energizing nature struggles on upward until it again attains recognition of the source from which it proceeded. It attains this recognition in a Christ-man, *i.e.*, a man in whom the Christ principle has completed its evolution and come to spirit birth.

I have learned to accept the existence of immortal spirit as a direct revelation from *within*, and my whole effort has been to reconcile this fact with the teaching of nature and Scripture. I have attempted to explain to myself *the relation of the*

immortal spirit, or Christ in me, to the animan or human soul, to the anima or soul of animals, the vital principle of plants, and the physical and chemical forces of nature. It may be that my attempt is presumptuous; it may be that the state of human knowledge is not yet ripe for such an attempt; it may be that they will offend the traditional beliefs of many: but I cannot mistake the current of my thought, nor doubt that it is a new vein of thought in relation to religion which must be opened either now or shortly, nor doubt the necessity of such an attempt. With much hesitation, therefore, I present my thought, hoping the reader will make every allowance for unavoidable imperfection.

It is allowable for science to look upon the divine energy or universal energy of nature, the animating *principle*, as force; but religion must draw nearer. It must perceive that *force*, or the animating principle of nature, is the Christ principle; and that *force* and matter, *i.e.*, the *Christ principle* and matter, may be said to exist on several distinct planes raised one above another. There is a sort of taxonomic scale of force, *i.e.*, divine energy and matter. There are, 1, the plane of elements; 2, the plane of chemical compounds; 3, the plane of vegetal life; 4, the plane of animal life; 5, the plane of self-conscious or rational life; and 6, the Christ plane, the plane of spirit individuality or spirit consciousness, conscious of the source from which it proceeded. Thus the *Christ principle* proceeding

from the divine person and energizing nature, struggles through all the different planes of incarnation upward until it again attains recognition of the source from which it proceeded, until it becomes at one with the Divine Spirit, until it can look up or look *within* and call the Divine Spirit, *i.e.*, God, its Father.

It is curious to observe how, when the question is concerning a work of nature, we no sooner find out *how* a thing is made than we immediately exclaim, "It is not made at all, it became so of itself!" So long as we knew not how incarnation took place we of course concluded that it must be by a special act of the Holy Ghost; but so soon as the Christ-principle theory shows *how* it was probably done, *i.e.*, through the universal law of incarnation, immediately we say we were mistaken; Jesus was not divine at all; there is no such thing as a divine man or Christ-man. But observe, once for all, that this conclusion does not follow. Does it not seem, then, that to most people God is a mere wonder-worker, a chief magician. But the mission of science, and the Christ-principle theory in particular, is to show us how things are done; that is, that the divine man or Christ-man originated by the universal law of incarnation, the *Christ-man* being the completed evolution of the Christ principle in nature, and that whenever and wherever the Christ principle or a portion of divine energy individuates itself until it becomes

a separate entity, completes its evolution, it will produce a Christ-man, of which Jesus is *the* type. But Jesus was not the first Christ man. Were not Moses and the prophets and Socrates before Jesus? Neither was Jesus the last Christ-man — there have been many. Is it a wonder, then, that to most persons science, and especially the Christ-principle theory, is constantly destroying their superstitious illusions? But if God is an honest worker, according to reason, *i.e.*, according to law, ought not science and the Christ-principle theory rather to change gaping wonder into intelligent delight, superstition into rational worship, and Christianity into a consistent, rational religion, and thus forever do away with the traditional interpretation of Scripture?

Every man is the *word* made flesh, *i.e.*, incarnate. It is comparatively easy from the Christ-principle point of view to apprehend the process. "The word was with God and the word was God;" the word was divine energy or force, *i.e.*, Christ principle. Now, taking force, Christ principle, as the psychical tree of life, it branches and rebranches; its lower branches represent sentient life; the next, conscious life; the next, rational life; the whole tree growing ever higher in its highest parts. While the whole tree is the word made flesh, only one straight trunk line leads upward to the terminal bud, *i.e.*, Christ-man. A branch once separated must grow its own way if it grow

at all. Each individual tree follows the same necessary law ; only one straight trunk line leads upward to the terminal bud, *i.e.*, immortality, spirit individuality.

It is easy to see that a clearer knowledge of the divinity *in* man must work an individual revolution in his religion.

That the Christ-principle theory may be adapted to the intelligent popular mind it is necessary that they should have an adequate knowledge of evolution. There is a deep and wide-spread belief in the popular mind that there is something exceptional in the doctrine of evolution as regards its relation to religious thought and moral conduct. The mind must be disburdened of this idea by coming in actual contact with ideal evolution.

We have said that psychic evolution is literally one-half of religion, and that evolution constitutes one-half of all science ; but the Christ principle is the force of evolution of the cosmos, which still controls and maintains its beautiful order, and is so blended with evolution that we cannot have an adequate idea of the Christ principle without evolution. But if the reader will once for all fix in the mind the relation of the Christ principle to force, that in *science* it is called force, in *religion* it is the Christ principle, then we shall gain, by the study of evolution, at the same time, a knowledge of science and the underlying necessary law of true religion.

We have given the definition ; we will now proceed with the scope of evolution in the language of science.

Every system of correlated parts may be studied from three points of view, which give rise to three departments of science, one of which is religion ; viz., the Christ principle in nature, or *cause* of existence. One of the others, the greater and more complex, is evolution. One concerns the *cause*, which, translated into the language of religion, is the Christ principle or divine energy in nature. The second concerns changes within the system by action and reaction between the parts, producing equilibrium and stability ; the third concerns the progressive movement of the system as a whole to higher and higher conditions, both psychical and material — the movement of the point of equilibrium itself, by constant slight disturbance and readjustment of parts on a higher plane, with more complex inter-relations. The first concerns the *law of universal incarnation* ; the second, the laws of sustentation of the system ; the third, the laws of evolution. The first concerns the *cause* of existence ; the second concerns things as they are ; the third, the process by which they became so.

Now nature, as a whole, is such a system of correlated parts. Every department and sub-department, whether it be the solar system, or the earth, or the organic kingdom, or the spiritual kingdom, *i.e.*, kingdom of God, or human society, or the

human body, or the human soul, is such a system of correlated parts, and is therefore subject to evolution. We can best make this thought clear by example.

1. Take, then, the *human body*. This complex and beautiful system of correlated and nicely adjusted parts may be studied in a state of maturity and equilibrium in which all the organs and functions by action and reaction co-operate to produce perfect stability, health, and physical happiness. This study is physiology. Or else the same may be studied in a state of progressive change. Now we perceive that the stability is never perfect; the point of equilibrium is ever moving. By the ever-changing number and relative power of the co-operating parts the equilibrium is ever being disturbed, only to be readjusted on a higher plane with still more beautiful and complex inter-relations. This is growth, development, evolution. Its study is called embryology.

2. Take, now, the *human soul*. This complex and beautiful system of correlated and nicely adjusted parts may be studied in a state of maturity and equilibrium, in which all the functions by action and reaction co-operate to produce perfect spiritual stability, health, and spiritual happiness. Or else the same may be studied in a state of progressive change. Now we perceive that the stability is never perfect; the point of equilibrium is ever moving. By the ever-changing number

and relative *power* of the co-operating parts the equilibrium is ever being disturbed, only to be readjusted on a higher, viz., Christ plane, with still more beautiful and complex inter-relations. This is spiritual growth, spiritual development, psychic evolution, and the completed process produces the Christ-man. Its study may be called Christology, or the scientific side of Christianity.

3. Take another example — *the solar system*. We may study sun, planets, and satellites in their mutual actions and reactions, co-operating to produce perfect equilibrium, stability, beautiful order, and musical harmony. Or we may study the same in its origin and progressive change. Now we perceive that equilibrium and stability are never absolutely perfect, but, on the contrary, there is continual disturbance with readjustment on a higher plane; continual introduction of infinitesimal discord, only to enhance the grandeur and complexity of the harmonic relations. This is the nebular hypothesis, the theory of the development of the solar system. It is cosmogony; it is evolution.

4. Again, *society* may be studied in the mutual play of all its social functions so adjusted as to produce social equilibrium, happiness, prosperity, and good government. This is social statics. But equilibrium and stability are never perfect. Permanent social equilibrium would be social stagnation and decay. Therefore we must study

society also in its onward movement — the equilibrium ever disturbed, only to be readjusted on a higher plane with more and more complexly inter-related parts. This is dynamics — social progress; it is evolution.

5. Again, *religion* may be studied in the mutual play of all its spiritual functions so adjusted as to produce spiritual equilibrium, happiness, and spiritual prosperity. This is religious statics. But spiritual equilibrium and stability are never perfect. Permanent spiritual equilibrium would be spiritual stagnation and decay. Therefore we must study religion also in its onward movement — the equilibrium ever disturbed, only to be readjusted on a higher plane, the Christ plane, with more and more complexly inter-related parts. This is religious progress, spiritual development, in the individual and in the race, the whole moving forward to a higher plane. It is evolution.

6. Again, the *earth* as a whole may be studied in its present form, and the mutual action of all its parts, — lands and seas, mountains and valleys, rivers, gulfs, and bays, currents of air and ocean, — and the manner in which all these, by action and reaction, co-operate to produce climates and physical conditions such as we now find them. This is physical geography. Or we may study the earth in its gradual progress toward its present condition — the changes which have taken place in all these parts, and consequent changes

in climate: in a word, the gradual process of becoming what it now is. This is physical geology; it is evolution.

7. Again, we may study the *organic kingdom* in its entirety as we now find it—the mutual relation of different classes, orders, genera, and species to each other and to external conditions, and the action and reaction of these in the struggle for life, the geographical distribution of species and their relation to climate and other physical conditions, the whole constituting a complexly adjusted and permanent equilibrium. This is a science of great importance, but one not yet distinctly conceived, much less named.¹ Or we may study the same in its gradual progressive approach, throughout all geological times, toward the present condition of things, by continual changes in the parts, and therefore disturbance of equilibrium and readjustment on a higher plane with more complex inter-relations. This is development of the organic kingdom. In the popular mind it is, *par excellence*, evolution.

8. Lastly, we may study the whole psychical, *i.e.*, *spiritual kingdom*, in its entirety as we now find it—the mutual relation of different psychic forms or manifestations to each other and to the external and internal conditions, and the action and reaction of these in the struggle for immor-

¹ The term Chorology, used by Haeckel, nearly covers the ground.

tality, the whole constituting a complexly adjusted and permanent equilibrium. This is a science of the greatest importance, one distinctly conceived, and named Christology.¹ Or we may study the same in its gradual progressive approach, throughout all psychic times, toward the present spiritual condition of the individual and of the race, by continual psychic changes in the individual, and therefore disturbance of equilibrium and readjustment on a higher plane with more complex interrelations. This is development of the psychic or spiritual kingdom, *i.e.*, kingdom of God; it is psychic evolution.

9. Side by side, and, indeed, as the moving cause of physical development, there has been an evolution of the Christ principle (force). The first form of the Christ principle which manifested itself was what we call gravity, the divine energy by which the original chaotic mass or *nebula* was gradually organized into the heavens and the earth. Almost contemporaneously, but one step above this manifestation of the Christ principle, appeared what we call chemical affinity, in the production of compounds, water, etc. This was followed by a still higher development of the Christ principle, *viz.*, life, which appeared first in plants and then in animals. This was succeeded by a still higher manifestation of the Christ principle in the mind or anima of the lower animals; and this, again,

¹ Christology, the science of psychic life.

was succeeded by a still higher manifestation of the Christ principle in the animan or self-conscious soul of human beings, and this slowly developed into the self-conscious spirit of man, *i.e.* spirit consciousness — a Christ-man, the completed psychic evolution of the Christ principle.

We might multiply examples without limit. There are the same three points of view on all subjects. As already said, in the first we are concerned with the *cause* of existence, *i.e.*, the Christ principle or divine energy, the universal law of incarnation ; in the second we are concerned with things as they are ; in the third, with the process by which they became so. This law of becoming in all things, this universal law of progressive inter-connected change, may be called the law of continuity. We all recognize the universal relation of things, gravitative or other, in space. This asserts the universal causal relation of things in time. This is the universal law of evolution.

But it has so happened that in the popular mind the term evolution is never applied to the development of the *spiritual kingdom*, *i.e.*, kingdom of God, but is mostly confined to the development of the organic kingdom, or the law of continuity as applied to this department of nature. The reason of this is that this department was the last to acknowledge the supremacy of this law ; this is the domain in which the advocates of supernaturalism in the realm of nature had made their last stand. But

now they are called upon to take another stand and consider the relation of the Christ principle or universal law of incarnation to nature. They are called upon not only to give up supernaturalism in the realm of nature, but in religion. All other conflicts were for outworks; this strikes at the citadel. All others required only readjustment of claims, rectification of boundaries betwixt science and religion; this requires nothing less than unconditional surrender; it being the *last* line of defence of the supporters of supernaturalism in religion. But being the last line of defence, the last ditch, it is evident that a yielding here implies not a mere shifting of line, but a change of base; not a readjustment of details only, but a *reconstruction of Christian theology*. There can be little doubt in the mind of the thoughtful observer that we are even now on the eve of the greatest change in traditional views that has taken place since the birth of Christianity. But let no one be greatly disturbed thereby. For as then, so now, change comes not to destroy *but to fulfil* all our dearest hopes and aspirations; as then, so now, the germ of living truth has, in the course of ages, become so incrustated with meaningless traditions which stifle its growth, that it is necessary to break the shell to set it free; as then, so now, it has become necessary to purge religious belief of dross in the form of traditional interpretation, trivialities, and superstition. This has ever been and ever

will be the function of science. It is also the function of the Christ-principle theory. The essentials of religious faith it cannot touch, but it purifies and ennobles our conception of the incarnation of Deity, and thus elevates the whole plane of religious thought. Those that think they can apprehend *how* God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a *living* soul, can see that it is no harder for God to communicate divine energy, Christ principle, to the cosmos than it is to breathe divine energy into a clay man. I much prefer the Christ-principle view. If I can apprehend *how* the Divine Spirit, brooding upon primal chaos, communicated to it an influence, an energy, call it what you like, but I prefer to call it the Christ principle, which *became* the force of evolution of the cosmos; if I apprehend how this is done, then I am present at the sowing of the seed of the cosmos. If I apprehend that I was once on the plane of elements, that I was a part of the Christ principle, divine energy, the effluence from the person of Deity, then I can truly say, I and my Father are one. Again, on the ascending scale, if I have completed my evolution and have become conscious spirit, conscious of spirit individuality, then I am on the Christ plane, and I can say, I and my Father are one; he in me, and I in him. For this saying the Jews took up stones to throw at Jesus, *the* type of the Christ-man. Now, is there

anything incomprehensible in this? To those on the Christ plane, no. To those who are spiritually blind, yes. Once I was spiritually blind, but now I can see. We denote this spiritual sight or primary wisdom as intuition. In that deep force, divine energy, *i.e.*, Christ principle, all things find their common origin. For the sense of spirit being, spirit consciousness is not diverse from things, from space, from light, from time, from man, but one with them, and proceeds obviously from the same source whence their life and being also proceed. We first share the divine energy, the Christ principle, by which things exist, and afterward see them as appearances or manifestations in nature, and forget that we have shared their cause until we come on to the Christ plane and are separated from nature, capable of independent spirit life, *born* into a new and higher plane of existence.

Although birth is its truest correspondence and best illustration, yet we may vary the illustration in many ways. In animals the Christ principle is deeply submerged in nature as beneath a water-surface, wholly unknowing of any higher, freer world above. On the Christ plane, in a Christ-man, spirit emerges above the surface into a higher world, looks down on nature beneath him, around on other emerged spirits about him, *i.e.*, to the Christ in others, and inward to the Christ within himself. With this last spirit birth the Christ within us rends the thin rinds of the visible and

finite, and comes out into eternity and inspires and expires its air. It converses with truths that have always been spoken in the world, and becomes conscious of a closer sympathy with Abraham, Moses, and the prophets, Socrates and Jesus, than with persons in the house.

This is the law of psychical or spiritual growth. By every throes of growth or of psychic evolution the man expands there where he works, passing at each pulsation races and classes of men. The Christ-man, *i.e.*, one in whom the Christ principle has come to spirit birth, rises as by specific levity, not into a particular virtue, but into the region of all the virtues, the Christ plane. He is in the spirit which contains them all. To the spirit in its pure action all the virtues are natural, and not painfully acquired. Those that have, through psychic evolution, the Christ within themselves, are already on a platform that commands the sciences and arts, speech, and action, and grace. For whoso dwells on the Christ plane does already anticipate those special powers which men prize so highly; and the spirit which abandons itself to the Supreme Spirit finds itself related to all its works. For in ascending to the Christ plane we have come, as it were, to the centre of the universe where, as in the closet of God, we see causes; and here truth is revealed.

We distinguish the announcements of the Christ within us, its manifestations of its own nature, by

the term intuition. These moments are always attended by the emotion of the sublime. For this communication is an influx of the divine spirit into our spirit; a recognition takes place. In these communications the power to see is not separated from the will to do, but the insight proceeds from obedience, and the obedience proceeds from a joyful perception. A thrill passes through all men at the reception of new truth; every moment when the individual feels himself invaded by it is memorable. Always, I believe, by the necessity of our constitution a certain enthusiasm attends the individual's consciousness of the spirit's presence. The character and duration of this enthusiasm vary with the state of the individual, from an ecstasy and prophetic inspiration, which is its rarer appearance, to the faintest glow of spiritual emotion. As we more clearly perceive the manifestations of the Christ within *us*, we apprehend why it is that everywhere the history of religion betrays a tendency to enthusiasm. The experiences of religion are varying forms of awe and delight with which the individual spirit always mingles with the universal Spirit.

The nature of these intuitions is always the same; they are perceptions of the absolute law. They are solutions of the spirit's own questions, *i.e.*, the Christ within you. They do not answer the questions which the understanding asks. The Christ within you answers never by words, but by

the thing itself that is inquired after, the spirit or Christ within you *becomes*. Thus is the Christ within the perceiver and revealer of truth; and by the same spirit we see and know each other, and what spirit each is of, and what plane he is on. But who judges? and what? Not our understanding. We do not read them by learning or wit. No; the wisdom of the Christ-man consists herein, that he does not judge them; he lets them judge themselves, and merely reads and records their own verdict.

By virtue of the Christ within, private will is overpowered, and maugre our efforts or our intellect, your genius will speak from you, and mine from me. That which we are, we shall teach, not voluntarily but involuntarily. On the Christ plane thoughts come into our minds through avenues which we know not, and thoughts go out of our minds through avenues which we know not. The Christ teaches over our head. The infallible index of true spiritual progress is found in the tone the man takes. The tone of seeking is one, and the tone of having is another. One class speak *from within*, or from experience, as parties and possessors of the fact; and the other class *from without*, as spectators merely, or perhaps as acquainted with the fact on the evidence of third persons. Jesus speaks always from the Christ plane, from spirit individuality; he speaks always from within, and in a degree that transcends all others. Jesus said,

“Believe in me,” believe that I have reached spirit consciousness, immortality, that *in myself* I have brought psychic life and immortality to light, the *Christ* within *me* being my witness; and that you may reach immortality through the same process, not by faith alone, but by psychic evolution. If there be any evolution *par excellence* it is evolution of the Christ principle or psychic evolution; but evolution of the individual or embryonic development is the clearest, the most familiar, and most easily understood, and therefore the type of evolution. We first take our idea of evolution from this form, and then extend it to the Christ principle and other forms of continuous change following a similar law. But since the popular mind limits the term to the development of the organic kingdom without a thought of extending evolution to the development of the spiritual kingdom, *i.e.*, kingdom of God, and since, moreover, it is necessary to acquire an adequate knowledge of evolution as applied to the development of the organic kingdom before we can clearly apprehend its application to the development of the spiritual kingdom, we shall take our definition and scope of evolution from the organic department, though we shall illustrate freely by reference to psychic evolution.

Definition of Evolution.

Evolution is (1) continuous *progressive change*, (2) *according to certain laws*, (3) and by means of

resident forces (divine energy). Embryonic development is the type of evolution. It will be admitted that this definition is completely realized in this process. The change here is certainly continuously progressive; it is according to certain well-ascertained laws; it is by forces (one form of divine energy) resident in the egg itself. Is, then, the process of change in the spiritual kingdom throughout psychic times like this? Does it correspond to the definition given above? Does it also deserve the name of evolution? We shall see. Is, then, the process of change in the organic kingdom throughout geologic times like this? Does it correspond to the definition given above? Does it also deserve the name of evolution? We shall see.

1. Progressive material change. Every individual animal body, say man's, has become what it now is by a gradual process. Commencing as a microscopic spherule of living but apparently unorganized protoplasm, it gradually added cell to cell, tissue to tissue, organ to organ, and function to function, thus becoming more and more complex in the mutual action of its correlated parts, as it passed successively through the stages of germ, egg, embryo, and infant, to maturity. This ascending series of genetically connected stages is called the embryonic or ontogenic series.¹

2. Progressive psychic change. Every individ-

¹ Ontos-gennao (individual-making, or genesis of the individual).

ual spirit inhabiting or animating a material body has become what it now is by a gradual process, commencing as the Christ principle or divine energy and becoming more and more complex in the mutual action of its correlated parts, as it passed successively through the planes of elements, chemical compounds, vegetal life, animal life, self-conscious life, and spirit individuality, corresponding to the individual stages of germ, egg, embryo, and infant, to maturity. Does not the progressive psychic change correspond to the definition of evolution? and does it not also deserve the name of evolution? According to the evolution theory, the terms of *this* series also are genetically connected. It is therefore an evolution series. And may it not appropriately be called *the taxonomic series*? Furthermore, it is the most fundamental because it is the cause of the other series.

There is another series the terms of which are coexistent, and which therefore is not in any sense a genetic or development series, but which it is important to mention because to some degree similar to and illustrative of the last. Commencing with the lowest unicelled microscopic organisms, and passing up to the animal scale, *as it now exists*, we find a series of forms similar, though not identical, with the last. Here, again, we find cell added to cell, tissue to tissue, organ to organ, and function to function, the animal body becoming more and more complex in structure, in

the mutual action of its correlated parts and the mutual action with the environment, until we reach the highest complexity of structure and of internal and external relations only in the highest animals. This ascending series may be called the natural history series, or the classification or *taxonomic series*.¹ The terms of this series are, of course, not genetically connected; at least, not directly so connected.

Finally, there is still a third series, the grandest and most fundamental of all, but only recently recognized, and therefore still imperfectly known. Commencing with the earliest organisms, the very dawn of life, in the very lowest rocks, and passing onward and upward through eozoic, palæozoic, mesozoic, cenozoic, to the psychozoic or present time, we again find, first, the lowest forms, and then successively forms more and more complex in structure, in the interaction of correlated parts, and in interaction with the environment, until we reach the most complex internal and external relations, and therefore the highest structure only in the present time. This series we will call the geological or *phylogenic series*.² According to the evolution theory, the terms of *this* series also are genetically connected. It is, therefore, an evolution series. Furthermore, it is the most fundamental of the three series, because it is the cause

¹ Taxis-nomos (relating to science of arrangement).

² Phule-gennao (kind-making), genesis of the race.

of the other two. The ontogenic series is like it because it is a brief recapitulation, through heredity, as it were from memory, of its main points. The taxonomic series is like it because the *rate* of advance along different lines was different in every degree, and therefore every stage of the advance is still represented in a general way among existing forms.

It will be admitted, then, that we find progressive change in organic forms throughout geologic times. This is the first point in the definition of evolution. It will be observed, also, that we find *progressive change* in psychic manifestation throughout psychic times; because if there were no evolution of force or the Christ principle there would be no change in organic forms: they would be all on one plane. Then this is also the first point in the definition of psychic evolution.

2. Change according to certain laws.— We have shown continuously progressive change in organic forms during the whole geologic history of the earth, and hence continuously progressive change in psychic manifestation during the whole psychic history of the world, similar in a general way to that observed in embryonic development. We wish now to show that the *laws of change* are similar in the two cases. What, then, are the laws of succession of organic forms in geologic times? Prof. Joseph LeConte has formulated

them thus: *a.* The law of differentiation; *b.* The law of progress of the whole; *c.* The law of cyclical movement. We will take up these and explain them successively, and then afterward show that they are also the laws of embryonic development, and therefore the laws of evolution.

a. Law of differentiation. — It is a most significant fact, to which attention was first strongly directed by Louis Agassiz, that the earliest representatives of any group—whether class, order, or family—were not what we would call typical representatives of that group; but, on the contrary, they were, in a wonderful degree connecting links; *i.e.*, that along with their distinctive classic, ordinal, or family characters they possessed also other characters which connected them closely with other classes, orders, or families now widely distinct, without connecting links or intermediate forms. For example: the earliest vertebrates were fishes, but not typical fishes. On the contrary, they were fishes so closely connected by many characters with amphibian reptiles that we hardly know whether to call some of them reptilian fishes or fish-like reptiles. From these, as from a common vertebrate stem, were afterward separated, by slow changes from generation to generation, in two directions, the typical fishes and the true reptiles. So, also, to take another example, the first birds were far different from typical birds as we now know them. They were,

on the contrary, birds so reptilian in character that there is still some doubt whether bird characters or reptilian characters predominated in the mixture, and therefore whether they ought to be called reptilian birds or bird-like reptiles. From this common stem the more specialized modern reptiles branched off in one direction, and typical birds in another, and intermediate forms became extinct; until *now* the two classes stand widely apart, without apparent genetic connection.

Now, to take an example — of man — for the purpose of bringing out our idea of immortality. The completed Christ principle or completed psychic evolution is an *immortal* man; then a Christ-man is a typical psychic man, all intermediate forms become extinct, *i.e.*, are *not* immortal; the body returns to dust, and the animan or soul to the general fund, if it does not, while in the material body, come to spirit birth, spirit individuality, *i.e.*, immortality. In psychic evolution the Christ-man and the unregenerate man stand widely apart, without apparent genetic connection. Some scientists and theologians have been compelled to grant that man's *physical* organism has been developed from a lower animal form, but they draw a line at his *psychic* or *spiritual* nature; assert that his spirit could not have been evolved from the *anima* of animals. For my own part, I see no possibility of drawing so imaginary a line, and therefore I accept the evolution of man, *body, soul, and spirit*, from a

lower animal form. This subject will be more fully treated hereafter.

Such early forms, combining the characters of two or more groups now widely separated, were called by Agassiz *connecting* types, *combining* types, *synthetic* types, and sometimes *prophetic* types; by Dana, *comprehensive* types; and by Huxley, *generalized* types. They are most usually known now as generalized types, and their widely separated outcomes specialized types. Thus, in general, we may say that the widely separated groups of the present day, when traced back in geological times, approach one another more and more until they finally unite to form common stems, and these in their turn unite to form a common trunk. From such a common trunk, by successive branching and rebranching, each branch taking a different direction and all growing wider and wider apart (differentiating), have been gradually generated all the diversified forms which we see at the present day. The last leafy ramifications — flower-bearing and fruit-bearing — of this tree of life are the fauna and flora of the present epoch. The law might be called a law of ramification, of specialization of the parts and diversification of the whole.

b. Law of progress of the whole. — Many imagine that progress is the one law of evolution; in fact, that evolution and progress are co-extensive and convertible terms. They imagine that in evolution the movement must be upward and onward

in all parts; that degeneration is the opposite of evolution. This is far from the truth. There is, doubtless, in evolution, progress to higher and higher planes; but not along every line, nor in every part; for this would be contrary to the law of differentiation. It is only progress of the whole organic kingdom in its entirety. This is also the law of psychic evolution. There is, doubtless, in psychic evolution progress to higher and higher planes; but not along every line, nor in every part; for this would be contrary to the law of differentiation. It is only progress of the whole *spiritual* kingdom in its entirety. We can best make this clear by an illustration. A growing tree branches and again branches *in all directions*, some branches going upward, some sidewise, and some downward — anywhere, everywhere, for light and air; but the whole tree grows ever taller in its higher branches, larger in the circumference of its outstretching arms, and more diversified in structure. Even so the tree of life, by the law of differentiation, branches and rebranches continually in all directions — some branches going upward to higher planes (progress), some pushing horizontally, neither rising nor sinking, but only going farther from the generalized origin (specialization); some going downward (degeneration), anywhere, everywhere, for an unoccupied place in the economy of nature; but the whole tree grows ever higher in its highest parts, grander in its proportions, and more complexly diversified in its structure.

It may be well to pause here a moment to show how this mistaken identification of evolution with progress alone, without modification by the more fundamental laws of differentiation, has given rise to misconceptions in the popular and even in the scientific mind. The biologist is continually met with the question, "Do you mean to say that any one of the invertebrates, such, for instance, as a spider, may eventually, in the course of successive generations, become a vertebrate, or that a dog or a monkey is on the highway to become a man? By no means. There is but one strait and narrow way to the highest in evolution as in all else, and few there be that have found it—in fact, probably two or three only at every step. The animals mentioned above have diverged from that way. In their ancestral history they have missed the golden opportunity, if they ever had it. It is easy to go on in the way they have chosen, but impossible to get back on the ascending trunk line. To compare again with the growing tree, only one straight trunk line leads upward to the terminal bud. A branch once separated must grow its own way, if it grow at all.

Of the same nature is the mistake of some extreme evolutionists, such as Dr. Bastian and Professor Haeckel, and of nearly all anti-evolutionists, viz., that of imagining that the truth of evolution and that of spontaneous generation must stand or fall together. On the contrary, *if* life did

once arise spontaneously from any lower forces, physical or chemical, by natural process, *the conditions necessary for so extraordinary a change could hardly be expected to occur but once in the history of the earth.* They are, therefore, *now* not only unreproducible, but unimaginable. Such golden opportunities do not recur. Evolution goes only onward. Therefore, the impossibility of the derivation of life from non-life *now* is no more an argument against such a derivation *once* than is the hopelessness of a worm ever becoming a vertebrate *now* an argument against the derivative origin of vertebrates. Doubtless, if life were now extinguished from the face of the earth, it could not again be rekindled by any natural process known to us; but the same is probably true of every step of evolution. If any class — for example, mammals — were now destroyed, it could not be re-formed from any other class now living. It would be necessary to go back to the time and condition of the separation of this class from the reptilian stem. Therefore, the falseness of the doctrine of abiogenesis,¹ so far from being any argument against evolution, is exactly what a true conception of evolution and knowledge of its laws would lead us to expect.

c. Law of cyclical movement. — The movement of evolution has ever been onward and upward, it is true, but not at uniform rate in the whole, and

¹ Genesis without previous life; spontaneous generation.

especially in the parts. On the contrary, it has plainly moved in successive cycles. The tide of evolution rose ever higher and higher, without ebb, but it nevertheless came in successive waves, each higher than the preceding and overborne by the succeeding. These successive cycles are the dynasties or reigns of Agassiz, and ages of Dana; the reign of mollusks, the reign of fishes, of reptiles, of mammals, and finally of *man*. During the early palæozoic times (Cambrian and Silurian) there were no vertebrates. But never in the history of the earth were mollusks of greater size, number, and variety of form than then. They were truly the rulers of these early seas. In the absence of competition of still higher animals, they had things all their own way, and therefore grew into a great monopoly of power. In the later palæozoic (Devonian) fishes were introduced. They increased rapidly in size, number, and variety, and being of higher organization they quickly usurped the empire of the seas, while the mollusca dwindled in size and importance, and sought safety in a less conspicuous position. In the mesozoic times, reptiles, introduced a little earlier, finding congenial conditions and an unoccupied place above, rapidly increased in number, variety, and size, until sea and land seem to have swarmed with them. Never before or since have reptiles existed in such numbers, in such variety of form, or assumed such large proportions, nor have they ever since been

so highly organized as then. They quickly became rulers in every realm of nature — rulers of the sea, swimming reptiles; rulers of the land, walking reptiles; and rulers of the air, flying reptiles. In the unequal contest, fishes sought safety in subordination. Meanwhile mammals were introduced in the mesozoic, but small in size, low in type (marsupials), and by no means able to contest the empire with the reptiles. But in the cenozoic (tertiary), the conditions apparently becoming favorable for their development, they rapidly increased in number, size, variety, and grade of organization, and quickly overpowered the great reptiles, which almost immediately sank into the subordinate position in which we now find them, and thus found comparative safety. Finally, in the quaternary, appeared man, contending doubtfully for a while with the great mammals, but soon (in psychozoic) acquiring mastery through superior intelligence. The huge and dangerous mammals were destroyed and are still being destroyed; the useful animals and plants were preserved and made subservient to his wants; and all things on the face of the earth are being readjusted to the requirements of his rule. In all cases it will be observed that the rulers were such because, by reason of strength, organization, and intelligence, they were fittest to rule. There is always room at the top. To illustrate again by a growing tree: This successive culmination of higher and higher classes

may be compared to the flowering and fruiting of successively higher and higher branches. Each uppermost branch, under the genial heat and light of direct sunshine, received in abundance by reason of position, grew rapidly, flowered, and fruited, but quickly dwindled when overshadowed by still higher branches, which, in their turn, monopolized for a time the precious sunshine.

But observe, furthermore: when each ruling class declined in importance, it did not perish, but continued in a subordinate position. Thus the whole organic kingdom became not only higher and higher in its highest forms, but also more and more complex in its structure and in the interaction of its correlated parts. The whole process and its result are roughly represented in the accompanying diagram.

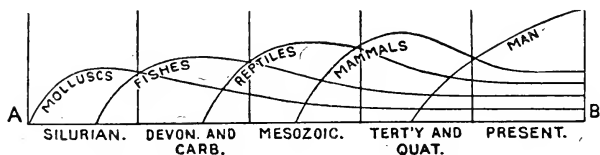


Fig. 2, in which A B represents the course of geological times, and the curve the rise, culmination, and decline of successive dominant classes.

The above three laws are laws of evolution.

These three laws we have shown are distinctly recognizable in the succession of organic forms in the geological history of the earth. They are, therefore, undoubtedly the *general laws of succes-*

sion. Are they also laws of evolution? Are they also discoverable in embryonic development, the type of evolution? They are, as we now proceed to show.

Differentiation. — In reproduction the new individual appears: 1. As a *germ-cell* — single microscopic living cell. 2. Then, by growth and multiplication of cells, it becomes an *egg*. This may be characterized as an aggregate of *similar* cells, and therefore is not yet differentiated into tissues and organs. In other words, it is not yet visibly organized; for organization may be defined as the possession of different parts, performing different functions, and all co-operating for one given end, viz., the life and well-being of the organism. 3. Then commences the really characteristic process of development, viz., *differentiation* or diversification. The cells are at first all alike in form and function, for all are globular in form, and each performs all the functions necessary for life. From this common point now commences development in *different directions*, which may be compared to a branching and rebranching, with more and more complex results, according as the animal is higher in the scale of organization and advances toward a state of maturity. First, the cell-aggregate (*egg*) separates into three distinct layers of cells, called ectoblast, endoblast, and mesoblast. These by further differentiation form the three fundamental groups of organs and functions, viz., the *nervous*

system, the *nutritive system*, and the *blood system*: the first presiding over the exchange of *force* or influence, by action and reaction with the environment, and between the different parts of the organism; the second presiding over the exchange of *matter* with the environment, by absorption and elimination; the third presiding over exchanges of matter between different parts of the organism. Following out any one of these groups in higher animals, say the nervous system, it quickly differentiates again into two sub-systems, viz., cerebro-spinal and ganglionic, each having its own distinctive functions which we cannot stop to explain. Then the cerebo-spinal again differentiates into voluntary and reflex systems. All of these have meanwhile separated into sensory and motor centres and fibres. Then, taking only the sensory fibres, these again are differentiated into five special senses, each having a wholly different function. Then, finally, taking any one of these, say the *sense of touch* or feeling, this again is differentiated into many kinds of fibres, each responding to a different impression, some to heat, others to cold, still others to pressure, etc. We have taken the nervous system; but the same differentiation takes place in all other systems, and is carried to higher and higher points according to the position in the scale of the animal which is to be formed.

Or, to vary the mode of presentation a little, the cells of the original aggregate, commencing all

alike, immediately begin to take on different forms, in order to perform different functions. Some cells take on a certain form, and aggregate themselves to form a peculiar tissue which we call muscle, and which does nothing else, can do nothing else, than contract under stimulus. Another group of cells take on another peculiar form, and aggregate themselves to form another and very different tissue, viz., nervous tissue, which does nothing, and can do nothing, but *carry influence back and forth between the great external world and the little world of consciousness within*. Still another group of cells take still another form, and aggregate to form still another tissue, viz., the *epithelial*, whose only function is to absorb nutritive and eliminate waste matter. Thus, by differentiation of form and limitation of function, or division of labor, the different parts of the organism are bound more and more closely together by mutual dependence, and the whole becomes more and more distinctly individuated, and separation of parts becomes more and more a mutilation, and finally becomes impossible without death. This process, as already said, reaches its highest point only in the later stages of development of the highest animals.

Progress.—The *law of progress is*, of course, admitted to be a law of ontogeny ; but observe here, also, it is true only of the whole, and not necessarily of all parts, *except from the point of*

view of the whole. Thus, for example, starting all from a common form or generalized type, some cells *advance* to the dignity of brain-cells, whose function is, somehow connected with the generation, or at least the manifestation of thought, will, and emotion; other cells *descend* to the position of kidney-cells, whose sole function is the excretion of urine. But here, also, the higher cells are successively higher, and the whole aggregate is successively noble and more complex. It is again a branching and rebranching, in every direction, some going upward, some downward, some horizontally, anywhere, everywhere, to increase the complexity of relations internal and external, and therefore to elevate the plane of the whole.

Cyclical movement. — Lastly, the law of cyclical movement is also a law of ontogeny and therefore of evolution. This law, however, is less fundamental than the other two, and is, therefore, less conspicuous in the ontogenic than in the phylogenic series. It is conspicuous only in the later stage of ontogeny, and in other higher kinds of evolution. For example, in the ontogenic development of the body and mind from childhood to manhood we have plainly successive culminations and declines of higher and higher functions. In bodily development we have culminating, first, the *nutritive* functions, then the *reproductive* and *muscular*, and last the cerebral. In psychic development we have culmination first of the receptive and retentive

faculties in childhood, then of imaginative and æsthetic faculties in youth and young manhood : than of the reflective and elaborative faculties, the faculties of productive work, in mature manhood ; and, finally, the birth of the spiritual or completed psychic evolution in mature age. The first gathers and stores materials ; the second vivifies and makes them plastic building materials ; the third uses them in actual constructive work, in building the temple of science and philosophy ; and the fourth building the temple of the living God *within, i.e.,* spiritual life, immortality. Thus psychic evolution in the individual reaches the highest or Christ plane.

Observe here, also, that when each group of faculties culminates and declines, it does not perish, but only becomes subordinate to the next higher dominant group, and the whole psychical organism (spiritual organism) becomes not only higher and higher in its highest functions, but also more and more complex in its structure and in the interaction of its correlated parts.

Observe, again, the necessity laid upon us by this law, the necessity of continued and *completed* psychic evolution, as in completed psychic evolution *only* the individual reaches spirit individuality and *immortality*. Childhood, beautiful childhood, cannot remain ; it must quickly pass. If, with the decline of its characteristic faculties, the next higher psychic group characteristic of youth do

not increase and become dominant, then the glory of life is already past and deterioration begins. Have we not all seen sad examples of this? Youth, glorious youth, must also pass. If the next higher psychic group of reflective and elaborative faculties do not arise and dominate, then progressive deterioration of character commences here; thenceforward the whole nature becomes coarse, as we so often see in young men, or else shrivels and withers as we so often see in young women. Finally, manhood, strong and self-relying manhood, must also pass. If the moral and religious nature has not been slowly growing and gathering strength all along, and does not now assert its dominance over the whole man, then commences the final and saddest decline of all, and old age becomes the pitiable thing we so often see it. In other words, if regeneration does not take place, *i.e.*, if the spirit embryo does not come to birth, then the soul goes down to death without a reasonable hope of immortality. But if psychic evolution has been normal throughout; if the highest moral and religious nature has been gathering strength by growth through all, and now dominates all; *i.e.*, if the spirit embryo has come to spirit birth, spirit individuality, then psychic evolution is complete and rises to the end, and immortality is certain. Moreover, the individual may live and enjoy for many years a foretaste of that immortality which is incorruptible; for he has reached the *Christ*

plane and psychic or spiritual kingdom, *i.e.*, kingdom of God, and the *Christ dispensation*, all through the process and completion of psychic evolution.

We have thus far illustrated the three laws of succession of organic forms by ontogeny because this is the type of evolution; but they may be illustrated also by other forms of evolution. Next to the development of the individual, undoubtedly the *progress of society* furnishes the best illustration of these laws. We will not stop to give this illustration, but pass on to the *progress of religion*.

So also *progress* is here, as in other forms of evolution, a *progress of the whole*, but not necessarily of every part. Some members of the religious aggregate advance upward to the Christ plane and spiritual dignity of Christ-men; some advance *downward* to the plane of spiritual *death*. But the highest members are progressively higher, and the whole aggregate is progressively grander and more complex in structure and function.

So, again, the *law of cyclical movement* is equally conspicuous here. Religion advances, not uniformly, but by successive waves, each higher than the last; *each urged by a new and higher psychic force, and embodying a new and higher phase of religion*. Again, as each phase declines, its characteristic spiritual force is not lost, but becomes incorporated into the next higher phase as a subordinate principle; and thus the religious organism

as a whole becomes not only higher and higher, but also more and more complex in the mutual relation of its interacting psychic forces.

Let us not be misunderstood, however. There is in psychic evolution something more and higher than we have described. There is in religion a *voluntary progress* wholly different from the psychic evolution we have been describing. In true religion, or psychic evolution, natural law works for the betterment of the whole utterly regardless of the elevation of the individual, and the individual contributes to the advance of the whole quite unconsciously while striving only for his own betterment. This unconscious psychic evolution by natural law, inherited or evolved from the animal kingdom, is conspicuous enough in religion, especially in its early stages; but we would make a great mistake if we imagined, as materialists do, that this is all. Besides the unconscious evolution by natural laws *inherited from below*, there is a higher evolution *inherited from above*, viz., *Christ principle*, or psychic evolution, indissolubly connected with man's spiritual nature, — a conscious, voluntary striving of the best members of the religious aggregate for the betterment of the whole, a conscious, voluntary striving of the individual toward a recognized *ideal*, viz., Jesus, *the* type of completed psychic evolution. In the one kind of evolution the fittest are those most in harmony with the environment, and which therefore

always survive ; in the other, or psychic evolution, the fittest are those most in harmony with the ideal, and which often do not survive. The laws of this free voluntary progress are little understood. They are of supreme importance. We will speak of it again in another chapter.

The three laws above mentioned might be illustrated equally well by all other forms of evolution. We have selected only those which are most familiar. They may, therefore, be truly called the laws of evolution. We have shown that they are the laws of succession of organic forms.

3. Change by means of resident forces. — Thus far in our argument I suppose that most well-informed men will raise no objection. It will be admitted, I think, even by those most bitterly opposed to the theory of evolution, that there has been throughout the whole geological history of the earth an onward movement of the organic kingdom to higher and higher levels. It will be admitted, also, that there is a grand and most significant resemblance between the course of development of the organic and the course of embryonic development, — between the laws of succession of organic forms and the laws of ontogenic evolution.

It will also be admitted, I think, even by those most bitterly opposed to the Christ-principle theory or psychic evolution, that there has been throughout the whole psychic history of the earth an onward movement of the psychic kingdom to higher and

higher levels. It will be admitted, also, that there is a grand and most significant resemblance between the course of development of the psychic and the course of embryonic development, — between the laws of succession of psychic manifestations and the laws of ontogenic evolution.

But there is another essential element in ontogenic evolution. It is that the *forces* or causes of evolution are *natural*; that they reside in the thing developing, and in the reacting environment. This is also an essential element in psychic evolution. It is that the *Christ principle*, or cause of psychic evolution, is *natural* and not supernatural; that it resides in the individual or thing developing, and in the reacting environment. This we know is true of psychic development; it is true also of embryonic development. Is it true also of the geologic succession of organic forms? It is true of ontogeny; is it true also of phylogeny? If not, then only by a metaphor can we call the process of change in the organic kingdom throughout geological history an evolution. This is the point of discussion, and not only of discussion, but, alas, of heated and angry dispute. The field of discussion, *as yet*, is thus narrowed to this third point only, as the *Christ-principle theory* of psychic evolution is not yet in the field.

Before stating the two opposite views of the cause of evolution, it is necessary to remind the reader that when the evolutionist speaks of the

forces that determine progressive changes in organic forms as *resident* or *inherent*, all that he means, or ought to mean, is that they are resident in the same sense as all natural forces are resident ; in the same sense that the vital forces of the embryo are resident in the embryo, or that the forces of the development of the solar system according to the nebular or any other cosmogonic hypothesis are resident in that system. In other words, they mean only that they are *natural*, not supernatural. This does not, of course, touch that deeper, *that deepest of all questions*, viz., the essential *nature and origin of natural forces* ; how far they are independent and self-existent, and how far they are only modes of *divine energy*, as expressed in the Christ-principle theory of psychic evolution. This question is discussed in another place.

The two views briefly contrasted. As already stated, all will admit a grand resemblance between the stages of embryonic development and those of the development of the organic kingdom. This was first brought out clearly by Louis Agassiz, and is, in fact, the greatest result of his life-work. All admit, also, that the embryonic development is a natural process. Is the development of the organic kingdom also a natural process? All biologists of the present day contend that it is ; all the old-school naturalists, with Agassiz at their head, and all anti-evolutionists of every school, contend that it is not. We take Agassiz as the type of this

school, because he has most fully elaborated and most distinctly formulated this view. As formulated by him, it has stood in the minds of many as an alternative and substitute for evolution.

According to the evolutionists, all organic forms, whether species, genera, families, orders, classes, etc., are variable; and, if external conditions favor, these variations accumulate in one direction and gradually produce new forms, the intermediate links being usually destroyed or dying out. According to Agassiz, the higher groups, such as genera, families, orders, etc., are indeed variable by the introduction of new species, but species are the ultimate elements of classification, and, like the ultimate elements of chemistry, are unchangeable; hence the speculations of the evolutionist concerning the transmutation of species are as vain as were the speculations of the alchemist concerning the transmutation of metals; that the origin of man, for example, from any lower species is as impossible as the origin of gold from any baser metal. Both sides admit frequent change of species during geological history, but one regards the change as a change by gradual *transmutation* of one species *into* another through successive generations and by *natural* process; the other, as change by *substitution* of one species *for* another by direct supernatural *creative act*. Both admit the gradual development of the organic kingdom as a whole through stages similar to those of

embryonic development; but the one regards the whole process as *natural*, and therefore strictly comparable to embryonic development; the other, as requiring frequent special interference of creative energy, and therefore comparable rather to the development of a building under the hand and according to the preconceived plan of an architect—a plan, in this case, conceived in eternity and carried out consistently through infinite time. It is seen that the essential point of difference is this: the one asserts the variability of species (if conditions favor, and time enough is given) without limit; the other asserts the permanency of specific forms, or their variability only within narrow limits. The one asserts the origin of species by “*descent with modifications* ;” the other, the origin of species by “special act of creation.” The one asserts the law of continuity (*i.e.*, that each stage is the natural outcome of the immediately preceding stage) in this as in every other department of nature; the other asserts that the law of continuity (*i.e.*, of cause and effect) does not hold in this department; that the links of the chain of changes are discontinuous, the connection between them being intellectual, not physical.¹

¹ Le Conte, “Evolution and its Relation to Religious Thought.”

CHAPTER III.

GENERAL EVIDENCES OF EVOLUTION AS A UNIVERSAL LAW.

BEFORE proceeding further we will give some of the general evidences of evolution. And let us again remind the reader that evolution means, first of all, *continuity*. The law of evolution, although it doubtless means much more, means, first of all, a law of continuity, or *causal relation throughout nature*. It means that, alike in every department of nature, each state or condition grew naturally out of the immediately preceding. In a word, it means that in the course of nature nothing appears suddenly and without natural cause, but, on the contrary, everything is the natural and usually the gradual outcome of a previous condition. This is *now* admitted by every one in regard to *nearly* everything. Evolutionists apply it to the whole course of nature. I said this is *now* admitted by every one in regard to *nearly* everything. But this has not always been so. The world has come to its present position on this subject only by a very gradual process. Let us then trace rapidly the

history of the gradual change, for it will prepare us for much that follows.

There was a time, and that not many decades ago, when all things the origin of which transcends our ordinary experience were supposed to have originated suddenly and without natural process, to have been made at once out of hand. There was a time when, for example, mountains were supposed to have been made at once, with all their diversified forms, just as we find them now. But *now* we know that they have become so only by a very gradual process, and are still changing under our very eyes. In a word, they have been formed by a *process of evolution*. There was a time when continents and seas, gulfs, bays, and rivers, were supposed to have originated at once, substantially as we now see them. *Now* we know that they have been changing throughout all geological time, and are still changing. Not, however, change back and forth in any direction indifferently and without goal, but gradual change from less perfect to more perfect condition, with more and more complex inter-relations, *i.e.*, by a *process of evolution*. We are able now, though still imperfectly, to trace some of the stages of this evolution. There was a time when rocks and soils were supposed to have been always rocks and soils; when soils were regarded as an original clothing made on purpose to hide the rocky nakedness of the new-born earth. God clothed the earth so, and

there an end. Now we know that rocks rot down to soils; soils are carried down and deposited as sediments; and sediments reconsolidate as rocks, the same materials being worked over and over again, passing through all these stages many times in the history of the earth. In a word, there was a time when it was thought that the earth with substantially its present form, configuration, and climate was made at once out of hand, as a fit habitation for man and animals. *Now* we know that it has been changing, preparing, becoming what it is by a slow process, through a lapse of time so vast that the mind sinks exhausted in the attempt to grasp it. It has become what it now is by a *process of evolution*. The same change of view has taken place concerning the origin of all the heavenly bodies. We may, therefore, confidently generalize, we may assert without fear of contradiction, that *all inorganic forms*, without exception, have originated by a process of evolution.

The proof of all this we owe to geology, a science born of the present century. This science establishes the law of *universal continuity* of events through infinite *time*, as astronomy does that of *universal inter-relation* of objects through infinite *space*. How great the change these two sciences have made in the realm of human thought! Until the birth of modern astronomy the intellectual *space horizon* of the human mind was bounded substantially by the dimensions of the earth; sun, moon,

and stars being but inconsiderable bodies circulating at a little distance about the earth, and for our behoof. Astronomy was then but the geometry of the curious lines traced by these wandering fires on the concave blackboard of heaven. With the first glance through a telescope the phases of Venus and the satellites of Jupiter revealed clearly to the mind the existence of other worlds besides and like our own. In that moment the idea of *infinite space* full of worlds like our own was for the first time completely realized, and became thenceforward the heritage of man. In that moment the *intellectual horizon of man was infinitely extended*. So also until the birth of geology, about the beginning of the present century, the intellectual time horizon of the human mind was bounded by six thousand years. The discovery about that time of vertebrate remains, all wholly different from those now inhabiting the earth, revealed the existence of other time-faunas besides our own, and the idea of infinite time, of which the life of humanity is but an epoch, was born in the mind of man; and again the intellectual horizon of man was infinitely extended. These two are the grandest ideas, and their introduction the greatest epochs, in the intellectual history of man. We have long accepted and readjusted our mental furniture to the requirements of the one, but the necessary readjustment to the other is not yet complete.

All inorganic forms, then, it is admitted, have

come by evolution. But how is it with organic or living forms? Let us see.

Every one knows, because it is within the limits of ordinary experience, that every individual organism *now* originates and gradually becomes what we see it by a natural process, that is, evolution. If, then, there be any exception, it must be only the *first of every kind*. But what kind? There are many kinds of kinds, — classes, orders, families, genera, species, varieties. Now, many of these kinds can be shown to have become what we see them by a gradual process similar at least to evolution. Take, for example, classes. The class of fishes and the class of reptiles are *now* widely distinct and have little in common except a vertebrate structure; but, as already shown, this extreme difference has not always existed. On the contrary, the earliest representatives of these two classes so merged into one another that each seemed either. From this common stock the two classes were gradually separated, each going its own way and becoming more and more widely distinct even to the present day. There can be no doubt, therefore, that *these two classes*, as we now know them, *have become* what they are by a gradual process. Again, in the whole of nature there is not a class more distinctly separate from every other and without intermediate links than birds. But this has not always been so. They have gradually become so. The earliest birds

were so reptilian in structure and appearance that if we could see them now we would be in doubt whether we should call them birds or reptiles. Birds have gradually separated themselves from the reptilian stem, becoming more and more bird-like from age to age, until now, at last, the two classes are wholly separated and the intermediate links destroyed. So far as external characters are concerned, birds may be said to have finally and wholly released themselves from entangling alliance with any other class.

Classes, then, it will be admitted, have undoubtedly become what we now know them by a very gradual process, following laws identical, as we have already seen, with the laws of evolution. Shall we try orders? Of the class mammalia there are two well-recognized and widely distinct orders, viz., the carnivores and the herbivores. We all know how widely diverse these are in form, in structure, in habits, and in food. Has it always been so? Have these been made so at once? By no means. They have gradually become so. The earlier mammals were neither the one nor the other distinctively. They were *omnivores*, completely intermediate in food, habits, form, and structure. From this common stock the two orders have gradually separated, the carnivores becoming more and more adapted to one mode of life and the herbivores to another, by a process following the laws of evolution, as already ex-

plained. Shall we try *families* and genera? Marsh and Huxley have shown us how completely the horse family (*equidæ*) and the horse genus (*equus*) illustrate the process of gradual becoming and the law of evolution. Under their guidance, we see that the earliest traceable ancestor of the horse family, before it was distinctively a horse family at all, had on the fore-foot five toes in the lower eocene, four toes in the upper eocene, and three toes in the miocene; then we see the two side-toes shortening up more and more in the pliocene and becoming rudimentary splints, leaving only one toe in the quaternary and present epochs. Thus the side-splints in the foot of the modern horse tell the story of its three-toed ancestry. Similar gradual changes are clearly traceable in size, shape, structure of limbs, of teeth, and of brain. In all respects the members of the horse family have become more and more horse-like in the course of time.

We have taken only a few examples, but the same is undoubtedly true of all taxonomic groups *above species*. Passing over these for the moment, we next take *races* and *varieties*. These smaller groups are admitted by all to be formed by a natural process, because not only can we make them artificially, but all the intermediate links may be found in nature. So we have only *species* remaining. Yes, species are imagined by the old-school naturalists and by the anti-evolu-

tionists of to-day as the ultimate elements of taxonomy. This, then, is the last ditch upon which the defence of supernaturalism in the realm of nature is made. "Other groups," they say, "may have gradually become what they now are by the successive introduction of specific forms according to a preordained plan which is well expressed by the formal laws of evolution. But *species* are without transition forms. *They* come in suddenly, remain unchanged while they continue, and finally pass out suddenly, so far as specific characters are concerned. Now species come in their places by direct act of creation, by *substitution*, not by transmutation." This, then, is the last intrenchment. Can we give any good evidence of gradual formation of species? I believe we can.

First, then, it is admitted that we can easily make varieties and races artificially. We will not describe the process. We are all familiar with the result, viz., the varieties of domestic animals and of useful and ornamental plants; the extremely different breeds of horses, cattle, sheep, dogs, pigeons, etc.; of wheat, cabbages, turnips; of roses, dahlias, etc. No one will doubt that the extreme varieties of any of these, say greyhound and pug, if wild, would be called distinct species, or even distinct genera. We do not call them so, for two reasons: first, because we see them made; and second, because we find all intermediate between them; and the usual definition of species is that they can-

not be made, and they have no intermediate links. Thus, then, the question is narrowed down to *wild species*. They say, "We take our stand on these." "We defy you to show gradual formation with intermediate links."

Now, in fact, by diligent search such intermediate links between well-recognized species have been found in some cases, especially in birds, on account of their great power of dispersal. Certain forms have long been known from widely separated regions, and universally regarded as distinct species, as distinct as any. Then by minute examination of intermediate regions, a complete series of intermediate forms has been picked up. This has occurred not only in one case but in many cases, and not in birds only but in many other classes. Examples increase with our increasing knowledge.¹ The only answer to such evidence is that *these are not true species*. Now see the fallacy lurking here. They define species as ultimate elements of taxonomy, as distinct and without intermediate links, and then require us to find such intermediate links; and, finally, when with infinite pains some such links are found, they say: "Oh! I see; we were mistaken; they are only varieties!" It is true that naturalists, when intermediate links are found, usually put all together as one species, but this they do purely for the sake of definition and description. It is freely admitted

¹ Cope, "Science."

by the evolutionist that species are *now* usually distinct and without intermediate links, these having been destroyed in the struggle for life. It is also freely admitted that although intermediate links must have existed at one time, their remains are rarely found. Nevertheless, in some cases, as already seen, we do find them still existing. Now, we add that in some cases, where they no longer exist, we find them in the form of fossil remains. The most remarkable example of this is found in the gradual changes in the forms of planorbis in the fresh-water deposits of Steinheim, as shown by the admirable researches of Hyatt. Now, if there be any such links at all, however rare, then every objection to the derivative origin of species is removed.

Perhaps it may be well to make bare mention of another kind of evidence, viz., the actual change of species under the eyes, by the action of change of environment. The different species of the genus *Artemia* (a low form of crustacean) live in brine-pools. By concentrating the brine of such a pool, one species (*A. salina*) has been observed to change in successive generations into another (*A. Muhlhauseni*), and the latter back again to the former by slow freshening. Again, the sireon and the amblystoma have always, until recently, been regarded as not only distinct species, but distinct genera of amphibians. Sireon was supposed to be a permanent gill-breather, while

amblystoma becomes by metamorphosis a pure air-breather. Now, however, it is known that the former may change into the latter. But the most curious part of the life-history of these animals is that if water be abundant the siredon reproduces freely, and remains indefinitely a gill-breather; but if the water dries up it changes into the lung-breathing amblystoma. We do not give this as an example of change of species, for the change is in the individual life, and therefore in the nature of metamorphosis; but as evidence of the power of physical conditions in modifying the development of organic forms and therefore of the manner in which gill-breathers were probably transformed into air-breathers.

To sum up: 1. All *inorganic* forms, without exception, have become what we find them by a natural process, *i.e.*, by evolution. 2. All organic or living forms within the *limits of observation*, *i.e.*, every living thing, has become what we now see by a gradual, natural process, *i.e.*, by evolution. 3. All taxonomic groups, except species, have undoubtedly become what we now see them by a gradual process, following the laws of evolution, and therefore presumably by a natural process of evolution. 4. By artificial means, breeds, races, etc., very similar, at least in many respects, to species, are seen to arise by a gradual natural process, *i.e.*, by evolution. 5. In some instances, at least, natural species are observed to

pass into one another by intermediate links in such wise that we are forced to conclude that they have been formed by a natural process.

May we not, then, safely generalize and make the law universal? Is not this a sufficient ground for confident induction? Even though some facts are still inexplicable, is that a sufficient reason for withholding assent to a theory which explains so much? In all induction we first establish a law provisionally from the observation of a comparatively few facts, and then extend it over a multitude not included in the original induction. If it explains these also, the law is verified. The law of gravitation was first based on the observation of a few facts, and then verified by its explanation of nearly all the facts of celestial motion. There are some outstanding facts of celestial motion still unexplained, but we do not, therefore, doubt the law of gravitation. The same principle applied in biology ought to establish the law of evolution, for it also explains all the facts of biology as no other law can. But inductive evidence differs from other kinds of evidence in one respect, which, in fact, constitutes its strength to the scientific, but its weakness to the popular mind. It is a kind of circumstantial evidence, but its force does not consist in a few strong circumstances easily appreciated, such as strike the popular mind and force conviction, but rather in a multitude of small circumstances, each by itself

insignificant, but all together pointing to one conclusion and demanding one explanation. Such evidence is, indeed, overwhelming, but only to the mind that masters it. The evidence for the law of gravitation is literally the whole science of astronomy. So, also, the evidence for the law of evolution is the whole science of biology. Neither of these laws can be proved in a debating society, but only by a course of study. In the one case the law has been universally accepted; not, however, on evidence, for there are few indeed who appreciate the evidence, but on the authority of scientific unanimity. In the other case there has not yet been time enough for the already established unanimity to have its full effect.

Thus much, we believe, will be generally admitted as a very moderate claim. Evolution is certainly a legitimate induction from the facts of biology. But we are prepared to go much further. We are confident that evolution is *absolutely certain*. Not, indeed, evolution as a special theory, Lamarckian, Darwinian, Spencerian, for these are all more or less successful modes of explaining evolution; nor evolution as a school of thought with its following of disciples, for in this case it is still in the field of discussion; but evolution as a law of derivation of forms from previous forms; evolution as a law of continuity, as a universal law of becoming. In this sense it is not only certain, it is axiomatic. It is only necessary to conceive it clearly to see

that it is a necessary truth. This may seem paradoxical to some. I stop to justify it.

Physical phenomena we all admit follow one another in unbroken succession, each derived from a preceding, and giving origin to a succeeding. We call this the law of causation, and say that it is axiomatic. We might call it a law of derivation. So also natural *forms*, organic or other, follow one another in continuous chain, each derived from a preceding and giving origin to a succeeding. We call this a law of derivation. We might call it a *law of causation*, and say that it, too, is axiomatic. The origins of new phenomena are often obscure, even inexplicable, but we never think to doubt that they have a natural cause; for so to doubt is to doubt the validity of reason and the rational constitution of nature. So also the origin of new organic *forms* may be obscure or even inexplicable, but we ought not on that account to doubt that they had a natural cause and came by a natural process; for so to doubt is also to doubt the validity of reason and the rational constitution of organic nature. The law of evolution is naught else than the scientific or, indeed, the rational mode of thinking about the origin of things in every department of nature. In a word, it is naught else than the law of necessary causation applied to *forms* instead of phenomena. Evolution, therefore, is no longer a school of thought. The words evolutionism and evolutionist ought

not any longer to be used, any more than gravitationism and gravitationist ; for the law of evolution is as certain as the law of gravitation. Nay, it is far more certain. The *nexus* between *successive events* in *time* (causation) is far more certain than the *nexus* between *coexistent objects* in *space* (gravitation). The former is a *necessary truth*, the latter is usually classed as contingent truth. I have used and may continue to use the term evolutionist, but if so, it is only in deference to the views of many intelligent persons who do not yet see the certainty of the law.

It will be seen that we regard the law of evolution in its wider sense, viz., the derivative origin of all forms, organic or other, as axiomatic, and therefore requiring no further proof. Among scientific men there is no longer any discussion of the truth of this law, but only of the theories of the causes of the law. We believe that to the scientific mind there is no other rational mode of looking at the subject of origin of organic forms. To such a mind, therefore, all that follows is but the deductive application of that law in the explanation of the phenomena of organic nature. But it takes time for the popular mind to readjust itself to new and revolutionary truth. Many minds, even among the most intelligent, have not yet accepted this as the only rational mode of thought. Many men require further *special proofs* of the derivative origin of organic forms. Even to those who accept

evolution it may be interesting to bring out a little more fully, though still only in outline, the two antagonistic views, which may be called the old and the new, or the natural and the supernatural, of the origin of new organic forms, especially species.

Origin of new organic forms; the old view briefly stated. — According to the old-school naturalists, species are the ultimate elements of toxonomy: genera, families, orders, etc., may gradually change their character from age to age, by the introduction of new species; but species were supposed to be substantially *permanent*. It was necessary to have some unit for convenience of description and classification, and this was found to be the best because most stable. As in nearly all cases of beliefs, this doctrine was held at first somewhat loosely, as a provisional and convenient view, — as a good working hypothesis, — but gradually, under pressure of controversy, became more strictly formulated, and, as it were, hardened into a scientific dogma, especially in the hands of Agassiz. According to this view, the first pair or pairs of each specific kind originated we know not how, but certainly *at once in its present form* in full perfection, and, therefore, presumably by *direct creative act* of Deity; and then afterwards by the law of generation continued to produce others of the same pattern, indefinitely. Moreover, the first one or more pairs of each

kind multiplied and spread abroad in every direction, *each from its own centre of origin*, as far as physical conditions and struggle for life with other species would allow. This idea explains tolerably well the geographical distribution of species as we now find it. For example, species on different continents are widely different, because those on each have originated independently where we now find them, and spread in all directions as far as physical conditions would allow, but could not reach other continents because of the ocean barrier. That this is the only reason that they are not there, is shown by the fact that, if they are carried there, they usually do perfectly well. Even on the same continent, for the same reason, species may be very different if separated by impassable barriers such as high mountain chains, or by climate. But whenever one group of species, originating in one place, comes in contact on the margin of their range with another group of species originating in another place, we see no evidence of *transmutation* of one form *into* another, but only *substitution* of one fully formed species *for* another equally fully formed. Therefore, we must conclude that physical conditions may limit the range of species, but cannot transmute it into another. Thus, to say the least, many of the facts of geographical distribution are well explained by this idea of creative origin in specific centres and subsequent permanence of

specific form. We say *many*, but *not all* of the facts can be thus explained.

But the main question is not of geographical but of geological distribution; not distribution in space, but succession in time. Species do not continue forever. On the contrary, they have changed many times in the course of geological history. As conditions become unfavorable, species die out or become extinct, and others take their place and carry forward the life and development of the organic kingdom. Now, how do they change? According to this school of thought, here also, as in geographical distribution, they are not transmitted but replaced; here also physical condition may destroy a species, but cannot transform it into another. As species die out, others are created at once, out of hand and fully formed, in their place; but in accordance with a pre-ordained plan consistently carried out and working ever toward higher and higher conditions. Thus life is continued on the earth by the alternation of supernatural and natural processes; by the alternate use of direct and indirect action of Deity: direct in the introduction of first pairs, indirect through the natural process of reproduction in the continuance and multiplication of the species. Each species is made according to a pattern in the divine mind, on a sort of intellectual die, and then continues to reproduce a succession of individuals of the same pattern as if struck from the

same die until the die is broken or worn out. Another die is made, of another pattern, and individuals are struck from this; and so on, throughout the whole geological history of the organic kingdom. Only, we must add that the successive dies are made to follow one another according to a plan which is expressed by the three laws already given. Thus the origin of individuals is natural, the origin of species supernatural; the making of dies is supernatural, the coinage is natural.

We have stated this view in a too extreme form in order to make it clearer. We now, therefore, proceed to qualify somewhat. Specific types were held by writers of this school of thought to be *substantially* but not absolutely unchangeable. Successive individuals of the same species were admitted to be not exactly alike. Such slight differences were called *varieties*. It was admitted, indeed, that species varied, but it was believed that such variations in any direction were strictly limited in amount. A species may be compared to a right cylinder standing on end. As such a cylinder may be tilted slightly in one direction or another without overthrowing its equilibrium, the cylinder tending ever to right itself and return to its original position, so a species may be varied slightly in one direction or another without destroying its integrity, the species tending ever to return to its normal or typical form. But as the

cylinder, if pushed too far from its normal position, is overthrown, so also a species, if pressed too far in the way of variation from its typical form, is destroyed, but not changed into another species. As cylinders may be more or less rigid, depending upon the breadth of their bases, so also some species are more rigidly set in their typical form, and some are more plastic to the influences causing variations, but in all cases there is a limit to the amount of oscillation consistent with integrity.

The new view briefly stated. — According to Darwin and all biologists of the present day species are variable *without limit* if only the causes of change are constant and slow enough in their operation, and the time long enough. A species must be in harmony with its environment, for this is the condition of its existence. Now, if the environment change, the species must *tend* to change slowly from generation to generation, so as to readjust its relations in harmony with the changing environment. If the change of environment be slow, the readjustment may be successful, and the species will change gradually into another form so different that it will be called a different species, especially if the intermediate gradations be destroyed. If the change in the environment be too rapid, many species, especially the more rigid, will be destroyed, while the more plastic may survive by modification. Thus, at every step in the

evolution of the organic kingdom, some species have died without issue, while others have saved themselves by changing into new forms in harmony with the new environment. Comparing to a growing tree, some branches overshadowed die, while others push on for light, forming new lateral buds, and dividing as they grow. By continued divergent change species gradually become genera, genera families, etc. Thus, varieties, species, genera, families, orders, classes, etc., are only different degrees of differences formed all in the same way. Varieties are only commencing species, species commencing genera, and so on. There is no making and wearing out of dies and making of new ones; the whole process is a natural one; the whole series is genetically connected. In a perfect classification varieties, species, genera, families, orders, classes, etc., are only different degrees of blood kinship.

So much may be regarded as certain and out of the field of discussion among biologists of the present day. It is only in defining this process more accurately, and especially in the *theory of the causes or factors* of evolution, that there are still difference and discussion. Let me again impress upon the reader that all the doubt and discussion above referred to is entirely aside from the truth of evolution itself, concerning which there is no difference of opinion among thinkers.¹

¹ Le Conte, "Evolution and its Relation to Religious Thought."

CHAPTER IV.

OBJECTIONS TO THE CHRIST-PRINCIPLE THEORY
ANSWERED.

Now, it will doubtless be objected to this view that it is naught else than pure pantheism ; that it destroys completely the personality of Deity, and with it all our hopes of communion with him, and all our aspirations of love and worship toward him ; that, according to this view, God becomes only the soul or animating principle of nature, *i.e.*, Christ principle, operating everywhere but unconsciously like the vital principle of an organism ; that the whole cosmos becomes in fact a great organism developing under the operation of *resident* force, *i.e.*, divine energy, according to *necessary* law, only that *we* apotheosize this omnipresent force (Christ principle) and call it God. Furthermore, it may be said that, according to this view, this omnipresent unconscious energy (Christ principle) individuates itself by necessary law of evolution more and more until it reaches, for the first time in a Christ-man, spirit consciousness and immortality, and thus that a Christ-man himself is the only spirit-conscious immortal being in existence, and

therefore the only being worthy of reverence and worship. Thus this view leads to *self-worship*.

I admit that, following up this scientific line of thought by the *intellect* alone, we are carried strongly in the direction of pantheism. But there is nothing strange or exceptional in this. In all the deepest questions single lines of thought inevitably carry us to extreme one-sided views. This seems to be the necessary result of the essentially twofold nature of man, spirit consciousness in a material body, the relation between which is and must ever be inscrutable. On this account there is and must be a fundamental antithesis in human philosophy, *i.e.*, two lines of thought, the *material* and *spiritual*, which lead to two apparently irreconcilable views. A rational philosophy or religion, whenever we are able to reach such, is always found in a higher and more comprehensive view which includes, combines, and reconciles two one-sided, partial, and mutually excluding views. But spirit and matter, or mind and brain, or God and nature, is *the* fundamental antithesis which underlies and is the cause of all lesser antitheses. This antithesis, therefore, is absolutely fundamental, and therefore forever irreconcilable. We must accept both sides, even though we cannot clearly perceive the nature of their relation. We must be content with compromise where we cannot effect complete reconciliation. We must frankly acknowledge that the antagonism is apparent only, and the

result of the limitation of our faculties, and believe if we can only rise to a high enough point of view of the Christ principle, like all other antitheses, this also would disappear in a rational religion.

Now to apply the Christ principle. No one, we admit, can form a clear conception of how immanence of Deity is consistent with personality, and yet we must accept both, because we are irresistibly led to each of these by different lines of thought. Science, following one line of thought, uncorrected by a wider philosophy, is naturally led toward one extreme, pantheistic immanence; the devout worshipper, following the wants of his religious nature, is naturally led toward another extreme of anthropomorphic personality; while the Christ-man, standing on the Christ plane and recognizing his own spirit consciousness as the completed psychic evolution, recognizes the Christ principle in nature as immanence of Deity, *i.e.*, that part of Deity immanent *in* nature. Hence, the Christ-principle theory is the only rational view, and *reconciles* both the other views of immanence and personality, *i.e.*, immanence without pantheism, and personality without anthropomorphism. We have already seen how, following the scientific line of thought, we are logically driven to immanence. We wish now to show how, following the Christ-principle line of thought, we are as logically driven to personality.

1. In the gradual individuation of the universal

divine energy, *i.e.*, Christ principle, there must of course be a corresponding growth of a kind of independent self-activity which reaches completeness in a Christ-man, and in fact constitutes what we call spirit individuality, spirit consciousness, immortality. The exact nature of the relation of Deity to this gradually individuated portion I define as son, or son of man and son of God. But how this idea of partial spirit activity comports with the absoluteness of Deity we cannot clearly understand. But this fact need not specially disturb us here; for this is only one branch of the wider question of the freedom of man in relation to necessary law in nature.

We have already shown that the Christ principle is that part of Deity immanent *in* nature; while personality of Deity is that part, so to speak, not included in the Christ principle, but *behind* nature. If the brain of a living, thinking man were exposed to the scrutiny of an outside observer with absolute perfect senses, all that he would or could possibly see would be molecular motions, physical and chemical; while the subject himself, the thinking self-conscious soul, would experience and observe by introspection only consciousness, thought, emotion, etc.: on the *outside*, only physical phenomena; on the *inside*, only psychological phenomena. Now, *must not the same be necessarily true of nature also?* Viewed from the outside by the scientific observer, nothing is seen, nothing can be seen, there

is nothing else to be seen, but motions, material phenomena; but behind these, on the other side, on the *inside*, must not there be in this case also psychical phenomena, consciousness, thought, will; in a word, *personality*? In the only place where we do get behind physical phenomena, viz., in the brain, we find psychical phenomena. Are we not justified, then, in concluding that in all cases the *psychical lies behind the physical*? The human brain is a wonderful instrument, by means of which, in some inscrutable way, viz., in our own experience of spirit consciousness, we do get behind, on the other side, on the inside of some material phenomena, and in so far become partakers of the divine nature. But behind other phenomena of nature we may never hope to penetrate either by observation or experience, but only in dim way by highest reason. Science, even in the case of the brain, cannot pass from the one kind of phenomena to the other. If she would study the *inside* she must abandon the *outside*, she must abandon the microscope and take to introspection. If she would study the phenomena of the Christ plane, she must leave the lower and climb up and stand on the Christ plane. If this be true of the brain, where the two kinds of phenomena are brought so close together, how much more is it true of the phenomena of the cosmos. We can hope only by spirit consciousness to pass behind the veil. We must abandon the methods of science and attain it, if at all, in some

other way, viz., through our spirit organism, spirit individuality, spirit consciousness. Not the natural sight but the spiritual sight shall see God in nature.

In the light of what is said above, spirit is either *all* or none ; so also mechanics is all or none. It is all *spirit through mechanics*. It is all mechanics from the *outside*, and it is all spirit from the *inside*. For science it is all mechanics ; for religion it is all spirit. I believe that the Christ-principle view, when rightly apprehended, will reconcile these two opposite views. In one form of evolution only, viz., in human progress, is spirit *one* of the factors of evolution. But to think and speak thus of God in relation to nature is to place him on the human plane.

Thus, then, we see that our own spirit-conscious personality behind brain phenomena compels us to accept spirit consciousness, will, thought, personality behind nature. Now I assert that once get this abstract idea in the mind, and by a necessary law of thought it gradually expands without limit, and eventually reaches the form of infinite spirit consciousness, will, thought, etc., and therefore of an infinite person. This law of indefinite expansion may be illustrated by the ideas of space and time. The animal, and indeed the infant, understands space and time only in their relation to itself, but has not yet abstracted these from their contents. This comes only with the birth of self-conscious personality. But so soon as the abstract idea of

space is acquired, by a necessary law of mental activity it expands without limit, and finally becomes the idea of infinite space. Similarly, so soon as the idea of time as abstracted from its contents is conceived, it inevitably expands without limit and grows into the idea of infinite time. So it is precisely with the idea of self-conscious personality. The animal or the very young child is indeed conscious of its body and of external objects in their mutual relation, but not of self as abstracted from its contents. The animal never attains it, the child does. Again, the human soul is indeed conscious of its body and of external objects in their mutual relations, but not of spirit-self until the soul (spirit embryo) comes to birth, then it attains *spirit* consciousness over and above self-consciousness. Now, so soon as this idea of spirit-conscious personality, of spirit entity underlying material phenomena, appears, by a necessary law of mental activity it expands without limit, and inevitably reaches the idea of an infinite self, an infinite person, God, behind the phenomena of nature.

But some will object that this idea of infinite personality is inconceivable. True enough; but *the opposite is far more inconceivable*. The ideas of infinite space and infinite time are also inconceivable, yet we must accept them, because the idea of all space or all time being limited is still more inconceivable; for if we think of space or time as

limited, immediately there comes the question, "What is there beyond the limit?" There is, therefore, this wide difference between these two inconceivables: the one is so only in the sense of transcending the power of our mind, but the other is unthinkable, self-contradictory, absurd. So also is it with self-conscious personality. The idea of an infinite self, *i.e.*, God, is indeed inconceivable, but only in the sense of transcending our power of comprehension; but the idea of the consciousness behind the cosmos as being limited or finite is more than inconceivable; it is unthinkable, self-contradictory, absurd; for immediately comes the question, "What is there beyond which limits it?" To the Greek mind Zeus was limited; therefore of necessity came also the idea of fate superior to and limiting Zeus himself. To them, therefore, fate was the real God, the absolute.

2. Cause in nature. — We have thus far spoken only or principally of spirit consciousness; but the same precisely is true of another essential attribute of personality, *viz.*, *free will*. Every one admits causative force or forces, which I denominate Christ principle, operating in nature. Science has shown that all the different kinds of *force* are but different forms of *one omnipresent energy*, which I call *different planes of the Christ principle*. Thus it will be seen that force is a more convenient word than Christ principle; but the *real* meaning of force should always be borne in mind. Now,

looking abroad on nature from the outside, this omnipresent energy (Christ principle) seems to modern science as simply resident, inherent in matter itself, and therefore as operating unconsciously and by necessity. But the question occurs, "Where did we get the idea of force, Christ principle, energy, *causation*?" I answer unhesitatingly: We get it not from without by observation of nature, but from within through consciousness; not from the outside view, but from the inside view of phenomena. We cannot conceive of phenomena without force, of effect without cause, because we are intensely conscious of being ourselves through our wills an active cause of external phenomena. The clear consciousness of essential energy, of causative force within, the certainty that we ourselves, through our wills and by the conscious exertion of force, determine changes in the external world, compels us to attribute all changes to causative force of some kind, and naturally enough, until the interference of science, to a personal will like our own. Thus by a necessary law we project our internal states into external nature.

But see now the steps of evolution underlying religion. At first, *i.e.*, in the uncultured races, and also in childhood, external forces take the form of a personal will like our own residing in *each object*, and controlling its phenomena as our wills control our bodily movements (fetichism). Then, as culture advances, it takes next the form of several

personal wills controlling each the phenomena of a different department of nature (polytheism). Finally, in the higher stage of culture, it takes the form of one personal will controlling the phenomena of the whole cosmos (monotheism). To the religious but unscientific mind in all these stages the personal will is anthropomorphic. But we have seen how anthropomorphism has been driven by science from one department after another, until now at last by evolution it is driven out of nature entirely, and to those following this line of thought alone, the phenomena of nature are regulated to forces inherent in matter, and operating by laws necessary and fatal. And not only so, but material forces are made to invade even the realm of consciousness and reduce this also to material laws. Thus the savage ejects his own conscious personal will into every separate object of nature; the modern materialist injects material forces into the realm of consciousness. But, as already seen, a rational philosophy admits these two antithetic views, and strives to combine and reconcile them. This reconciliation, so far as it is possible for us, is found in the Christ-principle view, *i.e.*, a personal will immanent in nature and behind nature, and determining directly all its phenomena—a process of divine incarnation.

Thus it is evident that the idea of a causal *nexus* between successive phenomena is a primary conception, and therefore ineradicable and certain.

Even from the purest evolution point of view it must be true; for, if man's mind grew out of the forces of nature, this idea must represent a fact in nature. Again, if man's spirit individuality grew out of the human soul, this idea must represent a fact in the spiritual world; a fact upon which all other spiritual facts are based. Also, analysis shows that all causative force originates in *will*. Lastly, culture and reason, by a necessary law of expansion, carry us upward to the conception of one infinite sustaining and creative will. Again, our spiritual perceptions carry us upward to the conception of the Christ principle or universal law of incarnation. Science may object but cannot destroy this idea. Evolution, which was supposed by some to have destroyed forever the conception of one infinite and sustaining will, has only temporarily obscured it in the minds of the unreflecting, by the supposed identity of evolution and materialism. From this temporary eclipse it now emerges with still greater clearness and far greater nobleness. For, observe: all the effects known to us in nature are finite; therefore a personal will which determines these separately by successive acts, as we do, must also be finite like ourselves. But a will which by *one eternal* act ever doing, never done, determines the evolution, the incarnation, and the sustentation of an infinite cosmos, must itself be infinite. Thus only in the doctrine of universal evolution and universal incarnation

do we rise to a just conception of God as an infinite cause.

As the idea of *cause* and force is related to will, so precisely is the idea of *design* related to *thought*. We get this also, not from without, but from *within*. Adaptation of means to ends is in our experience the result of thought, and we cannot conceive it to result otherwise. The effect of science cannot be to destroy this primary conception, which indeed, like all primary conceptions, is ineradicable and already more certain than anything can be made by proof, but only to exalt and purify our conception of the designer. What science, and especially the Christ-principle theory, destroys, therefore, is not the idea of design, but only our low anthropomorphic notion of the mode of working of the designer.

Precisely the same change takes place here under the influence of science as has taken place in all our notions concerning God. The soul of the uncultured savage sees a *separate* god in every object. As his soul advances by culture, his gods become fewer and nobler, until, in the most advanced state, man's soul recognizes but one infinite God, the incarnation, the creator and sustainer of all. In accordance with the idea of the Christ principle, *i.e.*, universal incarnation, God is still in every phenomena, but no longer as a separate God, but only as the separate manifestation of the One. In comparing the soul of the savage with the soul of the cultivated man we may get a clear

idea of psychic evolution or growth of soul. Thus culture takes away our gods, but only to compel growth of soul by making us seek him in nobler forms until the soul reaches the idea of the only true God. But even after the conception of the one God is reached, how many seem to regard him as altogether such a one as ourselves. But science shows us that his ways are not like our ways, nor his ends as our ends. Thus science, more than all other kinds of culture, simplifies while it infinitely ennobles and purifies our conceptions of Deity.

Again, the same change takes place in our sense of *mystery*. I suppose most people imagine that it is the special mission of science to destroy all mystery. Many seem to think that superstition, or even religion, is inseparably connected with ignorance and mystery, and all must disappear together before the light of science. But not so. There is only a gradual progressive change, an evolution in the form of mystery as well as in the form of religion. To the savage everything is a *separate* mystery. The function of science is, indeed, to destroy these separate mysteries by explaining them; but in doing so it only reduces them to fewer and grander mysteries, and these again to still fewer and grander, until, in an ideally perfect science, all separate and partial mysteries are swallowed up in the one all-embracing infinite mystery the mystery

of existence. There is still mystery in each object, but no longer a separate mystery, only a separate manifestation of the one overwhelming mystery.

Or again, the same change occurs in our ideas of *creation*. At first every object is a separate creation, a manufacture. With advancing science these separate creative acts become fewer and nobler, until now, at last, in evolution, all are embraced and swallowed up in *one eternal* act of creation, a never-ceasing procession of divine energy passing into matter and form. Every object is still a creation, but not a separate creation, only a separate manifestation of the one continuous creative act.

Again, and finally, the same change occurs in our idea of *incarnation*, at first a separate incarnation, a manufacture of the Christ, viz., Jesus. But with the advance of science and the Christ-principle view this separate incarnation act becomes broader and nobler, until now, at last, in the universal law of incarnation the *one* incarnation is embraced and swallowed up in *one eternal* act of incarnation — a never-ceasing procession of divine energy passing into matter and form. Every object is an incarnation, but not a separate incarnation — only a separate manifestation of the one continuous incarnation act, or what in the language of religion is called Holy Ghost. Hence, in the blending of religion and science we

have divine energy in nature, or Christ principle, as the Word, the incarnation *act* as the Holy Ghost, the outcome or offspring — Son, or Son of man ; a Christ-man, one in whom psychic evolution is complete or has reached its goal.

Now, precisely the same change must take place in our conception of design in nature. To the uncultured there is a distinct and separate design in every separate work of nature. But as science advances, all these distinct, separate, petty, man-like designs are merged into fewer and grander designs, until finally, in the Christ principle, at last we reach the conception of one infinite, all-embracing design, stretching across infinite space, and continuing unchanged through infinite time, which includes and predetermines and absorbs every possible separate design. There is still design in everything, but no longer a separate design, only a separate manifestation of the one infinite design, tending toward the eternal goal, spirit individuality, immortality.

Thus, then, our own spirit individuality and self-consciousness, will, and thought give rise, necessarily, to the conception of an infinite spirit individuality and self-consciousness, will, and thought — *i.e.*, God. The necessity to believe in self-conscious spirit behind bodily phenomena compels us to believe also in an infinite self-conscious spirit behind cosmic phenomena. Looking at the operations of this ever-active spirit, whether

in the one case or the other, *from the outside*, it looks like unconscious energy inherent in matter itself, and therefore like necessity or fate. But looked at from the inside, *in the one case* we perceive only self-conscious free activity of spirit. Therefore we are compelled to acknowledge in the other case, also, the same source of all activity, the same cause of all phenomena. We are compelled to acknowledge an infinite immanent Deity behind phenomena, but manifested to us on the outside as an all-pervasive energy. But some portion of this all-pervasive energy again individuates itself more and more, and therefore acquires more and more a kind of independent self-activity in man as self-consciousness and free will. But this is not all: it again individuates itself and acquires more and more a kind of spirit individuality and spirit consciousness which reaches its completeness in a Christ-man, the goal of psychic evolution. We said, "a *kind of* independent self-activity." How this comports with the absoluteness of God we cannot understand, any more than we can understand how it comports with invariable law in nature. We simply accept them both as primary truths, even though we can never hope to reconcile them completely, because we cannot understand the exact nature of the relation of spirit to matter. We cannot look at the outside and the inside at the same time. If we could understand the relation of psychical phenomena to

brain changes, then might we hope to understand far more perfectly than now the relation of God to nature. But as in the one case, the brain, although we cannot understand the *nature* of the relation, yet we are sure of the intimacy of the connection of the two series, psychical and physical, term for term; so in the other case, the cosmos, although we cannot understand the exact *nature*, we are sure of the intimacy of the connection, term for term, — every material phenomenon and event with a corresponding psychical phenomenon as its cause.

Evolution is progression in *life* or divine energy, and not in matter. All the great steps are different qualities of attained internal character — purely psychical. Matter never progresses; which proves that it is only a form of expression. The atoms which form the body of a human being are the same that have made up the body of a plant or animal. The progression is in the immaterial divine energy. It is important that this great distinction be preserved, for thereby the sophistry of materialism is exposed. Every kind of *life*, *i.e.*, divine energy, grows. For the individual and the race life is becoming higher, broader, richer, diviner; and this law of progress — evolution of force or psychic evolution — is eternal.

CHAPTER V.

PSYCHIC EVOLUTION AND THE PROBLEM OF
EVIL.

IT is only the light of eternal truth that can dissipate error: and it matters not through what medium it may shine. The Christ theory attacks *errors* rather than persons, *opinions* rather than vices. Those holding and conforming to the old view, that when the signal moment, predestined from all eternity, was come, the Deity arose in his might, and with a word created the world; that no preparatory measures were required; no long circuit of means was employed; "he spake, and it was done; he commanded, and it stood fast" — are not false in a few particulars, authors of a few errors, but false in all particulars. Their every truth is not quite true. Their two is not the real two, their four not the real four; so that every word they say chagrins us and we know not where to begin to set them right. For instance, take the missionary text, "For God so loved the world that he gave his *only* begotten Son; that whosoever believeth in him might not perish, but have everlasting life." If in the new view it can be shown

that Jesus is *not* the *only* son of God, then the text loses its meaning.

The Christ theory holds that Jesus is not the *only* son of God: but that every one *in whom spirit or psychic life* comes to birth is a son of God, and that he has henceforward within himself *individual* immortal life, everlasting life; whereas the old theory holds that immortal life is the reward of faith in Jesus or obtained through faith in Jesus. The Christ theory holds that spirit or psychic life is the outcome or product of psychic evolution, the completed evolution of the psychic or Christ principle, *i.e.*, the completed evolution of divine energy incarnate in nature; unconscious and involuntary in its earlier stages of evolution, but conscious and voluntary in its last stage. The problem of evil has tasked the power and baffled the skill of the greatest thinkers in every age. Its complete solution is probably impossible in the present state of science. Yet I cannot doubt that on this, as on every important question relating to man, the theory of psychic evolution, or Christ theory, will throw new and important light.

If the *derivative origin of spirit* be true, and especially if the spirit in man be indeed a product of psychic evolution, then what we call evil is not a unique phenomenon confined to man and the result of an accident, but must be a great fact pervading all nature and a part of its very constitution. It must have existed in all time in differ-

ent forms, and subject like all else to the law of evolution.

1. Psychic evolution in the animal kingdom. — The necessary condition of psychic evolution of the organic kingdom is a struggle for *life* — a conflict on every side with a seemingly *inimical* environment, and a survival of only the strongest, the swiftest, or the most cunning; in a word, the fittest. Now, suppose the course of psychic evolution finished in the introduction of man, and from this vantage-ground we look back over the course and consider its result. Shall we call that evil which was the necessary condition of the progressive psychic elevation which culminated so gloriously? Evil doubtless it seemed to the individual, struggling animal, but is this worthy to be weighed in comparison with the psychic evolution of the whole organic kingdom until it culminated in man? Is it not rather a *good* in disguise?

2. Psychic evolution in relation to man. — But psychic evolution, culminating in man, was immediately transferred to a higher plane; unconscious psychic evolution is transformed, according to *necessary* law on the rational plane, to conscious voluntary progress toward a recognized goal, and according to a *freer* law. But in this transformation the fundamental conditions of psychic evolution do not change. Man on the rational-life plane also is surrounded on every side with what at first seems to him an *evil environment*, against

which he must ever struggle or perish, — heat and cold, tempest and flood, savage beasts and still more savage men. What is the remedy, the only conceivable remedy? Knowledge of the laws of nature, and thereby acquisition of power over nature. But *increasing knowledge and power are equivalent to progressive psychic elevation in the scale of psychical being.* This conflict with what seems an evil environment is, therefore, the necessary condition of such psychic elevation. It is not too much to say that, without this condition, except for this *necessity for struggle*, man could never have emerged out of animality into humanity, or, having thus emerged, would never have risen above the lowest possible stage. Now suppose, again, this ideal to have been attained; suppose knowledge of physical laws and power over physical forces to be complete; suppose physical nature completely subdued, put beneath our feet, and subject to our will, and, from the intellectual position thus attained, we look back over the whole ground and consider the result, shall that be called evil which was obviously the necessary condition for attaining our then elevated position? Evil it doubtless seemed to the individuals who fell, and still seems to us who now suffer by the way in the conflict. But is physical discomfort, or even physical death of the individual, to be weighed in comparison with the psychical elevation of the individual, and especially of the race? Evidently,

then, physical evil, even in the case of man, is only *seeming* evil, but *real* good.

Again, when man has reached the psychic or Christ plane, *i.e.*, when the psychic or Christ embryo has come to birth, even in this psychical transformation the fundamental conditions of psychic evolution do not change. Man on the Christ plane is still surrounded on every side with what at first seems to him an evil environment, against which he must ever struggle or perish. The condition only is changed; the struggle now is from within his psychical being, and is a conscious voluntary psychic progress toward a recognized goal. Evil environment now takes the form of a hand-to-hand struggle with spiritual ignorance; what he thought was wisdom, seen from a psychical standpoint is "foolishness." Now begins the struggle of the psychic or Christ life within him to come forth of him, — and come it will in one form or another, — and the weak intellect begins a mighty struggle with language with which to clothe and bring forth the psychic conceptions, ideas. According to *necessary* law, the obligation to speak or publish psychic conceptions is laid upon the psychic or Christ individual, and there is no escape. How else could a knowledge of the psychic kingdom — kingdom of God — enter the world? Paul voiced or substantiated this fact when he said, "Woe is me if I preach not the gospel." What is the remedy, the only conceivable remedy, for

spiritual ignorance? Knowledge of psychic life, and thereby acquisition of power over ignorance. But increasing spiritual knowledge and power on the Christ plane are equivalent to progressive psychic elevation in the scale of psychical being. This conflict with what seems an evil environment, *i.e.*, ignorance, is, therefore, the necessary condition of such elevation. It is not too much to say that, without this condition, except for this necessity, man could never have emerged out of the mass of humanity into psychicality, *i.e.*, the psychic or Christ plane, or, having thus emerged, would never have risen above the lowest possible stage. Now suppose, again, this ideal psychic or Christ life to have been attained; suppose knowledge of psychical laws or psychic evolution to be complete, and Christology, the science of psychic life, to have taken its place among the sciences, and thus from the psychic plane and high intellectual position thus attained we look back over the whole ground and consider the result, shall that be called evil which was obviously the necessary condition for attaining our then elevated position? Evil it doubtless seemed to the individuals who fell, and still more to us who suffer by the way in the conflict; but is psychical discomfort, or even spiritual death — embryonic stage on the lower plane — to be weighed in comparison with the psychic life or psychical elevation of the individual, and especially of the race?

May we not, then, confidently generalize? May we not say that all physical evil is good in its general effect, that every law of nature is beneficent in its general operation, and if sometimes evil in its specific operation, is so only through our ignorance. Evil is divine energy on a low plane.

PART III.

MAN'S PLACE IN NATURE.

CHAPTER I.

MAN'S PLACE IN NATURE AS AFFECTED BY THE COPERNICAN THEORY.

“WHEN we study the Divine Comedy of Dante, that wonderful book wherein all the knowledge and speculations, all the sorrows and yearnings of the far-off Middle Ages are enshrined in the glory of imperishable verse, we are brought face to face with a theory of the world and with ways of reasoning about the facts of nature which seem strange to us to-day, but from the influence of which we are not yet, and doubtless never shall be, wholly freed. A cosmology grotesque enough in the light of later knowledge, yet wrought out no less carefully than the physical theories of Lucretius, is employed in the service of a theology cumbrous in its obsolete details, but resting upon fundamental truths which mankind can never safely lose sight of. In the view of Dante and of that phase of human culture which found in him its clearest and sweetest voice, this earth, the fair home of man, was placed in the centre of a universe wherein all things were ordained for his sole

behoof: the sun to give him light and warmth, the stars in their courses to preside over his strangely checkered destinies, the winds to blow, the floods to rise, or the fiend of pestilence to stalk abroad over the land,—all for the blessing, or the warning, or the chiding, of the chief among God's creatures, man.

“ Upon some such conception as this, indeed, all theology would seem naturally to rest. Once dethrone humanity, regard it as a mere local incident in an endless and aimless series of cosmical changes, and you arrive at a doctrine which, under whatever specious name it may be veiled, is at bottom neither more nor less than atheism. On its metaphysical side atheism is the denial of anything psychical in the universe outside of human consciousness; and it is almost inseparably associated with the materialistic interpretation of human consciousness as the ephemeral result of a fleeting collocation of particles of matter. Viewed upon this side, it is easy to show that atheism is very bad metaphysics, while the materialism which goes with it is utterly condemned by modern science.

“ But our feeling toward atheism goes much deeper than the mere recognition of it as philosophically untrue. We are wont to look upon atheism with unspeakable horror and loathing. Our moral sense revolts against it no less than our intelligence; and this is because, on its prac-

tical side, atheism would remove humanity from its peculiar position in the world, and make it cast in its lot with the grass that withers and the beasts that perish; and thus the rich and varied life of the universe, in all the ages of its wondrous duration, becomes deprived of any such element of purpose as can make it intelligible to us or appeal to our moral sympathies and religious aspirations.

“And yet the first result of some of the grandest and most irrefragable truths of modern science, when newly discovered and dimly comprehended, has been to make it appear that humanity must be rudely unseated from its throne in the world and made to occupy an utterly subordinate and trivial position; and it is because of this mistaken view of their import that the Church has so often and so bitterly opposed the teaching of such truths.

“With the advent of the Copernican astronomy the funnel-shaped Inferno, the steep mountain of Purgatory crowned with its terrestrial paradise, and those concentric spheres of Heaven wherein beatified saints held weird and subtle converse, all went their way to the limbo prepared for the childlike fancies of untaught minds, whither Hades and Valhalla had gone before them.

“In our day it is hard to realize the startling effect of the discovery that man does not dwell at the centre of things, but is the denizen of an

obscure and tiny speck of cosmical matter quite invisible amid the innumerable throng of flaming suns that make up our galaxy. To the contemporaries of Copernicus the new theory seemed to strike at the very foundations of Christian theology.

“In a universe where so much had been made without discernible reference to man, what became of that elaborate scheme of salvation which seemed to rest upon the assumption that the career of humanity was the sole object of God’s creative forethought and fostering care? When we bear this in mind we see how natural and inevitable it was that the Church should persecute such men as Galileo and Bruno. At the same time it is instructive to observe that, while the Copernican astronomy has become firmly established in spite of priestly opposition, the foundations of Christian theology have not been shaken thereby. It is not that the question which once so sorely puzzled men has ever been settled, but that it has been outgrown.

“The speculative necessity for man’s occupying the largest and most central spot in the universe is no longer felt. It is recognized as a primitive and childish notion. With our larger knowledge we see that these vast and fiery suns are after all but the Titan-like *servants* of the little planets which they bear with them in their flight through the abysses of space. Out from the awful gaseous turmoil of the central mass dart those ceaseless

waves of gentle radiance that, when caught upon the surface of whirling worlds like ours, bring forth the endlessly varied forms and the endlessly complex movements that make up what we can see of life. And as when God revealed himself to his ancient prophet, he came not in the earthquake or the tempest, but in a voice that was still and small, so that divine spark, the soul, as it takes up its brief abode in this realm of fleeting phenomena, chooses not the central sun, where elemental forces forever blaze and clash, but selects an outlying terrestrial nook, where seeds may germinate in silence, and where through slow fruition the mysterious forms of organic life may come to take shape and thrive. He who thus looks a little deeper into the secrets of nature than his forefathers of the sixteenth century may well smile at the quaint conceit that man cannot be the object of God's care unless he occupies an immovable position in the centre of the stellar universe." ¹

¹ Fiske, "Destiny of Man."

CHAPTER II.

MAN'S PLACE IN NATURE AS AFFECTED BY
DARWINISM.

“WHEN the Copernican astronomy was finally established through the discoveries of Kepler and Newton, it might well have been pronounced the greatest scientific achievement of the human mind; but it was still more than that. It was the greatest revolution that had ever been effected in man's views of his relations to the universe in which he lives, and of which he is, at least during the present life, a part.

“During the nineteenth century, however, a still greater revolution has been effected. Not only has Lyell enlarged our mental horizon in time as much as Newton enlarged it in space, but it appears that throughout these vast stretches of time and space with which we have been made acquainted there are sundry well marked changes going on. Certain definite paths of development are being pursued, and around us on every side we behold worlds, organism, and societies in divers stages of progress or decline. Still more, as we examine the records of past life upon our globe, and study the mutual

relations of the living things that still remain, it appears that the higher forms of life, including man himself, are the modified descendants of lower forms. Zoologically speaking, man can no longer be regarded as a creature apart by himself. We cannot erect an order on purpose to contain him, as Cuvier tried to do; we cannot even make a separate family for him. Man is not only a vertebrate, a mammal, and a primate, but he belongs, as a genus, to the catarrhine family of apes. And just as lions, leopards, and lynxes — different genera of the cat family — are descended from a common stock of carnivora, back to which we may also trace the pedigrees of dogs, hyenas, bears, and seals, so the various genera of platyrrhine and catarrhine apes, including man, are doubtless descended from a common stock of primates, back to which we may also trace the converging pedigrees of monkeys and lemurs, until their ancestry becomes indistinguishable from that of rabbits and squirrels.

“Such is the conclusion to which the scientific world has come within a quarter of a century from the publication of Mr. Darwin’s ‘Origin of Species;’ and there is no more reason for supposing that this conclusion will ever be gainsaid than for supposing that the Copernican astronomy will some time be overthrown, and the concentric spheres of Dante’s heaven reinstated in the minds of men.

“It is not strange that this theory of man’s origin,

which we associate mainly with the name of Mr. Darwin, should be to many people very unwelcome. It is fast bringing about a still greater revolution in thought than that which was heralded by Copernicus; and it naturally takes some time for the various portions of one's theory of things to become adjusted, one after another, to so vast and sweeping a change. From many quarters the cry goes up: If this be true, then man is at length cast down from his high position in the world. 'I will not be called a mammal, or the son of a mammal!' once exclaimed an acquaintance of mine who perhaps had been brought up by hand. Such expressions of feeling are crude, but the feeling is not unjustifiable.

"It is urged that if man is physically akin to a baboon, as pigs are akin to horses, and cows to deer, then humanity can in no wise be regarded as occupying a peculiar place in the universe; it becomes a mere incident in an endless series of changes; and how can we say that the same process of evolution that has produced mankind may not by and by produce something far more perfect? There was a time when huge bird-like reptiles were the lords of creation, and after these had been 'sealed within the iron hills' there came successive dynasties of mammals; and as the iguanodon gave place to the great eocene marsupials, as the mastodon and the sabre-toothed lion have long since vanished from the scene, so may not man by and

by disappear to make way for some higher creature, and so on forever? In such case, why should we regard man as in any higher sense the object of divine care than a pig?

“Still stronger does the case appear when we remember that those countless adaptations of means to ends in nature, which since the time of Voltaire and Paley we have been accustomed to as evidences of creative design, have received at the hands of Mr. Darwin a very different interpretation. The lobster’s powerful claw, the butterfly’s gorgeous tints, the rose’s delicious fragrance, the architectural instinct of the bee, the astonishing structure of the orchid, are no longer explained as the results of contrivance.

“That simple but wasteful process of survival of the fittest, through which such marvellous things have come into being, has little about it that is analogous to the ingenuity of human art. The infinite and eternal power which is thus revealed in the physical life of the universe seems in no wise akin to the human soul. The idea of beneficent purpose seems for the moment to be excluded from nature, and a blind process, known as natural selection, is the deity that slumbers not nor sleeps. Reckless of good and evil, it brings forth at once the mother’s tender love for her infant and the horrible teeth of the ravening shark, and to its creative indifference the one is as good as the other.

“In spite of these appalling arguments the man of science, urged by the single-hearted purpose to ascertain the truth, be the consequences what they may, goes quietly on and finds that the terrible theory must be adopted; the fact of man’s consanguinity with dumb beasts must be admitted.

“In reaching these conclusions the man of science reasons upon the physical facts within his reach, applying to them the same principles of common sense whereby our every-day lives are successfully guided. When once the formidable theory is really understood, when once its implications are properly unfolded, it is seen to have no such logical consequences as were at first ascribed to it. As with the Copernican astronomy, so with the Darwinian biology, we rise to a higher view of the workings of God and of the nature of man than was ever attainable before. So far from degrading humanity, or putting it on a level with the animal world in general, the Darwinian theory shows us distinctly for the first time how the creation and the perfecting of man is the goal toward which nature’s work has all the while been tending. It enlarges tenfold the significance of human life, places it upon even a loftier eminence than poets or prophets have imagined, and makes it seem more than ever the chief object of that creative activity which is manifested in the physical universe.”¹

¹ Fiske, “Destiny of Man.”

CHAPTER III.

MAN'S PLACE IN NATURE, AS AFFECTED BY THE
CHRIST THEORY.

IF we follow out the doctrine of evolution to its close on this planet, we shall find that the spirit organism, *i.e.*, son of man, is the ultimate perfection of a *principle* extant throughout man's whole history on earth; and because the completed evolution of *this* principle produced a Christ, we call it the Christ principle, or, in the language of science, the *psychical*.

In elucidating these points, we may fitly begin by considering the question as to the possibility of the evolution of any higher creature than man, to whom the dominion over this earth shall pass. The question will best be answered by turning back and observing one of the most remarkable features connected with the origin of man and with his superiority over other animals. And let it be borne in mind that we are not now about to wander through the regions of unconditional possibility. We are not dealing with vague general notions of development, but with the scientific Darwinian theory, *which alleges development only*

as the result of certain rigorously defined agencies. The chief among these agencies is natural selection.

It has again and again been illustrated how by the cumulative selection and inheritance of slight physical variations generic differences, like those between the tiger and the leopard, or the cow and the antelope, at length arise; and the guiding principle in the accumulation of slight physical differences has been the welfare of the species. The variant forms on either side have survived while the constant forms have perished, so that the lines of demarcation between allied species have grown more and more distinct, and it is usually only by going back to fossil ages that we can supply the missing links of continuity. In the desperate struggle for existence no peculiarity, physical or *psychical*, however slight, has been too insignificant for natural selection to seize and enhance; and the myriad fantastic forms and hues of animals illustrate the seeming capriciousness of its workings.

It will again and again be illustrated how by the cumulative selection and inheritance of slight *psychical* variations like those between Adam and a Noah or Abraham at length arise; and the guiding principle in the accumulation of slight *psychical* differences has been the welfare of, and produced the spirit organism, *i.e.*, a Christ or son of man. The variant *psychical* accumulations on either side have survived while the constant have perished, so

that the lines of demarcation between an Abraham and a son of man or developed spirit (psychical) organism have grown more and more distinct; and it is only by going back to the line of prophets that we can supply the missing links of continuity in the psychical, as we supply the missing links of continuity in the physical difference by going back to fossil ages. Hence in tracing the revelation of the development of the Christ principle, sacred and secular history furnishes the requisite data, as the secrets locked in the iron hills furnish the requisite data for the demonstration of the doctrine of evolution on the physical side. In the desperate struggle for psychical existence no psychical peculiarity, however slight, has been too insignificant for natural selection to seize and enhance; and the countless grades or planes of psychical phenomena illustrate the seeming capriciousness of its working.

Psychical variations have never been unimportant since the appearance of the first faint pigment-spot which by and by was to translate touch into vision as it developed into the lenses and humors of the eye. Special organs of sense and the lower grades of psychical development, perception and judgment, were slowly developed through countless ages, in company with purely physical variations of shape of foot, or length of neck, or complexity of stomach, or thickness of hide.

At length there came a wonderful moment, silent and unnoticed, as are the beginnings of all great revolutions. Silent and unnoticed, even as the day of the Lord, *i.e.*, when spirit comes to birth in the human soul, which cometh like a thief in the night, there arrived that wonderful moment at which *psychical* changes began to be of more use than physical changes to the brute ancestor of man.

Through further ages of ceaseless struggle the profitable variations in this creature occurred oftener and oftener in the brain, and less often in other parts of the organism, until by and by the size of his brain had been doubled and its complexity of structure increased a thousandfold, while in other respects his appearance was not so very different from that of his brother apes. Along with this growth of the brain, the complete assumption of the upright posture, enabling the hands to be devoted entirely to prehension and thus relieving the jaw of that part of their work, has co-operated in producing that peculiar contour of head and face which is the chief distinguishing mark of physical man. These slight anatomical changes derive their importance entirely from the prodigious intellectual changes in connection with which they have been produced; and these intellectual changes have been accumulating until the distance, psychically speaking, between civilized man and the ape is so great as to dwarf in

comparison all that had been achieved in the process of evolution down to the time of our half-human ancestor's first appearance. No fact in nature is fraught with deeper meaning than this two-sided fact of the extreme physical similarity and enormous psychical divergence between man and the group of animals to which he traces his pedigree. It shows that when humanity began to be evolved an entirely new chapter in the history of the universe was opened. Henceforth the life of the nascent soul came to be first in importance, and the bodily life became subordinated to it. Henceforth it appeared that, in this direction at least, the process of zoölogical change had come to an end, and a process of *psychological* change was to take its place. Henceforth along this supreme line of generation there was to be no further evolution of new species through physical variation, but through the accumulation of psychical variations one particular species was to be indefinitely perfected and raised to a totally different plane from that on which all life had hitherto existed. Henceforth, in short, the dominant aspect of evolution was to be not the genesis of species, but the progress of civilization.

Hence the progress of civilization rests and depends upon the development of the psychical principle, *i.e.*, nascent soul. The *development* of the soul developed the brain. A larger or more developed soul must have a larger brain to accom-

plish the projections of the soul. Now, it is clear that, if the soul had not developed or accumulated in degree, the brain would not have developed. Hence it is clear that the divine energy, *i.e.*, Christ principle that became incarnate in the first human being is not the same in *degree* as that which became incarnate in the civilized human being, and the Christ principle that became incarnate in the civilized man is not the same in *degree* as in the spiritually developed man or prophet. That difference is unquestionably a difference in kind, but in saying this one must guard against misunderstanding. Not only in the world of organic life, but through the known universe, the doctrine of evolution regards difference in *kind* as *due* to the gradual accumulation of difference in degree. In the organic world the perpetual modification of structures that has been effected through natural selection exhibits countless instances of differences in kind which have risen from the accumulation of differences in degree.

I have indicated, as the moment at which the creation of mankind began, the moment when *psychical* variations became of so much more use to our ancestors than physical variations that they were seized and enhanced by natural selection to the comparative neglect of the latter. Increase of intellectual capacity in connection with the developing brain of a single race of creatures now became the chief work of natural selection in origi-

nating man; and this, I say, was the opening of a new chapter, the last and most wonderful chapter in the history of creation.

When the spirit or psychical organism began to be evolved, as we have evidence in Abraham, Moses, and the prophets, an entirely new chapter in the history of the universe was opened. Henceforth the life of the spirit organism in man, *i.e.*, son of man, came to be first in importance, and the physical life became subordinated. Henceforth it appears that when the spirit organism, *i.e.*, son of man, is developed, in each case at least the process of psychical or spiritual evolution, so far as this life is concerned, has reached its goal. *When the inner soul (spirit) comes to birth it reflects the further evolution of the psychical or inner life through the outer soul or intellect.*

When spirit comes to birth we have the beginning of intelligent power on this planet. Man with his superiority over other animals is the dominant power over the physical world; while the developed spirit organism, *i.e.*, son of man, is lord of the spiritual sphere or unseen universe. Or, as expressed by Jesus, "The Son of man is lord also of the sabbath." The mistake has been and is made by supposing that the term son of man applies to *Jesus only*; whereas it is the name applied to the completed psychical organism or spirit organism, as the completed physical organism is called man.

If psychological change had come to an end

when the process of zoölogical change came to an end, we should have had no intellectual or spiritual man on this planet. That simple but wasteful process of survival of the fittest, through which such marvellous things have come into being in the physical world, continues to be the process in the psychical, that Deity that slumbers not nor sleeps. Reckless of the waste of the physical body and the *human soul*, it brings forth after countless ages the spirit organism, *i.e.*, son of man, the goal towards which nature tended from the beginning, and to the process's creative indifference the human soul, *i.e.*, intellect, is no better than the physical body.

In spite of the appalling theological arguments, the man of science, urged by the single-hearted purpose to obtain spiritual truth, be the consequences what they may, goes quietly on and finds that the theory of the Christ principle, *i.e.*, Christology, must be adopted. In reaching this conclusion the man of religion and science reasons upon the psychical facts within his reach, applying to them the same principles of common sense whereby our everyday lives are successfully guided; and he is very apt to smile at the methods of those people who, taking hold of the question of *the Christ principle* at the wrong end, begin by arguing about all manner of consequences. For this knowledge of traditionalism assures him that such methods of coming at the root of Christianity have through all past time proved barren of aught save strife, while his own

bold yet simple method is the only one through which truth may be elicited. To pursue unflinchingly the methods of science in the spiritual sphere requires dauntless courage and a faith that nothing can shake, because it is born of experience. Such courage and such loyalty to our spirit organism, *i.e.*, the Christ or Son of man within us, bring their own reward.

For when once the formidable theory is understood, when once its implications are properly unfolded, it is seen to have no such logical consequences as were at first ascribed to it.

As with the Copernican astronomy and the Darwinian biology, with the Christ-principle theory, *i.e.*, Christology, we rise to a higher view of the workings of God and the psychical nature of man than was ever attainable before. So far as degrading the Son of man or spirit organism as attested by the life of Jesus and Paul, or putting it on a level with humanity in general, the Christ-principle theory shows us distinctly for the first time how the creation of man and the perfecting of the spirit organism, *i.e.*, spiritual man or Son of man, is the goal towards which the psychical has all the while been tending. It enlarges a hundredfold the significance of human life, places it upon even a loftier eminence than poets or prophets have imagined, and makes it seem more than ever the principal object of that creative activity which is manifested in the psychical universe.

In the psychical changes that took place between the brute ancestor of man and the fully developed man, the Darwinian theory does not attempt to compute the number of manlike ape bodies, or half-human bodies and sentient souls, that were "lost" or wasted before the fully developed man came into existence. Neither does the Christ-principle theory attempt to compute the number of physical bodies and human souls that were "lost" or wasted between the fully developed physical man and the spiritually developed or perfect man, *i.e.*, Son of man.

He who has mastered the Darwinian theory, he who recognizes the slow and subtle process of evolution as the way in which God makes things come to pass, must take a higher view and will more readily comprehend the Christ-principle theory. He sees that in the deadly struggle for existence which has raged throughout countless æons of time, the whole creation, including humanity, have been groaning and travailing together in order to bring forth that last consummate specimen of God's handiwork, a spirit organism, *i.e.*, a Christ or Son of man.

It is strange, then, at that age of the world when men were in the embryonic stage and were worshipping gods many, that they should worship Jesus, the first perfect man, but not the first Son of man.

CHAPTER IV.

ADAM'S PLACE IN NATURE.

“The first (man) Adam was made a living soul ; the last (or complete) Adam was made a quickening spirit.” — 1 Cor. xv. 45.

IF we would go back to the beginning of the struggle of the human race for immortality we must commence with the history of the first Adam and follow the line of spiritual development to the last or complete Adam or Son of man. For this purpose I shall rely upon sacred history, as I believe it to be the record of a progressive spiritual revelation to the world of the developing spirit organism, a literature of the slow spiritual development of mankind, viz., the development of the Christ principle from the embryo to the Christ organism or Son of man.

It cannot be denied that God has always revealed himself to man in his works ; but the conception of a Divine Being, of a Supreme Cause, was accomplished through the slow progressive development of the divine or Christ principle resident or inherent within the soul of primitive man, advancing almost imperceptibly by an instinctive and spontaneous evolutionary movement.

Just as the knowledge of our ego, self or soul, and of the exterior world, was not acquired spontaneously without effort, reflection, or experience, so the idea of the existence of God, at first embryonic, so to speak, has need of slow and successive efforts of the human mind or soul through which it was conceived, in order to attain its complete development.

Hence God could not reveal himself to man only through his work until such time as the spirit embryo in man should be sufficiently developed to have a spiritual conception of God, which could only be revealed through the intellect to the world; therefore ages upon ages must elapse before God's spiritual nature could be revealed to the world. Such revelation as we have in the Old Testament may be taken as the measure or capacity of spiritual development.

Prior to the time when it was *first* possible for the process of inspiration to take place, there must have been many oral traditions which were handed down from patriarchal times. When Abraham left "Ur of the Chaldees" he probably gathered together these accounts, took them with him, and handed them down to his children; they passed them on to their children, and finally they were embodied by Moses in the Pentateuch, and so became the heritage of the Jewish nation. These narratives cannot be interpreted literally, and, as a matter of fact, no one should attempt so to inter-

pret them. Two facts, however, stated in Genesis concerning man's origin, modern science confirms; viz., first, that man's body consists of dust; and secondly, that the soul of man is not identical with his body.

It is hard to carry ourselves back to the infancy of the world and think aright of the childhood of the human mind or soul. The simple fancies of savage tribes at the present day were then, in fact, the sober belief of all races. If we are to take the intellectual status of savage tribes at the present day as representative of primitive man's intellectual condition, we must accept their customs and usages as typical of primeval customs and usages, for these are only outward and visible signs of the embryonic mental and spiritual condition.

They could form no conception of general facts, no abstract ideas, only limited association of ideas, a little above the intelligent brute; no notion of natural law or uniformity of nature; they possessed simply a reminiscent, not a constructive imagination. No doubt primitive man possessed a very low form of language, half way between the communications of animals and full human speech, consisting, probably, of gestures and emotional cries which gradually developed into full human speech.

Closely connected with the physical development of man is the question of Preadamitism. Though we may not know the exact year of Adam's

birth, we may approximately ascertain it, and this is sufficient for our purpose. The Biblical Adam lived, say, six to ten thousand years ago. Men who lived before Adam, however remote they were, I denominate Preadamites, and in the line of spiritual development I denominate them spirit embryos, holding the conditions of immortality in embryo. The progressive development of the mind or soul of the Preadamities was the preparation for and the prophecy of a spiritual development. It is not to be supposed that an idea of God had at any time entered the mind of primitive man prior to the birth of Adam; hence in the spiritual line we speak of Adam as the first man, or as the first Adam. Adam according to this view would be considered not a specific name, like "Smith" or "Jones," but simply a *generic* term, applied to the first human being who had reached a certain condition or stage of development; hence with Adam *begins* a new epoch of development, a new departure, perhaps as great a differentiating as had taken place when the first *human* being was differentiated from the lower animal.

At any rate, at this epoch Adam and Eve were selected from the common herd of human beings, and through some divine energy or effluence were raised above the common herd of Preadamites, and a higher race of human beings sprung from Adam and Eve. That Eve had a spiritual conception of God cannot be denied, if we give credence

to the exclamation of Eve at the birth of her first child, "I have gotten a man from the Lord." And from this fact, no doubt, the sons of Adam and Eve came to be called "the sons of God." No doubt the sons and daughters of *men*, viz., the Preadamites, were as fair to look upon as the sons and daughters of Adam and Eve. As the differentiating alluded to had taken place within the soul of Adam and Eve, the *first*, and we might say the faintest, impulse had been given to the slumbering Christ principle or spirit embryo. Therefore it is not improbable that the "sons of God," viz., the sons of Adam and Eve, "saw the daughters of men [Preadamites] that they were fair; and they took them wives of all which they chose." This supposition agrees with the Biblical statement that Cain's wife was a woman of the country to which he fled. She was a daughter of the Preadamite race. Seth must have married one of the "daughters of men," or Preadamites; there was no alternative unless he married his own sister. At this date Adam's daughters are not stated to have been born.

The foregoing supposition demonstrates the fact that "the sons of God," *i.e.*, sons of Adam, intermarrying with the "daughters of men," *i.e.*, Preadamites, caused immediate degeneration, and the genealogy of the patriarchs from Adam to Noah would be a mixed genealogy of the Adamic and Preadamite races so far as they intermarried

with the Adamic race, *i.e.*, “sons of God.” At the time of the Deluge the whole Preadamite race were swept out of existence, leaving only Noah, a lineal descendant of the Adamic and Preadamite races, and his wife and his three sons and their wives, making “eight souls” in all. Although the Preadamite race was destroyed by the Flood the race did not become extinct, it still lived in Noah and his descendants.

It will be observed that during the Adamic period the progress of spiritual development was retarded by what in the order of nature might be called a curse or “fall,” *viz.*, the intermarrying of “the sons of God,” Adam’s sons, with the “daughters of men” — Preadamites. The natural result was twofold, presupposing that a true or upward *spiritual* evolutionary movement had begun with the birth of Adam — *vitiation* of the Adamic race, and consequent *degeneration*. The attempt to elevate the race had been naturally thwarted.

Three possibilities of life, according to science, are open to all living organism, — balance, evolution, and degeneration. From the state of apparent balance, evolution is the escape in the *upward* direction, degeneration in the lower. Professor Le Conte thus defines evolution: “Evolution is (1) continuous *progressive* change; (2) according to certain laws; (3) and by means of *resident forces*.”

The first part of the definition is well illustrated in the development of the physical body. Each one of us is an evolution. We begin our existence as a minute germ, which adds cell to cell, tissue to tissue, organ to organ, and function to function, until we are finally evolved as infants; and then we continue to develop into men and women. Here we see "progressive change," and this happens according to certain laws which are, generally speaking, three; viz., the law of differentiating, the law of progress of the whole, and the law of cyclical movement.

The law of differentiating simply means the law of *divergence*, and is illustrated by the development of the acorn into the oak. The tree begins as a little seed, and by successive branching and rebranching, each branch taking a different direction and all growing wider and wider apart, differentiating, until it finally stands forth complete.

The second law is that of progress of the whole. "Many imagine," says Professor Le Conte, "that *progress* is the *one* law of evolution; in fact, that evolution and progress are coextensive and convertible terms. They imagine that in evolution the movement must be upward and onward in *all* parts; that degeneration is the opposite of evolution. This is far from true. There is, doubtless, in evolution progress to higher and higher planes, but not along *every* line nor in *every* part; for this would be contrary to the law of differentiation. It is only

progress of *the whole organic kingdom in its entirety.*”

The third law of evolution is that called the law of cyclical movement. In other words, although the evolutionary movement has ever been onward and upward, yet it has not travelled at a *uniform rate* in the whole, much less in the parts, but it has moved in successive *cycles*. “The tide of evolution rose ever higher and higher, without ebb, but it nevertheless came in successive *waves*, each higher than the preceding and overborne by the succeeding.”

Thus the first two of our definitions of evolution, namely, that it is a progressive change according to the laws of differentiation, cyclical movement, and progress of the whole, have been explained. The last, which teaches *that these changes are produced by forces resident in the organisms themselves*, is perhaps the most important, and the part which I wish particularly to emphasize. “When the evolutionist,” says Professor Le Conte, “speaks of the forces that determine progressive changes in organic forms as *resident* or *inherent*, all that he means, or ought to mean, is that they are resident in the same sense as all natural forces are resident; in the same sense that the *vital forces of the embryo* are resident in the embryo; in other words, they are natural and not supernatural.”

When I speak of the Christ principle or spirit embryo being *resident* or *inherent* in the soul, all

that I mean is, that it is resident in the same sense as all natural forces are resident, in the same sense that the vital forces of the condition of immortal spirit, the image of God, is resident. Then the soul of Adam contained a *living* or immortal principle; individuation had been completed to actual separation, the resident force had attained spiritual individuality, it had become a separate entity or ego, although *only* a spirit embryo.

The question might now be asked, Did Adam attain *personal* immortality? To which I should unhesitatingly answer *no*. Then follows the interrogative, Why? Simply because the spirit embryo resident in the soul of Adam did *not come to birth*, did not become a spirit organism, a conscious spiritual being. As the development from the embryo to the spirit organism must take place while in the body, failing to accomplish this, there was but one alternative, when the dissolution of the material body took place, being an unconscious entity spirit, to complete its evolution it must again become the *resident of a material body*. "For it is not possible that the blood of bulls and of goats [or even of man] could take away sins," or develop the *divine* in man. "Wherefore when he [Jesus] cometh into the world, he saith, Sacrifice and offering thou wouldst not, *but a body hast thou prepared for me.*"

If a body was prepared, or ready, for the residence of the spirit embryo that was to develop into Jesus, the ideal Christ or Son of man, is it unreason-

able to suppose that material conditions are ready to receive other spirit embryos, as the Christ principle is resident in the embryo, the divine incarnation, is *natural*, and *not* supernatural, and that it is developed under the foregoing laws of evolution? There is in spiritual evolution progress to higher and higher planes, and that progress may be traced *through the ages of eternity that have elapsed* between the birth of Adam and the present time, from six to ten thousand years, but not along *every* line nor in *every* part; for this would be contrary to the law of differentiation. It is only progress of *the whole spiritual kingdom in its entirety*.

Then the all-important question is immortality. All the other questions of Christianity sink into insignificance in comparison with this. The question is not whether the divine or Christ principle is immortal; that we know; but it is in relation to the *individual*. Perhaps this point cannot be better illustrated than by going back to the Adamic period.

As regards the individual immortality of the Preadamites that question may be settled by a wave of the hand. "Their bodies returned to dust," or inorganic matter, "and their spirit to God who gave it," or emerged into the general fund of unorganized spirit.

But with the birth of Adam begins a new differentiation. The first (man) Adam was made a *living* soul, differentiated from the *sentient* prin-

principle or animal soul to the Christ principle or immortal spirit. It has now reached the rational plane in spiritual evolution.

Taking the Biblical record of the Adamic period, there is but one who I should say attained *personal* immortality, endless life, and that was Enoch. It is said that "Enoch walked with God," or communed with God; "and he *was not*," or *was lifted* up, "for God took him." The lifting up does not refer to his *body* in this instance; neither where Jesus said, "If I *be lifted up* I will draw all men unto me."

Do not understand me to say that I believe one spirit embryo of the Adamic period, or the descendants of Adam, perished. They simply did *not* complete their individuation by becoming spirit organism or *conscious* spiritual beings, and thus *attain* resurrection *during* the *Adamic* period. The spirit embryos or entities had only just begun their individual evolution. Each one of us represents a spiritual evolution. We begin our spiritual existence as a minute germ, *i.e.*, Christ principle or embryo, which adds *spiritual* cell to cell, tissue to tissue, organ to organ, and function to function, until we finally come to spiritual birth, evolved as spiritual infants; and then we continue to develop into *conscious* spiritual beings.

The mistake is made in supposing that spirit progression or evolution takes place wholly *after* the spirit has left the body, which it is evident

is *contrary* to the laws of evolution. Spiritual evolution to the degree of organization and consciousness must take place in the soul, the natural environment of the resident or inherent spirit embryo. Another mistaken idea is that "spirit" *knows* everything. A spirit embryo knows nothing whatever, not even its own existence; its evolution consists in advancing or unfolding in spiritual knowledge. "And Jesus *increased* in *wisdom* and stature, and in *favor with God* and man."

Suppose, then, in the line of evolution, that in the beginning of the history of the human being, in the first man Adam there existed, inherent or resident, the completed sentient principle or *human* soul, and within the *human* soul the divine or Christ principle, two natures, Adam's offspring would begin to develop the *one* on the other side of such nature; by successive branching and re-branching, each branch taking a different direction and all growing wider and wider apart (differentiating), we would in due time be presented with the developed soul, the moral and intellectual man, and the developed Christ principle, spiritual man, prophet, or son of man. "As he spake by the mouth of his holy prophets, *which have been since the world began,*" which was equivalent to saying, As Zacharias supposed that the beginning of the world was within six days of the creation of Adam, since the birth of Adam. Hence, when *spirit* came to birth and maturity it pro-

duced what we denominate a prophet, or son of man. When the *soul* comes to birth we have the thinker, inventor, scientist. All unaware we have discovered the secret source or fountain-head of religion and science.

Science has explored its branch to its source. The fact of evolution is fully established, and almost universally accepted by those who are authorities in science. Thus Professor Le Conte says, "We are confident that evolution is *absolutely* certain." When the scientific *religionist* has explored the other branch, viz., the Christ principle, he will be able to say that *spiritual* evolution, or the theory of the Christ principle, is established. And then in the place of traditional authority we shall have a new science one step higher than psychology; but as I am not able to divine the name of this new science I will call it Christology, the science of the development of the spirit organism from the Christ principle to the Christ, or Son of man. Then we shall have the last chapter, or *sequel* to evolution.

It should be carefully borne in mind that the *theory* of the Christ principle and the *fact* of the Christ principle are two entirely different things: my *theory* may be faulty, while the *fact* will remain intact. I am an evolutionist. I believe that man has been evolved, *body, soul, and spirit*, from a lower animal form; and that is not *all*; the half hath not been spoken; that resident or inherent

within the *human* soul is the germ of a divine soul or organism, and upon the *evolution* or *development* of this *divine* germ, Christ principle, rests our hope of individual immortality. Hence with the *first* man, Adam, began our evolutionary struggle for individual immortality, which process culminated in the last or complete Adam, which was made, not only a quickened, but a *quickening* spirit. Hence the quickened spirit has the power of quickening the spirit embryo in others, as the developed intellect has the power of quickening the dormant intellect in others.

The steps of spiritual evolution are not uniform. We have to look upon the spiritual development of the prophets not as a normal but a supernormal development. The spirit was hampered; it had no power of expression on account of the undeveloped intellect. Thus inspiration was limited, as the soul that is inspired must have within itself a basis of knowledge, material, so to speak, for the new creation.

CHAPTER V.

SON OF MAN'S PLACE IN NATURE.

THE Christ-principle theory is thoroughly consistent with the spirit of the teachings of Jesus and with the evolutionary theory. This philosophy teaches that there has been going on from the beginning of the present order of things a twofold development, an evolution of material *forms* and an evolution of immaterial *forces*. The material development reached completion in the human body, but the human soul was originally little more than an appendage of the body. But when the evolutionary process reached its goal in the human body, it was transferred to a higher plane,—to the spiritual nature of man,—and from that day forward it has been working for the perfection of the soul.

The Christ-principle theory takes up the subject of *spirit* where the evolutionary theory leaves it, and carries it on to completion, so far as the evolution movement on this planet is concerned. The Christ-principle theory holds that when spirit comes to birth it *is* the Christ, “God manifest in

the flesh," in different degrees of development. When spirit comes to birth in me it is the Christ, God manifest in the flesh—only in a less degree than when spirit came to birth in the soul of Jesus.

Thus we have different degrees of the Christ, God manifest in the flesh, in different individuals and in different periods of the natural development of this planet. In the antediluvian age, judging by the Biblical record, we decided that spirit came to birth in one individual only, and that was Enoch. Following the line of spiritual evolution we should say that the next was Abraham. Let it be understood that when *spirit* comes to *birth* it is the beginning of a *divine life*, the beginning of a *conscious* spiritual life, and its language is, "Lo, I come to do thy will." Following the line we would next mention Isaac, Jacob, and Joseph. Now we come to Moses, the highest or most complete spiritual development, and therefore the type or ideal of the Mosaic period and the Judaic dispensation, followed by a long line of prophets of different degrees of spiritual development. Among the greatest of these was Isaiah. The greater part of Isaiah's prophecy was concerning the Christ, and is as true a delineation of the Christ development as though it had been written from the Christ-principle theory standpoint, with the exception of the modern knowledge of evolution. We ought not to expect the prophets to anticipate modern science that does not belong

to the spiritual branch of development, the birth of spirit, but rather to the birth and development of the *mortal* soul or intellect.

If we develop the Christ or *divine life* within us we are building upon a sure foundation. It is because they have failed, by not being sufficiently developed themselves, to comprehend this *fact*, that philosophies and systems have passed away. It is because they built upon the dead letter of authority instead of the *living* spirit *within* them, the developed spirit organism, the Christ or Son of man. Jesus had that *within* him which the Jews could not withstand. What was it? It was the completed development of the Christ principle, a *divine life*, a spirit organism, the Christ or Son of man. Paul had that within him which the Jews could not withstand. What was it? It was a *divine life*, a spirit organism, the Christ or Son of man. It was more than a faith, a *belief* in the divine life *in* Jesus; it was a divine life *in itself*. If a *life*, then it was a spirit organism.

What is this spiritual consciousness that I find within myself and which has been seeking expression, lo, these three years? I affirm that it is a *divine life*, and as nearly as I can express it, it is the development of the Christ principle or divine energy resident or inherent within my human soul; or in other words, it is *spirit* come to birth, hence a spirit organism, the Christ within *me*; not the same that was in Jesus, or in Paul, or in the

prophets. What is the difference? It is just *this*: I consider in my case spirit has come to birth under normal conditions, whereas in the instance of Moses and the prophets, Jesus, Paul, Socrates, Mohammed, Buddha, Confucius, Zoroaster, Plato, and many others, spirit came to birth under special or supernormal conditions of spiritual development. A thing is normal or in its *normal* state, according to science, when strictly conformed to those principles of its constitution which make it what it is. It is supernormal when it departs from those principles. In the instance of spirit birth in Jesus and the others mentioned, it was a departing from the normal *in degree* caused by certain conditions. I know no better word than supernormal to express the degree of spiritual development or divine life manifested in the development of the Christ in these spirit organisms and attested in their lives and teachings.

Jesus alone reached the perfect ideal, the complete evolution; the others only approximately. Hence Jesus is *the* ideal or *type* of the Christ, or Son of man.

Thus far I have used the expression Son of man interchangeably with spirit organism, and the Christ without special reference to Jesus. The Christ in Jesus is, beyond dispute, the one altogether perfect. Already it is far above every name that is named; and the interest it has awakened is growing more and more intense as the years are

passing, and promises to become the absorbing and overwhelming theme of human thought. Still after centuries of discussion the problem of his origin remains. Even the Christian world are not agreed who he was. The difficulty grows entirely out of the apparently discrepant representations of the New Testament, making him both God and man. The problem is, to find some theory which shall harmonize these apparent contradictions.

That Jesus was in some sense *divine*, no intelligent individual doubts; in *what* sense I hope to demonstrate through the comprehension of the development of the Christ principle. If one can understand psychic evolution from the Christ principle to the development of the Christ, spirit organism or Son of man, I think he will be able to comprehend the *divine* in Jesus.

The idea that any degree of divine influence communicated to a man can invest him with a single divine attribute, or make him in any proper sense *divine* or immortal, is absurd. No one familiar with the New Testament can fail to see that the authors put an *infinite gulf* between Jesus and a mere man; they make him the hero of the whole book, lift him infinitely *above* human being, and treat him with reverence due only to God. They ascribe to him every name by which God is known, and every attribute and perfection by which God is distinguished, and then they tell us by *faith* in the divine Jesus he will lift us,

human beings across the infinite gulf and make us immortal like himself.

Any one that can *believe* that a human being *without* any divine principle or entity *inherent* within him can by a miracle be made immortal, — it would be nothing less than a miracle, — can believe almost anything. So far as “looking to Jesus” as God and man assists in quickening and bringing to birth the spirit embryo it is all right; but when the spirit organism or the Christ is formed within *us*, then we desire to *know* from whence it comes, and whither it goes.

Among all the spiritual facts revealed by Jesus he did not reveal his origin, but left that to be inferred from his divine character. Although he repeatedly called himself the “Son of man,” it will be observed that *Son of man* always refers to his *divine* nature, and *not* to his human nature or origin as is generally believed. “The Son of man hath power on earth to forgive sins.” “The Son of man is Lord also of the sabbath.” “No man hath ascended into heaven but he that descended out of heaven, even the Son of man which is in heaven.” “What if ye should behold the Son of man ascending where he was?” There can be no doubt in these and numerous other passages that the term “Son of man” refers to Jesus’ *divine* nature.

Then this was a problem the people could not solve; and they say, “We have heard out of the

law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? *Who is this Son of man?*" The Christ had been revealed by the prophets, but the origin of the Son of man had *not* been revealed, neither did Jesus reveal it. "He opened not his mouth" on the subject; but he said to his disciples, "The days *will come* when ye shall desire to see one of the days of the Son of man, and ye shall not see it." Then the *days* of the Son of man *had not yet come*. Again, "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven," all over the earth, "so shall also the Son of man be *in his day*." "But first," or the *first* Son of man, "must suffer many things, and be rejected of this generation." "As it was in the days of Noe, so shall it be also *in the days* of the Son of man. *Even* thus shall it be *in the day when the Son of man is revealed*."

Then the Son of man, or the *origin* of the Son of man, or *divine* nature in Jesus, had *not* been *revealed* at that time. Has it since been revealed by theology? I answer, no: for *this* reason: the origin of the divine nature in man, *i.e.*, the Son of man, could not be revealed by theology unaided by the modern developments of science; neither could the origin of the physical body be revealed until after the birth and development of physical science. Hence the revelation of the origin of the divine or spirit organism, *i.e.*, the Son of man, fol-

lows the revelation of the origin of man's physical body in natural order.

"His day," or the Son of man's day, *begins* when the Son of man is revealed to the world, *not* as the *divine life* or Christ in Jesus *only*, but also *in whomsoever spirit comes to birth*.

We may believe, therefore, that as great a miracle was wrought when spirit came to birth in Jesus as when life or self-conscious mind, a living soul, was introduced upon earth. In each case a *special* operation of the divine will, the source of all natural forces, occurred; but we may hold that the divine will worked along the lines of its ordinary operations, did not violate the laws of generation which had been already established. In short, Joseph and Mary became the media through which the complete Son of man was born into the world. He was in a true sense God's first-begotten Son. As Jesus said, "I am the way," the way of spirit birth was opened with Jesus' advent into the world.

Jesus' birth demonstrated the fact beyond a doubt that the birth into the world of a mature spirit takes place under the same conditions as the birth of the spirit embryo. Jesus' disciples asked him the question, "Why then say the scribes that Elias must first come?" Jesus answered them, "I say unto you, That Elias is come already, and they *knew him not*, but have done unto him whatsoever they listed. Likewise shall also the Son of

Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."¹ Then with the disciples we are to understand from Jesus' words, that the spirit that was in John the Baptist was the same spirit that was in Elijah the prophet.

This view is thoroughly consistent with the evolution and Christ-principle theories. The spirit *embryo* does not come to maturity in the space of time allotted to one life in the body. It must, therefore, continue its evolution until such time as it become sufficiently mature to come to birth. When the spirit comes to birth the Christ is formed in us, and from that time we need fear nothing here or hereafter.

When dissolution takes place, the *divine life* within the physical body is ready to be "lifted up;" it has completed its primary or first stage of evolution.

As this process of spiritual evolution has been going on since the first Adam and continued through the ages, in time we shall have universal restoration.

How much nobler and more consistent is this view than that which presents us with the absurdity of the *immortality* of the *human* soul. To support this theory of the immortality of the sentient or animal soul it became necessary to invent a *place* called hell or hades for the bad souls to stay in,

¹ Matt. xvii. 12; Mark ix. 13.

and another *place* called heaven for the good souls to stay in, until the resurrection morn,—hundreds of billions of souls waiting. To prove this, it is said that Peter said, 1 Peter iii. 18–20, and iv. 6, that Jesus, after he was put to death in the flesh, during the three days between his crucifixion and resurrection, went and preached the *gospel* to the dead in prison, *i.e.*, hades, the unseen world.

Whereas, according to the evolutionary theory, Jesus did not have to go into the *unseen* world to preach to the *spirits* in *prison*. They were in prison *in* the human bodies then, the *same*. “Which sometime were disobedient, when once the long-suffering of God waited *in the days of Noah*, while the ark was a-preparing, wherein few, that is, eight *souls*, were saved by water.” It seems from this statement that the spirit embryos that were resident in the physical bodies before the Flood, “in the days of Noah,” were still in human bodies; that the spirit embryos of the days of Noah had not yet come to birth, had not completed their primary evolution, but were evolving in eternity by being born again and again, becoming incarnate and each time rising higher and higher in the scale of being; until in *time* each spirit embryo would come to birth, and be “lifted up” or resurrected. From this we may infer that resurrection has taken place from time to time since the “lifting up” or resurrection of the spiritual body of Enoch. “Many are called but *few* are chosen.” Many spirit em-

bryos become incarnate, but few have come to spirit birth.

We began with the postulate that force by *completed* individuation reached the condition of immortal spirit, the image of God whence it originally came, in Jesus; it then became a separate *entity* capable of independent existence. Destroy, now, the original conditions of its individuation, viz., organic life, and the already individualized and separate force *entity* (spirit) is not again refunded or merged into the general fund of spirit.

Now we are ready to begin with a spirit *entity*, or what for convenience we call a spirit embryo, as it starts on its evolutionary career. We must bear in mind that although a spirit *entity*, it remains an embryo; it does not reach the stage of consciousness until it comes to spirit birth. Now this particular spirit *entity* that we are following became incarnate or appeared in human habiliments several times before the "days of Noah," and again on this side of the Flood, until it finally comes to birth in Abraham or one of the prophets.

If the *whole* physical and spiritual creation has been moving forward and upward from lower *planes*, if the immaterial part in particular has developed as just stated, why is it not probable, nay, *necessary*, that in time it should reach *perfection*, not only *one* spirit entity but *every* spirit entity? In its rude beginning the psychical life was but an appendage to the body; in fully developed humanity the body

is the vehicle for the soul. In spirit birth and development the soul becomes the environment and nourishing mother of the developing spirit organism or Son of man.

Such a thing is quite probable and a thoroughly rational and credible exposition of the divine in man, not only in Jesus, in whom these possibilities have been fulfilled, having reached the highest altitude, the complete Son of man; but that every spirit entity is undergoing a similar evolution, and this explains the *relation of the divine principle in man to the divine in Jesus*. Without such a conception as that of God manifest in the flesh, not *only* in Jesus, but *in every human being*, the real grandeur and vastness of the process of evolution are not recognized.

The general law of evolution and the process of the development of the Christ principle, then, suggest such manifestation of the divine in human forms, such incarnations as those claimed above.

Taking our stand on this basis, let us glance over the history of the world and ask, Is there a man besides Jesus, and, if so, who is he, that seems to be such an embodiment of the divine spirit? I answer it is an Abraham, a Moses, an Elijah, an Isaiah, a Paul, a Mohammed, a Buddha, a Confucius, a Zoroaster, a Socrates and a long list of others. Surely these are entities — spirit embryos — come to birth under different condi-

tions and circumstances. If we believe them to have been the prophets of the living and true God. What makes a prophet? I answer a *conscious divine life* springing up from within the soul — then a spirit organism with new and wonderful properties added or developed — all the senses spiritualized and complete. We do not pretend to claim that any one of these spirit organisms equalled Jesus. But upon investigation it will be seen that the difference becomes perceptibly less than was at first supposed; and it is found to be a difference of degree, and that much depends upon the stage of development from which the facts are viewed. From the Adamic period Jesus would appear a God of the first magnitude, and in the Mosaic a God of the second magnitude; in the first centuries of the Christian a God-man, and later a divine man; and last we find Jesus standing on a *firm basis* — the completed spirit organism — “the Son of man.”

His divine origin recognized alike by science, philosophy, and religion. — In this conception the divine nature of Jesus is not lowered. It is only through the spiritual development of the Christ principle in man, a continued moving forward and upward, that man has been able to reach an approximately right conception of the *divine* nature in Jesus and its relation to the divine principle in nature. Hence the divine character of Jesus is not lowered in our estimation; his position has

become impregnable, and we no longer know Jesus after the flesh, we no longer waste words over his physical origin. We no longer think of "the Son of man as the human Jesus, and the Son of God as the divine Christ." But we think of him by the favorite name which he called himself, according to the New Testament records, more than sixty times, the "Son of man," believing that this term refers to his divine nature, and includes all that he *was* while in the physical body, and all that he *is* now in his glorified spiritual organism. This includes *oneness* of *thought*, *feeling*, and *will* with the Divine Spirit, and a completion of the evolutionary movement as regards *one* entity or spirit embryo.

Also that every spirit embryo that has come to birth in the physical body has completed its evolution and commenced an endless *conscious* existence. It has completed its struggle for immortality by reaching the goal, after, shall we say, hundreds or thousands of years of evolutionary spiritual progression in the body, and come into the resurrection, or what we may call the final resurrection; for the spirit entity has put on this mortal coil for the last time, and is ready to be lifted up "to my Father and your Father, to my God and your God."

The spirit embryo when it comes to birth not only becomes a quickened, but a quickening spirit. "The Son of man has power to forgive sins," to

quicken the spirit embryo into life in another. "For whether is it easier to say, *Thy* sins be forgiven thee; or to say, Arise and walk?" to quicken the spirit, and start the soul in an upward direction? It will not be denied that a developed intellect has the power to quicken a dormant intellect in another. Why should it be thought such an incredible thing that a developed spirit should have the power resident within him of quickening a dormant spirit?

As the philosophy of the Christ principle is developed, many strange and wonderful things will come to light that have hitherto been classed among miracles.

CHAPTER VI.

THE PHILOSOPHY OF RESURRECTION.

IN the first place we do not propose to discuss the problem of bodily resurrection, the resurrection of the material body. We hold that the material body dies and is deposited in the grave, where it returns to dust and there remains, never to rise again. But the *spirit* that animated that body, what has become of it? *that* is the question which we propose to discuss. The popular idea has been that the spirit exists for ages, between death and the resurrection morning, without any body, and it certainly seems wholly unnecessary that *then* it should be given a body.

The idea of a body seems to be inseparably connected with the idea of resurrection. We think it comes from the long association of the idea of *consciousness* with a body, that without a body we cannot be conscious. Let us see. We believe that God is spirit and that God is conscious, but this does not necessitate our believing that God has a body.

We take this position, that when resurrection

takes place we are *conscious* spirit beings, as we are *now* conscious rational beings.

According to the psychic-evolution and Christ-principle theory, when the Christ principle or *unconscious* spirit embryo has completed its evolution it has become a conscious spirit organism, or spirit being; and, because this spirit being has been evolved from the divine or Christ principle in nature we call it a Christ or completed spirit organism, conscious of its existence, and *ready* to pass into another and higher state of existence when it is freed from the material body in which it is imprisoned.

The only "lifting up," therefore, which is ever to occur, takes place at the moment of death. Death, or separation of the *spirit* from the material body, covers a double meaning, and is well illustrated by Jesus in the parable of the sheep and goats. Now, by substituting the spirit embryo for goats, and the completed spirit organism for sheep, we have the solution of the parable. Then shall he say unto them on the right, viz., those that have completed their evolution and become spirit organism: "Come, ye blessed of my Father, inherit, or enter into, the spiritual kingdom prepared for you from the foundation of the world."

Then shall the King of Death say unto them on the left hand, viz., spirit embryos, Depart and again become imprisoned in the human body and continue your evolution. These shall go away to

await their opportunity of incarnation and completing their evolution by the process of regeneration, being born in the flesh over and over again, during ages and ages and what from the embryonic stage may be considered as everlasting; it will be sure to *last* until such time as the slow evolutionary movement has brought the spirit embryo to *birth*, and it has become a *conscious* spirit organism, and thus already developed into the spiritual kingdom.

This brings us to the point of considering the difference between this theory and the popular idea that *spirit exists for ages, between death and the resurrection morning*. Whereas I hold that spirit exists for ages *between* the spirit embryo and spirit *birth*. If we have a mind to call the spirit embryo *death*, for it is an *unconscious* state, and spirit *birth* resurrection or a *conscious* state, then we find that the *difference* has vanished, and all there is left resolves itself into the question how the intervening time or ages between the two points is occupied.

As we have assumed that the spirit embryo is *unconscious*, it would be immaterial whether it were in heaven or hades, on the side of traditionalism.

But on the part of psychical evolution that *time*, or ages it may be, must be accounted for, and it is thus accounted for in the evolutionary movement of psychic progression: *not after* resurrection has taken place but before, while it is imprisoned in and developing, therefore progressing in the scale

of psychical being in the human body, every revolution, or *regeneration*, viz., rebirth, brings the spirit embryo on to a higher plane of psychic existence, until in time the *spirit embryo comes to birth in the human soul, which event we have called resurrection.*

We believe this solution is entirely in accordance with the mind of Jesus on this point, judging from his remark, "Let the dead bury their dead." We cannot accuse Jesus of saying so silly a thing as, let a dead body bury a dead body. He evidently referred to the dormant spirit embryo within the body, not taking the human body into account. From this spiritual point of view nearly all with whom he conversed were spiritually dead, and his desire was to quicken these spirit embryos.

In endeavoring to answer the question, how the intervening ages between the two points spirit in embryo and spirit come to birth or resurrection is occupied, we may find a solution to one of Jesus' parables.¹

Let us take our position in the spiritual kingdom, a silent spectator, surrounded by spirit embryos, and accompany the householder as he goes out early in the morning to hire laborers into his vineyard, viz., the world. And when he had agreed with the embryos for a penny a day, he sent them into his vineyard, the world, to become incarnate within the human bodies which he had pre-

¹ Matt. xx. 1-16.

pared. "A body hast thou prepared for me." If a material embryo is prepared to receive the spirit embryo which is to develop into the spirit organism of Jesus, why should it be thought unreasonable to suppose that material embryos are ready to receive other spirit embryos that are seeking entrance into the material world?

And the householder, viz., Holy Spirit, went out about the third hour, and saw other spirit embryos standing idle in the market-place, and said unto them: Go ye also into the vineyard, — world, — and whatsoever is right I will give you. And *they went their way.*

Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found other spirit embryos standing idle, and saith unto them, Why stand ye here all the day idle?

They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard (world); and whatsoever is right *that* shall ye receive. So when even was come and they which *were* spirit embryos had finished their labor, completed their spiritual evolution, the lord of the vineyard said unto his steward, Call the laborers, and give them their hire, *beginning from the last unto the first.*

And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they

should have received more; and *they* likewise received every man a penny. And when they received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine is, and go thy way. I will give unto this last even as unto thee. *Is it not lawful for me to do what I will with mine own?* Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called but comparatively few chosen, viz., developed.

The "hire" or reward which each one received was immortality or *endless life*, which they received equally without regard to the length of time required by each spirit embryo to accomplish its evolution.

The tendency or direction of the spirit at *birth*, or resurrection from the dormant state, is not outward but inward, a going into itself, where all is spiritual and belongs to the spiritual universe. As Jesus said, "The kingdom of God is *within* you." Is not the *divine life* within you more than meat, as the body is more than raiment? When spirit comes to birth or is resurrected from its unconscious state, all *within* the soul is spiritual,

while all without is sensuous and belongs to the *sense world*.

The spirit organism at birth draws itself back to the innermost and mysterious chambers of existence which underlie the outward. The realm of the conscious spirit organism—the Christ or divine life within the soul—must be described, in relation to this world of *sense*, as an *inward* realm. As the Christ is formed, or the spirit organism develops, it withdraws from the outward and visible sense world, or sphere of matter, into the unseen spiritual universe, or what Jesus called the kingdom of God.

The rising again or “lifting-up” process is entirely different from resurrection, and occurs at death, or when dissolution of the material body takes place; and this is aptly called the judgment day, as *death* pronounces the *final* judgment.

The “lifting up,” or ascension, must not be thought of as a literal ascent into the skies, but rather a withdrawal into the spiritual universe, untrammelled by our material body, into the immediate presence of the Spirit in whom we live and move and have our spiritual being.

We will endeavor to make the “lifting-up” process a little clearer by illustrating it by the law of gravity. It may seem an obvious objection to try to illustrate a spiritual law by a natural law, as many of the natural laws may have no connection whatever with the spiritual universe, and as a matter of fact are not continued through it.

First, gravitation in the material world deals with matter; and when matter ceases, or is not, we would no longer look for terrestrial gravitation but *Spiritual* gravitation. Let us look at the definition. "Gravitation is the tendency of a mass of matter towards the centre of attraction; especially the tendency of a body toward the centre of the earth; also that law in accordance with which gravitation acts, namely, that every two bodies or portions of matter in the universe attract each other with a force proportional directly to the quantity of matter they contain, and inversely to the square of their distances."

This is the law of terrestrial gravitation. The *law* holds good in spiritual gravitation. It is the *substance* and *centre* that have changed. Hence every two spirit bodies or portions of spirit substance or essence in the spiritual universe attract each other with a force proportional directly to the quantity of spirit they contain, and inversely to the square of their distances.

Now, we may not be able to see the force of this law in the spiritual universe as we see it in the natural world; but we have an equal advantage: we are able to feel the spirit attraction and be intellectually conscious of it.

I do not know why the sense of consciousness is not as good *objective* proof as the sense of seeing. Long before the *words* gravitation or *attraction* were coined, Jesus applied the meaning in the

spiritual sense in this connection. "No man hath ascended up to heaven," or the spiritual universe, "but he that came down from heaven," or out of the spiritual universe, "even the Son of man which *is* in heaven," or unseen universe; making the natural world and heaven or the unseen universe *one*. — For Jesus was in the natural or sense world talking with Nicodemus, and he was in heaven or the spiritual universe at the same time. Nothing but *spirit* can ascend or be "lifted up," even the Son of man, viz., the Christ or spirit organism.

Then the spirit in man came down, or out, from the Spirit of God. And by the law of spiritual gravitation or attraction, the "centre" being changed, the spirit in man must return to the centre of the spiritual universe which is the Spirit of God. Then by the law of spiritual attraction, when its evolution is completed and the spirit organism is freed from the body, it must be lifted up because of the attraction toward the centre of the spiritual universe.

The released spirit is "lifted up" according to an eternal law, the same as particles of matter are attracted to the centre of the earth; and the conditions of individuation being fulfilled, the spirit organism obeys the law of spiritual *attraction*, as naturally as the particles of matter obey the law of gravitation, and attract each other with a force proportional directly to the quantity of spirit.

Jesus said, "If I be *lifted up*, I will draw all men unto me." There would be little or no attraction between a spirit embryo and the centre of the spiritual universe. Hence the necessity of the quickening of the spirit embryo. It must be quickened or *resurrected* from its dormant state before it can be *lifted up* or acted upon by the law of attraction or spiritual gravitation.

The whole doctrine of evolution as it is expounded, not simply in the writings of modern philosophers, but as it appears in and agrees with spiritual evolution in the fifteenth chapter of First Corinthians, teaches this view. Paul says, "The first man Adam was made a living soul," containing the Christ principle or spirit embryo; "the last Adam was made a *quickenings spirit*." It is evident that if the first Adam had not contained the *Christ principle*, the second Adam would not have developed into a Christ or spirit organism.

"For as in Adam all die," viz., the body returns to dust and the dormant or unquickened spirit embryo merges back into the general fund of spirit, "even so in Christ shall all be made alive," viz., the quickened spirit or Christ develops into a *divine life* or spirit organism. The *dormant* spirit embryo is brought to life or *resurrected* within the human soul; and when its individuation is completed, and it is separated from the body by death, then it may be "lifted up."

Until the quickening process takes place and by

the evolutionary movement it is completed in the resurrection, the spirit embryo is under the law of terrestrial gravitation and its centre of gravity is the centre of the earth; hence it *cannot* rise until such time as it becomes individuated or separated from the body, although it is continually acted upon by spiritual attraction from the embryonic stage, until by spirit birth or resurrection it becomes a spirit organism, and when separated from the body is lifted up. Jesus was the first perfected "fruit" of them that *slept, not in death, but slept in embryo.*

If we remove the lifting-up or individuating force, or what we have called spiritual gravitation, then terrestrial gravitation prevails and the quickened and nearly completed spirit organism is refunded. But when spirit comes to birth, there is no longer any tendency to return, for the *cohesive ligature* which binds the spirit organism to the mortal body is already severed at birth. The spirit organism or Christ is the man child that is born to the soul, and her life still circulates in the spirit babe, and it draws its identity from the soul which gave it birth. The umbilical cord is not severed until death or dissolution takes place.

The spirit embryo or Christ entity may lie dormant or not come to spirit birth for thousands of years, while all this time it is undergoing spiritual progression and rising on to a higher plane as the human soul develops.

The spirit embryo did not rise to the point of spirit birth or resurrection, except in the persons of Enoch, Noah, Abraham, Isaac, and Jacob, and possibly a few others, during the period of fifteen hundred and seventy-one years, according to the Biblical record to the time of Moses. And *all* the spirit embryos or entities that had become incarnate before the Flood had not all risen, it seems, in the time of Jesus, for Jesus *while in the body*, preached to the *spirits* that waited in the days of Noah while the ark was a preparing, wherein few, that is eight souls, were saved by water from physical *death*.

These eight mortal souls were the habitations of eight spirit embryos. These spirits imprisoned in the body, Israelites and Gentiles, to whom Jesus was preaching, were the identical "spirits" or spirit embryos that were in the bodies of those who lived before the Flood, or in the days of Noah. They had not at that time come to spirit birth or resurrection.

Thus the completed kinetic (force) individuality, or what we call the spirit in man, viz., Christ principle, has been evolving, unfolding, and conforming to the type from the beginning or creation of the first Adam, — we are willing to leave it to psychic evolutionists to say how long before that period.

According to evolution there has been going on from the beginning a twofold development, viz., a development of material *forms* and a development

of material *forces*. The first has resulted in the human frame, which is a completion of the evolutionary movement from a physical point of view. When physical evolution had completed its course, spiritual evolution took up the work and carried it forward to its present high level, which is by no means its ultimate goal. But from this level we can follow the evolutionary movement backward, and we find that the development of immaterial *forces* has resulted in spirit birth and the development of the spirit organism, a Christ or Son of man.

There is no more mystery in following out the completion of the evolutionary movement from an immaterial or spiritual point of view than from a physical point of view. The ultimate development of the spirit organism is as certain as the development of the physical organism, hence no one should demur to conclusions drawn from the fact, since, we have Jesus, Moses, and the prophets, Paul, and scores of spirit organisms, to substantiate the assertion.

Moreover, belief in immortality is said to be direct *intuition*, a natural dictate of the soul; and the soul, it is urged, is its own proper witness on this subject. A future existence is and must be a matter of *information* or *intuition*, and not of *inference*. The intellect may imagine it, but could never have discovered it and can never prove it; *the developed spirit organism must have revealed*

it; must, and does, perpetually reveal it, first in Jesus and then through other spirit organisms. It is a matter which comes properly within the cognizance of the spirit organism, of that spirit sense or consciousness to which on such topics we look for information as we look to our bodily senses for information touching the things of the material world, things which lie within their province. We therefore at once concede to the spirit the privilege of instructing us as to the things of itself; we apply to the psychic sense for information on spiritual things.

This brings us to the consideration of the subject, viz., can the developed soul, *aside* from the spirit organism, give information in regard to immortality? Moses was the first developed intellect or *soul* in the line of Abraham, and the most developed spirit organism at that epoch. But did Moses give us any information in regard to immortality or future life. Though doubtless the spirit in Moses came to spirit birth it was not sufficiently developed to give information in regard to the future life. Neither was it in the prophets.

It was through Jesus, the first completed spirit organism, that *life*, i.e., *spirit life* and *immortality*, were brought to light. It may be in this connection that Jesus said, "Greater things than these [which I have done] can *ye* do," when the spirit organism is developed in you. We are to have more and more light upon the subject of immortality as the spirit organism develops *in the individual*.

Information on spiritual things rests *not* upon tradition but upon the development of the spirit organism corroborated by the statements of Jesus. This appears to me the only foundation on which the belief in an endless spirit life can legitimately rest. We have the divine life *now*, and are conscious of it. Those in whom spirit has come to birth have already entered into the resurrection. We may rest assured that when dissolution takes place we will be "lifted up" or withdrawn from the outward and visible sphere of matter into the unseen spiritual universe.

I am aware that this knowledge is anterior to reasoning, independent of reasoning, unprovable by reasoning; and yet, as *no logic can demonstrate its unsoundness* or can bring more than negative evidence to oppose it, I can hold it with a simplicity and tenacity which are never granted to the conclusions of the understanding. I can hold it because I have the witness within myself, and it is not therefore on my part an act of belief but of spiritual knowledge.

"Who hath believed our report? and to whom is the arm (Spirit) of the Lord revealed?" Of course the force of this argument depends upon whether there *is* a spirit organism to bear such witness. When the spirit comes to birth within your own soul, *then* you have the witness, and not until then. "Who will believe our report?" Only those in whom the spirit has been quickened

or come to birth. To whom is the Spirit of God revealed? To those in whom the spirit has been quickened or come to birth.

To the man who disbelieves the existence of the spirit organism or Christ in the individual—the man in whose soul the spirit embryo has not yet been quickened—this line of argument will appear unwarrantable and illogical, and always will appear so, for this reason, that the physical and psychological, though invariably *associated* with each other, term for term, cannot by any effort of the imagination be construed the one in the terms of the other, or explained the one by the other. They cannot, therefore, be imagined to be correlated or mutually convertible as are the different forms of physical and chemical force. Nor can they be imagined to stand in the relation of cause and effect in the *same sense* in which we use these terms when we speak of lower forces and phenomena, where cause and effect express only change from one form of *motion* to another.

The great importance of the demonstration of the radically distinct nature of soul and spirit, or of mental and spiritual phenomena, it seems to me, cannot be over-estimated. It is generally considered only negative evidence in favor of immortality, but to me it is quite positive: for, granting that consciousness, will, thought, the essential constituents of the spirit organism, are immaterial entities, we may proceed at once to affirm

that death cannot affect these, since it affects only material things. Of course it may be objected that the soul, the intellect especially, though it be but the organ or instrument of the spirit organism, is yet necessary to the spirit's activity, just as an instrument is necessary to the production of music by the musician. To which it may be replied: While this is true in this material world so long as the spirit organism is imprisoned within the body, we have no right to assume that it is true when the spirit organism is freed from the body or "lifted up" into the unseen universe. On the contrary, the action of the spirit organism in that sphere would be impossible if it were united to a material form and brain. Could the spirit organism of Jesus "come unto us and make his abode with us" if it were joined with and dependent upon a human soul or intellect?

On the other hand, it seems imperative that the spirit in us must come to birth before it can be conscious of being acted upon by spirit attraction. But however this may be, it is a grand triumph for Christology to have a *scientific* demonstration that man is something else than a bundle of matter and material forces; and as grand a triumph on the part of science, that the doctrine of evolution has at last reached the Christ plane, and that in the near future it will be able to place upon a scientific basis the fundamental truths of

the Christ dispensation — that the *Christ* is a *divine principle* or entity in nature innate or incarnate within every human being, and that Jesus was the *first* completed development of the *Christ principle*, the last and highest form of immaterial force.

I may not be able to follow out all the details in the evolutionary movement of the development of the Christ principle and express it in the language of science. But I have that within me the same in a less degree that Jesus had at the close of his forty days in the wilderness, and Paul after his three years in Arabia, viz., a *divine life*, a spirit organism, a Christ or Son of man.

First, the idea that every human soul will attain immortality must be given up; for it contradicts both the statements of Scripture and the facts of evolution, philosophy, and Christology. But that every spirit embryo or Christ entity will ultimately come to spirit birth or resurrection and thus complete its evolution or destiny cannot be denied by evolutionists.

In the unseen universe spirits are not numbered by human bodies; material bodies are not taken into consideration, as we count animals, but rather the spirit entities of all grades of development from the embryo to the completed spirit organism.

Hence the vast, almost inconceivable difference in numbers on the mortal roll and the spirit roll.

“Many are called, but few are chosen.” Many are born into the world, but few come to spirit birth or resurrection and develop into spirit organisms.

The rate of spirit birth or resurrection increases with the increase of mental development. Many have come to spirit birth or resurrection within the present century, and *the next century will witness the spirit birth of a greater number.*

