

*Finally.* What new and astonishing avenues of knowledge does this subject show us will probably open upon the soul in eternity!

I do not now speak of the new knowledge of the divine character which will then astonish and delight the soul by direct intuition, but rather of those new channels that will be thrown open, through which a knowledge of other worlds, and of other created beings, can be conveyed to the soul almost illimitably. And just consider what a field that will be. At present we know nothing of the inhabitants of other worlds, and it is only by analogy that we make their existence probable. Nor, with our present senses, could we learn any thing respecting them but by an actual visit to each world. But let the suggestions to which our reasonings have conducted us prove true, let our sensorium be so modified and spiritualized that every thought, word, and action in those worlds shall come to us through pulsations falling upon the organ of vision, or by an electric current through the nerve of sensation, or by some transmitted chemical change, and on what vantage ground should we be placed! Without leaving the spot of our residence, supposing the universe constituted as it now is, we might study out the character and constitution of the countless inhabitants of at least one hundred millions of worlds, which we know to exist; nay, of ten thousand times that number, which probably exist. Every movement of matter around us, however infinitesimal, would be freighted with new knowledge, perhaps from distant spheres. Every ray of light that met our gaze from the broad heavens above us would print an image upon our visual organs of events transpiring in distant worlds, while every electrical flash might convey some idea to our mind never before thought of. Every chemical ray, too, might inform us of scenes far off in the regions of night; and then who can calculate what organic and mental influences might be transmitted to us from beings of all ranks and scattered through all worlds? To speak of organs, indeed, as the medium of perceptions in another world, may be absurd; but we mean only, by that term, whatever may be substituted for our present organs; and we assume that the properties of matter will exist for ever; and therefore, we may presume that light, and electricity, and chemical affinity, and corporeal and mental influences will, under modified forms, be the modes by which