

nately more of the spiritual! Once he contented himself to capture prey sufficient for food, as the bear and the tiger did in whose company he lived. But—oh, how unconscious of his powers! he held even then the spark of divinity which the bear and the tiger had not, and he has risen, while they grovel on the plane from which he sprang. From age to age he has learned to commune more and more with the unseen—the ideal—the good and the true. He has made achievements which were once beyond the reach of dreams. Steam, electricity—what miracles do they not summon into mind? What does a retrospect of fifty years disclose? And is not man even yet on the march of improvement? What does a forward glance of fifty years unfold to imagination? What now irresolvable mysteries may not be explained in the school-books of our grandchildren? There is nothing which it is reverent to pronounce inscrutable among the works of God. It remains for us to penetrate the world of invisible things. We have already sundry rumors and pretences—shadows cast before, perhaps—but as yet unsatisfactory and unintelligible, and, above all, unreduced to a philosophy. There must be a substratum that has not yet been sounded lying beneath the confused and apparently capricious phenomena of clairvoyance, mesmerism, dreams, and spiritual manifestations. With much imposition, there is much which can not be scientifically ignored. It remains to resolve the mystery of these sporadic phenomena—to reduce them to law, and to open under the law some regular and intelligible intercourse with the unseen world. The unseen world is destined to become like a newly discovered continent. We shall visit it—we shall hold communion with it—we shall wonder how so many thousand years could have passed without our being introduced to it. We shall learn of other modes of existence—intermediate, perhaps, between