

Dear Father:

In this very brief space, I have attempted to explain to ^{you} my theory of the universe and life, as suggested to me by many experiments, observations & much study. And at the same time to ~~let~~ you why I consider my faith necessary. I go far beyond the time treated of by Mr. Wilcox, whose paper by the way I very much enjoyed, & whose acquaintance I shall have and honor. The dissociation by heat, makes it very clear to me, that there exists a primal substance from which all life & things spring, composed let us say, of minute particles or ultimates of matter. They might be pure hydrogen, prob-

ably and, but at whatever substance,
we can not recognise them here.

Now we can not separate these
particles from the coexistent state
of motion, since the power of one
body to attract another is inherent in
all matter. Besides, it seems to me
would be the natural result of this
law, viz the most effects of the in-
numerable particles, numerous collisions
resulted, & intense heat followed.
The very first aggregation of
these particles which comes under
our notice, is that almost undefin-
able nebuleosity we see floating
in space. Upon a closer examina-
tion of this, it is not difficult to
detect there in a special tendency -
The result of this, which is a still
greater aggregation of particles, &
we know it as a sun or a star.
In that portion of the nebuleosity

furtherest from this point, the spectro-
scope reveals but few lines. (mean-
ing few substances) & chief among
them is Hydrogen. Now as you move
the instrument slowly towards the centre
spoken of, you are struck with the ra-
pid increase of lines - substances.

May be the conditions as you approach
this point are more favored for
the formation of combinations.

Or may be Hydrogen on its way to
this point is actually giving birth
to or creating new substances.

The most elementary consideration
can not fail to detect evolution
here. finally a sun or a star is
the product of this change. a slice
of which according to La Place, obey-
ing a centrifugal force, is thrown
off, assuming the form of a ring, as
witnessed around the planet Saturn,
& finally radiating its heat & light

consequent⁴

During the contraction it is cooled into a world - which contains beyond peradventure the germ from which all life must spring. This germ under the mysterious power of the parent sun instantly commences its work. A lowly life is born, a higher, a higher still. The body has been sufficiently evolved - a fit abode for the soul, & so the Creator adds to ^{this} body an immortal part. This is the beginning of the Adamic period. Prior to this, man was mortal, since that time, immortal, that is ~~his~~ his individuality, his personality his recollections of even the most minute details of his earthly existence shall remain with him till the end of time. Now my desire is to preserve this personality - a large portion ^{of which} let me say, being endearing recollections of yourself.

but this personality springs not from
 substance, not from the gray mat-
 ter of the brain not from your
 body which undergoes a complete
 change every few months, & is actu-
 ally dependent for its characteristics
 upon the quality of food, the condi-
 tions of climate & the accidents of
 birth & education, but it springs
 from the soul - that individuality which
 is immutable. You wish to preserve
 your perishable body, hence you obey
 the laws pertaining thereto. How much
 more necessary there is it that there
 should be a law governing man's
 spiritual part which changes not, &
 how much more does it behoove a
 man to obey that law. If a man's
 soul was dependent on his change-
 able body, would not the alterations
 of the body affect the soul? Yes cer-
 tainly. But you know to all intents

& purposes your individuality is today
 what it was six months. yet the sub-
 stances composing your entire body
 might 6 months ago have formed the
 carcasses of animals rotting under
 the torrid heat of the equator. In other
 words, 6 months ago, you with a certain
 substance composing your brain, could re-
 call with distinctness an event that
 happened years ago, today with ~~the~~
 entirely different substances composing
 your brain, you recall the event with
 equal distinctness. Living is simply dig-
 ing & death is but a change. How then
 can death affect the soul. the power of
 thought. the individuality, when we have
 just proved that it is entirely beyond
 the metamorphose of man's materiality.
 No, no, when I behold all things in
 this life undergoing a change, even the
 everlasting hills, & see only the soul
 pursuing the even tenor of its way

I can not but think it is to remain forever immutable. And so you do not see the necessity for a belief in a spiritual law. This then is it: if I would preserve my personality-

the major & dearest portion of which ^{the consciousness of} is parental & marital love, I must preserve that part of myself from which springs this power of consciousness, & that is the soul, the laws governing this were laid down by One who overcame nature, hence supernatural & hence God. The violation of natural law is death to the body. The violation of spiritual law is death to the soul - with all that word implies. I can cease here with a reasoner less acute than yourself.

Hastily & affly

Wm