

PREFACE

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ing some of the laws of the Universe, which give us portents and signs. No one who knows to-day dares to sneer at parthenogenesis, or to repeat the slander of Celsus about the Mother of God. It is only men who do not know, and men who have grown rusty in reposing on their past reputations, who cannot see that Materialism as a philosophy is dead.

Day by day fresh evidence of the power of the Spirit over Matter bursts upon us. A plea for "philosophic doubt," for Professor Huxley's infallibility, is no longer necessary. The very distinction between Matter and Spirit grows more and more difficult as Science develops analytical power. The minds of men are being again prepared to receive that supreme revelation, which told of the wedding of the earth and Heaven, the taking of the Manhood into God.

The processes by which the hero of this story—Joseph—became what he was have been carefully thought out, in order to provide an opportunity for those who read the story, to get near to the explanation of some of those psychical truths which need not, necessarily, be supernatural, but only supernatural. It seems to me the wildest of folly to say that, because a thing is not capable of being explained by the laws of Nature as we know them, that it is *above* the laws of Nature. Every week is a witness to the fact that the laws of Nature are only imperfectly