

earliest of times, owing to external things being nearer to the natural consciousness than the I (Ego). and even the I (Ego), in the idea of primitive people, is connected rather with the body than with the shadowy soul, the product of sleeping and of waking dreams which they suppose to inhabit the body.

The earliest account we have of the Origin of Existence, the Origin of the Universe and the Origin of all things, is from "Moses." Thus, Moses in describing the origin of Existence, etc., postulates a "Great First Cause" or Spirit of God, as the Originative Principle, then tells us that the earth was without "Form" and "Void," and darkness was upon the face of the deep:—Out of whose formlessness the heavens and all the worlds came to be, by virtue of an Eternal Movement, or Movement of the Spirit of God, in the "Water;" it acquired the capacity of transition from the universal into the particular, that is into land and water, from which we infer that water was co-existent with the Spirit.

Then Moses introduces the Spirit, speaking thus:—"Let the earth bring forth the living creature," "Let the water bring forth the moving creature that hath life." As though he said, "Let matter bring them forth, for, according to Moses, the material principle of things is Water." or, in other words, the Originative Principle of things is "Water." Therefore, the actively Formative Reason, moved upon the face of the deep, and the Creation was brought about, "through the Spirit imparting to them strength to bring forth." This is Huxley's Mysterious Activity, or Movement, which he was ignorant