

ism. Just so with the human body. It, too, is composed of myriads of monadic entities collected about the spiritual ego, which is the true man. These inferior monads are arranged into groups or systems, each system having its own governing intelligence. Each organ of the human body is such a monadic system, dependent on and subserving the interests of the general organism. Each organ forms a little kingdom with its king, co-operation being secured by *the pre-established harmony*—the order and unity of the cosmos. Herein are set forth some of the profoundest mysteries of biology, physiology and psychology. Modern scientific researches are tending in this same direction indicated by Leibnitz, whose views, I have no doubt, will yet be very fully confirmed, as they have been in so many other instances.

It must not be supposed that this grouping of inferior or undeveloped monads about the central souls of men and animals to constitute their bodies is a grouping that exists in outward space. It appears to be spatial and extended to us. But we must remember that both space and time are but modes of mortal consciousness—our ways of apprehending the invisible realities and their interrelations. That every portion of matter is filled with souls or monads means that there is an absolute continuity of spiritual principles. So also, when it is said that the central soul of a plant or animal is the governing intelligence in that body, the meaning is that this control is not immediate and direct, but mediate—through those eternal laws of correspondence which have been inwrought into the universe.

The philosophy of Leibnitz favors the doctrine of *Re-incarnation* as taught in ancient and in modern times. He holds that all souls or monads, whether belonging to the mineral, vegetable, animal or distinctively human kingdom, are as old as the world. They eternally exist as souls in the cosmos. Birth and death are but changes in their states or conditions. No souls are ever newly created through any of the ordinary means of production. At death our bodies are merely resolved into their component parts—the elementary monads. These ultimately form new compounds, passing through higher and higher stages of existence, in accordance with the eternal laws of progress. The souls or central monads of human beings, before arriving at their present advanced condition of rational self-consciousness, have passed through a long and unbroken series of inferior orders of being. "I believe," says Leibnitz, "that the souls of men have pre-existed, not as reasonable souls, but as merely sensitive souls, which did not reach the supreme stage of reason until the man whom the soul was to animate was conceived." After the dissolution of our present bodies, our souls, according to this philosophy, will pass successively into other corporeal forms, carrying with them higher energies, larger and nobler thoughts