

MOORE'S JOURNAL
THE UNKNOWN

No. 10, ANNUAL ISSUE, 1937

REASON AND FREEDOM

A STANDARD OF TRUTH

SECRET KNOWLEDGE OF INDIA

OCCULT SCIENCE

PREDESTINATION

PRE-EXISTENCE

ORIGIN OF SPIRIT

HINDU SPIRITISM

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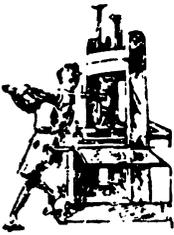
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*The Spiritual Rights
of Man are Reason
and Freedom and only
in their unfettered
exercise can a true
experience of Life be
gained*



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By **CHARLES MOORE, Publisher,**
12, HOLBORN VIADUCT HOUSE, LONDON, E.C. 1

MOORE'S JOURNAL THE UNKNOWN

DEDICATED TO THE DISCOVERY OF TRUTH
AND THE ADVANCEMENT OF MAN

Edited by CHARLES MOORE and published Annually in the City of London, England

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NOTES AND COMMENTS

ON QUESTIONS.

I am often asked questions based on false premises, assumptions which are unproven, scripture texts and statements of so-called authorities which can neither be verified nor demonstrated. All such queries imply elements of error and false logic; and, it is impossible to deal correctly with them. I am convinced that persons who try to perceive and grasp Truth through the mists of mysticism or the fogs of theology are in a state of mental darkness. Any truth expressed is at once coloured and distorted by their preconceived ideas, prejudices or ignorance. They have much to shed in the way of wrong notions or superstitious beliefs before the Light of Truth can irradiate their mental horizons.

ON MOTIVES.

The motive of the querent is very important. Questions put from an *impure* motive as curiosity, love of novelty and sensation, or a desire to contradict and confuse, or to establish one in their own opinion, defeats its own object. Truth will not be discovered in this way, nor will it be adulterated or perverted with impunity. The mind that is clouded or biassed by wrong motive only deceives itself and falls further into confusion and error. Clarity of vision and true understanding can only be acquired when the mind is sincere to know Truth for its own sake, and for no other reason whatever.

A STANDARD OF TRUTH.

Truth is its own authority. No belief, theory or doctrine should be accepted unless it is in harmony with the truths of laws and principles. The method of modern science in its discovery and verification of truth is thoroughly reliable. It tabulates facts and phenomena as evidence of law and principle. Thus, a teaching or doctrine which fails to provide evidence of its claim to truth, or which cannot be demonstrated, is either unsound or false. The scientific axiom that "truth is always capable of demonstration" should be kept in mind by seekers after knowledge.

There is a science of the mind as well as a science of matter. The laws and principles of each are alike capable of demonstration. For example, the survival of the human spirit after death is proven by the vast array of available psychic testimony. This is a spiritual truth. Then, organic evolution as a fact in Nature is admitted by all biologists and geologists who have enormous cumulative evidence to support them. This is a physical truth.

On the contrary, there is practically no evidence obtainable in support of the theory of reincarnation. According to the scientific method, therefore, this belief fails to prove itself as a truth; and, contrariwise, it proves that rebirth is untrue. All doctrines and beliefs should be tested by the scientific method; many will be found to be pure illusions.

Truth is that which is. Here is a standard of truth. Determine that all questions of belief and doctrine, theory and teaching shall be tried by this standard, and that you will abide by it in all circumstances, and that you will accept no other authority but Truth. In doing so, you will escape many of the pitfalls of error.

Truth is harmony. Another test of truth is harmony. All teaching which is true naturally results in harmony. Where there is discord you will find error. The babel of tongues is always the voice of error. Nature represents truth. The laws and principles of the universe demonstrate truth. There is no discord in Nature. Look up into the blue vault of heaven at night and contemplate the order and grandeur of planetary harmonies. Truth is always Harmony.

Truth is freedom. When you have grown into an understanding of Truth you will be free in every way. While you are tied up with doctrine or bound by belief you are not free. You are "cabined, cribbed and confined." As a result, your progress is retarded, and your

spirit is stifled and restricted in its efforts to advance to its true stature. Only in absolute freedom of thought and liberty of spirit can you be happy. Retarded growth is the bondage of fear and the primary cause of the world's troubles. Love truth for its own sake and you will out-grow fear.

When you know the Truth, you will never worry about anything anymore, and that is the truth.

ARE THE PLANETS INHABITED?

One or two books have appeared recently, purporting to teach truth, but the authors are visionaries and their claims to have had intercourse with spirits from Mars, Jupiter, Venus and other planets is pure hallucination. It is amazing that so many people, without proof, accept the wild imaginings and fantastical conjectures of these mystical writers. All this talk about astral travel and visits to other worlds is "moonshine." But what is the truth on the subject?

Modern science tells us that there is very little evidence of life on other planets. In order that conditions suitable for the support of life may exist, it is essential to have a balanced state among various elements and factors. Life, for instance, is impossible on a very small or a very large planet. Why? Because, the gravitational pull of a small planet like Mercury is too weak to retain its atmosphere which dissipates into space; consequently, it cannot hold water or oxygen to sustain life. Mercury is much smaller than the earth. It is a dead world.

On a great planet like Jupiter which is more than a thousand times larger than the earth, conditions are entirely different. Contrary to Mercury the gravitational pull of Jupiter is so tremendous that it has a very dense atmosphere which precludes the escape of hydrogen and results in an atmosphere consisting largely of water-vapour and certain gases. As the planet cools down this water-vapour freezes; thus, on planets of the size of Saturn, Uranus and Jupiter, there are ice fields many thousands of miles deep, covered with thick atmospheres which exert a pressure of several thousand tons to the square inch. Form life, therefore, as we know it is non-existent.

Again, no planet has any store of heat of its own. They are warmed by the Sun. The degree of heat on each planet is determined by its distance from the central luminary. Mercury is so close to the Sun that its temperature is more than 600 deg. F. In this intense heat, Human life is out of the question. On the large planets temperatures

range more than 1,000 degrees below zero. Cold so extreme that ice as we know it would be boiling hot in comparison. No physical life ever existed or can exist on these outer planets. The Sun, itself, is a mighty blazing fire, almost beyond human conception. We need not go into the scientific detail and terminology of the subject as long as the main facts are understood.

But it is only on planets about the size of the Earth and Venus in any solar system that human life can possibly exist. The main reason is that the size and distance of a planet from the central luminary determines the gravitational pull which regulates the state of the atmosphere and degrees of temperature. There are some other minor factors among which a balance must be established to permit the development of organic life; but, the main fact is that human beings cannot exist outside a limited range of temperatures. It should be borne in mind, therefore, that there is only a comparatively small and limited area within the radius of any of the mighty suns in the universe wherein it is possible for a planet to function neither too hot nor too cold as to be capable of sustaining human life.

In regard to our Sun and its family of nine planets—Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto—modern science demonstrates that there is no possibility of life except on the Earth and Venus, owing to adverse atmospherical conditions and extreme temperatures. Venus exhibits signs of moisture and vegetation and probably some early forms of animal life, as we have had on the earth, but it will be millions of years before this beautiful orb becomes capable of supporting human life; meanwhile, she faces a career of vast evolutionary travail as all life developments are subject to the same planetary laws. As for the superior planets of our solar system they are dead worlds and were never in a suitable state to be inhabited with intelligent human beings as ourselves.

THEOSOPHY AND ASTROLOGY.

The blending of Theosophy with Astrology by some well-meaning but misguided students a generation ago has led to a serious abuse. Under cover of astrological symbolism as a means of delineating character and tendencies, pseudo-occult schools have arisen, especially in the United States, which are responsible for misleading many thousands of minds from the path of scientific truth into the mists and quagmires of an illusive occultism.

In truth, Astrology has nothing in common with Theosophy. The former is a science while the latter is a speculative oriental philosophy. Under cover of the astrological horoscope, however, and in order to explain the inequalities of fate, the pernicious theory of reincarnation is cleverly worked into the interpretation so as to capture the mind of the recipient into an acceptance of this false belief. Here is further evidence of the subtle craft of the Occult Oriental Hierarchy in their attempt to establish their soul-blighting and subversive doctrines among western races. We pointed out in our last issue, the dangers and evils which lie in this direction.

SUPERFICIAL ASTROLOGY.

In the United States there are more than a dozen astrological and occult publications which give generalised birthday readings of the stars, and "wordy" astrological prophecies of world events which are conspicuous for their futility. A careful inspection of these magazines failed to disclose any prediction of the recent Gold Scare and mining collapse which proved so disastrous to thousands of investors both here and America. In two or three public forecasts there were statements of boomings conditions and high prices but not a hint as to the forthcoming financial collapse. Here is evidence that these public star-gazers either do not know their job or that it is all pretence. Take the birthday readings. We know of five persons all born on the same day who are quite different in character, sex and position in life; it would be absurd to say that the birth-day reading can apply to them. In another case, a doctor, a clergyman and a criminal all had the same birth-date. It is quite true that rogues and honest men are born on the same day. The point we wish to emphasise is not that it is impossible to forecast the future, but that these superficial star-readings and generalisations in the public press are worse than useless as a guide to action. There is no reliance to be placed on this cheap, vulgar, astrological balderdash.

Recently, there appeared in a publication devoted to science and astrology an astonishing declaration that: A company of astrologers (whoever they are) has been formed under the grandiloquent title of "The British Association of Scientific Astrologers Ltd.," who have devised a programme which reads as follows:

"The association has framed definite rules for the regulation of the forecasting of events by astrologers, which members are required to adhere to rigidly as one of the conditions of membership." The first and foremost rule is:

“Forecasts by astrologers should avoid all definite facts relating to the future and should be as vague and general as possible.”

This is nonsense. If Astrology is not an art of prediction it is nothing. This attempt to evade the law against fortune-telling by reducing a useful science to a dead-level of meaningless statements confirms our conclusion (as expressed elsewhere) that Astrology cannot be applied to meet the multifarious demands of the public. Astrology is an individual study and for private use only. Any public exploitation is an abuse. See article on *Astrology Abused* in last issue.

SPIRITUALISTIC PHENOMENA.

Several correspondents have asked for an article on Spirit Photography and voice phenomena. I do not think any important purpose would be served by taking up this subject as it is thoroughly exploited in the psychic press and allied literature. I have already pointed out that all seance phenomena which occurs in the dark is open to doubt. A good medium or psychic demonstrator with the trumpet and camera should conduct all operations in the light. A red light is not prejudicial to psychic phenomena. The element of darkness is often a covering for fraud. Genuine, well-developed psychic demonstrators do not require the dark seance. The process of development of physical mediumship takes much longer in the light but the authenticity of the results makes it worth-while. After all, the fact of survival has been proved thousands of times, but the curious and ignorant will have signs and wonders. Phenomena not philosophy is the great demand of people today.

RELIGIOUS OBSESSIONS.

One frequently meets with individuals who are suffering from some sort of religious obsession. One will seek to solve the secret of the Absolute; another wants to become a master and to be initiated into great occult secrets; another constantly prays for a vision of the Christ; another clamours for divine revelations from the celestial worlds; and still another demands secret knowledge and psychic powers so that he can mystify people and gain renown. Now these persons, in seeking what is abnormal, in order to rise to an imaginary higher plane where they are superior to others in their own minds, are self-deceived; what they are really after is self-glory. Some talk glibly of service, but what they mean is self-service. They fall easy prey to the pseudo-occult schools,

the inner lodges, the secret brotherhoods, the esoteric temples, the mystery fraternities with their marvellous claims of exclusive privileges which will put their dupes on pedestals. In fact, these persons are disturbed in the balance of their minds when the normal and natural things of life irritate and disturb them; or, appear too common-place as to drive them to seek the unnatural and abnormal. They fail to see that they are chasing illusions; that the natural and normal is the real in life. Healthy, well-balanced persons are far less concerned about saving their souls or establishing their superiority over others, than in making the best of life and its conditions with a view to a comfortable and enjoyable existence.

REINCARNATION—A DARK CREED.

There is no doctrine more subversive, retrogressive and soul-blighting than the unproven theory of reincarnation. Millions of mortals in the Orient are in bondage to this belief and vast legions of spirits are imprisoned in low regions of the spirit world through ignorant adherence to this illusive oriental dogma. Again and again we have dealt with this question both in this journal and elsewhere. Yet, public lecturers and prominent spiritualists and writers are advocating this doctrine as a truth. It is a complete twist and the occult source of this dark inspiration is an infernal body of jesuitical spirits in spirit-life allied to a powerful oriental hierarchy. Failing to dam the Light of Progressive Truth coming through clear channels in the Modern Spiritual Movement they are striving to pervert and distort the truth by creating a maze of theory and implications which are source of bewilderment to earnest enquirers. No great teacher worthy of the name, whether Christ, Buddha or Confucius ever taught this erroneous doctrine. It outrages the laws of the human constitution and invests the principles of life's development with a grotesque aspect and abominable implications. It is the subtle, cunning craft of the perverted oriental priesthood overshadowed by dark powers in low regions of the spirit world for the purpose of keeping the mass of souls in a state of subjection for easy domination both here and hereafter.

As one who knows and lived in India states; "Reincarnation and Karma imply that men and women suffer in this world for their sins committed in a previous state of existence. This teaching throws a dark pall over India and the Orient, because mortals taking with them to the spirit world, their individualities, their memories and beliefs,

know no progress, no salvation, over there, only through rebirths. Hence, as spirits they cling to this world, remaining bound in the dense psychic emanations of the earth, seeking and struggling to incarnate into some fresh corpse, obsessing some negative mortal, or they haunt the marital chamber hoping in some way to get into the embryonic form and so again be reborn on earth."

Extensive occult investigations have uncovered a deplorable state of affairs. Masses of fetal-spirits as a result of immature and abortive births, millions of half-awake and undeveloped souls, ignorant, superstitious and degraded entities, *infest* large numbers of the eastern peoples; and, their aggregate overshadowing influence through *unseen* presence constitutes a terrible menace to the physical, mental and moral welfare of the race. A thick, gross psychic belt covers large areas of the oriental lands, and great spiritual tempests are necessary to break up and dissolve these abnormal conditions. The progress of mankind demands it.

We warn all speakers and writers who lend themselves to the dissemination of eastern doctrines that there will come a day of bitter regret when they will have to face the consequences of misleading minds into the desert mazes of a false philosophy. Also, we challenge their right to teach doctrines which they can neither demonstrate nor prove.

PERSONAL ATMOSPHERES.

Every person has a psychic atmosphere. While there are all types of intelligence and grades of culture few realise the distinct and wide differences which exist among people in relation to the spiritual side of life. The flower emits its aroma, the weed its atmosphere. Some are fragrant and pleasing while others are unpleasant and harmful. Who has not met the person who seems to throw a "wet-blanket" on one's hopes and aspirations. Mere contact with some individuals causes an intense depression, especially if one is psychic. The psychic nature is like a sponge—it readily absorbs the conditions and atmospheres around people. A psychic is usually a very "moody" person until self-control is obtained. It is not a good thing to be open to the psychic atmospheres of people. A sensitive person should cultivate mental positiveness—bright, cheerful thinking, to counteract the many depressing atmospheres which surround the materialistic and selfish types one so often contacts in daily life. Some individuals emanate an irritating influence, while there are those happy souls whose atmosphere is a real blessing—one feels cheered and comforted in their presence.

Thus we have our human flowers and human weeds. Each person emits a psychic aura—an unseen atmosphere which exactly expresses their real nature, state of mind and degree of soul development. Passing moods cause slight variations but there is definite, individual psychic atmosphere with every person which embraces all their thoughts, desires, fears, hopes, motives, feelings and general condition. Anyone who is acute in mind can quickly detect the psychic status of a person. It is very important that one who is sensitive should avoid persons with discordant and depressing psychic emanations. When you feel depressed at any time and there is no particular reason why you should feel that way, reflect, it is possible you have picked up the psychic atmosphere of some person in trouble or gloom. *Sympathy is a magnetic attractive force, and the moment you sympathise with a person you enter into the atmosphere of that person.* Try to discriminate between your own feelings and thoughts and those of others. Otherwise, you will often pick up a “nasty” atmosphere and suffer mental discomfort unless you use your will to get rid of it. It is a good practise to cultivate a positive state of mind on the side of the good and true. Do not allow other minds to engage your attention too closely and drench you with their dark and oppressive thought. Think cheerfully, and strive always to be bright and good-humoured. We are all more or less sensitive to the thought-atmospheres and psychic conditions of others, but we have the will-power to resist the unpleasant, dark and discordant, so let us use it and overcome depression by looking for the good everywhere and the pleasant and better side of everything.

SECRET KNOWLEDGE OF INDIA.

Many years ago I spent a long time in studying the several systems of oriental philosophy; not only the six famous systems of the great exoteric schools of religions and metaphysics, but the seventh, the hidden, *The Gnosis*. This vast esoteric system of thought with its wide ramifications in every branch of learning, research and secret teachings is an open book to me. I contacted one of the most learned of men in these obtruse philosophies, a yogi and a high-caste sengalee pupil, but they were extremely ignorant of many vitally important things and were as much enslaved by their traditional beliefs and culture as the die-hard theologians of the western world. I spent several years in the close study of Yoga and have in my possession translated copies of the most

sacred teachings on the subject. At the same period I studied and practised this science with our eastern friend.

The discipline is severe and excellent from the standpoint of one who has no interest in this world but is impractical and dangerous to the western person with life's duties to perform. Also, and this point is a very important observation. Oriental Yoga is not essential to the highest spiritual culture nor is it the *sine-quâ-non* as many students of occultism seem to believe. The basic theory of this stringent bodily and mental discipline is to liberate the psychic nature, to open up the psychic centres so as to function in the psychic or astral world. Now, it is abnormal and unnecessary to seek to live in two worlds—the exterior physical and the interior spiritual planes of expression. A person is here on earth to gain *identity*, and to seek to function in the astral or spirit world before life's experiences are ended is to incur definite disadvantages such as arise from abortive functioning. I will not go into the detail of psychic processes as known in Yoga science but simply to point out that this occult system of training is an attempt to escape the realities of the physical life and its experiences which, in truth, is the best possible training or discipline for the individualisation of the spirit in man, and cannot be improved upon by any system of oriental Yoga or occult teaching. The essential truths of man's constitution, the right lines of culture, the reason and purpose of existence, his destiny and hereafter are all clearly explained in the earlier issues of this publication. No amount of study of oriental systems of thought will yield any measure of truth other than that already given; in fact, there is a danger that the person who closely investigates the vast and complicated systems of oriental thought will be overcome by the mass of theory and ingenious explanations offered as to lose sight of the basic and simple truths of existence and the normal and true path to progress and enlightenment.

The secret knowledge of India is not the "open sesame" to occult treasures of wisdom and power as is glamorously described by ignorant western writers. Orientals delight in mystery and there is a psychic atmosphere in the East which lends itself to a sense of the inscrutable and unseen influences owing to the age-long belief in spirits and their presence near the earth. The gross superstitions of eastern peoples is only equalled by their ignorance of Truth, and the Brahminical Authorities since ancient times have suppressed the spirit of progress and reform by tyrannical customs and perverted doctrines which have stifled the

flowers of truth with the weeds of error. The secret knowledge of India with its lure of mystery is pregnant with dangerous illusions. It is best left alone.

REASON AND FREEDOM.

The one faculty in man which separates him from the animal kingdom is Reason. This noble faculty proclaims his divine origin. It gives him freedom of choice, the power to think for himself, the right to use his own intellect, and to abide by its decisions. It is the one faculty every person should be taught to exercise from childhood and onwards. Too often it is allowed to atrophy through non-use. People are taught to believe, to accept the opinions of authorities instead of being encouraged to think for themselves. Consequently, the world is oppressed with superstition and beliefs. Millions are enslaved by false systems of thought which foster ignorance and bigotry and retard their true progress. Unchain reason from the fetters of creed, dogma, doctrine and authority is the demand of the present spiritual age. "Be free" is the higher command. Reason is our lamp to guide us through the world of mist, maze and illusion. Reason always asks for evidence, testimony and facts; it supports our highest intuitions. *Reason is the one principle which belongs to man alone.** Indeed, Reason reflects the Light of the Creator in the Soul, and when fully exercised it leads to a free development of the highest and best in the constitution of man and human society.

SPIRITUALISM—ITS REVELATION.

In this issue there appears a series of spirit-communications which have come through mediums of different nationalities, living in widely separated areas, and unable to communicate with each other owing to exigences of time and circumstance; and, yet, there is perfect agreement on several different points which proves the universal truth of spiritual revelation through the medium and spirit circle. These are (1) the fact of survival or man's continued existence beyond the grave; (2) the fact that there is no actual veil or barrier, no impassable gulf

*As mentioned elsewhere, the great object of the organised dark forces in the lower regions of spirit life is to suppress reason, to destroy it. Any means, teaching, religion or philosophy will be used and misused to attain this object. Earthly organisations are often channels for this oppression. (See No. 9 issue of this journal.)

between the natural and spiritual worlds, but that spirit acts upon and does communicate with matter; (3) that every human spirit is in one or the other of the graduated states of the spirit world according to merit and individual development; (4) that the law of eternal progress is ever operative which rules out finality; (5) that while some spirits are in a state of discomfort and remorse for deeds done in the body, yet there is sure hope for them; and (6) that all progress in the way of attainment and achievement must be made by individual effort, step by step, by good deeds and enlightened actions, with the assurance that the highest states of happiness may be reached by every soul during time and eternity. Spirits say that the world they live in is the sublimated essence of the material world; and that the locality of the spirit-world extends around the planet in spherical zones and belts; that there is continuous growth and progress in their conditions and in themselves; that the laws of the spiritual life are all harmonious; and that the spirit people form natural associations according to their respective degrees of mental and moral development for mutual advantage and further progression. More information on this subject is given elsewhere. The point we wish to emphasise is that the facts, as stated above, brought out by Modern Spiritualism and so thoroughly substantiated with testimony constitute a triumphant challenge to the world's enquiry after Truth.

A WORD WITH MEDIUMS.

So much misleading and erroneous teaching is being promulgated from different platforms and centres—spiritualistic, theosophical and psychic—that all mediums should confine their labours to demonstrating the truth of *spirit return*, and not to teaching. There is a grave responsibility in teaching and no person has any right to lay down a doctrine or to promulgate any theory or belief for which there is little or no evidence. *A teaching to be true must be capable of demonstration and the teacher must be prepared to prove it.* It is so easy for the silver-tongued orator to multiply words and devise ambiguous and flowing phrases around ingenious assumptions and theories but it is entirely another matter to produce proofs. Let psychics and mediums be content to furnish tests and evidences of spirit-power, but not to be sidetracked into some line of teaching as there are obvious dangers from inferior spirit controls—ambitious jesuits and oriental fakirs—who are now seeking mediumistic channels for the transmission of certain views which will maintain their authority and power over mortals and spirits.

In fact, there is extraordinary competition among different religious groups in the lower regions of the spirit world to recruit newcomers from the earth. In this way the spiritual kingdoms of these communities are maintained and established to the self-glory of the leaders but the enslavement of the spirit people. Mediums, therefore, should be very guarded in their advocacy of ideas which do not agree with the philosophy of Modern Spiritualism.

ARE PAST LIVES REMEMBERED?

A correspondent asks: "Can you explain why some people seem to remember their past lives?"

People do not remember their past lives, as they have never lived before in physical bodies. What passes for memories of "fancied" past lives is a common experience we are all familiar with of recognising places and scenes, people and events, which we see or hear for the first time, seemingly awaken flashes of inner memory which give the impression we have seen and knew them before. These apparent flashes of soul-memory are no proof of a previous existence.—The psychological explanation is that when the physical body is in a profound slumber, the soul (spiritual body) is often active within the radius of its earth-aura, and able to move around in the astral world making a prior acquaintance with many conditions and things it will contact later. Nearly everyone lives a sort of double existence, one in the visible world and one in the invisible world. When awake, we contact physical things on the material plane; when asleep, our spirits contact spiritual things on the etheric planes. The impressions formed by the spirit's out-of-the-body activities are retained on its inner memory and whenever there is some outside stimulus to arouse these memories the brain registers the reaction more or less imperfectly and forms ideas of pre-recognition. Presentiments, dreams, forebodings are signals of the spirit's previous activity in the unseen realms when in freer motion through the body's inactivity in slumber or trance.

SLEEP-LIFE ACTIVITY.

All spiritual processes are natural, and activity in sleep-life may be accepted as true. We have observed that when a person is sound asleep, the spirit becomes increasingly active, and according to its growth and condition, its thought and desire, may be measured the range, degree and variety of its peregrinations. In deep sleep, an individual will find

himself just outside the body. If he is spiritually conscious, that is, aware of the soul's existence, he will, in a semi-conscious or conscious state, move around a good deal and visit some of the earlier spirit planes, and make definite contact with friends and others. Meetings are common occurrences in a *neutral* state, and on awakening there is only the dim thought or faint memory as a rule; but always the substance of experiences is retained, which sometimes flash up very clearly into the earth consciousness when stimuli exists. It must be remembered, however, that "like attracts like"; and associations and experiences may occur with those in lower states of spirit life, as well as with those in higher realms. There are varying degrees of spiritual activity depending upon the individual and his state of development. People who are very material in their thought and life, or bound up in strong and cramped beliefs, will often experience some illusory, shadowy and dark impressions or feelings in correspondence to their own grade of spiritual knowledge and activity. But all unpleasant conditions may be outgrown. Cultivate faith in the reality of your own Spirit, and believe in the power of Good, and learn to think for yourself; then you will extract more and more of spiritual vitality from life and progress along true lines.

MYSTERY AND TRUTH.

Mystery, the age-long enemy of Truth and its progressive revelation has ever been the means whereby the ignorant have been deceived and controlled by the craft of priests and ambitious hierarchies. The person who seeks for the mysterious, or looks for signs and wonders, is not a seeker after truth.

Truth knows nothing of mystery. Truth is stern, real and beautiful. Truth rests on eternal principles. Mystery is often a cloak for deception. It has served to darken the outlook of millions of minds and caused them to sink into states of gross ignorance and superstition. Mystery creates error.

Nature knows no mystery. By the aid of science man has unravelled the processes of Nature and discovered the laws of the planets, the construction of the world and the composition of the elements. Astronomy, geology and chemistry in their progressive revelations are fast dissipating the so-called mysteries of creation.

But in religion the assumption of "sacred mystery" has stifled enquiry, stopped progress, and misled large numbers of minds into the byways of error and superstition. Worldly craft knows that there is

nothing like a mystery or a mystical theory to mystify the ignorant and thereby control them. There is no mystery in Truth. Truth is reality. Mystery is the mask of illusion and a useful cover for abominations.

A BLOW STRUCK FOR TRUTH.

More than a thousand complimentary copies of our last issue containing the *Case Against Reincarnation* have been distributed among spiritualistic and theosophical centres of activity throughout the United Kingdom, the Colonies and U.S.A. No sincere seeker after Truth in any English-speaking country can now complain that our refutation and denunciation of this oriental doctrine is inaccessible when enquiry will bring our publication to light.* Several correspondents affirm that *The Unknown* is apparently the only journal which has taken a firm stand against the encroachment of Eastern teachings in the western world. We have struck a blow for Truth at the psychological moment. The giant efforts of the oriental occult hierarchy to gain a complete domination of the "thought-spheres" of western civilisation will be frustrated. We have entered a New Era of Light-activity, and the ancient, obsolete doctrines of an effete and decadent East which have served as the means for enslaving vast numbers of human souls during the past five thousand years will be dissolved towards the end of the current World Cycle.

PREDESTINATION.

I have had several letters in the past year or two, asking me to deal with the question of *Predestination*, and one from an esteemed correspondent is very suggestive. He writes, "As a spiritualist, the full meaning of the word is unthinkable, and yet there are certain forces behind life, which seem to have directing power, of which I should very much like to read the philosophical interpretation. Other 'thinking' people have recently asked the same question, as to how far our life or career is guided by the Higher Powers?"

I am always happy to receive these enquiries from friendly readers in the quest for knowledge. We cannot know too much nor should

* Some remarkable tributes expressing appreciation of our Case have been received from prominent personages. New readers should not fail to obtain a copy of No. 9 issue.

we cease in our enquiry as the prospect is illimitable, and with each effort we add a little more to our store of knowledge, and so we press on indefinitely. The question of the ultimate destiny of the human soul means little to the outer understanding, but the spirit within itself holds both its prophecy and sublime fulfilment.

Predestination is a question on which I am not prepared to make a final statement, although I am willing and anxious to discuss it from various angles and so ventilate the prevailing views on the subject to ascertain what measure of truth we may grasp regarding the destiny of the human spirit.

Predestination is a term invented by the theologians. It represents a doctrine which is very useful to the construction of a theological system of thought and belief. Many sects and denominations include it in their specific doctrines and creeds, but there are as many different interpretations as there are religions. In Christian Theology, for example, the word stands for "that voluntary act of the divine will, whereby God predetermines or fore-ordains whatever comes to pass, and in particular the destinies of good and evil." While, in philosophy, the term covers a much broader conception, namely, "that original all-inclusive definite purpose of God and act of His will to manifest His glory in self-revelation, which self-revelation takes effect by stages in time, appearing not only in redemption, but in creation and providence as well."

We all want to know whether life and its experiences is predestined or not, whether in part or entirely, or not at all as we understand it. We observe life and while it is characterised by freedom and liberty of choice, yet somehow it is pervaded by necessity, an underlying purpose, in which we all play a conscious part, in the formation of a world order. We are free to act within the limits of our environment, but over our greater environment—the universe and creative purpose, we have no determination whatever ; so, we conclude that there is an Overshadowing Destiny, a Grand Pattern, in which we all act our many and varied parts.

The question of predestination arises from the intellectual effort to reconcile human freedom with divine foreknowledge. So many points of apparent inequality and injustice arise from a study of human experience that it is only natural that we seek a satisfactory and rational solution. But the problem is one which can never be solved from a material point of view. We do not know enough on this side of life to be able to form any complete and adequate conception of the ultimate destiny of

the human spirit. We know that a line of experience is set which results in the unfoldment of the soul, individually and collectively, but the final solution can only be found in eternity.

We know through psychic science that the spirit in man does not perish with the body ; also, by communion with angels and the spirits of those who have passed on that life continues beyond the grave, self-conscious and progressive ; and, by analogy that life continues for ages and ages. These are demonstrable facts. But it is not in the power of the human imagination to picture what the eternal destiny of the spirit may be ; nor is it within the power of the Angels to vision the full glory and splendour of life's ultimate developments. The knowledge that is to be acquired during the aeons of eternity cannot be stated here. It is too vast and wonderful, too grand and sublime for any human being to realise. The thought is overpowering and defies expression. So we leave it.

Our correspondent asks further " As to how far our life or career is guided by higher powers? " This is a question which can only be satisfactorily answered by those higher powers who guide the destiny of mankind. There is abundant evidence in human experience that individuals and nations are influenced from the great Unseen ; but, this control or guidance varies a great deal in nature and effect. We do not doubt for one moment that we are all guided more or less by higher powers, but there is also the play of individual will and choice and this is a powerful modifying factor in all unseen guidance whether good or evil. We are not automatons. Undoubtedly, however, there is a grander and impersonal guidance given to all the processes of life and creation and these are the final and supreme factors in human life and destiny. We may all realise " the freedom of the spirit," but in material life we are compelled to learn the lesson of adaptation to conform with the requirements of the Great Creative Plan. That, for the present, is our answer to the question of predestination and guidance by higher powers.

WHAT IS OCCULT SCIENCE?

The true basis of occult science lies in a belief or knowledge of the world of spirits. The Soul of man possesses certain faculties which when developed enable it to function in a world of unseen and imponderable forces. The occultists of ancient India and Egypt experimented for centuries and eventually devised an elaborate technique of magical formula for the evocation of spirits and the production of supernatural

phenomena. This age-old belief in the mediation and inspiration of spirits for the instruction and direction of Man is the basis of all real occultism. The Brahmin priests of India and the Hermetic initiates of Egypt both employed this spirit knowledge for many centuries. Access to this *occult arcana* was only achieved by a special endowment, supplemented by a rigorous mental and physical discipline during youth and middle life culminated by a supreme initiation into the higher priesthood under a sacred vow of secrecy and terrible oaths of fidelity binding alike on mortal and spirit. In the present age these ancient occult institutions no longer hold good; they are passing away. Modern Spiritualism is taking their place, and may be considered as a reformed and progressive occultism. The manifestations of psychic force or the revelations of Modern Spiritualism successfully challenge the magical sway of a decadent Orient.

REMARKS.

This journal will be published annually during the last quarter of the year, and it will cover such subjects and phases of thought as will meet the current need.

New aspects of Truth unfold as the mind develops and the understanding broadens, and we hope to find justification in furnishing our readers with more advanced information along the lines indicated in the present and some earlier issues. The new science of mind and spiritual philosophy is rich in potentialities and it is our wish to provide a progressive revelation of higher truths and greater knowledge which is always available as soon as the demand arises.

Regular readers will confer a favour on the publisher if they will send their names and addresses to this office—No. 12, Holborn Viaduct, London, E.C.1. They will be informed from time to time of new issues of *The Unknown*, also, any other special books which may be useful.

Thank you,
The Editor.

PRE-EXISTENCE

OR THE

ORIGIN OF THE HUMAN SPIRIT

II.

*Man may acquire knowledge in two ways;
one by reason and the other by his soul.*

The deep question of the soul's pre-existence is one which has taxed the greatest intellects in all ages. It is a problem which defies solution by the ordinary methods of science. Among ancient races the belief in the soul's pre-existence was widely accepted, especially by the Hindus, Essenes and Greek philosophers. It was put forward as a postulated doctrine, not a proven one, and used largely as an argument in favour of the soul's immortality. It was seldom described but affirmed as the most credible theory of the soul's origin.*

Pre-existence means that the human soul has already been in existence prior to its incarnation in a mortal body.

It should not be associated with the hybrid theory of the transmigration of souls into animal forms, nor confused with the fallacious dogma of re-incarnation wherein the human ego is supposed to undergo repeated earth lives.

Ancient thinkers presented the doctrine of pre-existence with some variations: (1) that the soul pre-existed only in the Deity, and in the present life it continues to be merely a manifestation of the Deity; (2) that the soul while a distinct and independent entity in this life—previously existed in some other form but not as a soul; (3) that the soul is an emanation from or is created by the Deity, or is eternally existent.

None of these conceptions are supported by scientific evidence, but it is supposed that the pre-existent soul enjoyed a state of purity and bliss prior to its descent into mortal form.

In this enquiry it is unquestionably desirable to interrogate enlightened spirits through honest and proved media. Being freed from

*An essay dealing with the findings of Theology, Material Science, Oriental Philosophy, Nature and Reason on this profound subject is given in Part 5, of *The Unknown*, and should be studied in conjunction with this article.

the shadows and obstructions of earth-life, the spirit people who are advanced in knowledge and equipment should be able to speak clearly and truly on this profound subject. And so we have found it. The search has been far-reaching and it is surprising how meagre is the accessible information. One gratifying result, however, is the remarkable uniformity and corroborative evidence obtained through various media in different countries and entirely unconnected with each other either by time or circumstance. In itself, this fact is extremely significant as the following spirit communications testify.

A question put to an advanced spirit Intelligence as to the origin of the human spirit elicited the following reply :

“ The human spirit had no origin, unless descent and manifestation on the material plane of life is origin. It is not strange that individuals in whom intellect predominates over intuition and spirituality, should utterly ignore the spirit’s pre-existence. But which is first, the musician or the harp? the great edifice or architect? the earthly transient body or the spirit? The truth upon this subject as taught in our spiritual sphere is this. The spirit, allied to God as is light to the Sun of your planet, is the conscious intelligence—the enthroned life; and descending and incarnating for some good purpose, builds its earthly habitation from the germ-principle conditioned by generation. It can live without a human body, for it existed prior to it. It entered into it with purpose, and can leave it in certain conditions—partially; prior to complete separation and transition. We see such disembodied spirits in the spheres of the underworld. Some of these return wiser for their experience to the earth-plane and then go on; while others entering the auras and organisations of negative persons, infest at first, then after a time obsess them. To us your world is the earthland of darkness, and most of you seem to us like children struggling for selfish mastery. Your fleshly bodies serve you well for a season, as do the husks the corn, the chaff the wheat; but the death-angel later removes the earth body and lets the prisoner free.”

The *Somnambules* of Mons. Cahagnet, Paris, early last century provided some remarkable spirit-conversations when in the magnetic sleep. The interrogations were simple and elicited clear and brief replies from the communicating spirits. Such questions as: “ Do we recollect our earthly existence?” Answers from the spirits were: “ Yes, and our anterior one also.” Q. “ What anterior existence?” A. “ Before appearing on earth, man lived in a spiritual world similar to

the one in which he lives on quitting earth. Each awaits an opportunity to appear on earth, an appearance necessary, a life of trials none can escape." An exalted intelligence clarified the answers and said: "Men and women are born and die but once; when they are in heaven, it is for eternity. The life anterior which we have all passed through, was, so to speak, a life of nothingness, of childbirth, of happiness like that which we enjoy on our exit from the earth; but this happiness cannot be comprehended, because it is not accompanied with sensations to prove its sweet reality; therefore, God has deemed fit that we should pass through these successive lives, the first, on the globe of which I speak to you—a life unknown, of beatitude, devoid of sensation—the second, the one you enjoy, a life of action and sensation—a painful life placed between the two, to demonstrate through its contrast the sweetness of the third—the life of good and evil, without which we should not be able to appreciate the happy state reserved for us."

Many similar messages were received all confirming the fact of the soul's existence anterior to its appearance upon earth. The spirits said that, "after passing from the earth and out of its psychic atmosphere, they could remember having lived in an anterior state of innocence and bliss as pure spirits; and that they perceived the wisdom of an earth-life and that in it they became self-conscious through experiences of good and evil; but that once undergone, it was never again repeated." They contradicted emphatically the belief in reincarnation and affirmed that there could be no return to the earth as the spheres of eternity provided every possible condition and opportunity for the reformation and ascension of all spirits who had been submerged by earthly sin and its effects.

The advanced spirit control of Mrs. M. T. Longley of Washington, D.C., when interrogated on the subject said through his medium:

"God, Nature, Intelligence; call it what you will, is working in its own beautiful way—is doing this work, sending out the soul-flame into the universe from its Central Source of Light. . . . Thus do we claim that we are part of the Supreme; thus do we claim we are called to live in the living presence of the Omnipotent Power; thus do we claim we have the right to call ourselves 'children of the living God,' for it is true that from that great central source cometh every flame of light—every soul that finds expression here or elsewhere in the vast universe.

"This soul-germ appears like a point of brilliant light in the midst of this magnetic substance which it has for its support; that it is in form

somewhat like a small fig, and by and by this substance increases; instead of decreasing it gathers to itself new elements from the atmosphere and this increases its size, but it retains the same shape, and after a time it comes to look something like a beautiful pear, only it is still of a white, vapoury appearance and substance and power, until by and by, following the law of attraction, just as surely as all things in life must follow that same omnipotent law, this soul-germ is swept into the atmosphere along the currents of expression of some human being upon this mortal plane; in this magnetic environment or aura it becomes absorbed, and then will come the processes of gestation and of growth in a material sense. The soul becomes absorbed by this co-ordination of forces that is creating a mortal form, and when the life principles—the positive and negative elements—are blended together, this soul-germ, seeking expression through these outlying forms, comes into active conscious life on earth.

“The conditions of the earth may be such—and also those of heredity—through the material processes of life, as to cloud this soul power; as to in a measure cramp and gather around it that which we may call a shell or sheath. It may seem to be for the time crystallized so that it cannot give out this scintillating radiating power which makes for good; but all the while the soul is there—it cannot possibly be destroyed—it knows no fear. The soul itself is of the Infinite; it cannot be lost whatever its conditions or lack of growth.

“Such is the life of the soul, as far as we can follow it into the mortal state; but the life of the soul, we might say, has only just begun, provided that the soul-germ comes fresh from the infinite life to the mortal state of earth. It may have passed through various forms of expression in other worlds, on other planets; we do not know. There are those which have, and which do not come in that soul-germ or form of which we speak; but we are confining our description to the soul-germ we have reason to suppose has had no previous expression through any form of activity and consciousness in the bosom of Infinite life.”

ANCIENT SANSKRIT SPIRIT WRITINGS.

Extracts from Sanscrit writings obtained from the spirit-world dealing with questions relating to the origin of the soul and transmigration. Place of origin unknown. Translated by a master.

“That the Soul is an emanation from Deity, and in its original essence is all purity, truth, and wisdom, is an axiom which the disembodied learn, when the powers of memory are sufficiently awakened to perceive the states of existence anterior to mortal birth. In the Paradises of purity and love, souls spring up

like blossoms, in gardens of immortal beauty. It is the tendency of Divine Nature, whose chief attributes are Love and Wisdom, Heat and Light, to repeat itself eternally, and mirror fourth its own perfections in scintillations from itself.

"These sparks of heavenly fire become souls, and as the effect must share in the nature of the cause, the fire which warms into life also illuminates into light, hence the soul emanations from Divine Nature are all love and heat, whilst the illumination of light which streams ever from the Great Central Sun of Being, irradiates all souls with corresponding beams of light. Born of Love, which corresponds to Divine heat and warmth, and irradiated with Light, which is Divine wisdom and truth, the first and most powerful soul emanations repeated the action of their Supreme Originator, gave off emanations from their own being, some higher, some lower, the highest tending upward into spiritual essences, the lowest forming particled matter. These denser emanations, following out the creative law, aggregated into suns, planets, satellites, worlds, and each repeating the Story of Creation, suns gave birth to systems, and every member of a system became a theatre of subordinate states of spiritual or material existence.

"Thus do ideas descend into forms, and forms ascend into ideas. Thus is the growth, development, and progress of creation endless, and thus must spirit originate and even create worlds of matter, for the purposes of its own progressive unfoldment. Thus the mighty march of Creation goes on forever.

"Earths that have attained to the capacity to support organic life, necessarily attract it. Earths demand it. Heaven supplies it. From whence? As the earths groan for the lordship of superior beings to rule over them, the spirits, in their distant Edens, hear the whispers of the tempting serpent, the animal principle, the urgent intellect, which, appealing to the blest souls in their distant paradises, fill them with indescribable longings, for change, for broader vistas of Knowledge, for mightier powers; they would be as the gods, and know good and evil; and in this urgent appeal of the earths for man, and this involuntary yearning of the spirit for intellectual knowledge, the union is effected between the two, and the spirit becomes precipitated into the realms of matter to undergo a pilgrimage through the probationary states of earth, and only to regain its paradise again by the fulfillment of that pilgrimage.

"When spirits lived as such, in paradise, emanations from a spiritual Deific source, they knew no sex, nor reproduced their kind. when they fell, and the earth, like magnetic tractors drew them within the vortex of its grosser element, they became what the earths compelled them to be. In the earlier ages of these growing worlds, the conditions of life were rude and violent, hence the creatures on them partook of their nature. Then, too, first obtained the nature of sex, and the law of generation. To people these earths, Man, like other living creatures must reproduce his kind. All things in matter are male and female; minerals, plants, animals, and mankind. Spirit, the creative energy, is the masculine principle that creates; nature, the passive recipient, is that which germinates; hence, creation. Man must obey the law; hence sex and generation. The original soul passes through many rudimental states ere it reaches the large and shining planet named the Earth, the glorious function of which is to confer self-consciousness.

"Prior to this point the soul is only an embryonic being, a creature in part, and becomes a man when it reaches the earth.

“ It is from the dim memory that the soul retains, first of its original brightness and fall, next of its countless migrations through the various undertones of being that antedates its appearance on this earth as a man, that the belief in *the doctrine of metempsychosis* (transmigration of souls through the animal Kingdom) has arisen.

“ Yet it is a sin against Divine Truth to believe that the exalted soul that has once reached the dignity and upright stature of manhood should, or could, retrograde into the bodies of creeping things, or crouching animals—Not so, not so!

“ In the fleeting images which antecedent states leave on the spiritual brain, in the half-effaced and half-imperfect perceptions of existence which each new stage of progress and each successive journey through various lower states leave, like an unquiet, ill-remembered dream on the spirit’s consciousness, the past becomes confused with the present, and something of what we have been imposes its shadow across the path of the future, as a dim possibility of what we may be.

“ After the soul’s birth into humanity, it acquires self-consciousness, knowledge of its own individuality, and closing up for ever its career of material transformations with the death of the mortal body, it gravitates on to a fresh series of existences in purely spiritual realms of being. Here the further purifications of the soul commence anew ; commence with that sublime attribute of *self-knowledge*, which enables even the wicked spirit to enjoy and profit by the change, for memory supplies him with lessons which urge him to struggle forward into conquest over sin, and prophetic sight stimulates him to aspire until he shall attain, by well-directed effort, the sublime heights of purity and goodness from which he fell, to become a mortal pilgrim.

“ The triumphant souls who enter Heaven by effort are Angels of power, wisdom, strength and beauty. The dwellers in the primal states of Eden are only spirits. The originals are God—men—heavenly men—strong and mighty Powers, Thrones, Dominions, World-Builders, glorious hierarchies of Sun-bright Souls, who never more can fall, Spirits in anterior states are but the breath, the spark, the shadow of a God ; while, Angels are Gods in person.”

Dr. Peebles, a pioneer spiritualist of America, recorded that “ Conscious communion with spirits, while not proving immortality in the sense of endless existence, does prove a conscious existence after death. And then, those long inhabiting the better realms of angelic blessedness—that is to say, ancient spirits—almost uniformly teach pre-existence. I cannot this moment call to mind a case to the contrary. It is admitted, however, that spirits of the spirit-world differ upon this subject; and further, that testimony of spirits is authoritative only so far as it corresponds with intuition and the highest reason. *Truth is the only final authority.* Still, the persistence of an idea and the potency of intelligent majorities necessarily influence convictions. And I am certain that the general tenor of the teachings of wise and highly intelligent spirits upon this subject favours a pre-existent state of being.

“ Divinity is eternal. An essential man is constituted, according to Plato, of divine substance, form and germ; and further, with this great

thinker, essential forms, types and ideas, were the same. Types, or ideas, in fact, were subjective realities. Outworked they became partially visible. Still, the type preceded and succeeded the visible appearance. The material contents of form as in the oak or animal, are fleeting, changing; but the hidden essential form, which is the type, or idea, is enduring and immortal.

Every argument against pre-existence, is so far as entitled to the name, an argument against the immortality of the spirit and a help to cold, controversial materialists. And materialism, in its last analysis, amounts to this—a dog and a royal prince, a piece of meat and a Lord Bacon, were all the same originally—fire-dust, atoms, protoplasmic atoms, adjusted and arranged for specific aims and ends by non-designed and non-intellectual molecular force. And so all conscious life—all noble aspirations for eternal unfoldment—automatically begin and necessarily end, in matter. Causation and matter are not equivalents. A stream cannot rise above its source. The human spirit had no origin—none except in manifestation. Creation must not be confounded with evolution nor with objective realisation.

“While it is conceded that atoms, electrons and radiobes have individualised forms and polarities, with forces attractive and repellent, they are not creative. The spark from frictioned flint and steel is simply evolved from what was previously involved therein. The basis of evolution is involution. Water does not flow from a dry fountain, and all loud prating of evolution—virtually evolution from nothing—is but childish prattle.

“In the dry, shell-incrusted acorn there abides the involved pre-existing life-germ, from which, when given soil, moisture and warmth, there is evolved the towering oak. The simile of flint and steel as related illustratively to the human spirit shows in manifestation that the germinal life-principle involved in the spermatazoa, uniting magnetically with the life elements of the negative ovum, evolves—that is, affords the conditions for the pre-existing spirit’s implantation and manifestation upon this mortal plane of existence. The expression of energy which we call spirit, and which moulds the various elements into living forms and endows organisms with the functions of nutrition, growth, reproduction, and still upward with consciousness, the faculties of thought, and intellectual aspirations, is spirit-conscious, potent Spirit, and that this spirit pre-existed as the formative life-principle.”

Pre-existence and the spirit’s inhabiting of bodies in different states

was taught by the Gnostics in the Grecian Schools of Philosophy. Philo Judaeus, a celebrated philosopher, in his book *De Gigantibus* states that "spirits of mankind do not originate in the world of senses, but come rather from the world of ideas existing in the Divine Logos. They are emanations from God, spirits of His Spirit. Of these spirits some descended into bodies whilst others have no desire to come into contact with any part of the earth, but choose rather to remain pure and holy, their only desire being to serve the Father. These are directed by God to watch over and guard mortals; but the first mentioned pursue different paths. Some cast into bodies, as into a stream, are overwhelmed and sink for a time. They pass from sight and sense. Others enter into human bodies for a time. They withstand the pressure of the flesh. They may leave them and enter other bodies not so refined, for the fulfilling of a divine plan, but they emerge from the depths and mount in time back to the source from whence they proceeded. Such spirits have devoted themselves to wisdom, and from the beginning to the end have striven to throw off the fetters of the bodily existence—or 'die to the flesh'—and so again become partakers in that eternal spiritual life, in the birthless and the imperishable."

Another Grecian Philosopher, *Parmenides*, taught that the soul was a compound of elements, while the divine intelligence—the spirit, was a unit and indestructible.

Professor William Knight of St. Andrews, Edinburgh, wrote many years ago in the *Fortnightly Review*, "The root of the doctrine of pre-existence is the indestructibility of the vital principle. Let a belief in pre-existence be joined to that of a posthumous existence, and the doctrine is complete. It is thus at one and the same time, a theory of the soul's origin and of its destination, and its unparalleled hold upon the human race may be explained in part by the fact of its combining both in a single doctrine. It is probably the most widespread and permanently influential of all the speculative theories as to the origin and destination of the soul. It has lain at the heart of all Indian speculation on the subject. It is one of the cardinal doctrines of the Vedas, one of the roots of Buddhist belief. The ancient Egyptians held it. In Persia it coloured the whole stream of Zoroastrian thought. The Magi taught it. Plato worked it elaborately out, not as a mythical doctrine embodying a moral truth, but as a philosophical theory or conviction. All the Greeks who believed in immortality, also believed in pre-existence."

The Stoics (4th century) held that the soul is an inborn breath

pervading continuously the whole body. It is an emanation from the Deity or a part separated from Him. The fiery breath or germinative reason which pervades the whole world appears in man as a rational soul. This purest portion of the central fire outlives the body, but at the end of the world-period at longest it returns to its source.

Aristotle (4th century) regards the world soul as an organised principle manifesting life-activity; and the human soul as a microcosm uniting in itself all the faculties of the lower grades of organic being with the additional faculty—*reason*. This Reason, which is divine and immortal, but not subject to transmigration (reincarnation) is the only element in the soul that exists before the body.

Thus the sages of antiquity and modern spiritualistic enquiry confirm the age-old belief in the soul's original purity and innocence in a paradisaical state. We know from arduous occult and scientific researches that the planetary conditions of the earth in early ages were too rudimentary to permit the existence of the highly organised being of man. He had to wait until the great creative process of evolution had perfected an organic form capable of serving an immortal being. Elsewhere we have explained the *modus-operandi* of life's developments, and the reason and purpose of man's existence. In the next article on this subject we shall give some remarkable information as to how souls are prepared for a mortal career and why there are so many differences of endowments and apparent fates of men and women.

* * *

HINDU SPIRITISM

"The ancestral spirits, in the invisible state, accompany the Brahmins who are to be initiated; they go with them, under an aerial form, and occupy a place by their side when they sit down." (Manu, book 3, p. 187-9.)

The oldest spiritists in the world are, without doubt, the Brahmins of India. More than ten thousand years have elapsed since they began to develop, formulate and establish their extraordinary system of religious and philosophical doctrines, the most sacred of which, namely, *Agrouchada-Parikchai*, or the Book of Pitris (spirits) is the cornerstone. The singular knowledge contained therein is kept inviolable and revealed in stages to the Brahmin only after his second and third initiations within the underground crypts of the sacred pagodas. There are three initiations in the Brahminical priesthood, each of twenty years duration. A long and arduous preparation of religious training and discipline is involved during the first and second phases and not until the third initiation is passed which means an age of over sixty years, and, provided the initiate is fit and capable, is the World of Spirits unveiled to him with an elaborated technique of Evocation and occult usage.

The wisdom of centuries of experience dictates the course of training which the Brahmin undergoes in preparation for his final initiation. The result is a complete transformation of the physical and psychical organism and the establishment of a basic condition in which the adept is able to enter "the garden of delights," that is, he learns to live or function in two worlds—the one here and the one to come. This remarkable occult attainment necessitates a life of complete obscurity and great austerities.

"For a long time prior to their laying aside the mortal envelope, the souls which have practised virtue, like those which inhabit the bodies of Anchorites and Cenobites (monks or hermits) acquire the faculty of conversing with souls that have gone before to the swarga (heaven-world), their transmigrations on earth have ended."

"Remember, my son, that there is only one God, the sovereign master and principle of all things, and that the Brahmins should worship Him in secret, but learn also that this is a mystery, which should never be revealed to the vulgar herd; otherwise, great harm may befall you." Advice given to candidate at initiation.

This great doctrinal work, *Agrouchada-Parikchai*, of occult science is in four parts, and recorded on some seventy or more rolls of palm leaves except the vital formulas which are revealed orally to the initiate on the eve of adeptship. Any disclosure of this occult doctrine involves the penalty of death even to a priest of the sacerdotal class, but it rarely happens.

The first part of the work is largely philosophical but later parts deal with the constitution and nature of the spirit world and the various relations of souls to each other in different states and conditions, and how the Pitris or spirits may be persuaded to show themselves to mortals and teach them eternal truths, according to their degrees of elevation or sphere in the world of immortals.

The Pitris (spirits) are not equal to each other; some are inferior and some are superior both in state, intelligence and power. Each group or community of Pitris inhabit a separate sphere, region or world, not dissimilar to our own but under different laws and elemental conditions, with a wide diversity of interests, functions and activities. The Pitris who have not risen to a state more than one degree above mortals are the only spirits in constant communication with the earth. They are regarded as the natural ancestors, guides and guardians of mankind. In turn, however, they are inspired by the superior spirits—Pitris of higher degree and these in turn are likewise overshadowed by still higher beings and so on.

This teaching is practically the same as given through good trance mediums in the modern movement of Spiritualism. It is really a confirmation of spiritualistic truth for it is scarcely possible that any medium or psychic worker would have access to the sacred temple teachings of the Brahmins, as there is no known translation of this Doctrine of the Pitris, and no Brahmin of the higher or initiated priesthood could be tempted to uncover this occult knowledge.

“He who has penetrated the secret of things, who has lifted himself up by contemplation to the knowledge of the immortal principle, who has mortified his body and developed his soul, who knows all the mysteries of being and not being, who has studied all the transformations of the vital molecule from Brahma to man and from man to Brahma, he alone is in communication with the Pitris and commands the celestial forces.”—Atharva-Veda.

In the Book of the Pitris it is written, “Power belongs to him who knows,” and there is set forth the abstruse doctrine of evocation with

a large variety of magical formula, mainly for the purpose of intercourse with the denizens of the next world; some for the purpose of obtaining instruction and guidance from the Pitris, others for gaining control of evil spirits (boutams) and special methods for using the elemental forces in nature. These mysterious operations comprise mantrams, prayers of a special kind, magical ritual and the use of a variety of materials it is undesirable to deal with here.

A distinction, however, should be drawn between the strict, undisclosed, philosophical doctrine of the initiated Brahmins who engage in the higher worship of their ancestors and the superior spirits, and the crude, vulgar displays of magic, necromancy and fortune-telling of the Indian juggler, sorcerer and sooth-sayer. The latter are inferior to the initiated fakir and yogi and their select demonstrations of magic or psychic force.

PSYCHIC FORCE

Psychic force is one of the grandest forces in Nature. Its existence has been conclusively demonstrated by the researches of many well-known scientists and eminent men, but the nature of this force and the laws which govern it are not yet understood. By psychic force we mean "that intangible power or force which is capable of moving heavy bodies without material contact, independent of muscular action, making sounds or contacts with no visible connection, and which is frequently directed with intelligence to produce phenomena of an inexplicable character, but which depends in some unknown manner upon the presence of certain human beings."

What is psychic force? Plenty of evidence of its existence is to be found in the spiritualistic materialising seance, in the wonder-working magic of the Hindu fakir and the Taoist priest of China. The sensational feats of levitation, rope trick, mango feat, vanishing boy, telepathy and materialising objects from the air by the Eastern wonder-worker are made possible by the use of this strange force. Western travellers in India who have witnessed these extraordinary exhibitions of magic are at a loss to explain them. The Hindu fakir himself is unable to account for the phenomena; he only knows that these effects are obtained by the rigorous application of certain secret methods which he has learned in his youth from a Brahmin instructor or Guru (teacher) within the hidden crypts of the temple. These Hindus are very credulous and superstitious and cannot be tempted to describe the *modus operandi*, even for large sums of money or other gifts; they fear the

vengeance of the god Siva. Outside their particular craft, however, they are not very impressive or knowledgeable persons.

But what is the secret of their wonderful psychological power? Eastern wonder-working magic bears a strong resemblance to the phenomena of the seance room—the cataleptic trance, spirit voices and telepathic communication, luminous apparitions, apports and moving objects without visible contact, etherialisation and materialisation of forms, etc.

Is the Hindu fakir a medium in possession of a psychic technique for communication with spirits who help him to produce the phenomena? We know that the Brahmin priesthood have developed occult science and the *psychic art of evocation* to an advanced stage; and that they are familiar with every phase of spirit-return, spirit-control and spirit-manifestation. Their reasons for ensuring absolute secrecy are obvious; first, that a knowledge of these things would be abused by the ignorant and uneducated; and, second, that it gave them a great and subtle power to impress and control the people at special times and places; thus, maintaining their authority and supremacy among all classes. Strange and even more wonderful feats are produced within the subterranean chambers of the Hindu pagodas where the initiated priests are in regular and constant communication with the Pitris, the higher and lower spirits, and whom they invoke for various purposes and with whom they work, especially in the preservation of the sacred rites, formulas, doctrines, temples and their power over the people. We have had experience of the spiritualistic powers of the Brahmins on more than one occasion and can vouch for certain occult phenomena; but, we do not agree with the policy of the Brahminical priesthood in reserving this precious knowledge entirely to a privileged class. It should be open for study and investigation by every educated and intelligent person. We know there are dangers of abuse but these can be watched and checked when necessary; yet, to close down all avenues to a knowledge of spirit and the spirit world is definitely wrong as it tends to keep the race in a state of subjection through ignorance and superstition. We charge the Brahmins that they are openly defying one of the common rights of mankind.

But back to our question: "What is psychic force?" A long time ago in India an erudite investigator into the occult side of life questioned an exceptionally efficient Fakir as to how he had produced what seemed to be miraculous phenomena. During the demonstrations he had literally floated around the chamber, caused a seed to sprout and

grow into a small tree, produced the appearance of luminous apparitions of beings who spoke and did a number of extraordinary things and then vanished in circumstances which absolutely precluded the possibility of trickery or fraud. Asked in his native tongue whether he was aware of any change taking place in his brain or system when in the trance state (nude), or whether any sort of power developed in him as the manifestations were produced, the Fakir replied that *he did not do it*. He said, "That he only evoked the Pitris (ancestral spirits) and that he is only their instrument (medium), and that it is the Pitris who manifest their power in the performance of the phenomena witnessed." Questioned further, he denied that there is any natural force or power that acts, and re-asserted that it is all the work of the spirits.

Curiously enough, we had this statement confirmed by a very old Yogi in Ceylon who took the trouble to make it quite clear that the whole range of spiritistic and psychic phenomena or manifestations of occult power were solely the effects of the intelligent action of the Pitris or spirits in close association with trained and suitable physical media. Other Fakirs in different parts of India affirm the same belief that they are intermediaries for the inhabitants of the spirit world.

Later researches and various personal experiences have led to the conviction that the statement of the Brahmins and Yogis is true.

The grand psychic force which is puzzling the scientists of the West is not a force in Nature governed by certain laws, but pure and unadulterated *Spirit-Power*—the action of intelligent and discarnate spirits on matter.

Moreover, it is capable of producing every kind of transformation and phenomena given certain conditions; that is, a medium or person with a peculiar psychic organisation and naturally endowed with a large flowing quantity of a fluidic element which is used or borrowed to manifest the phenomena.

This "element" is employed by the spirits and directed by their own volition, using the medium as a link or focus-point to produce all the extraordinary effects heretofore mentioned.

Psychic Force is not within the range of science or the province of physics for control, use and demonstration. It will always baffle the rules of logic. Scientists can only tabulate the phenomena and catalogue its effects. The reason is that *the spirits are independent and superior to matter, and their association with certain types of persons for the manifestation of psychic or occult phenomena is always a voluntary and intelligent undertaking*. Indeed, they will always elude the scientist.

* * *

THE BLACK MAGI

More than half-a-century ago when the great progressive movement of Modern Spiritualism began to shed its light in a dark age of materialism, a vast counter movement was begun in the East under the jurisdiction of a powerful Occult Hierarchy, with a hidden objective to prevent the spread of the new spiritual revelation in the West ; or, failing here, then to so distort the truths coming through mediumistic channels into dogmas of partial error with a mass of oriental theory that would eventually transform them into base superstitions.

Fearing the loss of power and ambitious to dominate the "thought-spheres" of western races, the oriental hierarchy or Black Magi relaunched a set of doctrines embodying Reincarnation and Karma, the Seven-fold Scheme of Evolution and Disembodied Shells by means of a Religious and Philosophical Society, and in a manner that was craftily planned to stifle and kill the grand Message of Hope and Immortality given to the world by Modern Spiritualism. The Buddhistic doctrines of Theosophy are such as destroy all belief in the possibility of *spirit return* and inter-communication between this world and the next. This subversive movement, however, is doomed to failure; because, there are certain demonstrable truths in Spiritualism which cannot be suppressed or smothered by oriental theory, mysticism or inversive magic. The facts of psychic science, despite ignorance and occasional fraud, are too well known and demonstrated to permit the speculative mentality of the Orient to overcome the scientific mind of the West. At the same time, the danger is a very real one, and all honest truth-seekers will need to exercise sharp discrimination in their studies and enquiries into the various teachings now before the world. Mystery is a subtle lure, and the glamorous appeal of an illusive oriental occultism is not easily resisted, but now the psychic truths of Spiritualism are available to the public the inversive methods of the Black Magi will steadily be frustrated and rendered nil.

WESTERN OCCULT SCHOOLS.

The *Theosophical Society* as the outer school of the Oriental Hierarchy previously mentioned has had a stormy career. Internal dissensions arose from time to time which played havoc with the affairs and work of the society. Whole groups of adherents deserted and under

various leaderships formed modified societies of their own, but drawing freely from the parent school for the main body of teaching ; viz., the *Secret Doctrine* and esoteric traditions.

The *Anthroposophical Society* founded by the late Rudolph Steiner is an offshoot of the Theosophical School, as he was president of the German section prior to the great war. Some additional teachings and strange theories ransacked from old astrological works and medieval manuscripts on mysticism were added to the theosophical doctrines. A work named *Anthroposophia Magica*, dated 1650, by Thomas Vaughan, a celebrated alchemist and occultist has obviously been consulted. Some of Steiner's occult teachings are definitely pernicious, fantastical and dangerous. His Stuttgart Lectures in 1918 reveal some home truths and prove that he was never a spiritual teacher of any high calibre. Readers and members of this society should obtain these lectures and his book *Apologia Germanica* written at the end of the great war and judge for themselves. These works are a sufficient denunciation of the whole society, its methods and objects, as to waive the necessity for further critical comment here.

The *Rosicrucian Fellowship* founded by Max Heindel in California, U.S.A. Originally, he began as a theosophical lecturer, and then became a disciple and co-worker with Rudolph Steiner ; but, dissension arose and he went to America. Heindel claims to have been guided by a mysterious Elder Brother as being more worthy of the task of teaching, so he started a new school, calling it the "Rosicrucian Cosmo-Conception." After drinking freely at the theosophical fount and clothing the esoteric doctrine with a christianised mystical raiment, he added a mass of borrowed material, symbolic and astrological, largely paraphrased from European sources to complete his teaching. According to Heindel,

"There are in different places of the earth a number of these schools of the lesser mysteries, each of them composed of twelve brethren, and also a *thirteenth* member. The latter is the link between the different schools, and all these heads or thirteenth members compose what is ordinarily known as the White Lodge ; namely, a supreme conclave of the Eldest among our Brothers, who are now in full charge of human evolution, and plan the steps we are to follow in order to advance."

Here is a claim as false as it is fantastic. There is not a shred of evidence to substantiate the existence of the alleged mysterious White Lodge of super-human rulers of human evolution. See *Answers to Questions* department in this issue, first page.

Another modern offshoot of lesser renown is the *Arcane School*

founded by Alice Bailey of New York. She is, or was, a member of the parent Theosophical Society, and is now engaged in trying to organise world-groups of study in the religious, social and political spheres. This school presents a modernised rehash of the age-old curriculum of the Orient with its mysterious masters and disciples, ritual and ceremony, astral experiments, preparation of channels for a world teacher and special studies in regard to taking physical vehicles under the law of rebirth, etc. The instruction is far too elaborate and mystical to deal with here, but the fact that it is devised around the oriental theory of reincarnation and karma is sufficient to point out its origin.

There are other offshoots. Some are associated with commercial schemes, mainly in U.S.A. under high-sounding titles, and these organisations are extremely active in flooding the world by post and press with correspondence courses of instruction in psychological, mystical and astrological subjects for the attainment of material success. Practically, all of these schools and societies have drawn upon the literary archives of the Theosophical Society and its Secret Doctrine for material in the form of esoteric formula and mysterious doctrines. Moreover, the bulk of these teachings were originally compiled from ancient manuscripts and records of obsolete religions and philosophies, the whole being elaborated into a vast system of metaphysics, occultism, philosophy, theology and magic by the Oriental Hierarchy or Black Magi, and then given forth in a modern garb to the world with a view to impress and control the spheres of thought and destinies of the virile western races.*

* Readers should refer to pages 78-79 in No 8 issue ; also No. 9, where the falsities and subtle dangers of these schools are exposed.

CHRISTIAN SCIENCE INDICTMENT

We had considered Christian Science a closed subject having dealt fully with its basic doctrines and claims in the first and third issues of this journal. The Christian Science Committee, however, have opened up the question again by sending a letter of "correction" for publication in *The Unknown*. As it is the policy of this journal to print everything for and against any theme set forth in its pages, we have made further enquiries into the origin and objects of this new religion. The result is a startling revelation which thoroughly discredits both the founder of Christian Science and the organisation.

In the first place, this Committee on Publication are a self-appointed body whose business it is to correct any statements in the press which do not please the officials of the Church, and there is evidence of attempts to stifle the free expression of responsible opinion on Christian Science matters. In a pamphlet entitled, "The Blight that Failed," issued by Charles Scribner's Sons, of London and New York, "there appears an account of how a biography of Mrs. Eddy, the founder of Christian Science, by Edwin F. Dakin, came to be published; of the efforts made by officials of the Christian Science Church to obtain access to the manuscript in order to censor it; of the methods adopted to induce booksellers and libraries not to stock or circulate the book, and of the failure of this concerted effort to put a blight on the liberties of free speech, free thought, and a free press."

Here is the letter we are asked to publish in this issue. Our comments follow.

Donnington House,
Norfolk St., W.C.2.

Dear Sir,

In your reply to "G.F., Kent," in your issue for 1936, you make one or two statements which are not correct.

Christian Science is based on the infinitude of God. It declares that God is infinite Spirit, and that man made in His image and likeness is spiritual. It also declares that the universe, which is the manifestation of God, is spiritual. From this premise the conclusion must be drawn that the carnal mind, which St. Paul termed "enmity against God," and which includes sin, disease, death, and all materiality, must be the counterfeit of divine reality.

The statement that Mrs. Eddy "was originally a practising spiritualist medium" is not true. She herself has written in the Christian Science textbook, "Science and Health with Key to the Scriptures," page 71, "I never could believe in spiritualism."

Again, the statement that Mrs. Eddy "obtained her knowledge of metaphysical healing from a Dr. P. P. Quimby" is incorrect. When she went to Quimby for treatment she got temporary relief, but she was unaware at that time that his method was personal magnetism and mesmerism. It was not until after his death that she discovered the spiritual and metaphysical meaning of the Bible and founded Christian Science. Christian Science healing is accomplished only through the spiritual understanding of God and of man in His image and likeness, and through gaining the Mind of Christ. It is utterly opposed to mesmerism or hypnotism, or any other method of the human or carnal mind. Writing of her discovery of Christian Science Mrs. Eddy says: "I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration." (Science and Health, p. 109.)

Yours truly,

CHARLES W. J. TENNANT.

Committee on Publication.

The first statement that "Christian Science is based on the infinitude of God or Spirit," is a conception which is common to most religions, as we have already explained in No. 3, of this publication. But the premise drawn that there must be a "carnal mind" which includes sin, sickness and death is an obvious contradiction, when it is declared that man and the universe are wholly spiritual. There is no such thing as carnal mind; it is a figment of the imagination. The Christian Science doctrine based on the assumption of a "carnal" or "mortal" mind is a demonstrable error and delusion.

The second statement denies that Mrs. Eddy was ever a practising spiritualistic medium because she, herself, has written on page 71 of Science & Health, "I could never believe in Spiritualism." We cannot accept any statement by Mrs. Eddy as there is abundant oral and written evidence of the unreliability of her assertions. As a matter of fact there are living witnesses who have testified publicly that she was a professional medium. But this is not a matter of importance. We are only concerned with the merits and demerits of Christian Science. The personality of the founder has little interest for us. Some extremely interesting biographies have been written around Mrs. Eddy and her career, and particulars of same are given elsewhere.

In regard to the further statements ; (1) " that Mrs. Eddy did not obtain her knowledge of metaphysical healing from Dr. P. P. Quimby ;" and, (2) " that she won her way to absolute conclusions through divine revelation, reason and demonstration," we can only refer to the testimony of reliable witnesses for the facts. In Mr. E. F. Dakin's biography,* it appears that she was not only relieved by Dr. Quimby, but that she obtained her ideas from him, even MSS of his teachings. He taught her all he knew of this principle of healing, which he called himself, " Science of Health," the " Science of Christ," and had used the name of " Christian Science." There is no doubt that Dr. Quimby was the discoverer of the basic healing principle of Christian Science. While he was called a mesmerist or hypnotist, and used suggestion in his treatments, and had many remarkable cures to his credit, he believed that it was by these means that the recorded biblical miracle cures were performed. Later after Quimby's decease, Mrs. Eddy seems to have appropriated this new knowledge, and then denied any association with him. We should require extremely well-authenticated evidence to believe that Mrs. Eddy was the discoverer. A study of her book and its origin will demonstrate that the many and varied plagiarisms from miscellaneous writers by Mrs. Eddy constitute a grave indictment, and rule out her claim to Divine revelation.

* "*Mrs. Eddy: the Biography of a Virginal Mind,*" published by Chas. Scribner's Sons, London and New York. Price 8/6.

SCIENCE AND HEALTH

The bible of the Christian Science Church is the text-book, entitled, *Science and Health, with Key to the Scriptures*. Members of the Church buy and rebuy the various fresh editions of this book, while the faithful contribute regularly to the funds. Mrs. Eddy died in 1910 leaving a large fortune of over two million dollars made out of this religion and the sale of her books. As a commercial proposition, a vested interest, it is a fine business bringing in annually an immense income. There are nearly three thousand societies and churches, with healers who dispense healing prayers on a system of payments. The luxurious reading rooms, imposing church edifices, high-salaried officials, readers, committees of business and publication, news-press organisations eloquently portray that the "mortal mind" of the Christian Science directorate has not fallen into "error" where Mammon is concerned.

Now let us study the text-book, *Science and Health*, which is the cornerstone of this powerful institution. We turn to the preface which is written by Mrs. Eddy herself, in which she claims to have discovered the way to rid humanity of sin, disease and death, by divine principle. She claims that "her system has been fully tested and not found wanting, and that the practise of the divine principle of healing is safer and more potent than any other sanitary method." We are unable to find satisfactory confirmation of this claim.

The fact to be observed is that the Christian Scientists who should be more or less immune are as much subject to sin, sickness and death as the rest of humanity. Those who are cured by this mode of treatment owe their recovery to the working of the natural mental healing processes in their own minds. There is nothing new in the Christian Science method of cure. Mind-healing has been known from time immemorial.

The dark side to the picture is disclosed by the frequent newspaper reports of tragic cases of loss of life due to the Christian Science formula and its delusions, wherein, proper medical care would have saved life. How many similar cases which never come to light? In view of these tragic instances the Church officials have passed a new and belated ruling that a qualified medical man may be summoned in extreme cases. What a commentary on the divine claim!

Again, there is no well-authenticated proof of the cures, Mrs. Eddy claims for herself. One ponders on the disconcerting statement at the end of her preface that "she will not take any patient, and declines medical consultation." A strange statement for a healer. Did she ever apply her principle? She was a well-known sufferer all her life, and failed to heal herself of various maladies, dying like every other mortal at the appointed time. Her decease pricked the bubble of glamour that surrounded her at that time.

"No human pen or tongue taught me the science contained in this book, SCIENCE AND HEALTH; and neither tongue nor pen can overthrow it." (page 110, *Science and Health*).

Also, "the Bible is my sole teacher."

Mrs. Eddy's claim is clear and emphatic. Let us see if the facts support it. When reading through the various chapters of *Science and Health* the first impression is an amazing diversity of subjects and ideas lacking cohesion and balance. We find a conglomeration of philosophical concepts, biblical quotations, poetical expressions, strange illustrations and disjointed statements. The book is such a puzzle of inconsistency, high philosophy associated with the most puerile reasonings, that scholars have sought a rational explanation in looking to other authors for the possible source of her confused production.

SOURCES OF TEXT.

In contradiction to her claim (quoted above) we shall find, as we proceed, that Mrs. Eddy was a chronic plagiarist, a desperate literary pirate.

As already stated, the idea of metaphysical healing was undoubtedly obtained from Dr. Quimby, her early teacher. There is evidence of this fact in her many letters and associations with him. In a book written by Mr. H. A. Dresser, entitled: *The Quimby Manuscripts*, and published in 1921, is recorded the discovery of spiritual healing and the origin of Christian Science. We refer readers to this interesting work for full information on this matter. The publishers are T. Crowell & Co., New York; and, T. Wernie Laurie Ltd., London. According to Mr. Dakin, in his biography of Mrs. Eddy, "many christian scientists have bitterly resented the statement that her doctrines were not inspired direct from heaven but came largely through obscure channels. Certain partisans have sought to deny the authenticity of the Quimby manuscripts, but they are still in the possession of the Quimby family who may at some

time deposit them in some public institution where they will be available for inspection."

METAPHYSICAL RELIGION OF HEGEL (Source of Eddyism)

The main source and latest evidence of plagiarism has been unearthed by the Rev. Walter Haushalter of Baltimore, U.S.A., in a newly discovered manuscript on Hegelian Metaphysics written by Dr. Francis Lieber, a professor of history, who died in 1872, three years before the publication of the first edition of *Science and Health*.

It had long been suspected that Mrs. Eddy had derived her philosophical concepts from some hidden source, and while several scholars had conducted literary researches and found various appropriations from noted authors as Carlyle, Ruskin and others, the metaphysical basis of Christian Science doctrines had not been satisfactorily traced. Now, however, the carefully guarded secret is out.

In a well written document, a lengthy and learned treatise, entitled, "*The Metaphysical Religion of Hegel*," the source and substance, basis and framework of Christian Science stands revealed. "From this manuscript Mrs. Eddy plagiarised to an extent seldom equalled in the annals of literature," says the Rev. W. Haushalter in his remarkable, thought-provoking book, entitled: "*Mrs. Eddy purloins from Hegel*." He states "that the chief doctrinal points and the main ideas in *Science and Health* were appropriated verbatim—not, it should be observed, merely adapted—from the manuscript of Dr. Lieber. Further proof that Mrs. Eddy had access to this document is the handwritten marginal note on the cover reading as follows: "N.B. This is Metaphysical Basis of Healing and Science of Health. Same as 'Christ-power' and 'Truth-power.'" Mary Baker.

The romantic story of this literary discovery, with a facsimile reproduction of the Lieber Manuscript on Hegelian Metaphysics, is set forth in detail in the aforementioned book, and readers interested are advised to procure a copy. It is published by C. A. Watts Ltd., 6, Johnson's Court, Fleet St., London, E.C. 4; price 5/- net. The title of the book is "*Mrs. Eddy, purloins from Hegel*."

This book gives more than a hundred quotations from *Science and Health*, which are intended to show extensive word for word copyings, and plagiarism of ideas, doctrines and philosophy presented in Dr. Lieber's document.

Here, we give three examples out of many.

“To conclude that Life, Love and Truth are attributes of a personal Deity implies there is something in Person superior to Principle. What, then, is the person of God? Hegel makes clear that He has no personality as we narrowly view personality for this would imply Intelligence in matter. The body of God is the Idea given of Him in the harmonious order of the universe and in man (male and female) formed by Him.” (P. 81. Hegel)

“To conclude Life, Love, and Truth are attributes of a personal Deity, implies there is something in person superior to Principle. What is the person of God? He has no personality, for this would imply Intelligence in matter; the body of God is the idea given of Him in the harmonious universe, and the male and female formed by Him.” (Science and Health, p. 44; 5—7; 221 : 24—222 : 2; first edition.)

“Hegel’s science brings to light Truth and its supremacy, universal harmony, God’s entirety, and matter’s nothingness.” (P. 84.)

“Science brings to light Truth, and its supremacy, universal harmony, God’s entirety, and matter’s nothingness.” (Science of Health, p. 28 : 6.)

“Beauty is also eternal. The beauty of matter passes away fading at length into decay and ugliness. But beauty itself is a thing of Life exempt from age or decay and to be this it must be a thing of Spirit.” (P. 83. Hegel.)

“Beauty is eternal; but the beauty of matter passes away, fading at length into decay and ugliness. But beauty is a thing of life, exempt from age or decay, and to be this, it must be a thing of spirit.” (Science and Health, 212 : 7; 212 : 10.)

Again on page 28 of the Rev. W. Haushalter’s book we read:
Hegel’s Scientific Statement of Being.

No statement in *Science and Health* has achieved the prominence given that known as the Scientific Statement of Being. The Lieber manuscript reveals its origin. Dr. Lieber writes:

“For Hegel and his true disciples there is no truth, substance, life or intelligence in matter; all is infinite Mind. Thus matter has no reality; it is only the manifestation of Spirit. . . . Therefore, science is spiritual, for God is Spirit.” (P. 84.)

The first part of Mrs. Eddy’s rendering follows Hegel’s scientific statement word for word. The rest of it consists in the main of Hegel’s words in other sections of the Lieber Document. It reads:

“There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. . . . Spirit is God, and man is His image and likeness. Therefore, man is not material; he is spiritual.” (Science and Health, p. 468 : 9—15.)

In later editions Mrs. Eddy shuffled the quotations and grouped them around in a patchwork fashion in different parts of her successive editions ; but, the amount of plagiarism remained the same.

MRS. EDDY'S BLUNDERS.

In resorting to Hegelism for material and ideas, Mrs. Eddy failed to realise or understand that she was unwittingly supporting a philosophy which does not admit of a spiritual entity to human beings and no immortality beyond the grave. "Hegelism considers the individual man as a wave on the sea or a bubble on foam, having form for the moment but losing identity and being lost in the ocean of successors." "The term souls or spirits," she says, "is as improper as the term gods. Soul or spirit signifies Deity and nothing else. There is no finite soul nor spirit. Soul or spirit means only one mind, and cannot be rendered in the phrase." (S. & H., p. 466). Thus, in subscribing to the theory that there is no entity and reality to the human soul and no possibility of individual immortality Mrs. Eddy flatly contradicts Christian Teaching.

Again, Mrs. Eddy who claims that the bible is her only teacher, seeks to explain parts of it in a very unorthodox way. For instance, she says, "The life of Jesus Christ was not miraculous." (S. & H., p. 270). Elsewhere she presents a fictional theory and substitutes for the historical Jesus the metaphysical Christ idea, a Hegelian concept. She says: "Jesus was the offspring of Mary's self-conscious communion with God." (Ibid., p. 29: 32-30: 1). Here is a denial of Jesus the Nazarine, whereas in another place she affirms Him. There are scores of contradictions and it is not difficult to see that *she tried every possible means to square the metaphysics of Hegel with a biblical interpretation that would fit and clothe the mind-healing principle of Dr. Quimby*. She is the chameleon of theology and metaphysics. Her work does not stand the light of reason. Her many inconsistencies and plagiarisms rule out the claim to a divine revelation.

SCIENCE AND HEALTH GLOSSARY.

The last chapter of *Science and Health* is a Glossary containing metaphysical interpretations of Bible terms. Professor Hermann S. Ficke, Ph.D., writing in October 1928 issue of the *Bibliotheca Sacra* magazine on "The Source of 'Science and Health,'" affirms that Mrs. Eddy borrowed many ideas and expressions from Andrew Jackson Davis, a spiritualist writer, and points out that the Glossary has every evidence of having been derived from Swedenborg's *Dictionary of Correspondences*. The Rev. W. M. Haushalter deals with this subject in his book on Mrs. Eddy, mentioned elsewhere, and advances a number of striking

correspondences with trenchant comments upon the plagiarism. He states that she not only borrowed the idea from Swedenbourg but used the same method of interpretation.

MISCELLANEOUS SOURCES.

As time went on Mrs. Eddy continued her habit of plagiarism and, after her demise, some books were discovered among her possessions, annotated and underscored. One was entitled, "*The English Reader, or Pieces in Prose and Verse.*" Another, entitled, "*Philosophical Nuggets,*" contained wise reflections from Carlyle, Amiel, Ruskin and Kingsley. A third source of her literary inspiration obviously lay in her scrapbook, a volume of press cuttings which Mrs. Eddy had kept many years for use as required. Open charges of plagiarism were first made in a remarkable pamphlet by Mrs. Annie C. Bill, of London, in 1929. She quotes word for word extracts from the books mentioned above which were cribbed by Mrs. Eddy in her literary effusions. Obviously, the author of *Science and Health* had considerable difficulty in creating thought and the inspiration from Heaven was sadly deficient. She suffered from an obsession on the subject of plagiarism and raged against it to protect her own book. Mr. Dakin in his biography of Mrs. Eddy says, "She never dared to admit her indebtedness to other authors, but anyone who took, or merely adapted, a thought from *Science and Health* without due credit, was pilloried as a thief and robber. Her hatred of unacknowledged borrowings from her own writings was in direct proportion to her fierce desire to have her hard-won fame persist throughout the ages."

In *Retrospection and Introspection* she says also:

"There is no warrant in common law and no permission in the gospel for plagiarising an author's ideas and words. . . . I have long remained silent on a growing evil in plagiarism, but if I do not insist upon the strictest observance of moral law and order in Christian Scientists, I become responsible, as a teacher, for laxity in discipline and lawlessness in literature."

Again in her Message to the Mother Church in 1920, she says of literary piracy:

"A wicked man has little real intelligence; he may steal other people's good thoughts, and wear the purloined garments as his own, till God's discipline takes it off for his poverty to appear."

Thus Mrs. Eddy, all unconsciously, passes judgment upon herself.

RECAPITULATION.

In accordance with the indisputable facts stated herein, we are forced to the conclusion that *Science and Health*, stripped of all its trappings and borrowings is literally riddled out of existence and becomes a worthless book. *The "divine revelation" is nothing more than sordid plagiarism.*

The clear facts remain that the source of Mrs. Eddy's inspiration is (1) Quimby's teachings for the healing principle ; (2) Hegel's Metaphysics for the basic framework and substance of her doctrines ; (3) Swedenborg's Dictionary of Correspondences for her glossary in the final chapter of the text-book ; and, (4) Various authors, classical and otherwise, for miscellaneous matter.

Parts of her book, *Science and Health*, are copied verbatim. The rest is largely a confused jumble of their ideas and crude notions of her own ; an ill-considered association which irritates or mystifies according to the mind of the reader. The whole work does not bear the light of reason, and can only be considered as the product of an extremely ambitious but unbalanced mind.

* * *

As the above study is only fragmentary, interested persons are strongly advised to read the complete case which is clearly and admirably presented in the Rev. Walter M. Haushalter's book. The irrefutable evidence given constitutes an unanswerable challenge to this modern pseudo-religion. The title is "Mrs. Eddy purloins from Hegel," and is published by Watts & Co., 5, Johnson's Court, Fleet St., London, E.C.4. Price 5/- net.

* * *

WHAT DIFFERENT SPIRITS REPORT of the NEXT WORLD

IV.

Several friends and correspondents inform me that they have found the spirit-communications published in previous issues of great interest and help in the way they illumine the problems and conditions in the world of spirits; and, would I publish more? In response to their request a further careful selection has been made from our collection and these appear in the following pages. I would ask readers to carefully bear in mind the observations contained in the Introduction before studying the spirit-communications; this is very important.

INTRODUCTION (Reprinted from No. 7).

COMMUNICATIONS from the spirit inhabitants of the next world are always absorbingly interesting in the light they throw upon life and its ultimate problems, so it is proposed to publish a number of such messages with the object of ventilating the amazing diversity of accounts and experiences, beliefs and opinions, which are passed on to us through various media.

Care has been taken to ensure that these messages or communications are genuine in character so far as their spiritual origin is concerned, but the point we wish to emphasise is that these reports reflect only the particular views of the communicating spirit intelligences and not the whole of truth. It should also be borne in mind that the descriptive powers of the different spirits varies a great deal and that the mentality of the medium through which they come has another qualifying influence.

Many persons presume that messages from the spirit world will give a complete revelation of truth and that they cannot be doubted, but the reports of the different spirits given herein will prove that they frequently hold divergent views and express every kind of opinion in much the same manner as on this side of life. It will be observed that the statements made by the different communicating spirits will vary according to their status, moral and intellectual, and the place or locality they inhabit in the next world. In their theories of life, deities, beliefs, creeds

and interests a remarkable diversity is manifested. Individuals do not change in character and belief merely because they have changed their sphere of activity from the earth to the spirit plane, but continue as they were, precisely the same persons in habits and loves, ideas and interests, memories and consciousness. Death produces no transformation in the individual except to rid the spirit of its physical organism and its contacts with this gross world. Thus, a person who is a strong Catholic or Protestant here will be of the same religious persuasion there. Should both communicate through mediums there is every likelihood that they will transmit messages confirming their beliefs and views in contradiction to each other. It is very important to grasp this fact; otherwise, a great deal of confusion may arise in the effort to obtain a true view of the next world.

As different individuals who have travelled to a foreign land will on their return relate different accounts of their experiences according to their particular points of view so it is with the spirit people. At death the spirits of nearly all mortals pass into the earlier spheres of the first great zone of Spirit Life. Elsewhere we have described this zone as the lower and *bound* spirit-heavens of our planet. The various spheres of this lower zone are restricted; that is, the multitudes of different spirits who enter them are segregated by reason of their individual beliefs, creeds, habits of life, characters and grades.

The lower zones of spiritual spheres is the counterpart of the physical world, and therein are found all those spirits who have earthly interests or who are bound in any way with false beliefs, wrong notions and ties which link them to the things of this world. Persons who pass on with strong religious prejudices or erroneous ideas of material science are greatly hindered in their growth until they shed these notions; also, the non-believer in spirit and denier of the Creator erects a barrier which is hard to overcome in spirit life.

All religious devotees, no matter of what sect, creed, cult or religion will find confirmation of their beliefs and expectations in the Spirit World; because, it is a fundamental truth that worshippers of any deity or saviour will inevitably gravitate to that region in the next world where there is a community of such worshippers and become enslaved therein not knowing of the existence of other heavenly regions.

There are those individuals, however, who in this life have kept their minds free and open to Truth and these gravitate to higher spheres

where the limitations of the lower regions do not exist. Having no link with the earth their progression is rapid; nor, do they seek to communicate with mortals except in special circumstances and for high purposes. Hence, practically all communications from spirits have their origin in the lower *bound* zone of spiritual spheres. It is from this region that the multitudes of spirits and angels overshadow the nations of earth and inspire mortals by their *presence*, an unseen but potent reality.

BENEVOLENCE—The Higher Law.

A spirit-communication from Saint Bernard, a doctor of the Latin Church in Burgundy, 12th century.

“That the evil as well as the good among spirits have access to the minds dwelling upon the mortal plane, is one of the facts of spirit intercourse. Why it is objected to by investigators is because of the foolish desire of ignorance to escape from the consequences of violated law.

Spirits who have known nothing of truth and whose natures were conceived and nurtured in the environment of vice and ignorance, must be redeemed by the same power which elevates the virtuous and enlightened. They will not at first respond to this power but with malice and envy assail their friends as foes because they had no knowledge of friendship as it exists in pure relations.

They have been the victims of the crafty who sought for power over them by keeping them in degradation and ignorance. That such spirits should manifest these traits in spirit intercourse should not be a matter of surprise.

It is not because we wish to degrade Spiritualism that we do not seek to prevent the evil which is committed by them, but we wish to impart to the world of mortals the truth about this subject, by positive demonstration, both good and bad. The great world of spirits has room enough for all, and the truth about its inhabitants will harm no one.

All communications which are tinctured with demands upon the hearer for obedience, regardless of reason, emanate from the minds of those who love to exert authority for its own sake.

Those who seek to elevate the mental powers by appeals to reason and patient investigation, originate in the spheres where authority is superseded by mature judgment, and the only law recognised is the law of benevolence and good will to all. From this realm no mandate is

necessary to restrain the tendency to evil, for the disposition itself is wanting, and arbitrary authority is eliminated from the minds of its inhabitants.

It is the sphere of benevolence, fraternity and truthfulness, and those who enter it have left behind the elements of confusion and controversy.

Blessed indeed is the soul who abides in this realm, for over such the warfare of factions has no power. Dwell in it and do good to all, is the advice we would give to you, and secure in its benefactions, you can live in peace and harmony."

COUNSEL FROM ANCIENT EGYPT.

Spirit-communication from an ancient Egyptian priest. Recorded by J. M. Roberts.

"Let us believe in that light which lighteth every man that cometh into the world. Centuries have come and gone since I became a spirit. My spirit knowledge may be summed up in a few brief sentences, among which the principal are, that Wisdom is the guide of experience, and, by analogy, Experience is the father of Truth. During my mortal life I was a priest of Heliopolis. That temple was built in the service of Osiris—the God of the Sun. Our religion was represented by the Zodiac and was altogether of an astrological origin. This was known only to the initiated—the outsiders receiving the emblems as the real facts—to impress upon their minds the obligations of our religion. All the people were idolaters, because they knew no better. It has often been asked, both by the learned and the unlearned, "If a man die, shall he live again?" I wish to say this. There is a desire that is universal in the breast of every living creature, and that is the desire for life. The desire must and will be satisfied. Out of every living creature there grows a life that is spiritualised—that never dies. What you term to-day as "materialisation" was understood by the ancients to mean that the medium contained within himself, or herself, that element which admitted of the veil, that conceals the spirit body from your sight, to be drawn aside. You all have a spirit body, as the development of the material body, which, under favourable circumstances, becomes visible to mortals. The Osiris of the Egyptians acted in the same capacity of intercessor between mortals and God, that the Jesus Christ of to-day does. God—the I AM of the Egyptians—was not accessible to mortal

prayers or cries—as in Christian teachings; therefore a physical spirit—one that lived on this plane, acted as a pleader for them. All this was a preparation—the schooling—that enabled after generations to establish Christianity. And here I wish to remark, that during my long sojourn in spirit life, I have never met an enlightened spirit that claimed any pre-eminence over his or her fellows; for the common result in spirit life is, that the more learned, the more comprehensive your views, the more you become clothed with the mantle of humility. There are none great in the kingdom of heaven, all desiring to learn and many that they may teach. In my Greek history, the greater part of which is now extant, I laid bare the foolishness of priests and the avarice of kings. It was a struggle between these as to which should be the most admired by the ignorant. Life, although progressive, retains the same principle in almost every age and generation. There is no God, and no Saviour, other than your highest conception of Wisdom; and with this remark I will retire, thanking you for this hearing. My name was Manetho and I lived on earth about two hundred and sixty years before the Christian era.”

HOMES IN HEAVEN.

Spirit-communication from an English physician through the mediumship of Mrs. C. Woodford.

“I have been in spirit life forty-eight years and died at thirty-five. I was a physician and my life in the body—I say it with all humility—had been as useful as I could make it. When entering spirit life and becoming conscious of my surroundings, I discovered at once that I had a home, and in it I was not alone, but in the company of those I had loved on earth—those who preceded me. Some of these I have since left, for here we are joined together by concordant states. I am with them only when it suits me, and when I feel I can spiritually benefit them.

Now I have a higher home, and a far more beautiful one, in that heavenly society which I have been permitted to join. This home has, so to speak, grown about me in exact correspondence to my nature. All that I innately possess of the beautiful is here expressed in outward semblance, all that can gratify my highest aspirations surrounds me in some form which responds to the inner emotion or sentiment. In my home I read myself, for I have made it—my individuality is stamped

upon all around as if it were a mirror giving back myself in corresponding objects. *For the spirit home is the home of the mind, and it is the mind which must there rejoice—there live.* A man on earth makes his home as well as his means and the circumstances in his life will permit; but in the spirit world the externals surrounding him become a picture of what he is. A man who lives for self alone, perhaps at war with his fellowmen in the great struggle of “get what you can”—such a man finds himself in the condition of external poverty corresponding to his own poverty of spirit, for he dies spiritually poor. The smallest act of kindness, mercy, compassion, of aid, of self-denial, of intellectual or bodily labour, to please, benefit, instruct or help others, will make its own beauty around the spirit, and will be found in some living object in the spirit home, objects which describe themselves to the wise spirit in the forms they wear, and are sources of joy and satisfaction.

Man, in the interior sense, is his own house-builder in the spirit world, and the weaver of his own garments. A man who has been spiritually poor on earth will find himself associated with scenes of poverty in spirit life.

My house is what on earth would be called a palace—the palace of my mind; of apartments various and numerous, adorned according to the mental tastes I cultivated on earth, and thus made my own; for “as you sow so shall you reap;” according also to these higher spiritual tastes of which I vaguely dreamed in the earth life, and have realised since I came here. If a man will study himself spiritually, he will understand from his different mental states somewhat of those various apartments of his spirit home which I would speak of. There are times when he delights in the company of friends, or in hours of study; but there are sacred moments upon which no being, not even the dearest on earth, may intrude. There is in spirit homes, a holy of holies, a chamber apart and sheltered from every eye; therein the spirit retires when engaged in contemplation, or in that state when he communes with the Creator (Father-God). There is also the guest-chamber where friends meet. Our houses do not resemble those of earth in all details, for we have no vicissitudes of climate, no uncleanness, no noxious insects or animals, no fear of thieves. We have no need of fires nor do we require to cook our food. Other spirits in lower spheres may. I will here permit my medium to clairvoyantly perceive the guest-chamber in my spirit home.” Then followed a graphic description of a very beautiful place with information on adornment, spirit clothing, gardens, travel and modes

of locomotion, occupations, etc. In a further discourse, the spirit operator said: "Will is the creator; the will of man is according to his love, which in reality makes the man. If a man be of evil loves— meaning tastes, likings, affections—that is, if his inclinations are evil, his life will necessarily be evil; but, if his love, inclination or will be for good, the life will be good. Hence in the spirit world, the will being creative, all the surroundings of man are the offspring of his will or love; he is the inevitable creator of his own world there, and can be surrounded only by similitudes of himself. A large company or society of like-minded spirits, therefore, form a heaven in which the scenery, homes, and externals are representative of the nature or character of the spirit people thus dwelling from a similarity of loves in company. A spirit approaching from another society detects instantaneously in the aura or atmosphere the nature of the "love" of the society he approaches. Spirits who love music are attracted into corresponding spheres, artists, philosophers and others likewise. Atmospheres are redolent of perfumes in heaven, for goodness, gentleness, benevolence, intellectuality, wisdom, every great and noble gift of the spirit has its own essential pure fragrance."

WISDOM THE ONLY TRUE RICHES.

Spirit-communication from a Rabbi, named Hillel, who lived at the end of the 1st century, B.C., given through the Faraday medium.

"Why, O man thinkest thou it is a vain thing to enquire of the spirits of the dead? Knowest thou not that to them belongs the knowledge of ancient days, and that they alone are able to show thee hidden wisdom. Ere thou wert conceived, they lived and passed to the realms of wisdom. Whether they shall return to thee or thou go to them, it is all one with them.

It is for thy instruction that they return to thee, not for glory or honour, for what canst thou add to their renown? Art thou able to understand thine own life as a mortal? Then how much less canst thou comprehend thy existence as a spirit?

Behold wisdom cryeth in the streets, but who heedeth her voice, for the sons of men regard not wisdom. They are altogether vain; for they seek for honours and riches which vanish away.

Hear, O man, the end of the matter, for thou shalt be down in death and thy end shall be in darkness, if thou consider not that thy

soul endureth for ever. Thy desires shall not cease, but thy power to satisfy them shall be as naught, when thou goest to the place prepared for all living, if wisdom be not thy counsellor.

This is the end of men in all generations and ages. They gather earthly riches and others inherit them; but the soul that hath wisdom hath everlasting possessions. None are able to rob or oppose such a soul and the end is glorious."

REASON NOT AUTHORITY SHOULD RULE.

Spirit-communication from Hypatia who was killed by Christian priests in 415 A.D. The Faraday Medium.

"There is nothing covered which shall not be revealed. This method of bringing truth to mortals is the only refuge left those whose earthly lips were silenced by violence and death.

I have no feeling for revenge for those who, in obedience to the ignorance of their leaders, were not content without the death of a woman, and for fear of learning truth, sealed the book of knowledge with the silence of the tomb.

But these ignorant fanatics little know how futile are the methods of error. In vain they have brought by all means known to mortals, to quench the glorious light of knowledge which radiates from the realms of immortality.

I know now that I was assisted by the influx of ideas from the sages of ancient Greece and Egypt and that the rising religion of the Christian church was as vain as were the obsolete deities of the old faiths.

I did not seek to restore the old religion, but I did wish to revive the glorious philosophy of Plato who was among the inspiring hosts of minds that sought to prevent the world from falling from one form of religious error into another.

Because I would not accept the new errors. I too joined the army of martyrs for truth's sake, and the joy beyond utterance, found the elysian fields of the spirit world no fable to the patient and earnest seeker of wisdom.

I have no word of condemnation for the actors in that cruel deed whereby I was translated from earth to the abodes of the blessed. They were victims of a false interpretation of the truth, and have long since met their reward at the hands of an avenging conscience.

I would say to all who may read these words; avoid the exercise

of passion in defence of any ideas you hold as true, for in this way has most of the cruelty and wickedness of mortals been exercised.

The Christians of my day were governed too often by passion. They believed in the infallibility of their own judgments and became murderers of the innocent. They missed the true aim of life by subordinating reason to authority, and remained in mental darkness for centuries because they accepted error in place of truth.

No person should subordinate reason to authority if they would become wise. This is supremely important. And none should cease from enquiry and mental activity if they would keep the soul in the way of progress and happiness."

* * *

Be an optimist—you can. All Nature is animated with the spirit of optimism. The troubles of life—sickness, loss and sorrow—are real enough, but their existence is temporary. All evils, sooner or later, pass away. The good, however, continues. Often the appearance of evil hides a blessing. Like the cloud passing over the face of the sun and temporarily obscuring its light, so is the evil of existence when contrasted with the grand reality of good. Know that behind the trouble something better is being worked out for your welfare. It is a law in life. By this attitude evil is robbed of its power, and the mind rises superior to all adversity.

* * *

SPIRIT TEACHINGS

“Were you unconscious in dying? Who first met you in spirit life? How were you clothed? Can spirits pass through closed doors and heavy walls? Is the spiritual body in the process of dying disorganised? Do spirit zones envelop the earth, and are there lines of demarcation between them? Have you a residence in spirit life? and, if so, by whom constructed? What of animals and birds in the spirit world? Do you consider God a personal intelligence?”

The above questions were submitted by Dr. James Peebles about forty years ago to the controlling intelligences of Mrs. Cora L. V. Richmond, the famous American trance speaker, and they were promptly answered by the spirit, A. Ballou (earth-name).

“I experienced no unconsciousness; there was scarcely a semblance of it. On the contrary consciousness became more and more intensified instead of sensation being deadened, every avenue of sensation was quickened, and the consciousness of spirit life mingled with the consciousness of a fading earthly life. That which is called the fading away of external consciousness is merely the superseding of external consciousness by spiritual consciousness. There are spirits who experience what may be termed a semi-consciousness, arising more from bewilderment than from any lack of activity in the mind; but this state differs with each individual spirit. When the spirit recedes from the body, it is becoming awakened in another life. The period of rest that some minds experience is caused by the change of condition from earthly to spirit life, and like any sudden shock, it leaves the mind without remembrance, nothing vivid, and the spirit might suppose that it had been unconscious during that period.

I was met by one whom I will call my mother, and by my immediate personal friends, some of whom were relatives and some were not. There is in spirit life, and even on the first awakening in spirit life, a consciousness of recognition of those whom we have mentally known. I mean by this, those whose works we have read with interest, whose teachings we have followed, and the companions of our solitude, whom we have not seen in form, but those minds are one with ours. These meet us in spirit life, and I found myself received by those with whom I had communed only through their writings or works on earth.

My clothing was drapery; I was conscious of that, and that it did not take the stereotyped form of earthly raiment; but I thought little of it, excepting that when a thought of delight pervaded the mind on each new recognition of a spirit friend, there would be a vibration throughout the whole frame which communicated itself to the drapery and to the atmosphere around me. That our friends are prepared to receive us in spirit life is certain; but spirit clothing, that which they adorn us with, that which is seen by many spirits in the form of raiment, is in reality their affections manifesting themselves upon the atmosphere that like a shining light surrounds us; and as our raiment is woven not of material fabric, but of the aggregation of spiritual substances, so the thought and sympathy of our friends adorn us; we wear it as the shining raiment; atmosphere illumines and surrounds us; we are clothed in atmospheres.

Spirits can and do pass through any and every substance called "solid substance" on earth. Organic matter has no effect upon inorganic spirit. As spirit is inorganic, it cannot be disintegrated; and as spirit essence or form, is more subtile than any solid substance, so spirit can at will pass into and out of a room though it were made of iron, glass, steel or the most solid and compact substance. Spirit can and does pass into and out of prisons, caverns, recesses of any and every kind. There is no impediment in matter to the progress of the spirit. The only impediment existing is the lack of knowledge or volition. A spirit may be prevented from passing into a room by believing that it cannot do so; but, if the spirit has the knowledge that matter is not an obstruction, and an earnest desire to be in the presence of any person, it finds that the material wall is no obstacle, and that the desire or will is stronger than any organic obstruction. There is no atmospheric or other resistance to the progress of the spirit through space and matter.

Perhaps it might be well to elaborate this still further. As sympathy is the law that measurably governs spirit, and as every force employed by the spirit is a mental force acting upon the physical if a physical manifestation is required, so the relationship of a disembodied spirit to all organic or embodied substances is the relation of a positive power to a negative power, and the negative is not in any sense an obstruction or obstacle to the passage of the spirit from one point to another. The only obstruction is when a spirit wishes to control matter for intelligent conversation with the embodied minds; resistance then has effect, not upon the spirit, but upon the manifestation that the spirit may wish to make.

Spirit being inorganic, not having in any sense generic or other material conformation, is not subject to disintegration. There is no danger of its dissolution; the particles flow together freely; there is nothing in the nature of matter that can dis sever the particles. Therefore, as light passes through a transparent substance, all substances are transparent to the passage of spirit, excepting only a counter-volition. A spirit may be prevented from entering a room, not by walls, not by glass or metals, not by solid substances or barred doors, but by the volition, or resistance, or unwillingness or uncongeniality, of the minds of those present.

The spiritual man is not disorganised or disintegrated. The body experiences disorganisation, and death is the emphatic signet seal of that dissolution. The spirit, however, remains. As I stated, my spirit was already clothed. I experienced an added sensation of life, but no dissolution in the sense of spiritual disintegration. The body recedes; the tide is at ebb. The spirit, as the flood-tide is in possession of all that it has, retains that, takes its own atmosphere to spirit life, and is adorned through sympathy, affection, intelligence, and such other mental experiences as follow immediately after death. As for dissolution or disorganisation of the spirit form for the purpose of withdrawal from the physical body, it would be just as sensible to say that a man is disorganised when he takes off his clothing at night. The one important point for the world to understand is that every spirit exists as a spirit, although possessing a material body; that the change called death does not create either the spirit or the spirit-form. We can well understand that persons witnessing the process of dissolution from the material side of existence, even with clairvoyant vision, might suppose the spirit-form to be an emanation in particles from the physical body. Such is the illusion incident upon inhabiting the material form, and looking even with clairvoyant vision from the material standpoint; but such is not the case from the spiritual side. The difference is like the difference between standing beneath the clouds and above them.

The spiritual spheres do not surround the earth in the sense sometimes taught, and there is not an appreciable line of demarcation in any physical or other sense known to man between them. A spiritual sphere is the radius or atmosphere of a mental condition, of a spiritual unfoldment. In the same apartment on earth the celestial and terrestrial spheres—meaning the highest and lowest conditions—may both be found. Spirits representing the terrestrial state may hover by attraction more near the earth; but there is no belt or layer—rather, cloud spots or patches,

seen from the other side, accumulations of spirit atmospheres that are dense in certain localities, and that change their locality with the change of interest or attraction. These blots or patches communicate with corresponding spiritual states in other localities than the earth, chiefly other planes; and there are lines of darkness corresponding to the lines of light that connect higher or angelic states together. Nor are these lines fixed; nor do they always occupy the same point in space. A spiritual sphere is present this evening in correspondence with the mind or minds controlling these utterances. We say, this is the sphere of the band controlling the medium. Now, this is not fixed, we are not obliged to be here unless we have something to do; and our sphere may pass from one point to another of the earth without being either disturbed as a sphere or without leaving any especial trace or mark that can be delineated physically.

A spiritual sphere is the radius of the activity of the minds composing it; it may be large or small, potent or otherwise, according to unfoldment. There are, so far as we can learn, neither arbitrary boundaries, limits in space, nor are there arbitrary numbers to the spheres. Seven spheres, twelve spheres, any harmonic number serve as a representation of the stages of spiritual growth; and there are certain stages that are better denoted by these numbers than others. It is, therefore, customary to describe spirit spheres in numbers, the better for the understanding of earthly minds than from any arbitrary or fixed number in spirit life; but as there are certain cycles that only numbers can represent, spirits do, in describing ultimate states, employ numbers, the better to designate when those spirit states have reached their culmination. But spirit spheres extend in various and not arbitrary lines; are rather currents from the earth to any and every plane or interstellar point in space where the spirits composing that sphere may have work to perform.

“A house not made with hands but eternal in the heavens.” This quotation best describes a spirit habitation. Eternal means that thought is lasting; that every impression or vibration of the mind produces an effect on the atmosphere with which the spirit is associated; that locality with reference to the astronomical or atmospheric condition is not essential. The house or home of the spirit must be essentially composed of the substance surrounding the spirit, must be of the nature required by the spirit, and must be in the locality of the spirit's usefulness or labour. As heat and cold, winter and summer, poverty and riches, starvation and excess, changes of every physical kind have no effect on the spirit; as

the spirit does not require to be protected against the sun's rays or the wintry frosts and tempests, so our habitations are composed of just such substances, and are in just such localities as our spiritual necessities demand. What are those? Activity; the mind never sleeps; the spirit never ceases to act. Therefore we are not in need of a fixed habitation where we shall lay off the burden of material cares, and rest or sleep as mortals do. I speak only for myself. Another of our spiritual necessities is the existence and presence of those for whom we have affection. Our habitations, therefore, are largely our affections. We live in those; they form the atmosphere surrounding us. That atmosphere takes shapes of beauty, of variety, of light, of shade, of architectural proportion, of art, of colour, of line, of form, according to our affections; and we do not build for the sake of building, nor to witness as a spectacle the structure we have reared. Whatever there is of edifice or picture, of art or landscape, in the atmosphere of our home, is the result of our lives, of our endeavour, of the action and thought that make up our existence.

Our home is now here, because our atmosphere is here, and you would see the spiritual atmosphere of this habitation pervaded by us and by this presence. The next point of our labour will be the point of our spiritual habitation then. If it shall be some friend on earth, there will be our home for the time being; if it is some spirit sphere that we must visit, some other condition of spirit life to endeavour to alleviate, then wherever we find that spirit there will be the home for the time being. There is no conflict of location, no appropriation of other's possessions. Uncongenial spheres cannot meet nor blend; they resist each other and separate; there is no occupation of one another's premises. I can only possess that which is mine. My home is my spiritual labour, my consciousness, my atmosphere, my surroundings; they go with me; they do not remain anywhere when I am absent; they are my possessions; they abide with me for ever.

Spirits in close sympathy with earth life cultivate fields and gardens. Their spirit spheres, their habitations, their occupations, are prototypes of what is on earth, because they know nothing different. They still perform the labour, still exist in its atmosphere, are absorbed by its presence, and possess the things that have earthly existence. To such as these, every object wears the form of earthly life, or of a similar object in earthly life, and the habits or methods of earthly existence are, to a very great extent, repeated in their spiritual life; but, as I state, their spirit home then is up on the earth.

In other words, to bring this statement within a compact and comprehensive form, that existence called objective on earth has no reality in spirit life, while that existence called subjective on earth is the objective in spirit. Our thoughts, our affections, our memories, our aspirations, our prayers, these are the objects of existence in spirit. Houses and lands, gardens and flowers, organic life in every variety, become the subjective with us. We have them, if our affections require them; we have them not, if our thoughts are beyond, or engaged in other directions.

All forms of animated life come under the description in the answer to the previous question. There is no organic growth, animal or vegetable life, in high spiritual existence. By organic, I mean generic physical growth. Every form of beauty, every bird, tree, flower, landscape, temple, is the result of some immediate action of mind, or intelligence, upon the atmosphere; and upon the particles composing that atmosphere of spirit life are the living pictures of the minds inhabiting that existence. They are not of themselves separate and apart from human entities, as birds and flowers and trees are on earth, seeming to exist, whether man ever beholds them or not. We have no forests unexplored, no birds that sing their songs and waste their brightness on an atmosphere unseen of man. Whatever birds are messengers; whatever flowers are offerings of peace or deeds of love; whatever temples are consecrated actions to liberty, or truth, or justice, or religion; whatever object of loveliness is the expression of some thought, born in the affections of the spirit. Now, the last question.

We consider God, the infinite personality, the infinite intelligence of the universe, both centre and circumference, that which is within and without, pervading the whole, guiding the whole, possessing the whole, aware of the whole, the infinite personality. Man's personality is within, is within that infinitude; it certainly cannot be outside of it but the man is not that infinitude, because he is finite. The word central cannot apply to infinitude, any more than circumference. That which belongs to infinitude is the whole; yet I would have it distinctly understood that we believe in the infinite individuality. The fact of its infinitude does not detract from the individuality."

CREEDS IN THE SPIRIT WORLD.

A spirit-communication dealing with this important question given through the mediumship of Miss E. Hardinge.

"Some spirits seem to be still Roman Catholic, and to enjoin

adhesion to that church, others very much the contrary ; how are we to receive such opposite teachings from spirits who seem to be good and christian in the general character of their communications? "

The controlling Intelligence replied: " I am here called upon to respond to two questions, one of which requires an explanation of wherefore opinions, known as creeds, prevail in the spirit world; the next, a question touching the reception you should accord to those opinions. I speak to the first question. Creeds are the result of opinions. As opinions merely, they are not always founded on facts, that you can witness. The witnesses to the foundation of every creed or opinion, are in general, men of some ancient time ; persons you know not of, except through history. They uttered theories, but theories merely. When they gave a creed they enunciated an opinion concerning a set of forms, and forms merely. Christ never gave a creed, simply the exposition of those fundamental principles which underlie creation. Ere the world was born, the teachings which fell from His lips were established laws and primal principles of being. Worlds were formed in Justice. The whole system of physical creation, is one grand exposition of the law of interchange and justice, which, translated into that of morals, means that Christian edict which forms the centre, beginning, end, ultimate and cause for which Christianity was established, "to do unto all men as ye would be done unto." That is not a creed. All creeds are but forms or modes in which man is directed to approach his God in worship, or to offer praise or prayer ; and because such opinions are chiefly the result of inspiration that falls upon special individuals, and concerning their duty to God rather than to men, so they do not admit of a common philosophic standard.

No one analyses a creed, without offence to those who are worshippers in that creed. Hence the subject remains untouched, and from generation after generation the sacred mystery of belief and custom of belief, descends from father to son and often passes into the spirit-world itself. Men's habits of thought, especially on subjects they have never dared to analyse, cling about them closer than their garments, more than their flesh and blood, and even pass with them, I repeat, into the spirit-world.

Then comes the question, how you shall receive the various dicta of creed makers and creed believers, as teachers from the spirit-world? Judge for yourselves by this position. Descend, if you please, with some soul who, like the Teacher of Nazareth, stood outside all creeds—descend

from some distant world to this with its many companions. One alights in India, and they tell him there of Buddhism as the true religion; another visits Iran, "land of light," and they tell him of Zoraster the founder of the religion of light, assuring him this is the true religion; another finds himself among the Islamites, and they sing in his ears, "There is but one God, and Mahomet is his prophet;" another in Spain receives the dicta of the Roman Catholic religion of which you question; and yet another and another learns religion in portions of the world where different sects of Christianity prevail; all receive as the good, the true, the only true, some special form of creed peculiar to the creed and the land where they chance to be. What shall all these strangers do? and how compare with one another their several experiences, and then determine who are wrong and who alone is right? Surely they will say as I do now.

"Go back from the teachings of the workmen to the Great Author of the work." Turn aside from the mere exhibition of the machine in its external form, and learn the purpose and will of the Machinist; seek His motives, study His laws. Go with Jesus of Nazareth—Christ the Spirit, not to the man-made church, but to the lone hillside, to the mountain top, to the cornfields and the plains, to the valleys and city streets; go to Nature and go to Man; go wherever the works of the Creator have manifested themselves in eternal law, and there shall you discover the true religion.

Before you receive the dictum of creeds as God's word, compare them with God's works; the one is but words, the other works. Compare all words with the grand revelations which God has made in the known sciences; compare them with the yearnings of your own hearts; compare them with that law before which you all bow down, and acknowledge that it is the purest, sweetest, truest that ever yet has sounded in mortal ears, that noble justice which Christ enunciated as other great teachers, the justice between man and man; compare all acts of formalism, all rituals of creed to this, with this, *and this alone*, and concentrate all teaching that man has given, in the one grand gospel that God has written with a finger that never inscribed a falsehood. There in the shining skies and flowery earth, there in the eternal heaving of the ocean wave, in the action of man with man, in the poorest savage and the highest saint, there are God's laws revealed—there is a standard of laws which all may discover for themselves, and I call that *the true religion*. No matter whether a spirit disembodied

or embodied endorse the same or no, I will stand alone before the great good God whose temple overarches me this night ; I will worship in His forest cathedrals, or amidst His grand old towering rocks which pierce the skies in worship. There I can understand Him ; and all that man has uttered, whether through the lips of sage, philosopher, schoolman, reformer or religionist, I will compare with what I know of God my Father, and accept no other creed than that which he teaches me Himself.

Receive the teachings of the spirits thus, and you will never follow creeds because *they* bid you do so. If the creed they teach commends itself to your reason—if it speaks to your inmost soul of truth and right—that soul is listening to the still small voice of God, and it is right for you, but not because a spirit tells you so. I have said that the soul carries with it the habit of its thought, that it goes to the place to which it belongs, goes also with its opinions, and unless that soul can search for God as I have rudely illustrated, as a visitant from some planet, in the great broad gospel that God Himself declares and Christ so truly taught, that spirit will still be narrowed to his earthly creed. Seek not to him, then, but worship in that broader, grander temple, where all humanity shall bow down, where all shall know their God from the least to the greatest of them, and that is true religion.”

THE PASSING OF AN ATHEIST.

Spirit-communication from a person who did not believe in an after-life. Medium, Hudson Tuttle.

“ I was an atheist. How I came to assume that position may seem strange ; but the same reasons have convinced the understanding of the majority of mankind.

“ I saw the Bible as a book claiming my belief for the truth it contained, and no further. But those who set themselves above me as religious teachers, said I must believe it all, *verbatim*, as written, or not all. My reason declared that many of its passages, scattered here and there through every chapter, did not agree with Nature ; and to believe contrary to Reason and Nature, I could not compel my faculties. Nor would I declare to the world I believed when I did not, and being by force of public opinion to condemn all or believe all, I chose the former, and supported my position by nature, as I understood her revelations.

“The position which I had taken caused to fall on me the determined hatred and scorn of the sects who pretended to believe the Book they had caused me to condemn, and who were the professed followers of the Reformer sent from Heaven—as they believed—to teach mankind love and peace.

“This confirmed the doubts I had previously entertained, for, instead of coming to me in the spirit of the One they professed to worship, they shunned and avoided me.

“After a life passed in research into the laws which govern the external world, I reclined on the couch of death. No dreadful gulf was to be passed, no frightful scene was to be enacted. My mind was peaceful and quiet, for I had done my duty. I felt the calm resulting from an upright life. Soon I was to pass from earthly scenes forever, becoming as though I had never been. Like the animal whose existence terminates at the same point where it commences, so I supposed it would be with me; for we might as well expect the hum of the bee when the insect had passed, as life after the body was dead. This was my philosophy, and from my material standpoint, I could see none more reasonable.

“I felt the dreamy sleep approach. My senses were entranced; my speech was gone; I knew I was dying. I slept a dreamy slumber.

“After an indefinite time passed in oblivion, I awoke to life. A divine glow pervaded all objects; my thoughts expanded; oblivion was passed; my spirit ransomed, yet I knew it not. My belief was unshaken, and I still awaited the approach of death. I looked below me on a rigid corpse, which I knew was myself; yet I was an identity. My mind was confused and bewildered. It seemed as if I was dreaming; yet the strange scene and its reality convinced my understanding. I disbelieved what I before believed, and believed that which I had always regarded as folly. All my theories I knew to be false, for there was a reality beyond the grave.

“It was years, however, before I entirely overcame the idea that possibly I might be dreaming. After I had mingled with millions of earth’s departed, and beheld the grandeur of this sphere, the vague idea of my living a dream-life would unavoidably steal over me.”

“But did you not receive punishment?”

“No more torment, no severer punishment, than that of remaining in the belief that I dreamed, and the unsatisfying state of mind I possessed on earth. We know no hell but that which is in the mind—no devil but that which every man becomes unto himself.”

IMMORTALITY.

Spirit-communication from John Stuart Mill through the trance mediumship of Mrs. S. G. Horn.

“ My life on earth was clouded by doubt ; science and the forces of Nature alike seemed to drive me to the conclusion that man had not an immortal soul. I looked at Nature. The flowers sprang up and died ; trees grew up slowly and battled for years with the elements, and they in turn died, and that was the end of them. Animals followed in the footsteps of vegetation ; the quiet sheep grazed their peaceful days, and they also were converted into food and passed away forever. So with man’s companions, the horse and dog, after serving their masters a few dutiful years, they too were carted off as refuse, to return no more.

“ I looked at man and sought to read in his life the superintending guidance of some Invisible Power, but in its place I found a material force thrusting down the weak, the greater overpowering the lesser, and no divine aid adjusting these evils. I stretched my hands up to the sky, I surveyed the heavens with the telescope, and there, where in our imagination, in our poetic dreams, we placed spirits, I found physical worlds. Even the stars were not what they seemed ; those bright luminaries which awakened in the mind vague and undefined feelings of immortality, when viewed by the eye of science through the mighty lens of man’s invention, proved to be material earths like our own—matter whirling through space propelled by the same force that propels our own planet, and that force not even, as we supposed, nor as we had been taught by theologians to believe to be, “ the Hand of God holding them in space,” but the result of combinations, simple and easily understood—the laws of attraction and gravitation.

“ I failed to find any proof of immortality on earth. Man grew up like a tree waxed old and died. Apparently he went the way of all the earth ; if he possessed an immortal soul, it was unseen at the death of the body. When I studied the science of evolution, and saw that the survival of the fittest was the rule, and the good man was carried off not because he was good, but because he was weak, and that no Providence nor spiritual power could prevent this result. When I discovered this I became hopeless ; my heart was saddened and discouraged, life seemed scarcely worth the struggle with the untoward events which confronted it.

“But when I closed my eyes on this world’s disappointments, vexations, and doubts, and opened them in another—a World of Spirits—the load left me, the weight was taken from my heart, doubts and sadness vanished. It seemed so natural to revive, to live again, that I marvelled I should ever have doubted man’s immortality; and, on finding him not a god, not a seraph, not an archangel, but merely a refined form of materiality, the same individual in every particular—a spirit person, the enigma that puzzled me on earth was solved.

“The Universal Creators of mankind, of the inhabitants of suns and systems that wheel through space in innumerable numbers, these Creators, I repeat, are to me invisible. I know not their parts nor properties, but I know this, they have given *the undying principle of progression to man*, they have stamped it upon his spirit and rendered him immortal.

“I will not speak of the character of this Spirit World—of its material aspects—others can describe it better than I can, but I will tell you that every dwarfed aspiration of the human soul has here a chance to expand and blossom, that the physically strong, who by mere brute force triumph on earth, are here weak and powerless, and it is the mental and spiritual nature of man that is pre-eminent.

“To the poor and honest toiler in this country and in foreign lands, who bear with patience in a hopeful spirit their lot, I would say that they have here in spirit life better homes and more honourable positions than those who would oppress and subjugate them.”

JOHN STUART MILL.

BUSIRIS, THE ANCIENT OF DAYS.

Spirit-communication from an ancient Hindu who lived on earth more than 5,000 years ago, and claims to be the author of the sacred classic, the Maha Bharata. Recorded by A.T.T.P.

Under control of this Bright Spirit, the medium said:

“O Eternal Father, bless our labours; without beginning, without ending; given of a gift to Thy creatures; that of an After-life. I cannot yet say, whether it is to be an Eternal one. O Eternity, Eternity; how the thoughts of the strongest and the boldest have been lost in contemplating Eternity! What soul can set a limit to its duration; what soul can find a plumb to gauge its deepness? The arithmetician can easily work out and state with accuracy the progression of time. The astronomer, with fitting instruments, can with accuracy

calculate the distances of the planets: but what figures can set a landmark to Eternity? What lines can prove to the doubting mind of man, its never-ending vastness? Yea, in measure, it is broader than the earth; it is deeper than the sea—full of mysterious and mighty existences—forming a sum outside the accuracy of mathematical certainty—the same now as ever, ever the same, after all the diminution of it can we find. For behold, after the lapse of vast successive ages, it is still in the beginning, and future nations, in ages yet to come, will be no nearer its ending. No similitude can be found, worthy even of the slightest conception of God's Omnipotence. The bloom of Spring, the flowers of summer, the falling leaves of autumn, multiplied by the rain drops that drown the winter; yea, and ten thousand times ten thousand more, fall short in the conception of these mysterious imaginings. It is truly a consciousness, never changing, ever progressing. Oh! have you, who are recording, thought of Eternity?"

This spirit person was then asked who he was, when he lived and for what purpose he had come? He replied that he left the earth when the world was sunk in barbarism, and that he had watched nations rise and fall, and empires pass away. He had traversed the spirit zones of earth N.E.S. and W., always seeking to add the weight of his influence at epochs of great changes to assist mankind to a plane of Reason and Progress, against the darkness and decadence of ignorance and superstition fostered by the oriental priesthood in the worship of Gods and Goddesses. He spoke of India, past and present; and, claims to be the author of the *Maha Bharata*, the famous Sanscrit Epic Poem, and that he wrote it for the purpose of opening men's mind to One Supreme God. His communications dealt mostly with ancient history. He also said he had at one time overshadowed *Krishna* of India centuries before the Christian Era. His control is an evidence which contradicts the reincarnation theory.

MESSAGE FROM ANCIENT EGYPTIAN QUEEN.

Spirit-communication from Dugmar, the Egyptian Queen, who lived 8,000 B.C. Extracts from her narrative of Life in the Spirit Spheres. Given through a Mexican medium. Recorded by M. C. Colson.

"Hold ye close in memory O dear ones of the All Divine, that your words and thoughts, are spiritual forces, of whose force, and whose

tenacity, ye cannot form even far estimate. Every thought of every mind, bears fruit of evidence for, or against discarnate soul from which it was evolved, as good or ill accomplished ; yea, every thought that forms within the mind of soul incarnate, makes instant record on such soul's atmosphere, to full and absolutely clear delineation of purpose that lent it birth. Also, hold ye close in memory, that a thought of noble purpose will help to build a pure resolve within a thousand minds, and even so an evil thought may make resolved an evil purpose. How vast is then the need, that *each should hold his mind all bright and pure*, so that creative powers should build around him, only fair and lovely things, thus compelling, for self and others, all most gracious spiritual conditions. It is even so, O dear ones. Yea, the spiritual atmosphere of each discarnate soul, makes plain to unsealed eyes, the stature and development of each soul ; for no soul of meagre stature, and dense environment, can gather around him radiant furnishings, for cause his mind could not conceive of such, until his eyes have been unsealed, and saving knowledge of his deepest needs, have set his heretofore stumbling feet upon the path for HOME

“ As I aforetime made ye know, from *within*, must come first upward impulse, since compulsion enters not in soul training.

“ Our love is nearer, ye and dearer, by a hundred fold. We hold such dear nearness unto incarnate loved ones, as were all impossible, were we also robed in flesh. We can commune with them, soul unto soul, spirit unto spirit, in sleep and life, and laying aside the fleshy garment of one, or other, can make no break in love's dear fastness. Sweet human love can never die, but passes on from heart to heart, from soul to soul, in never ebbing, ever flowing tides of tenderness.

“ No sloth obtains in Blest Abode (Heaven). We are ever pressing on, from joy to joy, from rapture unto rapture. From highest good in one direction to highest good in yet another ; from perfection in one form unto perfection in yet another ; and none can say with verity how long before a seemingly full statured soul hath obtained to fullest stature, or unto what immensities of bliss he may emerge when final Highest Good has been attained.

“ Know ye, O children on the earth, that the life of flesh, is school of first instruction, where experience and knowledge gathered will serve as firm foundation for after structures, suited to wider range of powers for upward progress ; and the harder tasks accomplished in school of first instruction (earth-life), more pleasing will be the progress in realms

of the purely spiritual. In verity, however far a student hath made advance while yet in flesh, when disrobing comes for him, he hath but left his school of first instruction."

THE SPIRIT'S BIRTH.

Spirit-communication through the mediumship of H. A. Budington.

"Let us turn our attention to the beautiful process of spirit birth. The breath ceases. Then out from the head issues a fine, luminous, throbbing vapour which comes from the nervous system, leaving the feet and hands first and concentrating upon the brain from which it issues; this vapour is real substance. It is of the same nature as the finest ether in space, only in this instance it is organised and retains its power to hold its organisation after separation from the corpse.

This luminous cloud of vapour rises above the head of the still body. In a short time, from the centre of this luminous ball of vapour, emerges the new head, then the shoulders and body after, and lastly, the hands and feet. In due time the new body is complete, having withdrawn from the corpse. Usually when the corpse is cold, the new body has fully withdrawn. A little cord of this vapour which has connected the body with the head of the corpse is now snapped and the man is now free to pass up to the spheres surrounding the planet.

The man is usually unconscious during the first hours of spirit birth, although some are barely so, but at length he becomes conscious and finds himself surrounded by old friends who have passed on before. They stand by his side in the room, when he passes through the change from the earth to the spirit plane.

They show him the old body, lying cold and motionless on the bed. He sees weeping relatives and in his joy of life, pities them, and would tell them he is well and beg them not to mourn. His newly found friends inform him that he cannot gain their attention and gently persuade him to go with them. With kind hearts, they lead him up through the air moving by power of will till they reach the sphere on which he is to dwell. Here is a beautiful house which has been prepared for him; he is placed in it and told that this is to be his present home. He finds his rooms furnished with many mementos of his earth home. All the objects he loved on earth which are of use to him now are reproduced. There are his beloved wife, his children, and his parents who have preceded him. They come forward to greet him.

(Also, old friends whom he may have forgotten, new friends and many whom he never knew are met in due course). Around his home are the trees, the flowers, the waters he loved on earth ; not perhaps just as they were but similar. The skies are bluer, the clouds tinged with a finer golden hue, the birds sing sweeter and the brook babbles more joyously.

He is now free from the old body, the old pain, the old limitations. He grows strong. His music, his pictures, his statuary are here, and sweet singers fill the air with welcome melody. Life is now to begin in earnest. All the struggles of earth are now seen to be preparatory lessons. He can visit the schools of spirit life, and sit at the feet of teachers who have spent centuries in gaining knowledge.

The sphere on which he now lives is a hollow one, surrounding our planet, and at some distance from it. His home, for a certain period of time is on the exterior surface of this hollow sphere. This sphere is made of refined matter, probably the emanations from our planet. It is real substance just as solid to him as our ground is to us. On it he walks ; on it grows trees and flowers ; on it are seas, rivers and mountains, valleys and plains. All of earth scenery is represented only in refined form. The grass is like velvet ; indeed, softer than the finest velvet. The roses and flowers are far behind our conception of beauty. All kinds of harmless birds and animals are to be found there.

In fact, our friend is now in a real world, filled with all that can please and instruct. His bad passions have been outgrown while on earth ; his appetites are few, only the healthy and refined surviving, the others having been eliminated before death. The purest waters are a sufficient drink—the most etherialised fruit, a sufficient food.

His body, like a mirror, reflects his thoughts. It shines with the light of his spiritualised intellect and sympathetic heart. He is pure in thought, and his spirit body is purer than the whitest alabaster. He knows that all his thoughts will make a stamp upon his spirit body ; hence, he thinks only good thoughts and is filled with a desire to do good deeds.

When he thinks of his earth friends, he wishes to impart to them some of the good he enjoys. He makes frequent visits to his earth friends, and tries to impress them with a love of the good and true. He grieves if he sees them doing wrong, and rejoices when they do right.

This is the outcome of death for the good man or woman. It is life unceasing, more pure and beautiful. No one truly lives until he has passed through death. Nothing on earth is so beautiful as the spirit birth of a good person. It is a birth into a glorious life. It is being ushered into a world of supernal beauty, to be introduced into a school, taught by the wise and good of all the past ages.

Some will say, granted that we live after death of the earth body, have we any evidence that the spirit personality will always continue to exist?

In answer, I will say that we have messages from spirits who claim to have lived in spirit life for forty centuries, and they affirm that they see, as yet, no prospect of annihilation.

This is not conclusive evidence it is true, but inasmuch as we can prove that the spirit body as an organism does survive the shock of physical death on this planet, it is not probable that it will experience any future shock that will be any severer test to the organism ; for, with each century of life in the spirit world, the spirit acquires more ability and wisdom to resist any hostile environment to the persistence of its organism."

TIME AND SPACE IN SPIRIT WORLD.

Spirit-communication on the subject of time and space through the mediumship of Miss Emma Hardinge.

"In the chemical decomposition of death, spirit quits the form it occupied, yet all the attributes of matter will be found in their integrity with the form which *was the man or woman*, but which, destitute of spirit is man no more. Weigh the lifeless corpse, and nothing seems to be wanting—nothing there is lost, nothing at least that lived in what you call time, or occupied what man terms space.

By this alone we find the true man—the invisible, the spirit that has fled—has neither weight nor density, impenetrability nor divisibility, nay, nor any of the attributes of matter ; but is like thought, free to come and go, and realises none of the boundaries of time, nor the obstacles of space. There are no periods of darkness or of light with the spirit, except those moral states which continue only in proportion to its own growth and development. So long as the spirit wills by its affection, or by the force of habits acquired on earth, to remain in a condition of moral darkness, the scenery and surroundings of the soul

correspond thereunto. So long as the spirit is radiant with light within, yet full of aspiration for higher and better spheres, its periods of residence in each, will only be terminated by its fitness for progressive changes, so that time in the spheres is only known by transitions from one glory to another, and by the soul's changes through varied spheres and different scenes.

You ask how such vague and unsatisfactory ideas, (for such they seem in comparison with the laws of matter and your views of time and space) are reconcilable with many of the statements of the spirit circle that there are houses, scenes, landscapes, and even pursuits and occupations in the spirit-world analogous to yours? I answer, there are all these in the spheres of earth-bound souls. The habits, thoughts and affections of the spirit, if they are still earth-centred, will reflect on all around the spirit its own peculiar aspirations, and urge the soul to run in the grooves of its earthly occupations, but only so long as that soul loves the things of earth and aspires to nothing higher; when the spirit yearns for higher spheres, its aspirations are its means of progress, and in these higher spheres, the earth scenes cease to be. Again, the arbitrary distinctions which govern matter do not apply to the spirit, for it penetrates all space and all obstacles which make up forms in space. There is nothing so fine or sublimated in matter as to afford an analogical description of spiritual substance. No material bodies, nor the laws that govern their movements, represent the nature and laws even of magnetism. How then by material analogies can you attempt to define the yet more sublimated mystery of thought? Are there hindrances or obstacles of matter to the flight of thought? Send it, if you will, speeding away to the farthest realms of being; let it traverse the galaxy of stars, launch it into the infinite, and only suffer it to anchor round the heart of its infinite Father—there is no obstacle to hinder you. Even so of your spirit, for thought is but the external manifestation of the spirit.

Truly then, there can be no time for that which defines its own periods of change, no space for that which is all unhindered by every obstacle which makes up that which you call space. It is most difficult for those who live in time and space, as defined by matter, to comprehend the boundlessness and infinitude of spiritual existence, and for the occupations of spirits, you know as much of these as the earth-bound spirits can reveal to you. More than this you could not comprehend. "You cannot leap beyond your shadow," and were we to tell you of occupations, scenes, instruments, machines, ideas, and entities of

which you have had no experience, we should place you in the position in which you would place the uninstructed savage, were you to tell him of the attributes of civilization. In the higher spheres of spirit-land conditions exist of which you have had no experience. I can but bid you share the faith of the brave apostle, who realised that he should pass from 'glory to glory,' who knew it not, but believed it because he felt the spiritual truth in his very soul, and already saw with the eye of faith, the brightness of the glory to which his mortal course was tending like a foregleam of the incomprehensible life of heaven, lighting his earthly way.

This is the only interpretation we can give you of the spheres, and though so many of its conditions are still beyond your comprehension, we may realise enough to know that the bright and better world is unhindered by the laws and obstacles of matter, and that spiritual existence is independent of the mere local and material subdivisions of eternity and infinity called on earth, and belonging to earth alone, "time and space."

THE MUSIC OF THE FUTURE.

Spirit-communication from Richard Wagner through the mediumship of Mrs. S. G. Horn.

"How few men finish their life-work on earth? My work was to inaugurate a revolution in the dormant musical world, and awaken a feeling of devotion to that highest of spiritual gifts. The music that I have left behind is to be the Music of the Future. It is but a great fragment; a Sphinx head. After ages will produce the genius who will complete what I have left unfinished. To him will be given the power to hear voices from the Spirit-spheres, as I did, telling him to press on and overcome all difficulties, till he reveal the wonders of the Spirit-sphere of Music.

Mark the rhapsodies of the musician; he is called a madman. He shakes his head from side to side, his hands tremble, his whole being vibrates to the silent melodies, the harmonies that strike his ear from an unseen universe; he is swayed by invisible influences; controlled like David, when he played on the harp and sang before Saul, and drove away the evil spirit by his sweet notes.

The trivialities of life crowd too closely upon the artist, for him to listen as he should do to the voices that come to him from the soul of the

Universe—from the forest, from the stream, the mountain, and the fertile plain—pleading with him to forget personalities, and to render the songs of Nature, with the feeling Divinity has impressed upon them. Hark. Bend thine ear to the wild music of the wind ; hear how, from the faintest wail, it rises in crescendo till it thrills thee with very agony. Canst thou see the source from whence it cometh? Does the representation of Æolus, holding the winds in his hand, add to the majesty of that awful sound? It speaks to thee of the black forest of pines, through which it has travelled ; of the giant trees it has snapped in twain ; of the mountains, bleak and bare, down whose icy ravines it has hurled the adventurous traveller. It speaks of the sea, with its waves dashing mountains high, hissing about the doomed ship, whose great hull it tosses like an egg-shell—up into the spray-laden sky, and down into the abyss of waters—with its human freight of awe-stricken souls, gasping their final farewell to wife and children, home and earth, in one bitter cry of despair? What artist can render this sublime diapason of Nature?

In the Music of the Future the individual will be out of sight ; the long slender hands of the musician, gleaming with gems, will not be seen to distract the senses of the audience from the combination of glorious sounds. In the great future, personalities will merge into one grand *whole* ; as the noble Cathedral does not speak of the patient carving, the minute grinding of each workman, but addresses the spectator as a great completeness, a blending of various thoughts and labours into one sublime work.

It is the stars collective, that make the wonder of the heavens. Nature is communal. Be like Nature. The Community is the truest representation of Heaven, each working for the good of the whole. What discord we make when we scream louder than our fellows—but a sustained pitch—ah! that is glorious. If you rise to a high altitude, draw all up to you ; teach them the way by which you ascended the heights—spire rising above spire, peak above peak, all in one grand unit—like the Alpine range of mountains, the lesser adding to the greater. That is true life, art life, musical life, eternal life.

Music is the language of the Gods. It is worship. Would you unlock the mysteries of Future Life? Music is the key.

In the future whole communities will think, breathe and speak music. As men strive for gold, now, will they strive to attain musical perfection. Let me sing to my Fatherland. The nearest point to

spiritual life on earth is the musical community of my Fatherland ; where the whole town's life is centred on music ; where the children lisp in harmonious numbers ; where the recreation of the day and the labour of the day is music ; where the king is as simple as the citizen, and to develop the divine capabilities of music, that master art, sacrifices the etiquette of court life, the leisure and indulgence contingent on his position ; and with the interest of a true king and father of his country, devotes his wealth to the harmonious development of his people.

Music is a life-work, not an hour's recreation. In the future there will be musical centres, where all lovers of music will congregate ; where the wealth of the nation instead of being spent on useless pageants, will be used in furnishing music for the people. A life of Arcadian happiness will follow, and earth become a counterpart of spiritual spheres.

The simplest air you can sing brings you *en rapport* with Spirit-life. Every musician and composer is a medium. The moment a person raises his voice in song, he is lifted into a spirit-atmosphere.

Music has been diverted from her legitimate sphere, and made to warble weak love-ditties-jazz ; like its sister art Painting, and prostituted to an ignoble end ; when it should express the heroic exploits of each nation, and the aspirations of the people ; revive from the dark ages the strains in which blind Homer chanted his Iliad to the listening Greeks. Let music sing to you of the struggles of a great Nation for Freedom. The operas of the future will be historic records, revelations of the innermost heart of humanity ; not the hurried work of one evening, but days and weeks will be gladly given in listening to these drams of the world's history, that the Music of the Future might reveal.

Then press on, my musical students, in your noble work. A great revival in every sphere of art awaits the world. The fabled golden age is about to dawn. The cycles of eternity will roll back to view. The magnetic centres of the spirit-world are reached. The vast source of inspiration is open to all mankind.

WAGNER.

ORIGIN OF ROMAN CATHOLICISM.

Spirit confession from a Roman Augur named Publius Agrentius who lived during the reign of Constantine. Communicator, M. Faraday.

I was one of the Augurs in the temple of Jupiter Capitolinus in

Rome during the reign of Constantine the Great, and probably know as much as any one about the transition of the empire from paganism to Christianity. The facts were these. The spread of Grecian Philosophy had undermined the old faith in the existence of the Gods and the temples were becoming deserted by their former worshippers. We were obliged to do something to prevent the entire abandonment of the altars by the wealthy and influential. In looking around for new methods we saw the Philosophy must be copied, and religion recognise its ideas if we would retain our power over the people. The tendency of Philosophy was to Monotheism, and we had to recognise that idea much against our will, for the more Gods, the more offerings and temples to afford us subsistence. We seized, therefore, upon the idea of having one God supreme, and in order to compromise with the old ideas, we invented the story of His begetting an only Son and located the birth and life of this character in Palestine where Monotheism had long prevailed as the state religion. The Jewish people who held that faith, had been exiled from that country and their history to a great extent had become obsolete in the Roman mind, so that there could not be the scrutiny that might have nullified our plans. We attributed to this fictitious character all that we had received concerning Apollonius of Tyana and other marvellous wonder workers.

After we had manufactured the Character, we secretly launched it upon the world as a New Revelation from the Gods. The public sensation created by it was such as to awaken distrust in some quarters, but never where the aim and motives were understood, did the pagan priesthood of my day seek to molest its adherents. In launching the New Religion upon the world we depended upon two motives ever predominant among men—*LOVE OF TRUTH AND LOVE OF POWER.*

For the first, we had the wisest maxims of the philosophers so artfully incorporated into the doctrines that the honest seekers for truth were confounded at such a concentration of virtue in one personality, and for the others we had the assurance to claim that this *fictitious* character possessed Divine Power which he would delegate to those who accepted him.

The new faith spread rapidly among both classes, and we were astonished at the readiness with which people accepted it. But when it was once well under way it passed beyond our control, and we were unable to prevent antagonism between it and the civil power. The

civil authorities were sometimes obliged to restrain the fanaticism engendered, which brought the victims within the notice of the civil law ; that was the real cause of the charges of persecution.

The growth of the idea that there was a delegated power from the Deity, resulted in the wildest extravagances upon the part of some of the people. Although the Idea was not new, yet it received a new impetus as taught by us.

I attributed the mystery as to the origin of Catholicism to these facts ; and had we not foreseen the ultimate overthrow of paganism, we should not have tried to change the type of religion in so radical a manner. We used the name Christos to designate the type of character we invented, and in attempting to combine the attributes of Jesus with Christos we gave the name which generations have worshipped as we worshipped Jupiter and Hercules. The JES, was taken from an old altar of the Sun which originally came from Syria, and the Latin terminal US added. By tautology we made the meaning of Jesus the same as Christus or correctly, KRISTOS, the illuminated.

I do not think you will find any authentic mention of the personal Jesus as known in this connection previous to the third century. Certainly it was not known in Rome, and we took good care to leave it in such obscurity that all subsequent investigation could not determine whether we were giving truth or error.

The Philosophers indeed attacked it, but we overpowered them and drove them from the field with their own weapons.

I come because I care not who knows the truth, now ; and, I have no motive for longer remaining in obscurity. I never expected to see Jesus, and so was not disappointed, but I regret having been instrumental in deceiving so many spirits, *who will not use reason* concerning what ought to be obvious at first sight. I tell the truth about this fabrication, for I do not wish the delusion to be still believed upon earth.

Some spirits like to maintain their power by *impressing* mortals with their own ideas as truth, even if they know them to be erroneous. I have no such motive. I wish all to know the truth, and to live such lives as will banish suffering from the world of mortals or spirits.

(*A second message*)

I am the one who reported before as *Publius Agrentius*, and I told the truth. We concocted this scheme in Rome and we used the civil power to enforce it. Under Constantine we made it a success. Our

motives were to retain the power which as priests of religion we had held for centuries. The scheme was grand for our purpose, but the purpose itself was bad, and I bitterly regret that I gave my support to it. We did the world more harm than ages of repentance can repair.

You will never know the individuals who were secretly engaged in this colossal deception, except from the spirit side of life. Many of them today are unwilling to come back to earth and confess the truth as I have done. Yet, you will find other spirits who will aid you in the details of this scheme. But the persons who first engaged in the propagation of Catholicism were the Pagan priests of Rome, and whether they come to you or not, there is where you will have to look for the truth. We were in antagonism with Neo-Platonism, and while we accepted a portion of its teachings we falsified, at will, the rest.

Question. "Is there any record of your name or life in earthly books now extant?" *Answer.* "No. We were careful that its authors should not be identified."

I will add this to my message. After Roman Catholicism had become a power upon earth, by the psychic law which connects spirits with mortals, we were enabled to exert a controlling influence for centuries, and at the time of the great awakening of Modern Thought in Germany, we saw that should it succeed, spiritual intercourse from the philosophic minds of the past would reveal our plans and our work. Therefore, we centred our spirit powers upon *Ignatius Loyola*, and through him in priest ridden Italy, and afterwards in Spain and Austria instituted the order of the "Society of Jesus." Through this channel we aimed to secure perpetual power over the human mind. We have since fought persistently against all attempts to subvert the Catholic Hierarchy.

We have followed the same methods of secret influence and secret action which we adopted when we launched Roman Catholicism upon the world. I might say personally, that I have abandoned this work and now take my stand with those who believe in and practice the truth as the only means of personal redemption from error.

* * *

The mind which sees no hope, no glorious and all-compensating life hereafter, is the mind which is in darkness and the soul yet un-awakened. Spiritual vision which adds faith to living is a mark of real attainment.

* * *

QUESTIONS AND ANSWERS

Questions relative to any subject or topic within the scope of this journal may be sent by readers. Answers will be given herein, except in special cases when replies will be sent by post. Letters should be Addressed to the Editor.

H.S., London, S.E., asks: "In your journal, THE UNKNOWN, for 1935, you challenge the existence of the 'Great White Brotherhood' as taught by the Theosophical and Arcane schools of thought. Can you tell us something more about this claim?"

In that issue, No. 8, we drew attention to the fact that "gigantic efforts are being made by a dark occult hierarchy to fasten the decaying dogmas and soul-binding doctrines of a decadent oriental civilisation upon the growing spirituality of western nations; and that spurious schools of occult and mystical thought are springing up in western countries claiming affiliation with a mysterious White Brotherhood. We dislike the term "Great White Brotherhood." It is a misleading application and implies that there are a group of supermen or "masters" who rule the world from some place or state which is unseen and in an occult manner. The claim is false, and the schools which affirm it are spurious in origin and pernicious in practice. Institutions of this character have as their aim not the real progress of the race but self-glorification and domination of the thought-spheres of the world. The only true brotherhood is a natural one and it is not allied to any particular organisation, church, school or oriental system of thought. It is as universal as Nature and functions through all communities and orders, societies, groups and individuals who think aright and act aright in accordance with rational and humanitarian principles. It has no mysterious rites of initiation or degrees of attainment, no lodges or secret ceremonies. It has no need for these artificialities. It is open to all. Any individual who learns to think for himself, strives after truth for its own sake, and seeks to live a useful and worthy life and to cultivate his moral and spiritual nature will, sooner or later, develop the essential qualifications where he will be drawn *interiorly* into a plan of association with the Higher Angelic Hierarchies of the universe, and gradually rise to a plane of spiritual consciousness where there is a permanent and absolute solidarity, harmony and protection. There is no question of

secret oaths, payments, dues, vows or services of any kind. There are no favours or favouritism nor can there be. Merit and growth alone; that is, *fitness* through right thinking and right doing is the Golden Key that opens all doors in the Occult Worlds. This is the way of union with the true and Higher Brotherhood which does not teach and has never taught the doctrine of Reincarnation and Karma; or, rebirth and its consequences.

W.D., St. Albans, asks: "What is the cause of nervousness in the presence of strangers, and can it be cured by mental means?"

This a problem for the practical psychologist. As a rule, however, it results from over-sensitiveness. Build up the health, cultivate confidence and sociability, avoid self-introspection, and the ailment will be outgrown in course of time.

(2) *"Do you consider the amount of sleep one gets is excessive and unnecessary?"*

Sleep is nature's process of repairing the bodily structure after the physical exertions of the day. Plenty of sleep is absolutely essential to health and longevity. Use commonsense in all these matters. There are no definite rules.

(3) *"At what point after conception can a spirit be said to enter a child? Whence is this 'raw' spirit derived and under what law does it find a resting place in the body?"*

These questions raise issues of a deep and sacred character which it is inadvisable to deal with here; first because without an understanding of higher principles and angelic relations; and, secondly, a power of spiritual perception rarely developed with mortals, it is impossible to convey an adequate presentment of the truth in word form. We will say, however, that with the first cry and breath the child spirit is born.

(4) *"My friends practice automatic writing, but the level of the messages do not rise above the material. How can this gift be improved so as to obtain writings of a high order etc?"*

There is no way of developing this gift for the object mentioned. Automatic writing by spirits through the hand or planchette is an abnormal function, and being largely unconscious and uncontrolled there is no point in trying to improve its form. All uncontrolled actions are weakening and can result in disorders. High intelligences

are unlikely to use such means, but low entities may attempt to do so. This phase of psychic functioning is undesirable and should be left alone.

(5) *Can you vouch for the authenticity of fairies, elves, goblins, gnomes, brownies and other 'little people!' If so, how do they fit in with the general scheme of life, and to what purpose is their existence devoted? "*

During the long process of the geological formation of the planet, and that age of organic development between the vegetable and animal kingdoms, a sub-kingdom of elementals developed and played a part in the creative economy of Nature. As you will find in some forms of seaweed, microscopical replica of plant and animal life, so in the earlier ages of planetary life unfoldments, a possible sub-human kingdom of an elemental nature subsisted but not intelligent life as we know it. This elemental kingdom no longer exists as the temperatures and atmospheres of the earth have undergone immense changes and all "mergings" have disappeared. The subject is a large one and does not lend itself to a full discussion here. We will say, however, that while we have no personal evidence of these "little people," we do not deny that some form of minute subjective elementary life may have existed before Man appeared on the planet, but there is little evidence of such to-day.

G.R., New Zealand, asks: "Please enlighten me on the law of compensation, 'as you sow so shall you reap.' Having sown wrong thought in the past, are not the consequences and punishment escaped by sowing right thoughts, and is this because a right thought compared with a wrong thought is a higher law than prevents punishment of the lower law? "

First of all rid your mind of the idea of rewards and punishments. General thinking produces effects in states of mind and consequent actions. There are not two laws in action ; only one process that what you create in mind you are likely to experience. Surface thinking which deals with the minutiae of everyday life is relatively unimportant ; but, the beliefs you hold and the convictions you form are the controlling factors in life. Read article, on *Essential Truth* in No. 8 *The Unknown*.

(2) *"Am I right in understanding that every person has a Guardian Angel in the unseen ever ready to guide and protect, and is it only*

by strong will, hereditary or physical environment that prevents this assistance or guidance? "

All persons have Guardian Angels but not in the sense that they are at all times aware of the frivolities and actions of the mortals under their tutelage. Each mortal is free to act from choice, and that is one of the truths of existence. According to occult sources of information Guardian Angels attend the birth of mortals and receive them at transition, but do not interfere with the lives of their wards while undergoing the earthly pilgrimage. See earlier issues of this journal for further information on this subject

G.S., Wolverhampton, asks: " Do you believe in the Sermon on the Mount ; and was Jesus a wonderful medium for advanced spirits or the only begotten Son of God? "

We agree with the code of ethics enunciated in the Gospels including the Sermon on the Mount, as we agree with the ethics of Buddhism and Confucianism. They are the same in essence and meet the needs of the moral nature of man.

In regard to Jesus, many spiritualists claim He was a great medium for exalted spirits ; while christians believe that He was the Son of God in mortal form, whereas, some scholarly investigators into historical records can find no trace of Him having lived on earth. It is thought by some that Jesus Christ was never an historical character, but an Ideal set up by the Church for the guidance and conduct of the people. We regard the matter as an open question.

C.W., Sydenham, asks: " Are powers yet unknown to men used by spirits to bring about earth conditions ; and, will man when further evolved here be able to uncover these powers for his use? "

Yes, to the first part ; and, No, to the second part of the question. Too many factors are involved for a complete explanation here.

(2) *" Do we choose our parents ; and, do we foreknow our future here? "*

No, the child spirit has had no prior conscious existence to be in the position to choose its earthly parents. It is born innocent, knows nothing, and grows up amid experiences which teach the lessons of life.

(3) *" We understand we must not kill, because we cannot create*

life. Can you then explain the cruelty of Nature—'red in tooth and claw?' ”

Nature knows no ethics. Nature does not discriminate between good and evil, right or wrong. Nature is only concerned with maintaining a *balanced* condition in all the realms of creation. It is this balanced condition in the mineral, vegetable and animal kingdoms which make human life possible. Ethics begin with self-conscious intelligence and the power of choice. The divine command, “Thou shalt not kill,” applies to Man in whom alone there is the *seed of immortality*

(4) “*Modern astronomers say, 'our earth and its planetary system are apparently unique,' and yet, they also say, 'there are millions and millions of stars within the range of the 100 inch telescope.' These seem contradictory statements that one is confused. Why is our unevolved speck of dust unique?* ”

But our earth is not unevolved, it is evolving and well past its middle age. It has produced and is producing great races of men and women, and that is the primary purpose of its existence. Our modern astronomers are unique in their discoveries and achievements. As to whether our solar system is unique, we leave that to them. It is certainly a well differentiated group but subject to the same universal principles and laws as other solar systems.

(5) “*Can you tell us anything of life on other planets? What are the inhabitants like?* ”

There is no evidence that human life exists on any of the planets associated with our solar system. Modern science has arrived at certain definite conclusions which rule out the possibility of human life as we know it. The extreme temperatures on planets like Saturn and Jupiter with their condensed gaseous atmospheres provide in one instance an icefield surrounding the globe about twelve thousand miles thick. Man cannot exist there. Then there is practically no moisture on Mars with extremes of heat outside the ranges of our experience on earth. Venus is the only planet which shows signs of considerable moisture, and where there is moisture there is vegetation in some form. Animal life is possible, but human life is doubtful. Speculatively, it is possible that Venus will become the next corporeal star to bear races of men and women. There are no inhabitants of the outer planets available for interrogation either here or in the spirit world, as far as we can ascertain.

We do not indulge in fantasy, as many mystical persons do. Swedenborg, the Swedish seer, gives some descriptions of the inhabitants of other earths, but they are too much like the astrological ascriptions of the old Chaldean star-gazers, as we have read in ancient MSS, to carry conviction as to their authenticity. It is highly probable that our small EARTH is the only planet in our solar system that has borne fruit in the way of human existences. The other planets are environed in rudimentary conditions which prohibit the possibility of life except in the most elementary forms and originally different to what we are familiar with. This statement, however, does not apply to other solar systems of which modern science knows little or nothing.

(6) *“What is the difference between spirits, angels and celestial beings?”*

A spirit is a disembodied man, an angel one who is advanced in spirit life, a celestial being may be a high-raised angel or a God from one of the celestial worlds. See article on *Death and the Vast Spirit World* in part 2, of this publication.

Enquirer, Bucks., asks: “Is cremation a mistake? Can it in any way make things more difficult should the spirit wish to get into contact with earth conditions? Does cremation two or three days after death have a bad effect on the spirit’s welfare?”

Cremation immediately after death is a mistake. The structural organism of the spirit person is a sublimated outgrowth of the physical body, and is semi-material. Until the spirit is accustomed to the conditions of the spirit realm, it is unable to entirely free itself from the sensations of the physical realm. Therefore, to one who lived a material life with little or no thought of the spiritual, the shock of cremation is a real and unpleasant experience. It definitely makes things more difficult should the spirit later wish to contact the earth sphere. Some links of material association will have been destroyed by the process of cremation. Nature’s way is best in ordinary burial, see page 16, in No. 8, of this publication for other details.

(2) *“Is it impertinent to pray for people who are suffering or in trouble? God, the All-Father, loves them better and knows better what is for their good than we do, and is quite aware of what they are going through; why should we imagine that any intervention of ours could benefit them?”*

No, it is good to pray for people; it definitely helps them; and,

who knows but what our prayers and efforts to help those in distress is not our labour for God, the All-Father? Great numbers of people would fare very badly were there not benevolent minds on earth and in the spirit world to help them. God knows what is best for everyone, but never forget that He may be using us to help others for our mutual benefit. Be guided by your highest impulses but use discrimination in helping others. To *help the helpless* is true charity, but do not allow selfish individuals to take advantage of you ; that is, those who can help themselves must help themselves.

(3) "*Is there any danger in visiting ancient caverns or places in which the 'black arts' have been or supposed to have been practiced, such as the caves under Dashwood Hill, West Wycombe, and Wookey Hole in Somerset?*"

No, there should not be any danger provided you are prudent. If you feel that there might be some uncanny psychic influence or conditions, simply be positive in your mind and think constructively. There may be some risk for the hypersensitive person or psychic, but not to a knowledgeable person. Do not visit these caves out of morbid curiosity. Why go there at all? Are not the open spaces of Nature far more attractive?

M.B., Bedford, asks: "What are the mysteries referred to by some writers on the occult ; do they imply doctrines of magic and divination?"

The mysteries refer to the secret cults of ancient Greece and Egypt. Only selected persons were admitted into the mysteries, and these had to pass through a course of preparation. Initiatory rites of a special character were enforced. The main object was to preserve the integrity of certain religious beliefs from perversion by the ignorant. These related to Holy things as communion with the Unseen Presence or worship of Deity.

It is very doubtful, however, whether magic was practiced by these mystery schools. Magical Science was developed with the occult priest-hoods of Egypt. In the *Book of the Dead* will be found elaborate rules and instructions for the initiate on how to avoid the dangers of the underworld. Other initiates were taught various methods of divinations. One method deals with sleep-life and holds "that the human soul reveals her divine nature in sleep, and being freed from physical obstructions may look into futurity." Ancient magic was much associated with dreams, trances, demons, spirits and psychic phenomenon.

Old Chinese manuscripts give many strange methods of divination. Usually they comprise the summoning of the spirits of the dead to answer questions and reveal the future. The sacred classic, entitled ; *Poh-shi-ching-tsung*, says: "The secret of divination consists in the study of the mysteries and in communications with spirits—gods and demons. The interpretations of the transformations are deep and mysterious. The theory of the science is most intricate, the practice of it most important. *That which is true gives indications of the future.* To know the condition of the dead, and hold with them intelligent intercourse, as did the ancients, produces a most salutary influence upon all parties. But when from intoxication or feasting, or licentious pleasures, they proceed to invoke the gods (spirits), what infatuation (vanity) to suppose that their prayers will move them. Often when no response is given, or the interpretation is not verified, they lay the blame at the door of the augur (medium) forgetting that their failure is due to their want of sincerity. It is a great fault of augurs (psychics) too, that, from a desire for gain, they use the art of divination as a trap to ensnare the people."

S.M., Dublin, asks: "Is Spiritualism, in your opinion, superior to Roman Catholicism ; and, if so, what are your reasons? "

In the first place, what has Roman Catholicism done for mankind? History tells a terrible story of more than a thousand years of intellectual darkness, of superstition and oppression, of ignorance and opposition to all reform, of crimes unspeakable—all in the name of religion. "By their fruits ye shall know them." What sweeping reforms and large benefits to the people are there? Look at France two centuries ago, Mexico in the last century, Russia and Spain where the Roman Church have had extraordinary opportunities for promoting the welfare and progress of the people. The blight of false and oppressive doctrine is evidenced all over the planet.

Whereas, the modern movement of Spiritualism has brought Hope to the world. It has ranged itself on the side of liberty and progress, of freedom of thought and the advancement of science. It has opened up new avenues of knowledge, declared and proven that communication between two worlds is possible and an ever present factor. It has brought consolation to the bereaved. It proves that man is a spirit, inhabiting a physical body for a season, and after transition he goes on

into wider and grander spheres of life-expression. It teaches that all living is an experience, and that life is progressive both here and hereafter. It brings home the great truth of Personal Responsibility not the error of Vicarious Atonement ; and teaches that no soul is lost or can be lost, and although man makes mistakes through ignorance he is given ample opportunities to repair them in the Great Hereafter.

There can be no question as to which is the superior religion. The religious system that forbids you to reason, but commands you to believe, is the counsel of darkness that leads downward into error and self-degradation ; while, the religion that tells you to think for yourself and to use *reason* in all things is the counsel of light that leads upward into broader areas of thought, of liberty, progress and enlightenment. Centuries of superstition and fear based on false doctrine have kept millions and millions of minds in abject slavery, obstructing progress in all directions. The dark ages of ecclesiastical despotism are passing and Modern Times witness the advent of intellectual liberty, religious freedom and the discovery of Truth.

Further questions held over for next issue.

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NOTICE.

As the annual issue of this journal is not published on any specified date readers will save themselves needless enquiry as to when it appears if they will send their names and addresses to this office. A copy will then be reserved and forwarded.

CONTENTS OF PART ONE.

ON TRUTH.—What is Truth; How to Know Truth; Two General Sources and the Truth about Man.

THE NEW ERA—ITS UNSEEN CAUSE.—Angelic Inspiration.

MODERN THOUGHT MOVEMENTS.—General Revelation; Particular Revelation; and an Analysis of Christian Science.

THE UNSEEN GOVERNS THE SEEN.—Spirit Influences; Inspiration—Its Source; Light, Dark and Grand Inspiration. Reveals a Great Law of the Spirit-world.

ETERNAL ADVANCEMENT—THE PATHWAY OF ALL LIFE.—Deals with the Crowning Discovery of Modern Science; The Great Creative Plan in Nature; Lays bare the core of Natural Truth.

PROBLEM OF GOOD and EVIL.—An analysis from the Scientific, Philosophical and Religious Point of View; Also deals with the Cause of Evil and its Remedy.

A NEW VIEW OF MAN.—Opens up wide possibilities and describes a Process of Individual Development.

CLEAR THINKING.—A MEANS TO ADVANCEMENT.—Deals with Latent Power; Real and Surface Thought; How to Think for Clearness, Originality and Improvement.

CONTENTS OF PART TWO.

NEW SCIENCE OF TRUTH.—Expounds Fundamental Principles of Life, Reality and Consciousness with a view to laying foundations for solving problems of human development.

DEATH AND VAST SPIRIT WORLD.—Describes process of transition and conditions awaiting newcomer into spirit life; treats also of the two great zones of spheres—the lower and higher heavens of our spirit-planet, inhabitants and activities, etc. Reveals knowledge which is priceless to the earnest seeker.

SCIENTIFIC PROGRESSION.—Deals with the psychological aspect of the Law of Progress, and outlines fundamental attitudes by which the aspiring mind may constantly promote individual advancement.

THEOSOPHY—ITS DOCTRINES OF REINCARNATION AND KARMA.—Analysis of the Theory of Rebirth and Teachings generally; exposes the limitations of this amazing system of thought; its effect on Reason. No person interested should miss this constructive criticism of Oriental Doctrines; the Masters and Discipleship, etc. Authoritative article.

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CONTENTS OF PART THREE.

ON SUICIDE.—Deals with the unseen side of suicide; describes state of the unhappy spirit after the act of self-destruction; psychic bondage in the nether-world; message to would-be suicide; what to do, etc.

THE ART OF MIND-GROWTH.—Gives secret of mental supremacy; tells how every soul may prove its own real and immortal nature by self-analysis; what constitutes true development, etc. Leads to tranquillity and power.

SPIRITUALISM—ITS DANGERS.—Deals with origin and history. Describes classes of spirits who communicate; spirit-activities in the different zones; aims and objects of unseen intelligences; why transcendental messages are rare; spirit-rulers and their overshadowing of earthly organisations, etc.

HOW TO FORM A SPIRIT CIRCLE.—Full instructions and advice.

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Having always encouraged independent investigation I have made enquiry as to where my readers may find opportunities for tests and evidences of spirit power in its different manifestations.

The college mentioned below is one which has retained its free character of psychic demonstration. It advocates no teaching of a mystical or occult character, no set of theories or doctrines etc.

I strongly warn readers against ethical and spiritualistic societies which have established themselves as centres of occult teaching with inner lodges or esoteric circles etc. They use the authority of spirit communications for enslaving minds to erroneous teachings as reincarnation and jesuitical mysticism etc.

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