

SOUL SCIENCE

THE PROOF OF LIFE AFTER DEATH

BY

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MEDIUMSHIP AT HOME", "AN ESSAY ON THE LAWS OF
PSYCHIC DEVELOPMENT", ETC.

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SOUL SCIENCE

Soul Science is a method which demonstrates how the Spirit, while in mortal form, can accomplish its work for Good, which is the Soul.



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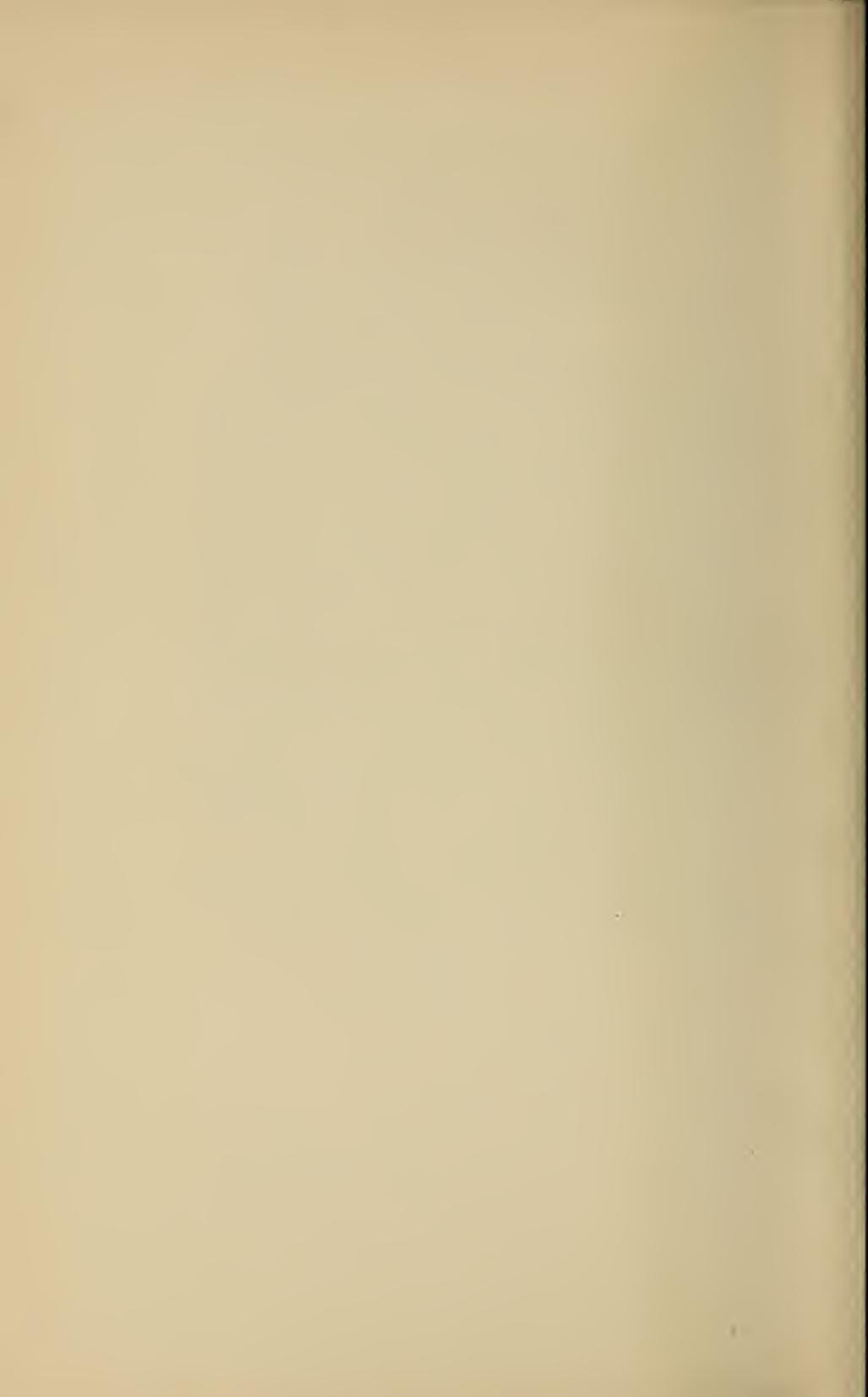
PREFACE

Never in the history of the world was there a time when people more desired information concerning the future life after so-called death than at present.

In every country and nation, in every tribe and clan of the earth, man has always been groping for the light of Truth, never satisfied with the form of religion he possessed, but always aspiring to some higher form of expressing his worship of the Deity, or Creator. What is more natural than to inquire into our future state of being?

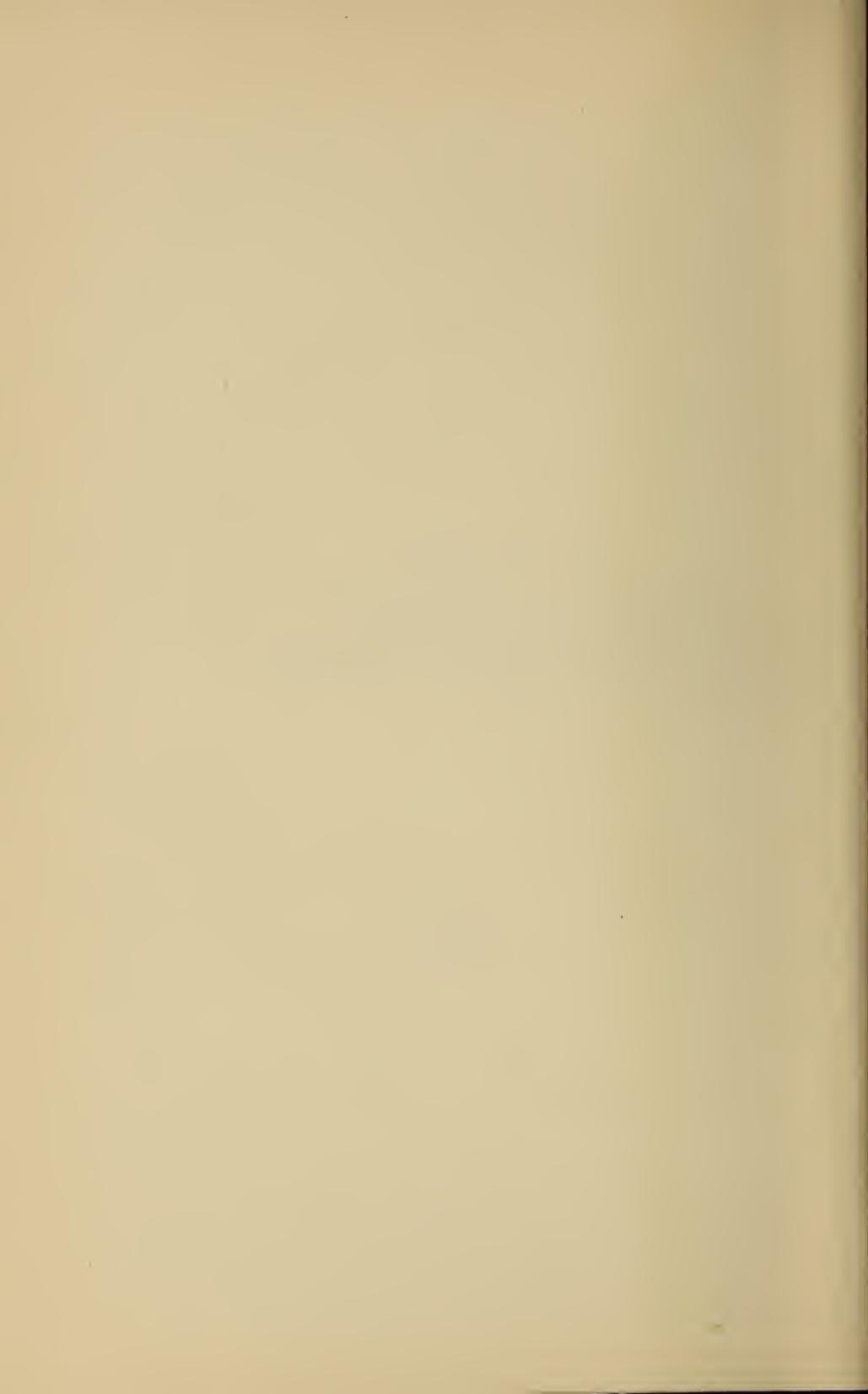
Trusting to the Spirit of Truth we shall endeavor to publish a book in plain, simple words, so that any one who can read can understand, and will be able to demonstrate and prove for himself that which no other book teaches or explains; namely, how to prove that there is no death, and that the so-called dead are all around and about us, and will manifest themselves to us if we give them an opportunity.

The author has not written this book with any selfish motive, nor for his own glory; but for the glory and blessing of all mankind.



SPIRIT, SOUL AND BODY

The body of man is a beautiful home,
The Spirit is the tenant therein;
The Soul is the work of this tenant fair,
The one is three, and three in one are there.



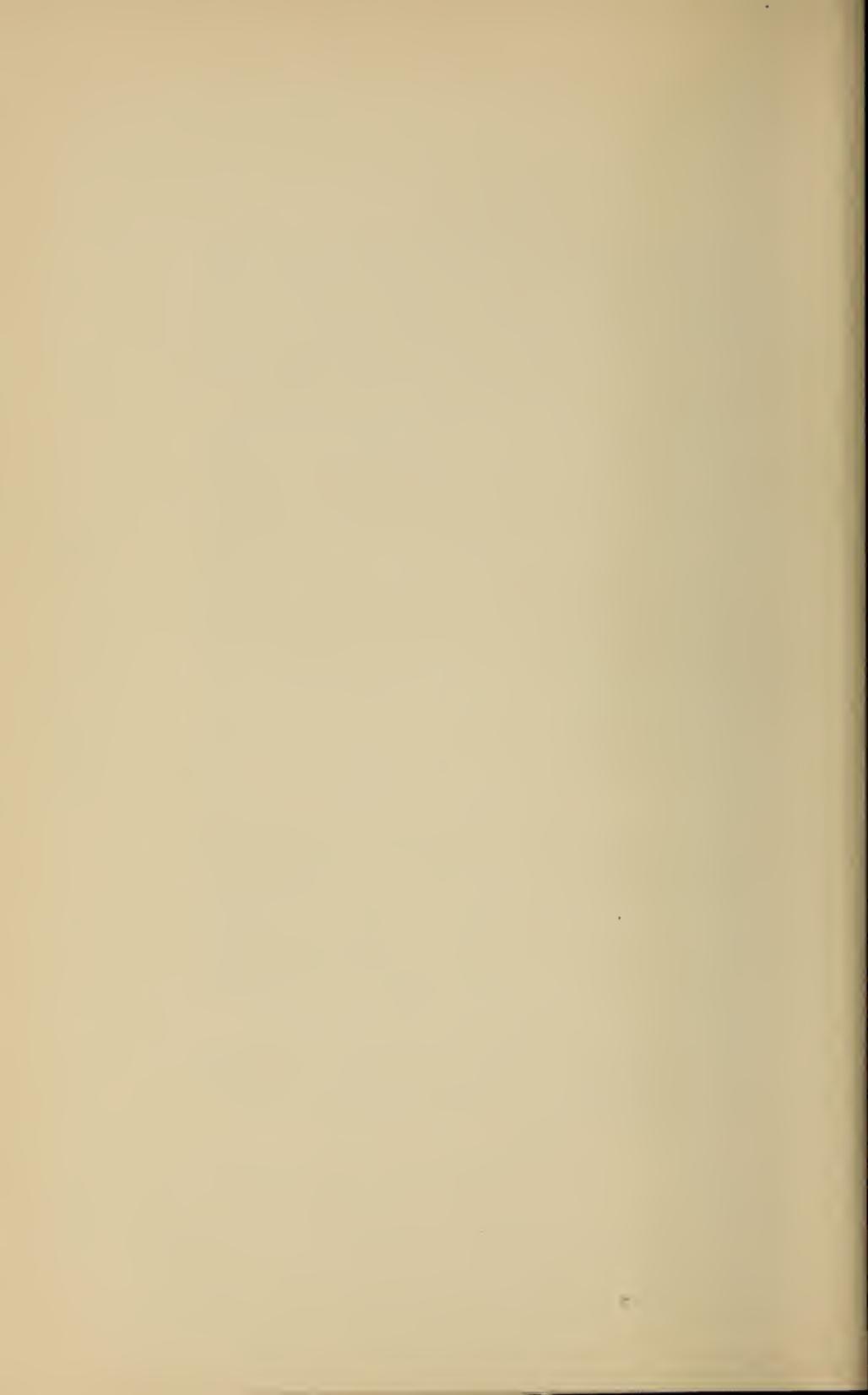
FOREWORD

We wish to call the reader's attention to the fact that the greatest sceptics we have met were those who did not take time to read or investigate impartially that which they condemned or were sceptical about. Had they thoroughly investigated the subject from every viewpoint they would not have been so harsh and narrow minded in their judgment.

We know these people are so constituted that they cannot perceive the truth, and cannot, or will not, change their opinions on certain subjects, no matter how vivid the evidence may be; therefore they do not believe what they see and hear with their own eyes and ears. What, then, is the use of trying to make them believe what we see and hear, when they do not want to be convinced that they are in the wrong, no matter how many times the truth may be proved to them? We hope that the readers of "Soul Science, the Proof of Life after Death," are not in this category, but are willing to listen and endeavor to assimilate the truths contained herein for their own benefit.

We have not written "Soul Science, the Proof of Life after Death" to make any one unhappy, nor to change the ways of those who are happy in their beliefs; but so desire to help those who are unhappy and lead them to the light, by showing them how they can be happy if willing to be, by thinking good thoughts, doing unto others as they would be done by, leading clean, pure lives, and trying to help others to do the same.

We now leave it to you, kind reader, to decide what kind of life you will live here and hereafter.



CREED OF SOUL SCIENTISTS

THE WORLD

1. We believe that the World has always existed and always will exist.

POWER

2. We believe and know that there is an Omnipotent Power which men call God, and that this Power controls the World and all things therein.

GOD

3. We believe and know that God is not an imaginary Being, afar off, but He is all around and about us, and within us, and is just what we make Him.

LIFE

4. We believe and know that God is Life, and that Life fills the Universe of which we are a part.

JUST LAWS

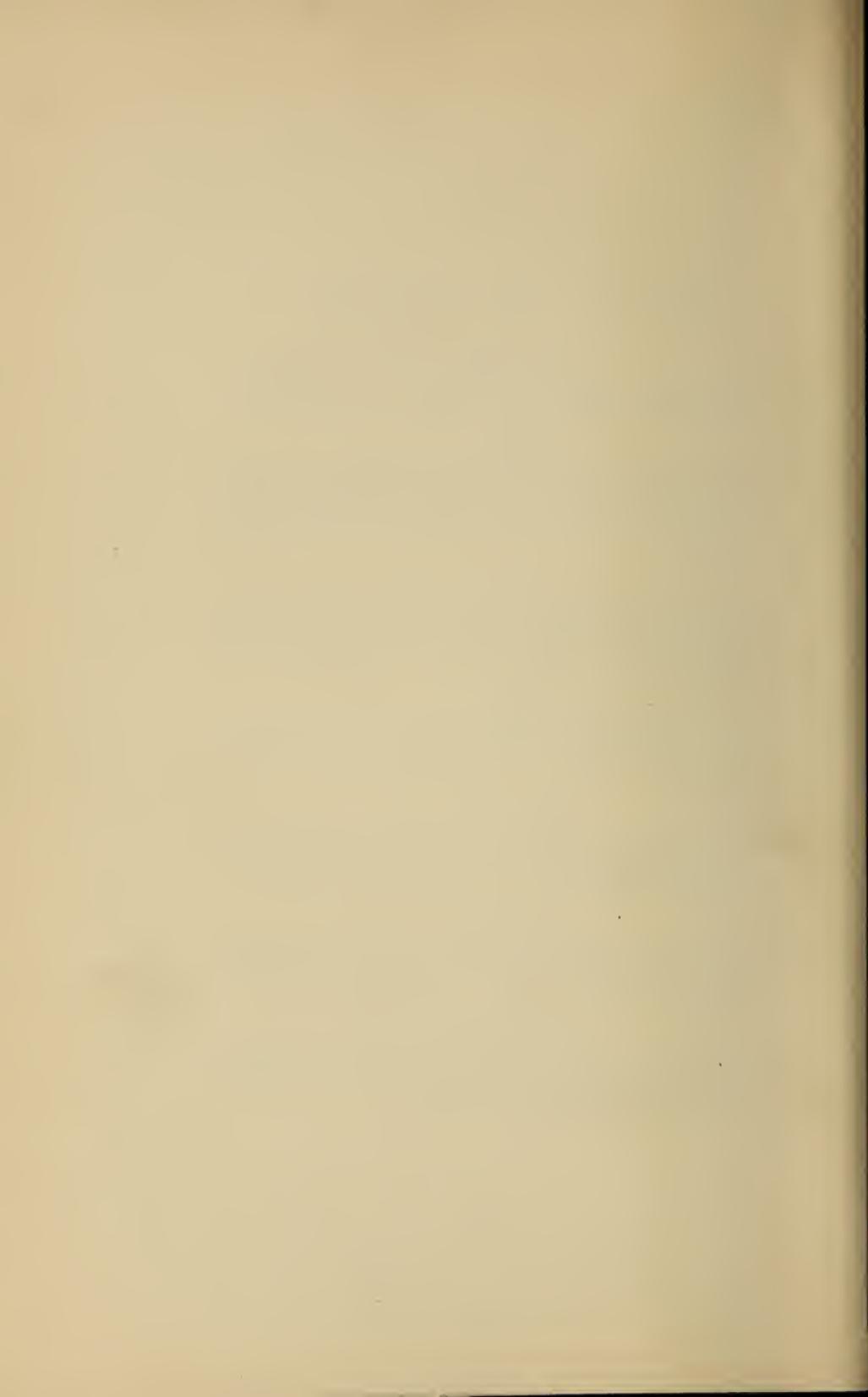
5. We affirm that God's Laws are just to all, and unchangeable, and so cannot be broken nor changed by man.

HEAVEN

6. We affirm that Heaven is all around and about us, that we are living in it today as well as are the dead.

JUDGMENT

7. We believe and know that we shall be judged in the Hereafter according to our thoughts and deeds while in this life.



PUNISHMENT

8. We affirm that when we attempt to violate God's laws we punish ourselves; God does not do it.

SUFFERING

9. We believe and know that we must suffer either here or in the Spirit World for our wrong-doings here.

BROTHERS AND SISTERS

10. We know that we are all Brothers and Sisters, and that a wrong done to others is a wrong done to ourselves, and a good conferred on others is a good conferred on ourselves.

THE SPIRITUAL BODY

11. We know that at birth the Spirit of Life enters our material body, and thus the Spiritual Body is born.

NO DEATH

12. (We know that Spirit is Life, and Life is God, and God can never die.)

LIFE BEYOND

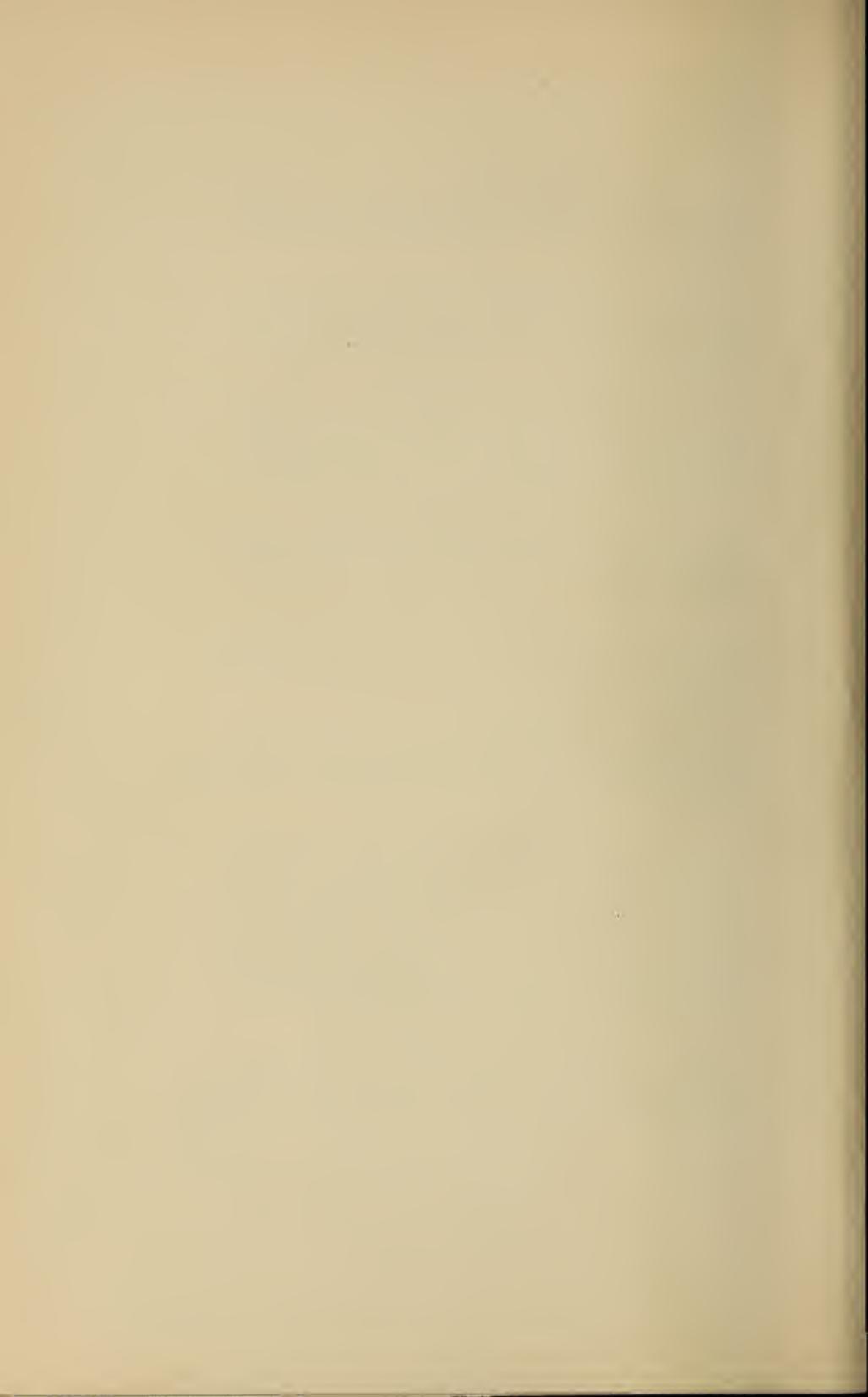
13. We know that at so-called Death we cast aside our material body, and that our Spiritual body continues its Life beyond the Grave.

HERE AND NOW

14. We know that we have spiritual bodies and eyes as well as material bodies and eyes, and that our spiritual eyes are given us to use, to see how to protect our spiritual bodies, Here and Now, and if we do not use them we are robbing ourselves of many blessings that are in store for us here, and shall have to pay the penalty for it in the Hereafter.

OUR SPIRITUAL EYES

15. We know that we can, if we will, open our Spiritual Eyes, see Spirits, and communicate with them.



SOUL SCIENCE

THE PROOF OF LIFE AFTER DEATH

CHAPTER I

WHY WE HAVE WRITTEN "SOUL SCIENCE,
THE PROOF OF LIFE AFTER DEATH."

We have been impressed to write this book. We can hear voices around calling us to write. The heavens are filled with them, telling us to write a book and to call it "Soul Science, the Proof of Life after Death," and we are sure it will be read all over the world. It will deliver the people from ignorance, bondage and superstition, place

them in the right and only true way of thinking good thoughts and living pure lives.

“Soul Science, the Proof of Life after Death,” will teach and prove to the world that Judgment comes to people every day. Each person is standing before the Judgment Bar every day of his life, being judged according to his works, whether good or evil.

It will also prove that there is a God, who He is, where to find Him, and when is the best time to serve, or call on, Him, day or night, either in or out of trouble. It tells how you will, and must, stay right here, after so-called “death,” and how you will be happy or suffer here, now, or after “death.”

It also teaches that one cannot love and fear at the same time; fear drives

out love. If each person knew himself, there would be love for all.

We long believed in a God and prayed to that God, but could not see or get light until we listened to the voice of reason, which told us we were in darkness, but that God was even then within us. Then we began to investigate, and to seek Him in prayer. We prayed for light and knowledge, and that our eyes might be opened to the light of Truth, and the way thereof; we prayed that we might know Who and where God is, what and where is Heaven. We could hear voices while praying, but, looking around, could see no one. The voices would say "Know Thyself, and thou wilt know Who and Where God is; know the Earth and thou wilt know where Heaven is!"

We have sought, and found that God is within, that Heaven is all around about the Earth, and within us; and now that we have found God and know where Heaven is, we want to tell *you* all about how and where to find Him and Heaven. We are happy and contented, and want you all to be the same. This is our reason for writing this book, "Soul Science, the Proof of Life after Death."

The book is filled throughout with great spiritual truths which everybody should know, splendid inspirational thoughts which lift the mind to higher ideals of life, and stimulate to nobler action. We speak with authority born of many years of experience and study along these lines. Any one who reads it will know who, and what, he is, and

the mystery of his existence in this life, and in the life hereafter.

Every page contains words of power, words of deep spiritual value, worthy of daily consideration. All is told in simple language, so that whoever can read can understand. Can any one afford to neglect the knowledge of his own soul? This book is the answer to many a question, and the clearance of many a doubt. It is an education in itself, a guide to true Christian perfection.

"Soul Science" is everything that its name implies, and teaches the true religious philosophy, founded on a new fundamental basis which is entirely different from that of any other science, philosophy or religion with which the world is familiar. The author does

not mention, or try to prove, theories. He deals with facts. The book will prove to each one what no other book does—that death and the grave are not the end of our existence, but that life exists beyond the change called “death,” and always will exist.

All students, young and old, truth-seekers, honest investigators, sceptics, doubters, materialists, agnostics, atheists, non-conformists, deists, those who are bereaved by (so-called) death of relatives, and all who are in bondage of superstition and traditional error, should read this book; for every word bears the imprint of truth—scientific, logical, reasonable and convincing—as to the teachings contained in “Soul Science, the Proof of Life after Death.”

This book will help lift the veil of

ignorance from in front of man, and cause the scales of superstition to fall from his eyes, which have prevented him from seeing the light of Truth, and which have kept from him the knowledge of Who, what and where is the living God. All will agree that the primary aspiration of the present day is toward educational truth, leading toward this—a new, higher and better religion, which is the crying need of the hour.

It is not too much to say that this is one of the greatest books ever written; it is clear and interesting, easily understood and applied, and should be in every home. You will add to your efficiency and progress by the improvement that will become evident after you have read it. Whether you are begin-

ning or have advanced to some extent along the road of life, it will be well worth your while to stop for a time and absorb the sound maxims you will find in "Soul Science;" they will guide you to that knowledge by teaching you how to find peace, contentment and happiness in the world in which you live, thus leading you to your true goal.

CHAPTER II

PRAYER

Great God, the Source of all life and the Ruler of all! We want to do right; help us to understand Thee! O, may the veil of ignorance be removed forever from our minds, and our eyes be opened to a clear, spiritual, sight; and, as we read this book, may we have a newer and better understanding than ever before, of what Life really is. May it fill us with inspiration, power and love from the many dear ones who have gone before, into the realm of the Spirit, so that we may know and feel their ever-loving presence around us, helping us all through life to overcome our many obstacles, and guide us all along its pathway. These favors we ask in Thy Name. Amen.

CHAPTER III

OUR RELIGION

The object of writing "Soul Science, the Proof of Life after Death" is to explain and prove to the world, if it is ready to accept this proof, that death does not end all, and that life continues after death. We say we shall prove it, if people are ready to receive or accept this proof. The proof does not depend upon us, but upon them; not what *we* do but what *they* do.

Are you ready now for a test, or proof? We are all ready to try it the moment you are. Have you been seeking proof of life hereafter? Here is a

test for you, if you want it,—one that you will remember as long as you live. The more you will think about it the better and happier you will be:

Stand by the side of a corpse and look upon it! Is it not the friend with whom you were on the very best of terms? Then, why do you not talk with him,—*you*, who know him so well? There is not now present the smile which it was your wont to see, but still he lies there in perfect form! Feel his body! Ah, it is cold! It is not warm, as it was! As you have been standing and looking down at the corpse, you have been thinking of all the good he has done, and all the mean things you have ever done to him; and, away down deep in your heart, you are asking him to forgive you. Although the world did

not know anything about it, you would give the world, if you had it to give, had you only done right, but now you realize that it is too late! What makes the body cold? You cannot see that anything is gone, but still, when you speak to it, you get no answer. It looks as natural as it ever did; still it will not speak.

You must admit that something which had control over the body, and caused it to walk and stand and talk, is not now there. Yet you well know that there has been no part taken from the body that would cause it to lie in its present condition. That would be proof enough for you. It was proof enough for me that there had been something else within or without the body that caused it to stand, walk and talk; and

if it be so with one body, it is so with all bodies, for we know they all do the same, always have done, and always will do.

Therefore, that something must be *within us*. So we commenced to investigate for ourselves. We found that there is something within us all, call it by what name you choose. We will call it "spirit." The reason we call it "spirit" is because it cannot be seen with the material or natural eyes, and it can penetrate matter—material substance—however thick it may be. With the X-ray we can see and accurately locate broken bones and any foreign substances in our bodies; this is most wonderful; but, with the spiritual eyes people have been told where they should dig or bore into the bowels of the earth

to find oil, coal, or other minerals, which they did find, and have thus proved to the world the existence of spirit eyes. So, if one spirit can see and describe oil, coal or other minerals, all spirits can do so.

As we all come into the world the same, we are all alike, so far as the spirits controlling our bodies or lives on this earth-plane are concerned. When they bury the body they do not and cannot bury the spirit, for that is Life, and Life is everywhere. When the spirit leaves the body, the body dies, but the spirit lives on, and as it leaves the body it takes on the spiritual form and clothing, and looks just like what the body once did, but it cannot manifest itself strongly enough to be seen with the material eyes, though it can be seen and

described accurately with the spirit eyes.

We were once called to the bedside of a dying friend, who, we knew, could see spirits all around him. He knew the place, and what, and whom, he was going to see in his spirit-home in the spirit world, when his spirit should leave his body. We sat by his bedside; he called each member of the family; shook hands, and said "Good-bye" to each of us, then closed his eyes. We could see his spirit rise from the body, and take on the spirit form and clothing. No tongue can tell, nor pen picture, so beautiful a sight, which we shall remember as long as we live. The person had led a good, clean, pure life. We could see the spirits of his dear father, mother and many friends wait-

ing around to welcome him into the spirit world.

There is great rejoicing in our homes here at the birth of a child, and you call in your neighbors to welcome the babe. Just so, when there is a death and sadness here, there is birth and rejoicing among the spirits in the spirit-world.

Many of our friends in spirit life have manifested themselves to us personally in some way or other; for example, one whom we had not known to be dead, or had not known where he was living, until he manifested and told us. We wrote and found it was all true, as he had said.

We have had many such manifestations. In fact there are but few people today who have not received some manifestation during their lives, either by

day or night, which proves to us that life continues after the change called "death", and that God is not far away, nor a cruel God, but He is just what we make Him.

My Religion—Soul Science—teaches how to do right, not wrong; therefore we can stand up and look the world in the face, and fear no man. My Religion is a universal one, for all mankind. Its believers believe in doing right unto themselves and every one else, without fear or trembling.

CHAPTER IV

THE CREATION

This world has always existed and always will exist. Some of our greatest astronomers tell us it takes the light from certain stars many millions of years to reach the Earth. They cannot tell us how long those stars have been shining, nor how long the world has been in existence. Time without end, and Space without limit, are two things no human being can possibly comprehend.

There have been, and always will be, volcanic eruptions and earthquakes, changing the Earth's surface. After

an earthquake, islands have often been discovered near where the catastrophe occurred, or farther away—the land going down in one place and rising in another. This Earth is always going through changes: it never has been, nor can it be, destroyed. If you will dig down into the bowels of the Earth you will go through stratum after stratum and will find signs of vegetation, as well as of animals and human beings that existed many millions of years ago; which proves that the Earth always exists.

CHAPTER V

GOD

The only God there is, the God that rules the Universe, is Spirit, which is Life, and He fills all space. He dwells within every person and wherever there is life. He is the only God there is; nothing can live without Him, for He is the life that is within all, and cannot be changed or made any different by man to please man. It does not make any difference what man may have been taught to believe, or how many persons may have lived, suffered and died, man has not changed, and cannot change, that God, or life, or the

lives that exist in the world today.

All the good or harm that any one may do unto others or unto themselves they only do unto that God which is within themselves, and they are judged by and according to that God within them.

Suppose there were a God sitting on a throne in Heaven, and that this throne were right above Boston, so that the people of Boston could look up and call on that God in prayer. Suppose that to be the place to which they would have to go after death to get their rewards for the good or evil deeds that they did while living in their bodies. If God sits on a throne in Heaven, and that throne and Heaven are right above Boston, then, were the people of Boston to start on a journey around the world,

who is it that would keep in motion above them as they travelled around, the throne on which God sits, so that He would always be above them, and so that they could look up to Him, and could call on, and pray to, Him if they were in trouble? We all know that the earth is round, and that if we were to look up into Heaven to worship a God sitting on a throne, and that throne were in the Heaven above Boston, then, when they were to go to China that throne and God would have to be just opposite Boston—Heaven, God and throne! We know that if God is sitting on a throne in Heaven, that throne cannot, or does not, move around. As there are people all over the world looking up into Heaven, worshipping that same God at that same hour on that same

throne, how many different Gods and thrones would there have to be for all people to look up to, pray to, call on, and worship? How could it be?

Again, we will suppose for one minute that the only Heaven, God and Throne (where God lives) were right above Boston, and that at death the spirits of people all over the world would be compelled to leave the body, and would have to fly from China and everywhere else to the Heaven and God above Boston, to be judged, (rewarded or punished), according to the degree of good or evil that they have done while living in their bodies.

Suppose that a person had been very wicked while living, and that at death, just as soon as his spirit were to leave its body, it would meet another spirit

which had led an equally wicked life, and the first spirit were to tell the second how far it (the first spirit) had had to fly to reach Heaven, and all the trouble it had had, to find its way, and how it was punished, and had to suffer, after getting there, for the wrongdoings done while living in its body, and suppose the last spirit were to say to the first that it could not, and would not, fly so far, and would not go to Heaven and there suffer, as had been described. Who could compel it to fly so far to reach there, and be punished for all the wickedness done while living?

God's laws are just at all times, and when we try to violate them we commence to suffer then and there for our transgressions. Prayer or no prayer,

we cannot and will not be saved from suffering when we do wrong.

How could a God be a just God that could be changed by prayer today, (inasmuch as thousands of thousands of years ago He made laws to rule the world and all things therein for all time to come,) just because somebody is in trouble today and calls on Him after having tried to violate His immutable laws? How could men get justice if there were such a God?

The only God there is is Spirit, or Life, and that God dwells in us, and He is the only God that could or ever will judge us aright: and when you pray to God, or whatever you do, you pray and do it unto that God which is within you. He is the only God there is for you, and

you are making Him just what He is today.

God is not a personal being, who sits on an imaginary throne away up in Heaven, ruling the Universe from on High. God is a name given to the all-ruling Spirit of all that is, was, and is to be. The word "God" is a name coined in the English language to distinguish one of whom we speak, in the same manner as we give a name to a child.

God not being a personal being, therefore He never has written, and never will write, a book or books to tell people about His work or works in Heaven or on Earth. God never changes time, nor counts the years, nor names the days in the weeks, months or years. Neither does He say that we

shall worship Him any more on one day than on another, for all days are God's days, and He knows it, and we should serve Him for good at all times.

God is life, and life is God, and wherever there is God there is life. God has always existed and always will exist. God is all around and about us. He is the life that is within us, and is all-powerful. There is but one God, and that is Life. We are a part of God, and God is a part of us. God is just what we make Him. He knows no creed, race nor color, neither monarch, king nor ruler. He judges every person according to the thoughts, acts and deeds of such person. God's laws are unchangeable, cannot be broken, and if we attempt to violate His laws, which are Nature's laws, we must pay the penalty. God is every-

where, in and on the earth, and in the Heavens, in the trees, grasses, flowers, and in every living thing. He fills the Universe and exists in everything, for everything has life.

God does not rule the Universe from an imaginary throne, looking down on poor mortals and causing them to suffer, regardless of the number of lives they may have saved or the good they may have done during their lifetime, and then, at death, leave them in a position to suffer as long as time lasts because they did not believe the teachings of men to the effect that man can forgive their sins after they have attempted to violate God's laws.

God's ways are not man's ways. God does not create a spirit in some special place away up in Heaven and then send

it down to earth to enter some new-born babe, to live a certain life and meet a certain fate, and then, after death, damn it and send it to Hell, to suffer for ever and ever, merely because a certain man and woman, thousands of thousands of years ago may have broken a commandment and paid the penalty. Nor does He, even if there were a breach of a supposititious commandment, cause all mankind to be born in sin and death, and banished from His presence forever. Nor does He condemn us all for all eternity if we do not believe in a certain man who was born of woman begat by man, who has lived and died. Nor does He say that all we have to do is to repent for something we did not do, or did not have any control over, or to repent at the eleventh

hour, and that if we believe that man can forgive sin, no matter what we have done in the past, all will be forgiven without suffering, and we shall be saved! Believing in any one, after a person has done wrong, will never right that wrong, nor pay the penalty for the wrong, in this world, or in the world hereafter.

No one ever saw a child born a murderer or a thief. We are just what we have been taught or have allowed ourselves to think or become.

God never damns nor sends any one to so-called Hell. We do that ourselves, for we are the only ones who can damn ourselves: and we do damn ourselves when we do wrong. When we suffer for that wrong, *that* is Hell. God did not send us there, nor make us do the

wrong: we did it ourselves, and thus we must pay for our wrong-doing, by suffering—which suffering is Hell.

The fundamental truths of “Soul Science, the Proof of Life after Death,” are scientific rather than religious, because based upon what is actually known. It is better to know a truth than to believe an error, no matter how sanctified is the error held up for some one to worship. The persistent popular conception that, in order to be saved, it was necessary to sacrifice human blood, is a gross error. “Soul Science” has come into the world to do away with such a barbaric conception. We are not bound and tethered to a one-man idea of God, and so we—the believers in “Soul Science”—are the most religious people on earth, because

of the genuine desire we have to know the truth. The true Bible is Nature, and he who reads a Bible written by the ever-living God studies Nature.

“To know God is to know thyself.” This should be the aim of all branches of culture, and of Educational Bureaus and Colleges throughout the world, thus creating one true religion or standard for all mankind, which will enable each one to see the light, the right road to happiness, while in this mundane sphere of existence. Now is the time for every living mortal to know what his birth-right is. Every human being born into this world has powers lying dormant within him. All schools of learning should teach how to use those powers within, which, for lack of proper education, and by the ignorance and

superstition of many centuries, are hidden.

Believing in the Why, How, When, Where or Whom, God is, or whom He has sent into the world, will never make us any happier after death. We are our own God, and face the judgment bar of our deeds every time we do good or evil.

God is not a person, who travels all over the Earth performing miracles in order to make people believe in Him: neither does He teach people how to perform miracles to prove His words, His works, or His power. What is called a miracle would be a violation of the laws of Nature, which are God's laws. A miracle is supposed to be a supernatural event, when in reality the thing supposed to be such is according

to the simplest laws of Nature, although through the ignorance of man in not understanding those laws, it appears a marvel.

The native of the equatorial countries thinks it a miracle when you tell him that in the North, in the winter season, the surface of the water hardens so that men, and even horses, can walk upon it. Apply warmth to an egg, and in a certain number of days you produce a living chick. Take a pot of earth, weigh it, plant a seed, the seed sprouts, the plant grows: and when the plant matures, if you cut it down, and weigh your pot of earth, you find there is no loss; it weighs the same. Many similar wonders can be produced in the same way, but they seem so miraculous that it is hard for some people to un-

derstand and believe in them. Yet they are all natural; in fact God does not do anything unnatural, nor perform miracles, and if we are ignorant of His laws, and do not understand them, it is not His fault but ours, for not learning and understanding His laws.

CHAPTER VI

CREATION OF MAN

Man does not know, and cannot tell, how and when he came into the world. He is as old as the world, has always existed, and always will exist. He may change his color, his looks, and the shape and size of his body, by his study and development, but he cannot add to, nor subtract from, any bones of his anatomy that would cause his coming generation to have more, or less, bones in their bodies than he had when he was born. Our forefathers had just a certain number of bones in their anatomy, therefore we must have the same num-

ber in ours. All the theories and beliefs in the world will never increase nor diminish the number of bones in our bodily structure.

If one man is born into this world a certain way, all men must be born the same way. We are all created alike. We came forth from God and we will return to Him. Our parents gave birth to us; then the spirit entered the body and we became like unto God. The spirit causes all the organs to function while in the mortal form, and at death we must return to our God, the Creator of all.

CHAPTER VII

BIRTH

No human being can give birth to a spirit. All our parents did was to generate our material bodies, just as the builder furnishes the material and builds the house, to fulfil his contract; he cannot tenant it with the same material with which he built it. The house has windows, doors, plumbing; it is finished with all modern improvements, all ready to be occupied; yet he cannot tenant it. Just so with our parents. They fulfilled their contract when they furnished the material, and built our bodies, which they gave to the world.

We compared our bodies before birth to a growing tumor which is attached to the body, and on which it lives and grows, and from which it draws its life. It has no life of its own, but it grows, and after an operation is performed and the tumor removed, the patient lives. Just so with our body; it grows and lives where it is connected with our mother. Through the pulsation of the mother, her body and ours live as one and the same, until birth. Then our body is complete, and ready for the spirit to occupy.

No one can, or will, live in a house until it is completed, neither can, nor will, any spirit live in the body until it is complete, and that is at birth. The moment our body comes into the world, the spirit of life enters into it, and it

becomes a living mortal, which it could not be until it was perfect and strong, for all the organs of the body to function properly.

Then our mother must watch and nourish our little bodies. After we have grown older and stronger we may notice marks on our body that we do not see on any other member of our family; we may crave certain kinds of fruit, vegetables or meats which we must have or we will be sick; or it may be that those foods and fruits which others eat may cause us to become ill. Your system may call for certain food, and your not being able to eat and supply a certain acid to your stomach may cause you to become ill. If, before your birth, your mother craved certain kinds of fruit, vegetables or meats, and did

not, or could not, get them, you will crave them, but if she got and ate what she wanted, you will be able to eat the same. If she craved and ate too much of them and they made her sick, you will not care to eat them yourself.

Mothers, by seeing certain things, or thinking certain thoughts, which shock their entire body while in that condition, often mark their unborn children, causing them to be deformed, and to suffer as long as they live. That our mother craved anything she wanted to eat but could not get, is no reason why we, craving the same thing, should eat too much, or become sick. Let us use reason at all times. If we are weak and crave anything, we should endeavor to develop our innate strength, and control our weak points.

No woman, while in that condition, should go where there is any excitement, or look at anything that is likely to give her a shock. She should think only the purest thoughts, and lead a clean, pure life. In that way she will help her coming generation to bless the world.

CHAPTER VIII

THE MATERIAL BODY

Our bodies are like a piano. When the piano was manufactured, the manufacturer did not say to it, "You must not allow every person to play on you. You will be in a public place, where every one that comes along will want to play on you. Some will not know how to play, and some will strike your keyboard so hard that it would destroy you, so that you would not be able to produce the sweet and lovely music that is within you; but if you will take good care of yourself, you will last a long time, and make happy those who can play on you."

All our parents did in bringing us into this world was to give birth to our material bodies. They could not say to our body, no matter how dearly they may have loved it, "Do not allow every spirit that comes along to take control of, or impress, you and cause you to say or do things just the way that spirit may want to; for if you do, you will soon be worn out, and your body will not be fit for any good spirit to use, to speak through your organs the messages of love."

When our body came into this world, it was material, and will exist in the material form as long as the spirit of life is within it. The spirit keeps the body alive. When the spirit leaves the body, the body returns to earth, the mother of all material things. No ma-

terial beings can give birth to spirits, because they have not that power, or the spirit within them to transmit to another. If we were to give our life away, so-called "Death" would take place, and they would have to bury our body.

Our body, which is material, cannot of itself, speak a word, any more than a piano which is also material, can speak. Why is not the piano playing *all* the time? Because the spirit is not there. Who is the spirit of the piano? Whoever fingers the keys of that piano is the spirit of it. Our body only speaks as the spirit impresses or shows it things. With that same spirit we may see spirits or hear spirit voices, feel, sense, or receive impressions from them, anywhere, day or night.

When death takes place, they bury the body. If it were the body that spoke, they would never bury it. Look at a corpse. There it lies, just as natural as life. Why doesn't it speak? Why is it not Mr. or Mrs. So-and-So? Because the spirit has left the body! Thus it is the spirit that causes the body to speak. It is the spirit, manifesting itself through the brain and vocal organs of the person.

CHAPTER IX

MATERIAL AND SPIRITUAL BODY

Every person is born into this world with a material body. At birth, spirit enters into the material body, and becomes a perfect human being. The material body is merely a house, or workshop, in which the spirit works. The body could neither grow, stand, walk, nor talk, nor could its organs function, if it were not for the spirit, which causes it to act and move; by the spirit manipulating the brain cells and other parts, the body thinks and acts.

The spirit has absolute control over the body, and can leave it at will, or

it can allow other spirits to enter, which may use the vocal organs to speak even in unknown tongues. The person, when speaking, may not know the language he is speaking, nor be able to interpret it.

If the spiritual cord which connects the body with the spirit is severed, the body dies. One spirit may enter and control the body for a few seconds or minutes, sometimes for hours, days, weeks, months or even years; then leave the body and never return to it. That spirit had a mission to perform, and by entering the body, and overpowering the original spirit, and controlling it, could accomplish its mission; then that spirit after leaving the body, will go on until it can find some other body of which it can take con-

trol, to continue the work which it did, or wanted to do, or should have done, while in its own body.

When one spirit leaves the body, another may enter, and so on until the spiritual cord is broken. Whatever persons think, that is what they talk about, and that kind of spirit has control of them. As they can only think one thought, and speak one word, at a time, only one spirit can control a person at one time, even though one spirit may have control one minute, and another the next.

When the spirit that takes possession of our bodies, comes and goes, it often causes lines or may even change our appearance; for when you are crying, the spirit of a person who used to cry, while living, has possession of

you, and causes you to do what he did; similarly, when you are laughing, or whatever you are doing. When you are crying the wrinkles in your face are different from those that appear when you are laughing. When one is angry, he is angry all over, from the crown of his head to the soles of his feet. He feels like kicking, biting, or striking, all at the same time. An angry spirit has possession of him, and that is what he is at the time. When a person is drunk, a drunken spirit has control of him, and causes him to be as that spirit was, while living here.

It is just so with whatever a person may be doing; whatever trade or profession he may be working or engaged in, there are spirits that did work, or wanted to work at that same trade or

profession, who are trying to impress that person to do as they did while living.

All persons should know themselves, and not allow every kind of spirit to enter and take possession of them, just because those spirits wish to progress out of certain conditions. It is true, every time a person takes on a condition, or allows the spirit to take control of, or impress, him to do as it wants, it helps that spirit to progress out of that condition, but no person should allow another person, or spirit, to impress or take control of his body without his consent, if it will injure him or his spirit in any way—merely to please another spirit or person.

We do not blame spirits for asking, or trying to impress, people to do as

they once did while living, but we do blame people for not seeing the spirits which are around them, when their spiritual eyes have been given them for that purpose, and they do not use them.

Every person should be able to see spirits with his spirit eyes at any and all times, without losing his own individuality. It is not necessary for a person to lose his personality, in order to see and communicate with spirits.

It is the duty of all to develop and open their spiritual eyes, that they may see spiritual things, as well as material things, that are all about them everywhere, no matter where they may go or what they may do. We cannot rid ourselves of them, or get away from them, for wherever there is life, there are spirits.

CHAPTER X

WE MUST BE BORN AGAIN

We are born with a material, then a spiritual, body. First we are born with a material body; then the spirit enters into it, and it becomes a living body. The first time the spirit of life entered our material bodies we were born, and, each time a spirit takes control of us, we are born again. How, and where, do we get those thoughts we are thinking? Is there some machine in the back of the head, or any other part of the body, grinding them out, and giving or feeding them to the brain? The brain is matter which could

not exist of itself or speak a word without the spirit; so every thought that impresses the brain must be alive. There is no such thing as dead spirits or dead thoughts.

Every time a spirit or thought— (call it by what name you choose, it is life, and life is everywhere)—takes possession of us, we are being born again. All these millions and billions of people who have lived on this Earth, and whose thoughts and spirits are still alive and among us, and those who are now living in the material body, are thinking and sending out thoughts and conditions which, in turn, take control of others, who then are being born again.

When a person does something one minute, and is sorry for it the next, and

does not know what caused him to do such a thing, when it was contrary to his will, or way of living or thinking, a spirit has come in, and over-powered, and taken control of, his spirit, causing him to do just the way the spirit did. That was the first time he ever did such a thing; thus he was born again with a new spirit. That same person can, if he wishes, call on a good spirit to come in and impress, or take control of, his own spirit, which will cause him to say and do something good; thus he is born again.

There are two facts in this world: Spirit and Matter. Destroy Matter and Spirit remains. Matter cannot live without Spirit, but Spirit can live without matter. You may destroy matter but there is no power that can kill or

destroy spirit, for spirit is life, and life is God, and God, or Life, has always existed, and always will exist. So we are a part of God which rules and governs the spirit world.

Each one of these spirits who were human on the earth-plane had its own characteristics and habits, either good or evil, and that spirit is now whatever it was then. As spirits have the power of impressing mortals with these same characteristics, they are the cause of mortals doing and thinking just as they, the spirits, did while they were living in the body, and thus these mortals are born again.

Then again, as a person thinks, so he attracts just that kind of spirits to him, and is influenced either for good or evil, and so is born again. Thus these

spirits take control of the bodies of mortals, and are rulers of those bodies. As we think, and as our thoughts attract to us certain spirits, they take possession of our bodies and use us for their own purposes, and thus we are born again.

But we can choose the kind of spirit that we wish to rule or guide us, to make either a Heaven or a Hell for ourselves or others. You have chosen your Ruler. He is your God, and He judges you according to your thoughts, acts, and deeds. He is a just God, and the only God that can, and will, judge you rightfully, as you stand each day before the judgment throne, and know you are getting that which belongs to you; you cannot, and will not, get anything else but what belongs to you. If you did,

you would be robbing someone of his reward, which you cannot do before your Judge and your God. Go wherever you may, you cannot hide from Him, for He is within you, and so you must be born again.

CHAPTER XI

SPIRIT

Every person can see spirits and material things with the spiritual eyes, but does not give his spirit the credit for it. Every patent that was ever invented was seen with the spiritual eyes before it was worked out with the hands. Whenever any one starts anything he sees with his spiritual eyes what there is to be done, and, before he has commenced work on it, can describe and tell just how it will look. The farmer can see, describe and tell all about his crops before they are planted. The architect and carpenter

can describe a house, and, before they build it, can show you how it will look. The storekeeper can tell what his store windows will look like, before he has placed any goods in them; and the milliner and dressmaker can see and describe just how a certain hat or dress will look on you before showing it. They all see with their spiritual eyes, but do not give their spiritual eyes the credit for it.

Or it may be that a person will read about a collision of two trains which are many miles away, can almost hear the crash as they collide, and can spiritually see the destruction and death of the people aboard, as the trains meet, can see the people crawling from them; can see the wreck burning, and people trying to extinguish the fire. They see

it with their spiritual eyes, just as though they were there, yet are unconscious of the fact. Everything that we read is pictured before us, and we see it with our spirit eyes, just as though we were standing before it and were looking at it with our material eyes; thus we read it with the spirit eyes as it is pictured to us.

We have material and spiritual bodies. Material and spiritual eyes are given to us to see material and spiritual things, and to see how to protect our material and spiritual bodies. Our spiritual bodies need protection, and should be protected, as well as our material bodies.

We all have spiritual eyes, which should be developed, so that we may use them to see how to protect our spiritual

bodies. God, or Spirit,—call Him or It by what name you choose—has no favorites. He has given all of us these eyes to use, and if we do not use them we are robbing ourselves of blessings that are ours; we are blinded to truth, and are hindering our spiritual unfoldment and progression here and in the spirit world! The only way we can, or ever will, progress, or unfold our spiritual selves, is by using the spirit that is within us; so, when we say and take for granted that believing is all that is required of us, we are only deceiving ourselves.

It is your works that will save you, not what you believe. By your fruits shall you be known.

For years the author has been able to see, spiritually, animals and human

forms, some of which were around people. Some looked as if they were going on errands, carrying something, others seemed to be traveling. We could see some of them in a form of light, others more like shadows; the mists or shadows were not all the same tint or shade; we did not know that these mists or shadows were disembodied mortals trying to manifest themselves to us in that way. We were not taught to believe in such things, and knew nothing about spirits. We paid no attention to them, thinking everyone could see them the same as we.

We also saw various forms of animals different from any we had ever seen alive, going to and fro, walking or crawling on the earth. This went on until we commenced to investigate for

ourselves by welcoming and speaking to the mists, shadows and forms as though they were human beings.

Finally, now and then, some spirit form of a human being would come so close that we could see its lips move and hear them speak; and sometimes when we would go to speak to or call on a friend, a form would manifest itself, of someone who had been dead probably for a number of years, whom we would describe to the person we were talking to, explaining how and why the spirit was around him, and in nine out of ten cases, the person would recognize the spirit and message at once, seeming to give the spirit great pleasure and satisfaction; and we found that every time a spirit manifested itself and was described and rec-

ognized, it gained in strength, and it was easier for it to manifest again; so that every time that we saw it and spoke to it, it would come closer to us.

Now we can see spirits all around us and around everyone else, with our spiritual eyes, and think no more of talking to and with the spirits than we do with mortal friends. They look and are as natural in spirit life as they were in mortal life. We love to talk to them, and have them around us; equally do they love to talk to, and be with, us. It is a great blessing, to see and know that our dear loved ones in spirit are around us watching over us, and trying to impress, advise and protect us, the same as they did while they were living in their bodies.

We have told you in other chapters

that our body is material and that no material body can speak or exist without life, that life is spirit, and that, when we speak, it is not our body that speaks, for the body is material, but it is the spirit that dwells within us which speaks, by manipulating certain organs, and thus we can see, hear and understand one another.

Our material body could not, and would not, see or hear anything if it were not for the spirit that is within the body, which is the life of the body. Therefore every time that we speak it is the spirit that is within us speaking to the other person's spirit; so, to whomever we speak, we are speaking to the spirit of that person; in other words, it is the spirit speaking to another spirit, for spirit is the only thing

that can speak. Therefore every time we speak we are in communication with a spirit, and are speaking to that spirit, whether we recognize it or not.

Spirits can and do manifest to people, and can show themselves to any person whose spirit eyes are opened. The only way that you will ever see spirits is with your spirit eyes. If a spirit were to materialize before you, you could not, and would not, see the spirit; you would only see the material form that the spirit has assumed in order that it can be seen with the material eyes. The spirit would be within the materialized form the same as the spirit of a person living which dwells within the body of flesh. That spirit can leave that materialized form when-

ever it so desires, and may never appear that way again.

Invisibility does not prove non-existence. Many things occur to us as to which we doubt and waver, simply because of our spiritual feebleness; we cannot understand them. If we were to develop and use our spirit eyes they would get stronger, and we could then understand all things.

If all had their spirit eyes opened, they would see spirits which they cannot see with their material eyes; they would be able to see spirits with their spirit eyes around each person, and would know how the spirits take control of people the way they do.

We assure you that if every man could see spiritually what was around him, he would drive the evil spirits

away, and not allow such spirits and conditions to remain and take possession of him; he would then, with his spiritual eyes opened, attract the good spirits, and thus be happier himself and make others happier. He would also enjoy life's blessings which are all around him now, because he could then see the good spirits and could call for, and would receive, their help.

The Creator has given us all spiritual eyes to use, and He expects us to use them here and now, and see the spirits who are all about us, and know what is going on in the spirit world, so we will know how to be happy here by seeing and talking with those who are already there, who will advise us if we will only ask for their help. We should all lead clean, pure lives, and call on the

good spirits to come and manifest themselves to us, showing and guiding us in the way that they would have us to go all through life, which will lead us to happiness and light.

Faith has nothing to do with what you read or practise. You do not need to have Faith to see and talk with a person. Neither do you have to have Faith to see or talk to a spirit if your spirit eyes are open, for you will see the spirit and know to whom you are talking.

It used to be said that we had five senses. Now Science claims we have eight. So, any person having use of all his senses should be able, by following the teachings of "Soul Science, the Proof of Life after Death", to open his spirit eyes, and thus see, discern, and receive impressions from, the spirit forces that are all around.

CHAPTER XII

DIFFERENCE BETWEEN DREAMS AND VISIONS

There is a difference between a Dream and a Vision, yet both take place when your muscles are thoroughly relaxed, or when you are asleep, and you call them all dreams. Dreams are caused either by a person lying on his back, with the back of his head (which is the base of the brain) resting on the pillow, thus cutting off the circulation—stopping the flow of blood to the brain—and affecting the brain at that time, or by a person eating too much just before retiring at night, which will also affect the flow of blood to the brain,

thus causing the brain to cease its proper functioning. In other words, causing the mind to ramble causes you to dream, which fact you may or may not remember in the morning.

Just after an operation, when a person is reviving from the effects of the anaesthetic that has been administered to him, he may commence to talk and keep on talking while in that condition, which is caused by the effect which the anaesthetic has on the brain, and flow of the blood to the brain, for the time being. All this may be called dreaming.

You may retire at night the same as usual, and, while asleep, see some person who is living, whom you may not have seen or heard from for months or years, or you may see the spirit of some

one who may have been dead for years. In the morning you may remember all you have seen in your dream, and may tell some one, what a vivid and wonderful dream you had last night. If you will remember you were not lying on your back with your head pressing hard on the pillow, the same as you were when you were dreaming. Hence, this was not a dream but a vision.

People have always had dreams and visions, and always will have them. Sometimes it is very difficult to distinguish the difference between the two. Before a person can, or will, go to sleep, he must relax, (that is, become passive,) in every muscle of his anatomy, and the minute he relaxes he will go to sleep at once: he cannot keep awake. While in that relaxed condition his

spirit may let in another spirit to take control of his body, (as we have explained more fully in other chapters,) and his own spirit may leave its body and travel many miles and see many things, or other spirits may come to his bedside and visit his spirit at night, and in the morning he may remember it all, and may talk about it for days, saying what a wonderful dream he had had, when really it was not a dream, but a vision. As he has not had it explained to him, he did not know the difference between a dream and a vision.

The author has traveled extensively, but never has been in a place that he had not seen in spirit, months, or even years, before he visited it. We know that our spirit has left our body at night while we were asleep, and has

traveled, and showed us different places, and when we would go, or write, to those places and ask if such-and-such were the case, the answer would be, "It was just as you say in your letter."

We have learned how to become relaxed while we are in the waking state, so that our spirit can and does leave our body and go to any part of the world it chooses, to see what it wishes, then return to our body. While in the waking state we can see it and feel it go and come, therefore, we do not have to wait to retire for the night in order to become relaxed, so that our spirit may leave our body, before we can see other spirits, and know that our spirit has been out of our body.

When you are thoroughly relaxed,

you are then in a passive condition, and it is much easier for your spirit to leave your body or for other spirits to come and reveal to you what they desire, than when you are in a positive condition.

CHAPTER XIII

THOUGHT

Every person attracts to himself spirits according to the thoughts he thinks. Thoughts are things, and every thought has its color, and every color has its vibrations. The very walls of our home are pictured with our thoughts. Oh, could we picture the power of thought before you, so that you would never forget it and the effect it has upon your happiness in this life and in the spirit world, it would cause you to change your thoughts and your entire life.

Go where we may, do what we will,

we cannot help but think, and as we think we leave a trail of thought behind us. Other people following in our footsteps gather up the thoughts that we leave behind us, which may cause them to do the things we were doing or thinking of doing. By thinking evil thoughts we are sowing seeds of evil, and sooner or later they come home to us as fruit, because they are ours, and we will reap our harvest either in the flesh or in the spirit realm.

We are all architects and builders, and are planning and building and sending into the spirit-world material thoughts, words, and deeds of which our home in the spirit-world is being built.

Everyone must go to his own home: you cannot go to ours, neither can we

go to yours, and we will tell you now, dear brother and sister, your home in the spirit-world depends upon your thoughts, which are the kind of material you send there, and if you are not sending any sunshine, you will never find love or happiness there waiting for you.

When we are born into the world we know nothing. The spirit takes control of our body, and we begin to develop it accordingly. We go to school to learn, and learn only that which others know, and to do what they do. How and where do we keep all that which we learn and see while in and out of school?

Have we a record of everything in our lives? Is there a record of our thoughts, words and deeds, or whatever we see, hear, or feel,—and the impres-

sions we receive? Are they recorded or stored away somewhere in, or on, our brain? If so, how about the man who saw a tiny drop of water? If that was recorded with a dot and dash, or other imprint, somewhere on his brain, would it not stand to reason, that if the same man saw an ocean of water and traveled across it, there would be a larger dot, dash or imprint somewhere on his brain. Or, if a man were to see an ant-hill, and it were recorded on the brain, there must be an imprint different in size from the imprint that would be recorded if he should see the Rocky Mountains. The Scientists and the Doctors have never been able, with their most powerful magnifying glasses, to find any dots or

dashes, marks or impressions, on the brain.

The only difference they see between the brain of a child and that of an adult, is a little more water in the child's than in an older person's brain. If that be true, how do we remember what we see or hear during our material life in traveling around the world? How do we remember the appearance of many places, lands, animals and people that we see? We see them with our spiritual eyes! If everything we see were recorded on the brain, we know there would be a limit to the brain's capacity.

When the man who has never been outside of his county is seeing and talking all the time about the things he sees around him; if his brain is covered

with what he sees, how about the man who has traveled all over the world? How would his brain have space enough to record all he sees and hears during his entire life?—No! Our brains are free from dots, dashes or other imprints.

You describe your old home when you are many miles away from it; you give a minute description of the house, barn, all the out-buildings, cow-yard, meadow, trees, farm-land and road in and around the barn and house. How do you see them? Is there any impression in or on your brain? No! You see them with your spiritual eyes.

Everything that you describe in that way you see with the spiritual eyes; there is nothing too close, or too far, or too small, but that it can be seen with

the spiritual eyes. If you have ever lived in California and are living in Boston, sitting in your apartment, and someone were to ask you to describe your old home in California, you would see it instantly with your spiritual eyes and could give a full description of the same.

Your spirit does not wait for you or someone to open the door so it can go out, down this or that railroad or wagon road, through this or that valley, tunnel, or over this or that mountain. The moment the spirit leaves you, it goes right through the walls of your room, through buildings and mountains direct to your old home, sees the home, and then you describe it as you see it with the spirit eye. There is not anything too high or too low, or too thick,

that spirit or spirit forces cannot penetrate, see and describe to us.

As we have told you before, our bodies are material and cannot see anything if the spirit does not show it to us. The spirit is the life that is in our bodies, and if it were not for that life we could not see anything with our material eyes. You cannot show or describe "Nothing," because it does not exist. We ask you to read a book; if you did not have the book before you, you could not see it; if you did not see it, you could not read it nor describe it. If you describe a book with your material or spiritual eyes the book must be there or you could not see it, and not seeing it with either your material or spiritual eyes you could not describe it.

We see and describe according to our

thoughts, for thoughts are things. According as we think, we attract that class of spirits to us, and that is what we are.

CHAPTER XIV

TWO PLACES

There are only two places. These are: Heaven (or the ether which surrounds us) and the "Earth." If we are not inside of the Earth, we must be on its surface, or in Heaven.

In the countless ages of the past, when people died, where did their spirits go when they left their bodies, if they did not stay here in the atmosphere which surrounds the Earth? There is no other place for them to go to, for we are in Heaven today as much as we ever will be. The earth and air about us are teeming with all kinds of

life, while we in the midst of it, are as ignorant of it as if it did not exist.

All the millions and millions of spirits of people who have lived on this earth-plane are among us today. This is their Heaven as well as ours, the only Heaven there is, and the only difference between us and them is, that they have left their bodies of flesh and taken on spiritual bodies. If our spiritual eyes were opened, we could see those spirits, the same as they see us. They are all around and among us today in spirit, as much as if we, who are in the flesh, had laid aside our material bodies and become as they, spirits also, for we are spirit clothed with flesh.

When a person laughs, he does not have to go to any certain place to laugh, but he laughs right where he is; or,

when a person is happy or sad or suffering, these spirits are all right here with him and they may be within a few feet of one another. Just so in the spirit world, or Heaven. Whether we do right or wrong, we all stay right here on this earth-plane, and at our so-called "death" we change form and enter our Heaven, or the spirit world, and will either be happy or sad according to our life's work.

Hell is not a place—either below the Earth, or in the bowels of the Earth—to which all who attempt to violate God's laws must go for punishment. Hell is a condition, and is independent of place. There is no chance for people to escape punishment for wrong-doing. They must pay the penalty for the wrong until they progress out of that

condition that men call Hell.

Just think how pure and innocent every child was when it was born, although its parents may not have been good. That child cannot be held responsible for what some one else has done or may do through life. It makes no difference how innocent a person was when born, he has said or done something in life he was sorry for later. When he was sorry for doing wrong, he was suffering remorse for it, which suffering is hell, and that is the only hell there is.

Man is making his own hell and living in it, when he attempts to violate God's laws and does wrong; he brings upon himself his own punishment; he must suffer, and that is hell. We need not wait until after death, to find, or

go to, hell to suffer, for it is within us when we do wrong. As man lives within himself, so is he living in Heaven or hell, but after he has paid the penalty for wrong-doing, he does not suffer any more, and has no more hell within him. He can think and do good and can live and have Heaven within him. All persons make their own selection of their abiding-place, by their thoughts and deeds. The only hell there is, is just what they make for themselves, which is the condition within themselves.

CHAPTER XV

ALL EVIL IS UNDEVELOPED GOOD

Everything that grows is good. Although we may not like the taste of it, or it may not agree with us, or be fit for food, still it may be good for some other purpose, and just because we may not be able to eat it, or like the taste of it, or do not know its use, we should not condemn it. Some one else may like it, or it may be very useful in curing some disease; while if we ate it, it might poison us or cause us to become ill.

You never saw or heard of anything growing and decaying at the same time. If it decayed, it could not grow.

If the fruit is not picked when ripe on the tree, it will fall to the ground, become bruised, decay and must return to the earth from which it came. Should we say it is the fault of the fruit, and that it is evil, and no good? Not so! All evil is undeveloped good! If the decayed fruit which is lying on the ground had been picked from the tree and used, it would not have decayed.

While the fruit is on the tree it draws its life from the tree, the tree draws its life from the earth; then the fruit comes from the earth, and it must return to it in some form or other, sooner or later; but because it does, that is no sign that the tree is evil and should be cut down and destroyed.

Our parents are the tree; we are the fruit; our parents were good, why

should we be evil? They left good here for us, why will we do wrong when there is good all around us? If we could only see the good in everything and use it, and know how to attract good to us, and have it within ourselves as part of our being, then we could give out or impart it to others.

We can only give out that which we have within us. If there is evil within us, we are undeveloped. If we were developed we could see the good and would drive the evil away, and attract the good to us, and would do good to those with whom we come in contact.

Every person wishes to do right. Why, then, do they do evil? There never was a person who was born a thief or murderer; when he was born he was innocent, and knew no evil.

Then, why are there so many thieves or murderers in the world today? Because men do not know how to protect themselves from the evil spirits of those who did evil deeds while they were here in the body, and who try to impress mortals to do the same as they did.

Those who commit crimes do as they are impressed, never stopping to consider the consequences. If they understood how to control themselves they would not allow the evil conditions and impressions of these spirits to take possession of them. Therefore, that which has possession of us makes us what we are. If one could see, spiritually, that which causes one to do evil, he would turn from his evil ways and lead a good life.

There are spirits everywhere, all

around and among us, who do, and are impressing us to do, what they did or wanted to do while living in their bodies. If a man has worked at the carpenter's trade for the greater part of his life and should go to England and work for a living, he would naturally work at his trade, for that is all he knows how to do. If you know nothing here in this life, you will not know anything in the spirit life; but you will, and must, learn in the spirit life.

If you lived here all these years on earth in ignorance when there were so many different ways for you to have learned while here, then, when you pass into spirit life, you will see how you have robbed the good spirits that would have come in and impressed you; then you would have been happier and

would have enjoyed life's blessings, which would have made the spirit happier too; but you robbed the spirit of its chance to do that work.

Ignorance is no excuse in spirit life. Because of not learning here, your spirit will have to learn there, in the spirit world, and while your spirit is learning what you should have learned while it was in your body, it will be compelled to remain in one place until it has learned its lesson. The spirit cannot, or will not, have a chance to go about, enjoying the blessing it should have, had it done its work while in the flesh.

It will not make any difference what excuse you may think you have for not doing your duty, while in your body. You will find that excuses do not count in the spirit world. It does not make

any difference what your belief may be, or what you have been taught to believe, or of what race or color you are, or whether you be nobleman, ruler, or king; if you have done wrong instead of right, and have not already paid for it in the flesh, not in dollars and cents, but in suffering, you must pay, then, in the spirit world.

The laws that cause you to suffer or to be happy were not made by or for, man, to please man, but are natural laws. According to those laws we ourselves write our life's history, and are judged by those laws, which no man can change or erase. Man-made laws are changeable. God's Laws are not!

CHAPTER XVI

BODY, SPIRIT, AND SOUL

The body is the house, the Spirit is the Life, and the Soul is the Good which the spirit creates and accomplishes, through the body. The body is the house in which the spirit lives and does its work, and the spirit is the life of the body. The body could not exist without the spirit, which manipulates the brain and causes the body to think, talk, and perform its various functions. While the spirit is causing the body to do and act as it does, the good that is accomplished by the spirit, in its work, is the Soul.

Our bodies are like an organ in the house. The person who fingers the keys of that organ is not the organ, but is the life or the spirit of the organ, for when he fingers the keys of the organ and causes it to play, he is then the spirit of that organ. The organ could not have played of itself, without the spirit. The music which the spirit causes to be played by the organ is the Soul of the organ. The organ could not have produced the sounds of music of its own accord, but must have the assistance of the spirit of Life, as the organ is material and has no life of its own; neither could the spirit produce music of itself. as it must have material through which to produce results. Thus, spirit and matter are necessary to produce the music which is the soul of the organ,

For completeness there must be Body, Spirit and Soul, three in one; for the body is not complete without the spirit of life, therefore it has no power of its own, neither can it accomplish anything. Spirit is always active, working through material means to achieve its mission, and the good which it produces is the Soul. Neither Body nor Soul can exist without Spirit, which is Life.

CHAPTER XVII

THE GOD TO WORSHIP

The God *we* (Soul Scientists) worship is not an imaginary, man-made God, sitting upon a great throne, somewhere away up in the skies, but He is always right here with us. We know our body is material, and we know that of itself, it cannot speak a word. When God, who is the Spirit which has control of our body, leaves it, then the body dies.

There is something within the body that makes it talk, walk, and move about. We know that something is alive within us, and that life makes us

feel, act, and do just as we do, with our bodies; our body could not exist in its present form, without that life.

When we hear anything in answer to our desire, it is the spirit that is within us, talking to us; it has control over our body and may cause us to laugh, and change the expression and shape of the face for that moment; we could not have laughed had it not been for the spirit within us, because we live, think, act, (whistle, sing, or cry,) according to the spirit that is within us; then it is the spirit within us that causes us to be happy or sad. We know when we do right or do wrong, because we feel either happy or sad. We do not have to ask anyone how we feel, for no one can tell us. It is the spirit that is within us that tells us when we do right or

do wrong, without our asking it.

That Spirit is our God. It is within us and controls us, at all times. The Spirit of Life is the only God to worship, and when you pray, pray to Him. He is the only One who can, or will, hear and answer prayer for you; and do not forget it. You do not have to get on the house-top, or erect large buildings, which may cost thousands or hundreds of thousands of dollars, in which to pray aloud, so that He will be able to hear you pray; neither is He far away, sitting upon a great, imaginary throne, ruling the world from on high; nor is He in some foreign, or unknown, land where He saves, elects or selects only a few to worship Him. He is today sitting on the throne in every person's heart.

We know when we feel happy or sad, and we know what we were doing or thinking about when we were feeling that way. We know what caused us to feel happy or unhappy, and what was within us, which caused those feelings. Then why not choose to worship the good spirit within us? Our body is dead, so far as speaking of its own accord, without the spirit that is within it causing it to stand, walk, talk and exist in its present form.

The God to worship is the God of Love. He will drive out all fear, hatred, and jealousy from our hearts, and will set up a temple of Love that will so radiate all around us, that all will see, and know, and feel that spirit of love which will live on and on, and continue to make others happy who come

in contact with it. The God of Love is the only God to worship and our heart should be His abiding-place.

CHAPTER XVIII

GOD'S LAWS

God's Laws in the Material and Spirit World no man, nor man-made Laws, can change. Men may put a man in a place where he will suffer, but he can suffer only a certain amount of pain, then he becomes unconscious, and suffers no more. While he is in that condition, no matter how much more they try to force upon him, he is dead to the sense of pain.

People can suffer only a certain amount of pain, no matter what may have caused it, before they pass into that unconscious condition in which

they will suffer no more. Or they may pass out of life while in that condition, or they may recover and live for a number of years, and never suffer any more such pain.

God's laws do not recognize differences of either race or color, bond-man or king, neither do they recognize man's laws. God's laws are immutable, and just, at all times, everywhere, both here and in the spirit world. The moment we do right, or do wrong, we shall be happy or unhappy, not according to man's but God's laws, no matter what man may say or do.

Man may execute, or destroy, the body. God pays no attention to that, for the spirit of man belongs to God, and that is what is judged. Hanging, shooting, electrocuting, may cause the

body to suffer for just a few seconds, and the body is dead; then it is the spirit that suffers.

God's laws rule the spirit as well in, as out of the body. He gives us the spirit to use in our bodies, and tells us to use it. He does not tell us, how, when, or where, or what spirit to choose, but He has given us brains to use, and expects us to use them and to distinguish right from wrong.

Do we ever stop to consider which is right, or which is wrong, or ask Him, or pray to Him, for advice, or to show us the light, or to lead us aright? No! We usually go right on, just as though we owned and controlled Heaven and Earth. Just wait! Some bright morning we may not awaken; our spirit may find itself in some strange

land, or we may not know just what is the matter with us. It will only be a matter of time, before we shall find out where we are,—no matter how much we may love our home, and how many dear loved ones we may have on Earth depending on us, and no matter who we are, or what we have done, or what our mission in life is. *Then* we shall come under God's laws.

Do not try to excuse yourself when you get there! You know better than any one else what you have done or left undone. But would you say you did not do much? Oh, yes, of course you never did anything wrong! It was always the other fellow who did everything! Of course you are innocent! But listen; you have attempted to violate God's laws! Remember,

God's laws are immutable and therefore they cannot be violated nor broken by man, and when we say man violates God's laws, we mean man has attempted to violate His laws, by doing wrong, but has only injured himself, not the laws. God did not compel you to do wrong; you did it of your own free will, and now you are suffering for it, according to God's laws. Today is the day of judgment and of salvation, and you are receiving yours.

God's law is like a giant oak-tree. No matter how the thunder may roll and the lightning flash, or the hurricane roar, the oak still stands. The oak is alongside of every one's pathway of life. You do not have to run up against the oak, but if you do, you do not hurt the tree; you only hurt your-

self. Just so with God's laws. You do not hurt God's laws by running against or attempting to violate them; you only hurt yourself, and you are the only one that will suffer for it. You punish yourself; the law does not do it. That is why God's laws are just—the rich and the poor, the great and small, the king and peasant are alike when judged.

We all punish ourselves when we attempt to violate God's laws, and we all come into this world according to God's laws; and while we live on the Earth, and when we pass out of this mortal body into the spirit world, we will still come under God's laws.

If it were possible for us to show a record of the source of God's existence, or of our own, or of the origin of our

first parents, would that make you a happier or better person? Would it change the color of your skin, or when it came your time to die, would this knowledge save you? No! When we do what is right, we will reap the reward of happiness, and if we do wrong, we must pay the penalty, *here*. If we die before we have paid the penalty, we will suffer in the other life until it is paid; after which we will progress from that condition.

All the people who have ever lived, or ever will live, in this world, cannot atone for our transgressions, nor suffer for us, when we defy God's, or Nature's laws. It may be that we have been forced to follow those who have power over us, which has caused us to suffer, and to do the things we are do-

ing or have done; yet we must pay the penalty for what we do.

If every person had his rights at all times, he would not, in order to please his master, be forced to do the things that cause him to suffer. But ignorance is no excuse, in law, and there is no excuse for ignorance if we will use our thinking faculties, which were given to us for that purpose.

Everything in this world is for us to use, and if we do not use it aright we shall suffer. Ignorance of God's, or Nature's, laws will not keep us from suffering when we do wrong, day or night, alone, in secret, or in company with other people. It does not make any difference who you are, or how, when, or where you attempt to violate God's law, you will have to pay the pen-

alty either here or in the next life. All persons are held responsible for the thoughts, acts, and deeds which they do while living, and are judged by them, here and hereafter.

God's laws do not judge a man for just the good he may do on Sunday alone, but for the good he does every day in the week.

God does not change his laws, neither can man change them. God's laws will never wear out, nor can they be broken or destroyed by man; and whenever man does wrong he will be corrected for his wrong doing, whether it be Sunday or Monday, day or night,—it makes no difference to God, what man may say or do. God's ways are natural ways. God does not change His

laws to please man; neither can they be broken or changed by man.

God's laws rule all men, and it is true that some men can stand more pain and do more work than others, yet all come under His laws. If fire will burn and destroy one body, it will burn and destroy all bodies that come in contact with it, and if cold will freeze the flesh of one, it will freeze all flesh that is exposed to it.

God's laws do not judge men according to the way some men think man should be judged, but it judges man according to the laws of God, and those laws no man or men can alter. Those laws recognize neither color nor race. You get your reward according to your thoughts, words, and deeds while living in the body, and no man can hinder

you from getting your just deserts, or can change God's laws. No matter what you may believe, you will be judged aright in the spirit world, according to God's laws.

CHAPTER XIX

MAN-MADE LAWS

Men have made laws to govern man, and have taken life—destroyed his body and tried to cast his spirit into darkness. They have tried to build a wall around Heaven, and lock its gates, and said that only a few—whom they select—can get into Heaven. If a man, while living, has done wrong, and is angry and full of vengeance, and his spirit is cast into the spirit world in that condition, it will do great harm in the spirit world, which is all around this Earth-plane (where all people are living who have not had their spirit

eyes opened, so as to be able to see what spirits are around), by impressing and causing them to do the way such spirits did before leaving their mortal bodies.

Men make laws and send such spirits into the spirit world full of wrath, when they will be in a position to do more harm to the innocent, and to those who do not understand the spiritual laws, than they would have been in had they continued to live on the Earth, suffered, and paid the penalty, before passing into the spirit world.

If the man was guilty of the crime, and had been allowed to live his allotted time in the flesh, and had suffered and paid the penalty for the crime, then, when he did pass into spirit life he would not have been a revengeful

spirit, and would not then have tried to impress others to do wrong.

This is an unnatural world. Man can do wrong, and if he is fined for it, and has money, the money atones for it, and he goes free. Man tries to make laws to rule Heaven the same as he does to rule Earth. Some rulers gather mighty armies together to destroy other nations and lives, in order that they themselves may rule those nations, and acquire their wealth, and conquer the world; then those rulers place themselves on an equality with God!

Man-made laws are material, and all material laws are broken and violated. Man-made laws say that you are innocent, no matter what crime you may have committed, until you are proved

guilty. They destroy the body, but they cannot destroy the spirit or soul of man.

All the books that ever have been, or ever will be, written, were written and will be written, by man. Some of those men claim that their books are the only true books that were ever written by God, and handed down to man, yet those books, and all things therein, have been written by man, for man, to please man. They have made their God, and have told men that all must believe in, and worship, Him, after they have branded Him such a cruel God. They have also told what God would do to those who did not believe in their teachings, and in their man-made God. In those books they say God is sitting on a throne in Heaven, where, according to

them, the spirits of all must go after death, to get their reward or punishment according to their man-made law, which, we say, is not according to God's law. They will really be judged according to the kind of life that they had lived while in the body.

CHAPTER XX

HOW TO SERVE GOD

There is only one way that you can serve God, and you are serving Him that way every day of your life. You cannot help yourself, you are compelled to serve Him; you could not, or would not, live, if you did not, or could not, serve Him. He is all there is of you. He has control of you, night and day; no matter what you are doing, you are serving Him. Whether you are doing right or wrong, you are serving Him.

The only God you serve and are serving is the God within you, and that God is Life. We cannot live without Him,

and as we serve Him we are either sad or happy, and He makes us feel that way for serving Him the way we do.

The best way to serve God is to love that God who is within you with all your heart, soul, body, and strength, day and night, not in a selfish way, but always doing right for right's sake and doing all the good you can to others. When you do this you feel happy, for you please the God within you, the only God there is.

There is a world within every one of us, and we are living in that world, and our God is also living in that world. No person can live in any other world but the one that is within him. Therefore, if we are obedient to that God, and listen to, and obey, Him and serve Him to the letter, that God is true, and will give us

justice according to our works.

We should serve God in prayer and song in our daily walks of life, and He should be the only one to whom we should look up. If we will love Him as we should, we will also love other people, and other people will love us. The more love we receive, the more love we can impart to others, and the more we can serve God.

We do not, nor can we, every time we pray, worship a God who is far off, for the God who is within us is the only God that can, or will, ever answer prayer. He knows our wants better than any one else.

We should bless ourselves and every mouthful of food or drink we take, and be thankful for our health and strength in mind and body, and for the use of

them. We should serve Him, and be very thankful for all these and the many other blessings that are bestowed on us all through life.

We should serve Him by doing all the good we can, both night and day, the year through, all over the world. We should serve Him on arising in the morning, at the breakfast, dinner and supper tables, and on retiring at night, in prayers like these or somewhat similar:

Morning Prayer: "We do thank Thee, dear Spirit Friend, for the health and strength of the night that is past, for this beautiful hour, that our lives have been spared and that we are permitted to go forth into the world another day. Help us and give us strength, so that we may do our work

faithfully, and impress and help us to do the right, and to Thee will we give praise. Amen.”

Prayer at the breakfast table: “We thank Thee, dear Spirit Friend, for the many blessings we have enjoyed in the past, and the health and strength of this hour. We thank Thee for this food that is before us and the good that it will do us. Lead us aright. This we ask in the name of Truth. Amen.”

Prayer at the dinner table: “Angels of Love, we do thank You for all the many blessings we have enjoyed in the past and the health and strength of this hour. We thank You for this food before us. Watch over us all through our coming days. These favors we ask. Amen.”

Prayer at the supper table: “Dear loved Ones from the spirit world, we

thank You that we were able to do our day's work and that we are enjoying the best of health. We thank You for this food that is before us; may it do us all good, and give us strength. Lead, teach and direct us as You would have us go. These we ask in the name of loved ones. Amen."

Prayer on retiring at night: "We do thank You, dear Spirit Friends, that we have been able to finish our day's work, and for the health and strength that we have enjoyed. Be with us and protect us this night and help us, so that we may arise to enjoy the blessings of health and strength and the use of the whole body while in this sphere of living. Fill us with Love and guide us all through this life. All this we ask in the name of the Spirit World. Amen."

CHAPTER XXI

WHAT WE ARE HERE AND IN THE SPIRIT WORLD

Our body, at birth, is like a new house, which is all complete, ready to be occupied, and the door wide open. The first one to take possession of the body, or house, is the spirit of the person who is to have control of, and reside in, it. At birth, the spirit of life takes possession of the body and is connected by a spiritual cord. When this cord is severed the spirit leaves the body; then so-called death takes place.

There may be many other spirits who temporarily take possession of, or impress, the body during this time,

either with or without the consent of the spirit of life, who is its ego or personality. As the persons think, they attract that class of spirits around them, who impress them to do as they did or wanted to do while living; and we shall either do good to all we come in contact with, or we shall become a curse.

If we are angry and see evil in everyone, and everything always goes wrong with us, and we are always looking for trouble, and wishing we and everyone else were dead, we should get rid of that condition by driving away that spirit of evil and welcoming a good spirit. You do not have to take on that evil condition, neither is it necessary to allow that evil spirit to control you and cause you to be unhappy.

You are the spirit of life which inhabits this house, or this body of clay, which these spirits, either good or evil, are impressing and using. Why will you allow this evil spirit to remain? Drive it out! Call on the good spirits! Think only good thoughts, and you will attract the good to you; lead clean, pure lives, so that you will attract the very best of conditions and spirits to you. Pray more, and as you pray, ask for, and call on, the good spirits to come and help you lead a good life, and guide you aright, and manifest themselves to you.

Remember, dear Reader, if you do not know what Heaven is, and if you do not live in it *here*, you will not know what it is in the spirit world. You may be there a long time before you will

have advanced or progressed out of that condition you were in, when you passed over there, or be able to find Heaven, or the sphere of good. For we are here what we shall be there, and there, what we are here. There is always room for progression here in this life, and in the spirit world. No one is perfect, here or there. Though we may do good today, still we may and can do more tomorrow, and the more good we do, the more we shall progress here and in the spirit world.

There are many blessings here and in the spirit world for us if we desire them. We are placed in this world as our own free moral agent. Even though we be bound to others in a spiritual sense, still we are free to think.

We were not consulted about our

coming here, but if we have grown old enough to think, and to be responsible for our acts, we should think for ourselves.

Not only have we a material, but we have a spiritual body to care for while we are living in this world, and we shall be held responsible for the use or abuse of both of them. They are left in our care. We must give an account of our material body and not allow it to be wrongly used, or allow spirits or anything else, to injure or destroy it, before its own spirit has a chance to accomplish its own work, which it should do while living here.

People take their own lives just because they have done wrong, or are sick, or tired of living; this will not keep them from suffering, or paying

the penalty of their wrong-doing when they pass into the spirit world. They will be held accountable for destroying their bodies and taking the life which did not belong to them but to the Giver of all life.

God's laws are just, and your flesh will be compelled to bear only just so much pain; then you will become unconscious and not suffer any more while in that condition. If a person had suffered all the pain that he could have borne before taking his own life, he would have been in such a condition that he could not have taken it. A person who takes his own life because he does not want to suffer, is a coward and a murderer. If he had suffered all he could bear while in the flesh, on pass-

ing into the spirit world he would have been happy.

The only way that anyone will receive a blessing here, or in the spirit world, is to do good at all times. There are many blessings here waiting for those who are doing good. After anyone has done all the good he can, he does not need to seek blessings, for they are his, and are waiting for him. He will get them in due time, and no one can take his reward from him.

CHAPTER XXII

OUR WORK HERE AND IN THE SPIRIT WORLD

The body, in which the spirit lives and works, is material. Everything we see in this material world with our material eyes, is material. We work with our material hands to protect our material bodies, and when our material bodies go through the change called "death," our spirits will go on working just the same in the spirit world; but, instead of working with material things, as they used to work while in our material bodies, they will now work with spiritual things, and will do or try to do for the Spiritual body, the same

as they did before for the material body, and will try to find some one, who is still living, whom they can impress to do the same as they did while living. We reap in spirit life what we sow in the material world.

There is no such thing as dead life; life cannot die. Whenever there is life, there is motion; and wherever there is motion, there is action. Wherever there is life, there is something produced. As soon as the spirit leaves the body, it keeps on working just the same in the spirit world as though it were living in the body.

If, while living, we were doing good and that was all we knew, then, when we pass into the spirit world we take good with us, and we continue to do good by going to those who are living,

trying to help them, and impressing them to do good. Just so, if we did evil and that was all we knew while living; then evil is all we can take into the spirit world, and that is what we will try to impress upon whomever we can, to do just what we did while we were living.

Mark you, our spirit is alive, and it will have to do something, and that something will be just what it knew and did while it was in the body, whether good, bad, or indifferent.

All of this comes under the same law, and if one comes under this law, all must. Whether we are free or not, while living, we do either good or evil. We are making our choice; although it may be contrary to our will, still it is our choice. We lead our own lives.

It will make no difference after we pass out whether we could have lived any differently or not, because our life is spent; we have run our race. We cannot choose, then, the life we should have lived, for it is too late.

Our spirit will, and must, go where it belongs; it cannot help it, for as it sowed, it will reap its own harvest. Do not ask what your harvest will be, for you certainly know what you are sowing while here. You will go into the spirit world whether it is against your will or not; you must go there, and will work at the same work there that you did while living here.

If a person who violates the laws of your city is arrested, and confesses his guilt and is sent for ten years to prison,—when he has served his term, the

gates of the prison are opened to him and he walks out a free man. That same judge is not waiting to sentence him again, neither is the one-time prisoner compelled to commit another crime and be sent back to prison—there is no law that will so compel him. He walks out as free as any other man, and can lead a clean, pure life, and be a good citizen.

Just so, after we have attempted to violate God's law, if we have not suffered for it here, although the world may not know anything about it, we will have to suffer for it there, and after paying the penalty for it in the spirit world, we will be free and our spirit will progress out of that condition.

When that spirit went into the spirit

world, it carried such a condition that when it came in contact with people on the earth-plane, it impressed them to do the same evil deeds that it did because of that condition; it was the only way that spirit could do, but it soon began to realize that it must pay the penalty, and that it did not have the same privileges as the other spirits. It could see that it had done wrong, and commenced to do right, and as it gradually progressed out of its evil condition, the evil was changed to good, and the hatred to love; and now it would impress others to do the same. Love and truth will prevail, in spite of all obstacles.

While in this life we are working with things made of material substance; in spirit life we are working

with things made of spiritual substance. Whatever we are working at or long to do while living here, just as soon as we have passed into the spirit world, we will try to find some spirit there; or some one living here, whom we can impress to work at or do the same thing we did, or longed to do, while we were living.

What did we know while living? Only a certain kind of work, and in the spirit world we will only know just what we have learned or done while here. If we desire to progress here, we will progress there. If anyone is forced here to work at something he did not like to do, then, when his spirit leaves the body, it will go and do the work it longed to do while living. Therefore, our work in the spirit world

depends upon our work here, and if we have not attempted to violate God's laws while living, we can change our work there. If we have, we will be compelled to go and stay at certain work until we have paid for our wrong doing; then we can progress.

When a little babe passes into the spirit world, of course it has had no time or chance to learn here. We have told you in other chapters that spirits are working, helping other spirits that are in need of help in the spirit world, or trying to impress mortals to do just what they did while they were living. So, in the spirit world, the babes are nursed, watched over and cared for by spirit nurses. Then they grow up and are educated, the same as mortal children. All this time, the nurse, or some

other spirit, takes and shows them who their parents are, and when they are old enough and have finished their education, they go on and do the work they want to do; helping other spirits or mortals, and filling their mission of love.

Remember, each spirit is doing something in the spirit world. Life is always active, always moving, always progressing, never standing still, neither on the earth plane nor in the spirit world. Every day you are a day older, and your body is changing, and you are younger today than you ever will be again. You cannot stop the progression of life; neither can you stop working. And as you are working here for either good or evil, just so you will work in the spirit world.

CHAPTER XXIII

CALL ON THE SPIRIT AND ASK FOR WHAT YOU WANT

Call on the Spirit, and ask for what you want; do not think or expect that it will come and do your work while you sit around with your arms folded. The spirit forces will not bother themselves enough about you to wait on you, or tell you your wants, or what you should have, or ask for. They have enough other things to attend to, helping other people who know what they want and are willing to ask for it; it is your place to ask for yourself. You have a mouth and can speak; then why do you not ask and call for what you want?

If you, yourself, do not know what you want, pray tell me, how can you expect any spirit to tell you, or, what do you expect to get or have come to you? If you only knew what you wanted, it might probably be right near you now, and if you called for it and asked for it, it might help you. It is an old saying, but it is true today, that "anything that is not worth asking for is not worth having."

There are many blessings waiting in store for people if they live aright and ask for them in the right way. There is no one to come to you to ask what you want; neither is there any law to force you to ask; that is your privilege, as we have told you in other chapters.

It is not the faith nor belief you may have, which will make you a happier

or better person, but the good works you do. Then why not call and ask for the very best that will make you feel happier and better? You should call on the loved ones in spirit, who are ever ready to help you through your trials, the same as they did when living in their bodies.

Our life here and in the hereafter depends only upon ourselves. We are placed in this world as our own free moral agent, and to choose what we will. There is everything that is good in this world for us, and we have the right to ask for, or choose, it. If we do not ask, how can we expect to receive?

The world we are in is a great storehouse of knowledge; we are the keepers of the same, and we must be care-

ful that we ask for, and take, something good, that we can use, for it will be charged to us in the hereafter, and we must give an accounting of it; for more precious than anything money can buy is the love, joy and happiness that we create by the use of it, which will be in the hereafter awaiting us.

We are the only ones that can lead our own lives. It is not what we believe that will make us, but that which we do, and accomplish. When we do right, we are happy; when we do wrong, we are sad. Our acts make us feel happy, or sad, according to their fruits, and our deeds are they which will judge us. So it will be seen plainly, that we are the makers of our own happiness and destinies. If I speak a word of good cheer

to some sorrowing one, and thus lighten his burden, I am laying up joy for myself hereafter. I tell him how beautiful this world is, and what a grand place it is to live in. If we would only seek the good in everything, we would be happy; if we had not been thinking good thoughts, we could not have given this word of cheer to him, thus making both happier, by doing good.

We can impart only the thought that is within us, and the only way that we will, or can, ever get any good thoughts within us, is to seek them. By thinking the best of thoughts, we attract, and make the best condition for, the best of spirits to come in and take control of our bodies. Mark you, there is some kind of spirit within you all the time; you do not have to ask anyone

what kind of spirit that is. You know yourself better than anyone else does. You know just how you feel when you have done wrong or allowed yourself to take on some one else's condition, who used to feel sad; and if you will allow yourself to take on a condition that causes you to be sad, that is your weakness; you are doing wrong, when you could just as well feel happy. You think as you feel, and feel as you think; you attract to you, and as you attract, that spirit takes possession of you and that is just what you are. You can either laugh or sing, or cry, it is for you to choose; they are all around you. Then, why not call on the good spirits and ask for what you want?

How glorious this beautiful world is, after all? We can look about us with

our natural eyes, and see what Mother Earth is producing, and the wonderful work of nature. Then, without moving out of our way, we can see, with our spiritual eyes—if we have them open—the dear ones who passed into the spirit world, who are all around us; and yet, you say this world is not worth living in!

Oh, if you could only remove the scales of ignorance from your material eyes, and remove that thin veil in front of your spiritual eyes, that hinders you from seeing and knowing all about this beautiful world that you are living in, you would not have to acquire faith or belief in anything, but you would see and know, and be able to talk to those in spirit-life, and get all the information that you want for yourself. You

would know then, that your life depends upon what you do, that you are responsible for it; ignorance or no ignorance, or whatever your plea may be, you will get your reward, good or ill, according to your works whils living in the material body, whether you have used your spirit eyes or not. They have been given to you to use, but no one can compel you to use them; that is for you to choose. You can be either happy or sad; it is your choice. You are either one or the other; it is a one-sided question. If you do not use your spirit right, and are not happy here in this life, you will not be happy in the next. By calling on the good spirits and asking for what you want, they will teach you the way.

CHAPTER XXIV

WHO ANSWERS PRAYER

We answer our own prayer, for when we pray for good we attract good to us. Good takes control of us, and we are good through and through.

When you are hungry you pray for something to eat. You do not sit down and wait for an angel to bring you the food, but you will seek it; and when you find it, you will not pray for some one to put it in your mouth but you will do that yourself.

Who sought, found, and ate the food? You did! Who answered your prayer? You did! We are the only ones that

can answer our prayers; we are the only ones that can eat, live or die for ourselves.

Every person who wants to do right should keep it in his mind; that should be his prayer, day and night; that should be the one thought in his mind and the one word on his lips. "I want to do right; help me, dear Spirit, I pray Thee." During the day, and when you retire at night, if your prayer is: "I want to do right," so long as you keep that thought in your mind, there is no room for evil, for right and good have control of you.

One's life here should be a life of prayer, because our life and happiness, here and in the spirit world, depend on it. A life of prayer is the only kind of life worth living. It is true, we can

pray to do right one minute and can do wrong the next, but if we keep the thought of "right" on our minds continually, we cannot do wrong, for right will be with us as long as we call for it.

If we would pray and bless everything, and do right, instead of being cross and complaining about this or that—having poor health or experiencing financial losses—all the time looking on the dark side of life and wishing we and everybody else were dead,—if, as we have said, we would pray for light and help, we would receive them. We should always bless the good, and pray, and be thankful that our lot is no worse than it is.

Bless everything you eat, and keep your mind on it; and do not sit down to the table to eat when you are angry,

for you will not take time to properly masticate your food. You will eat too fast. Then after awhile you will have trouble with your stomach and wonder what is the matter with you; that is not your stomach's fault, but yours, for abusing it. Pray for, and seek, only the good that is in everything; and the spirit forces will help and bless you. The spirit forces desire that you pray for their help, not only on Sunday, but on every day in the week.

CHAPTER XXV

WHAT DO SPIRITS KNOW?

There is no one living who knows all that is going on in his own city. He may read the newspapers, or receive letters and telegrams, still he does not know it all, for people are working, and they have no time to go from house to house to find out what others are doing. It is true, they will talk with those with whom they are working, and if these feel like it, they may tell about themselves. Then they know only just what they, and those they are working with, are doing. It is just so with the spirits in the spirit world; everyone has

his work to do, and has no time to go around and see what is going on.

As we have told you in other chapters, there are messengers in the spirit world, and when a messenger is wanted to take a message from one part of that world to another, one of these takes the message and delivers it. That is the way spirits get the news they give to mortals, unless it is something right in and around where the spirits are working, then they can receive the message themselves, without sending a messenger. Therefore, all that spirits know is what they themselves see, or receive from the other spirits that are around them.

The spirit that gives the message may be truthful, but it may not know anything about the spirit from whom it

receives it. It takes for granted that the other spirit is telling the truth; or it may be that the spirit messenger was misinformed, that the message it received and delivered was not true. But other spirits should not be blamed; any more than you should be blamed for repeating something you might have heard and told as truth, which, when investigated, was proven false.

Every time a spirit comes to you with a message, or tries to manifest to you, do not drive the spirit away, but try to prove its message and see whether it is true or not. If it is not true do not bother with that spirit, nor believe it, until you have proven that the message or manifestation is true; then welcome it.

You cannot tell by the looks of a

spirit whether he is stating the truth or not, until you have received, tried, and proven the truth of his message. When you receive a telegram from any part of the country, you do not ask or care who the messenger is, or what his past life has been, or what he looks like, or whether he can tell the truth or not, so long as he brings the message; or, if you are in need, you do not care who the person is, or how he looks, that helps you, provided you receive the help; that is all you ask. Therefore, there is no one living here, nor in the spirit world, who knows all; neither is there any one perfect here, or there.

CHAPTER XXVI

CLOTHING AND CHARACTERISTICS OF SPIRITS

It makes no difference whether you are standing upright, or are ill in bed, or unconscious, or with all your relatives and friends around you, either day or night, the moment so-called Death takes place, your spirit will leave its "earthly house," which is your body, at which time it will be clothed with its spiritual clothing, which you have always carried with you. The appearance of your spiritual clothing will depend very much upon the kind of life you have lived; whether it was clean, pure, beautiful and full of good deeds,

or was clouded by evil deeds and thoughts. Also, the appearance of it will be marked by the color and style of clothing you formerly wore, and the colors that were your favorites, as these will be the means your spirit will use to show your individuality, and by which you may be recognized by your earthly friends.

After your spirit has assumed the clothing which you have provided for it while you were living, although you may see other spirits with brighter and more beautiful raiment than yours, you cannot change the appearance of yours, for that is the result of your past life, and there is no one who can exchange with you, for all must wear the raiment which they have provided for themselves.

When you go into the spirit world, you will go to your own home, which you have builded by your thoughts, acts and deeds, while living in your earthly house or body. Your spirit also will seek the companionship of those who thought, and did, the same as you, either good or evil, and will remain in that condition until it has progressed to a higher one. If your spirit, while in that condition, is able to communicate with mortals, it will try to impress them to do the same deeds as you did while living. These conditions are natural and cannot be broken, as they are God's law; namely: "That as a man sows, so must he reap."

If, while in earth-life, a person has done that which was right, doing unto others as he would that they should do

unto him, and has done all the good he knew how to do, to his fellow-creatures, both temporally and spiritually, that is all that God requires of any one, and he has fulfilled his life's mission. Then, when he passes into the spirit world, he will be free to go wherever he wishes, and will not be compelled to remain in the company of any certain class of spirits; nor with those who had led unclean lives, who will have to stay in a certain place, under certain conditions, until they have progressed beyond their evil deeds, and are fit to mingle with those of higher conditions, when they too, will be free to go where they will. If a person, while living, did evil deeds, his spirit will seek those in the earth-life who do such deeds, and will seek to impress, and be a guide to, such per-

sons, thus satisfying the spirit's evil desires.

Like attracts like, and as a man thinks, so is he, and that is the kind of spirits he attracts to himself, and that is what his life will be. If a person, while in the flesh, did only evil deeds, it would not be natural for him, when he became a spirit, to desire the company of those mortals who were living clean, pure lives; rather will he desire to be with those who are evil, that he may impress, and use, them, and cause them to do as he did or desired to do while living.

Usually the spirits of those who in their earth-life were good, noble, and pure, do not seek to impress mortals who, unlike themselves, are given to deeds of darkness, but they may mani-

fest to such, if they wish, and feel that it is their duty to do so, and desire to lift such mortals from the evil of their ways. It is much easier for those higher spirits to manifest themselves to mortals who are living unclean, evil lives, than it is for those spirits of evil-doers to manifest to mortals of clean, pure lives; because the pure, good and noble spirits have learned, while living, to overcome temptation and have progressed spiritually; whereas the evil or ignorant spirits, while on earth, cared nothing for the things of the spirit life, or if they did know about them, wilfully sinned. So when they have taken their places in the spirit world, they must suffer, and pay the penalty of their wrong-doing. Thus they are more

easily attracted to those like themselves in the earth-life.

Therefore, it can easily be seen, that if mortals would only cultivate and use their spirit-eyes, they could see these impure spirits who are all around them, and who, when these mortals are thinking or doing evil deeds, are drawn to them and further impress them to continue in evil. If they would use their spirit-eyes they could see the dark, evil appearance of these spirits and thus avoid, and protect themselves from, them, through life.

CHAPTER XXVII

THE DIFFERENCE BETWEEN SPIRIT AND THOUGHT

A person may be walking along the street or sitting in his home when suddenly the thought of some one who is living may impress itself upon his mind so that he seems to perceive his presence. Possibly he may not have seen or heard from that individual for a long time, yet as he keeps on walking, or whatever else he may be doing, soon he will come face to face with him, or the person may call to see him unexpectedly at his home.

People think; they cannot help themselves; but they are not obliged to take

on any particular thought. If they take on some one else's thought or condition they can throw that off. They send out their thought wherever they go, and whoever may come in touch with that thought, it will either picture itself on the person's mind, so that he will see the other party as though he were standing in front of him, or it will impress that person in some way or other, which may cause him to do or say things he would not have said or done had he not come in line or in contact with that thought.

When you make up your mind to go to a place, you think about that place, and, as you think, you send out a thought. The thought goes ahead of you,—directly to the place to which you had been thinking of going. It does not

jump over this or that house, down this or that alley or street, but it will go directly to the place to which you were thinking of going; and if any one you know should happen to be on the street in direct line with your thought, it would picture itself so on his mind that he would see you and think about you.

So, inasmuch as thoughts are things, whenever you send out a thought you send out that part of yourself which has force, power and strength, and can be seen by the sensitive; if not, people could not or would not see and think about one another the way they do before they meet them face to face without an appointment.

When a Doctor has a very sick patient, he will not allow any one to come into the sick room to talk to or see the

patient. Why? Because it would make the patient weaker, as it takes away so much of his strength to talk. Therefore, whenever any one speaks, he is sending out and giving away his strength, which is part of himself.

Around every person are thoughts of the living and the dead, since every person is thinking about some one else. Every person, while living, thinks and sends forth thoughts. These thoughts live on after the death of the person, remain here, and, becoming manifest to the sensitive, are often seen around people who sometimes describe them as "spirits." The more a person thinks about you, the more thoughts he is sending out; and also the more thoughts of different people that are around you, and the stronger the con-

ditions, the easier it is for those who are sensitive, to take on, or see and describe the conditions, or what they call "spirits" around you, though in reality, they do not see a "spirit." What they do see is the thoughts, which are a part of the living, and thus take on the appearance and condition of the living, and of those who were thinking such thoughts, had sent them forth, and, as the sensitive see it, they "sense" and see something which they call "spirit." Instead of the "spirit" it is the thought pictured before them that they see.

Thoughts are things, and things can be seen. So if one thought will picture itself so strongly on one's mind that when he walks along the street without a thought of any certain person, that person's thought is pictured on his

mind as plainly as though he were in front of him, how much easier must it be to see the thoughts—or pictures—around several persons when in their company!

By the sensitive not understanding the spiritual laws, and because of their not having their spirit eyes opened, or if their spiritual eyes were open, even then, it is very difficult to tell the difference between the spirit of one who did not know anything about the spiritual laws before he passed out of life (as we have explained in other chapters) and the thoughts which take shape and form and can be seen around people by a sensitive person. Because the outlines or forms of such spirits are too weak to be revealed plainly, it is very difficult to distinguish the difference

between the thoughts of people which are pictured on our minds and the spirits that we see around people. This is one reason why we have written the chapter, "Never Describe or Give Spirit Messages in Public."

CHAPTER XXVIII

NEVER DESCRIBE OR GIVE A SPIRIT MESSAGE IN PUBLIC

Never describe, or give a spirit message, or try to give out what you see around people spiritually, in a public meeting; because you will not be understood, and there will be those present who will hear you, but will not understand how, or why, you are able to see and describe what you see around them, when they themselves cannot do so. Why? Because they have not had these spiritual laws explained to them. Remember, it is for you to teach the people how to live aright, and to read, study and practice "Soul Science, the Proof of

Life after Death.” Then they will themselves be able to see and receive the proof of life after death.

The main object of “Soul Science, the Proof of Life after Death” is to teach the people how to open their spirit eyes, which God has given them to use, so that they can see the spirits and will know how to attract the good spirits to and around them; which will make them happier here, and in the spirit world. The giving out, to any one, of what you see, or the spirit message you receive from some spirit in the spirit world, will never teach him how to live aright and be a better person, or how to open his spirit eyes to see and know what spirits are around him.

It is true you may receive a spirit message from a loved one in the spirit

world, which may make you feel very happy for the time being. But, at the same time, if that same person, who delivered to you the message, were to explain to you how you can open your spirit eyes and see for yourself, and assure you that you can and would be able to see spirits and receive messages from them at any or all times, would you not be a happier person? When your spirit eyes are open, such opening will prove the continuity of life, thus making you happier and better here, and in the spirit world.

You will remember that we have told you in other chapters that our life and happiness in the spirit world do not depend upon what some one else may say or do, nor on what we believe, but upon what we ourselves *do*. There-

fore all the messages we may receive in this world will never teach us how to be happy, nor make us any happier here, or in the spirit world.

As we can only think one thought, and speak one word, at a time, instead of giving a message or describing what we see around people at the meetings, the time would be better spent in telling and explaining to them how they can see the same as we can if they understand the spiritual laws. Life is so short, and time so precious, we should direct all our thoughts and words where they will do the most good. So by telling and explaining to them how to live and how to think and do right, and how to open their spirit eyes to see for themselves, you teach them how they may live happier lives.

Suppose you were in a meeting of a thousand persons, and you were to give one of those persons a spirit message which that person would recognize at once; no doubt that individual would be pleased, but none of the other nine hundred and ninety nine persons present would know whether the message given was true or false, neither would they understand the message. By giving one person the message, you have made that one person happy, whereas had you spent that same amount of time explaining to the entire thousand persons how they could all see spirits with their spirit eyes, if they had them opened, you would then have made the one thousand persons happy all through life instead of one person pleased for a short while.

No one can use your spirit eyes but you. They are given for your use exclusively, and if you do not use them you cannot, or will not, be happy here or in the spirit world. Because you do not use these eyes that are given to you to use every day of your life in your business, your home, and your family circle, either day or night, you are robbing yourself.

Still you must carry those eyes around with you, whether you use them or not. They are yours, and belong to you, and if you do not use them you are not protecting your spiritual body, and will have to pay the penalty for not having accomplished your life's mission, which is, to use that which you have, and to help to do all the good you can to those who need your assistance.

The only way that you can accomplish this, your work of service to mankind, is to use your spirit eyes. Then you will be able to see what spirits are around you, and around those whom you meet; then you will be so happy that you will be unable to keep it to yourself, and will tell it to the world, thus making others happy.

You will also see and know where the spirit world is, and who and where God is; you will do more and better deeds, will love, and be loved by, all, and will realize how precious and sweet life is to you, and should be to all.

CHAPTER XXIX

HOW TO HOLD CLASSES AND CALL ON AND COMMUNICATE WITH SPIRITS

Classes should be held in every home for the development of the spiritual sight, and that would make the home a haven of rest. After "Soul Science, the Proof of Life after Death" has been thoroughly read, explained and understood in the home, as to how the spirits are around people, how we can, and why every person should be able to, see spirits with the spirit eyes, then classes should be formed; after which they will be ready and able to understand whatever the spirit is trying to manifest to them.

When a person who has met with an accident and has lost a limb, passes into spirit life, he will have the use of the limb in the spirit world that he lost in earth life, but when he appears to his mortal friends in spirit he will appear just as he did when he last saw them, that is, without the limb.

Just so when a babe passes out of this life, it grows to the same height, weight, color of hair, and complexion it would have had, had it lived and grown to maturity on the earth plane, but when it appears to its mother, years afterward, it will appear as a babe, so that its mother can, and will, recognize it as she last saw it, a babe. If it were to appear as an adult, the mother could not, and would not, recognize her own child.

The spirits cannot, or will not, manifest in the home, unless you make the conditions right for them; therefore the manifestation depends upon yourselves, not the spirits. The spirits cannot, or will not, manifest to you or anyone else under adverse conditions. Remember, spirits do not have to manifest to you just because you want them to do so, or think they should.

When you sit in the class to develop, you should dress neatly, and not have any strong odor of tobacco or anything else on your clothing. You would not want anyone to visit you in that way, neither do the spirits want, or expect, you to call on them that way, for they are very sensitive, and are unable to manifest to you under such conditions. The best is none too good for you, or the

spirits, and by your dressing neatly, and by your thinking good thoughts, and taking the very best thoughts with you, you are helping the spirits to manifest to you and to others in the class.

Do not go to the class, or sit in the class, just to see what kind of spirit message you will receive, or how the spirits will manifest there. If that is all you go for, stay at home; for you will take with you, and establish, such a condition that the others will not be able to get good results.

If there are good conditions in the class, each person should be able to see and communicate with spirits in the spirit world, not only in the class room, but at all times, by spiritual understanding, if he will take time to read and understand this book, "Soul Sci-

ence, the Proof of Life after Death.” Therefore, you do not have to go to another person to receive communications from your loved ones, for they are all around you, as explained in other chapters, doing all they can to manifest to you. If you do not or cannot, receive a communication from your loved ones, it is because you are ignorant of the spiritual laws. You have spiritual eyes, and if you do not use them, you will suffer for it. God has given those eyes to you for your use, and unless you use them you are robbing your spirit, hindering its progress, and preventing the fulfillment of its mission here.

Make up your mind in advance as to the time when you want to call on the spirit you wish to see or communicate with; and keep thinking about that

spirit that you desire to manifest to you; *that* will help to attract that spirit to you, and will help to open your spirit eyes, that you may have a better spiritual understanding.

After "Soul Science, the Proof of Life after Death" has been thoroughly read and understood, as already stated, classes should be held in homes, once a week, calling on the "Good Spirits" to come and help you all to see spiritually. While you are all sitting in the class, do not talk about the work of every day, but keep your mind on the "Good Spirits." You should all soon begin to see, hear, "sense," or receive, some impression, while sitting in the class, which should prove to you all, that the spirits are around, trying to

impress you and communicate with you.

As soon as you commence to sit in the class, you should all sing and pray, as directed in Chapter XXXIX of "Soul Science," then sit quietly, and if anyone speaks, he should speak only about spirits or what he is receiving from the spirit forces. If the spirits were not there, you could not have thought or talked about them. Every time you think about a spirit, the spirit must be there, or you could not have thought or talked about it. Everything you talk or think about must exist; if not, you could not talk about it.

Whenever you think about a spirit, speak to that spirit as though you were speaking to a friend, and you will get some impression in response to your

question. That is the way some spirits will answer you; others may want you to write, so they will impress you to get a pencil and paper, and will control your hand so that you will write whatever they impress you to do. Try sitting that way several times, and see if it is not what they want you to do. If it is, continue to follow that impression.

Before anyone sits in a class, he should read this book "Soul Science, the Proof of Life after Death," through and through, and understand it thoroughly, so that he will understand and know just how spirits can and do manifest to us every day, and why each person should develop and use his spiritual eyes so as to see how to protect the spiritual body, as the Creator intended he should do. Had it not been so in-

tended, they never would have been given to him.

God never makes a mistake. He knows that spirits are everywhere, and He also knows what will happen to those who do not use their spiritual eyes. Every person should have his spiritual eyes open, so as to be able to see spirits, the same as he has his material eyes open to see material things.

Developing means understanding; if you understand, you can see and can develop. Remember, the Truth is found in proving whether things be right or wrong.

CHAPTER XXX

SPEAK A WORD OF CHEER

When you go to call on a friend, you should go with the intention of cheering him up, or helping him in any and every way you can, but instead of helping him some people often make him feel worse, by having called on him.

When you call on the sick, do not tell them they look so ill; you will only make them feel worse. If they do not know they are sick, do not tell them they look so ill, for you may do them more harm than good. It may be they have been sick for a long time and have given up hope of getting well; your

telling them that they are looking poorly, might be the cause of their abandoning hope, and passing out.

On the other hand, had you told them that they were going to get well, or had you given them a cheerful word, they might have been encouraged and made a greater effort to live, and lived on for a number of years more; just by a word of cheer. If you cannot do that, do not go near them, as you will only make them worse, when they do not ask, or have not asked, you to tell them how they feel, or how they look. Should you not have seen them for months, you would be in no position to tell them anything anyway.

When you talk to them, speak of some subject that will please them; but do not continue the talk until the sick

person is all worn out or getting nervous. Do not stay too long at a time, but go often and then make your visit pleasant. After you have left the sick person, he will think for days to come of everything you have said to him, and it may run through his mind several times a day. The more he thinks about it, the deeper the impression will be, until he believes every word of it, whether it is true or not.

When people are ill and in a relaxed condition, they will believe what is told them at that time, though they would not pay any attention to it if they were well; in fact you will tell them things then that you would not have talked about if they were well.

Do all the good you can to help them, speak a word of cheer, and if they pass

out of life, you will be glad that you called on them when they were in need, and did all you could do; you can gladden their hearts, and they will die happier by knowing that their neighbors thought something of them, and that all was done that could be done to help them and make them feel happy as their end drew near.

CHAPTER XXXI

NOW IS THE TIME TO DO GOOD

Now is the time to give to the sick and needy. Do not wait until they have passed into the spirit world to go and place flowers on their graves. If you have any smiles or roses to give to friends, give them while they are living, so they will appreciate them, and do not wait until they are dead to place them on the cold, cold grave, for the roses and smiles will then do them no good. What they need is encouragement and cheer, while here.

Now is the time to give, for today is the day of salvation. When persons are

hungry and starving, feed them now, when the food is what they want. It will save their lives; they cannot eat it after they are dead. It would never do them any good then, nor make them feel any happier in the spirit world. If you want to be happy, or if you want to give and help to carry out your mission here in this life, give now, for you may never have another opportunity to help others, like to now.

Your waiting until you think you will find some one else more worthy of help will be no excuse. Remember, the more you do here in this life the happier you will be in spirit life. There is no excuse for shirking your duty, and excuses cannot make you happy in spirit life. It is not what you think, or believe, that will make you happy there,

but it is what good you *do* while living here; so give some of your love and good deeds here, and you will be happy there. Not only will persons be happier in spirit life, but when they do good here they know they have done the right; consequently they are happier here. No matter what others may say or do, they have their reward for doing good unto others.

Every person we meet is our brother or sister, and it is our duty to do good and give a helping hand to all who are in need, to help them over the rough and painful places in this life. There are many spirits in the spirit realm who would be much happier than they are if they had only obeyed their good impulses and given more assistance to others, while on the earth-plane. Do

not wait or defer your good deeds to a future date, for if you do not make others happy or help to lighten their burdens here, you will not find happiness awaiting you in the spirit realm. Do all the good you can to your fellow-man here, and you will be happier in fulfilling your mission in this life and be blessed in the spirit world.

CHAPTER XXXII

WHY "SOUL SCIENCE, THE PROOF OF LIFE AFTER DEATH" SHOULD BE IN EVERY HOME

Why should "Soul Science, the Proof of Life after Death," be read in every home? Because it teaches how to open the spirit eyes, to see spiritually the different spirits that are around mortals, so that those who live according to its teachings will know, in advance, just where they will go, whom they will meet, and what they will do, when they pass into the other life. Without this knowledge, when they pass into spirit life, their spirits will hover for some time around the graves that hold their

bodies, unless some spirit comes and tells them they are in the spirit world, or shows them how to progress in the spirit world.

As we have told you in other chapters, if you do not know anything here, you will not know anything in the spirit world. Therefore, if you are ignorant while living here in your body, in regard to seeing spirits, and in regard to the spiritual laws of the spirit world, you will have to learn those spiritual laws there, before you will ever be able to progress, and see and know whom and where you are, in order to be able to send a message or manifest yourself to some loved one who is still living.

If persons can see spiritually, and would go to the graveyard, they would

be able to see spirits wandering about, waiting for an angel to come and take them to Heaven, as they were taught they would be when they should die. Since death, they have not been able to find an angel waiting to show them the way, and oh, how sad and disappointed they seem to be! When we talk to them, they do not seem to understand, and yet they realize something is wrong, and are amazed at the condition in which they find themselves. They see other spirits going about, each doing his work. Some are happy, others sad, according to the life they lived while in their bodies.

After your loved ones have passed into the spirit world, do not wear crape, or mourning, or weep over their graves, for that only holds their bodies; nor

wish they were living, for you are only hindering their progress in the spirit world, and keeping them from being happy and from doing their work there. We assure you that you do not want to go and help anybody that is sad and crying all the time; you do not even want to be near them, because it makes you feel sad just as they do.

Just so with your loved ones in the spirit world. They do not want you to mourn, and feel sad and weep for them, because they have passed into the spirit world. They are free from pain and are happier than you are here. They do not care to be near or around you, nor any one else who is sad or crying, for they suffered enough while living, and now want to rest and be happy, and want you to think good thoughts, lead

good lives and be happy, so that their spirits can come in to help you, and try to repay you for the good you did in helping them, while they were living and suffering. You can, and do, help your loved ones here and in the spirit world, for they think and feel just as you do. We pray you, do all the good you can while living. That will make every one happy here and in the spirit world.

A knowledge of the teaching of "Soul Science, the Proof of Life after Death," will have a profound influence on children. Parents often mark their children's minds by thinking and talking along certain lines. The home is the place where they raise and teach their children, who will remember, as long as they live, just how they were raised

and what they were taught to believe, in their homes.

When the little one is playing on the floor, if the parents were to give it something sharp, or throw something sharp near it on the floor, the little one would be likely to pick it up, and hurt itself. They could not blame the child, nor should they punish it for being hurt. They are the ones that should be blamed and punished; not the child. It is just so with children. They are influenced by your life and conduct.

Parents, talk to your children. Mothers, talk to your daughters. Take them into your confidence and tell them the secrets of life, so they will know how to take care of, and protect, their bodies; and if anything appears wrong to them, they will tell you, and in that

way you may be the cause of saving them much suffering, or even death. If you do not tell them at home, they may learn in a perverted fashion, away from home, and it may be too late then to save them. Just so, fathers, tell your sons all about themselves. Teach them not to smoke, chew, drink, or gamble. Tell them that these are only evil habits, which they can live without; that if God intended that boys or men should smoke, He would have created them with a smoke-stack on their heads. Ask them how they would like to see their father with an old pipe in his mouth, or tobacco-juice running down his chin. Tell them not to drink any kind of liquor, that it is not the last glass that makes a person drunk, as you will hear it said, but it is the first one; for if they

never take the first glass they will never get drunk.

When a young man has taken his first glass, others will begin to treat him, and the first thing he knows, he will get into a fight—it may be with his best friend—be brought home drunk, and thus disgrace his parents and may be the cause of his becoming a drunkard. And they will remember it as long as they live.

Parents blame their children for being mean. We do not blame the children so much as we do the parents, for when those children were born, they were poor little innocent babes, could do no harm, and were not then bad children. You raise your children at home, and if they are bad, you must

have raised them that way yourselves, and did not train them right.

Speak only the truth to your children, and they will respect you and your word, and be a credit to you. You may try to think you are deceiving your children, but they are watching you, and their minds are very active. They will see you doing wrong, and although they may not say anything to you about it, they will be sure to follow your example. They are all the time watching and waiting for the time to come when they can deceive you. Parents should tell their children the truth if they expect the children to tell them the same, and the best place to do that is in the home.

Children are not bad if not made so. Parents, you are teaching your chil-

dren every day, by your lives. When you do teach, or tell them, the truth, you are drawing in, and around, yourselves and children, that class of spirits and conditions that will impress or cause the children to do right. When you do wrong, you are teaching your children, and are drawing in and around them and yourself, such conditions as will encourage them to do wrong, the same as you are doing, and when your children do wrong, as a general thing, you will blame some one else for teaching them to do wrong, when really the cause is in their own homes.

Parents, teach your children that whenever they do wrong, though they may not tell any one, or may try to hide it or keep it from you, they will suffer for it, whether they tell you or

not, and they will not have to wait until it is found out, or wait until they are dead and then commence to suffer, but that when they tell the truth and do right, they are going to feel happy, and other children will see that they are happy, and will want to know the cause,—and of course, they will tell them all about it. They cannot keep it to themselves. They will “give it away”. Just so, when they think they can do wrong, without its being known or found out, they will appear guilty, and will talk the way they feel,—will tell on themselves. They cannot help it, or keep it to themselves.

“Soul Science, the Proof of Life after Death” teaches how to get, and have, more confidence in self, and in home, and how to make this home a paradise.

It will show every one the way to have confidence, and drive out all fear, hatred and jealousy, and how to help implant love in the hearts of all humanity. It will rob the grave of victory, and death of its sting. All who read it, and observe its precepts, need not fear the grave or death,—a fear which has caused so much mental suffering throughout all the ages past. The grave is only a place in which to bury the material body. Why should they fear it? Death only means that their life work is finished!

After any one has worked hard and faithfully for a day of ten hours, he is glad his day's work is done, so that he can go home and rest. He is not afraid to go home, for he knows where he is going, and what he will do, and whom

he will see, when he gets there. The home belongs to him and his. They have made it just what it is. They do not fear or dread to go to their home.

Why, we repeat, should people fear death, when it only means that they are going to their home in the spirit world, to rest and enjoy that which they have worked for? They have worked long, and are tired; why should they fear going to their home, which they built for themselves according to the plans, and with the material, they have provided for it. There is something wrong; it is useless to ask what it is. They say they are good people. Then why will they fear death?

CHAPTER XXXIII

THE TRUTH

The Truth is the most simple thing in the world to speak. Any one who can speak can tell the Truth, for it is natural, even with a little child. If you will respect the Truth you can respect your neighbor, your neighbor will respect you, he will look up to you, and you will respect yourself; it may be the cause of your making something out of yourself, building up a good business, and of your becoming loved and respected by every one.

Living the Truth is the only kind of life that will make you happy here and

hereafter. The Truth is respected by rich and poor, low and high, king and ruler—all alike. The Truth makes people free to think, act and do. The Truth will rob jealousy of its fruit. Woe to him who cannot stand up and face the Truth. Some people are doing all they can today to keep out of the way of Truth. The Truth will lead the onward march through life.

One does not have to stop and think to tell the Truth, for it is perfectly natural to tell it. Yet there are those who are going to great expense and doing all they can to keep the Truth from the people, and keep them in ignorance; for by so doing they can make them their slaves and keep them from progressing.

Truth and Freedom go hand in hand, even as slavery and suffering are the

fruits of ignorance. If every person only knew the Truth and what it meant to him, this would be a happier and better world.

CHAPTER XXXIV

DESTINY AND HEREDITY

Man has been taught to believe in Destiny and Heredity, which teaching has caused some to pass out of life long before they would pass had they not been taught that way. It has caused men to go through much unnecessary suffering because they had been taught to believe that God had destined every person to a certain death by disease or accident.

Those who teach such beliefs have taken away the power God has given to man, and have thus helped to destroy the use of his body and limbs and to

make him as helpless as a babe. He is taught that he cannot avoid accidents, that his days are numbered, and that the time is appointed when he is to die by a certain accident or disease. Thus he does not try to avoid accidents nor take better care of his health. When he gets into a place where he sees there is danger, he thinks he knows what his fate is, and instead of trying to avoid this accident, he will stand there and be killed; whereas, if he had not been taught that way, he could and would have avoided the danger and not been killed.

Because a man knows that there have been certain members of his family for the last ten generations who have abused or misused their bodies, contracted colds which have settled on

their lungs, and caused them to pass out of life with tuberculosis or other trouble, he thinks that he must inherit the same disease; and, just as soon as he contracts a cold by not taking proper care of himself, he commences to cough, as he believes he has inherited consumption, and must die that death. He thinks that all the treatments and medicines in the world will not cure him of his malady. Of course, he gives up all hope, and dies the way he predicted he would. By his thinking such thoughts, he is attracting the spirits of people who passed into the spirit world with the same disease, and those spirits are around him, and make him feel just as they did before they passed out of life.

Those who believe in destiny and

heredity, and advocate that belief, are the cause of sending many people into the spirit world before they should. Believing that way, and not trying to live rightly, cause much suffering in the world to-day.

The cause of many diseases and much suffering, as is explained more fully in the chapter under the head of "Diseases and Treatments", is that people do not take care of themselves as they should; for example, they may either eat too much, or not the proper food. Heredity has nothing to do with what you eat, how you dress, or take care of your health; there is something within all people that tells them when their hunger is satisfied. If they obey this inward monitor and eat just enough to be satisfied, they will never

eat too much, will not be ill from over-taxing their digestion, and will live longer.

Heredity has nothing to do with a person's over-eating, and thus causing him to have a stroke of apoplexy, and dying from it. If, after eating certain food, you find that it does not agree with you, do not eat it again; or, if you like certain food, do not over-eat of it; do not make yourself sick with it and then blame your parents or some one else, or destiny or heredity, for it, or the spirit forces for allowing such conditions around you. Use your reason and common sense at all times. Use your spirit eyes to see what is around you, spiritually; drive away what you do not want, and welcome the good. You

make your own Destiny and Heredity yourself, by your way of living and thinking here.

CHAPTER XXXV

STOP PUBLISHING ABOUT CRIMES AND MURDERS

If all the evil deeds and crimes that are committed were not published, there would not be nearly so much crime of all kinds going on in the world as there is today. Every time we read about a crime we are thinking about it, and as we think, we attract that class of spirits to us. Not only do we attract them to us, but as we read, suggestions come to us which are very harmful, and may cause us to do evil.

There are all kinds of people thinking all kinds of thoughts, and when a person who has been thinking of mur-

dering some one, reads just how, when and where, a certain crime was committed, given in full detail, and published in the paper, it suggests something to that person, and, through that suggestion it may cause him to commit a crime that he never would have thought of had he not read it in the paper. Just as long as the details of these awful crimes are allowed to be published, just so long will people read them, and the greater will be the number of crimes suggested and committed.

Whatever you are reading about, you are attracting that class of spirits to you, and the more that class of spirits is around you, the more they are impressing you to do what they did, or wanted to do while they were living in their bodies. How many times do boys

run away from home after reading some cheap novel, or attending cheap moving pictures that show the killing of Indians, etc. They were good boys, had good parents, and were raised all right. Or maybe some neighbors' boys were telling them what they had read, heard or seen, and that was enough. Such exciting stories or pictures are very apt to impress boys to steal money, buy a revolver, and run away in search of just the excitement they read of, heard, or saw on the screen. Probably you could not have hired those boys to steal, or run away, before they read about the Indians.

People have committed all sorts of crimes after reading about them. When you read something funny, it causes you to laugh, and you would not have

laughed at that time if you had not been reading about it. If one thing you read in the newspaper will cause you to laugh, another thing will cause you to cry, and thus act according to what you read. As you read, so will you think, and as you think, so are you.

Your life here and in the hereafter depends upon what you read, your thoughts, acts and deeds. Therefore, as newspapers and books are the thoughts of men made manifest, and as those thoughts have power to mold the minds of those who read them, they may be the means of causing the elevation and purifying, or the degradation and downfall, of the readers. Books or papers detailing murder and crime should be prohibited and not allowed publication.

Thought is all-powerful, and in time of war we have a very good illustration of its power. For many a century, certain peoples have had it impressed upon their minds, by those in authority, and by some writers and authors, that *Might makes Right*, and as their rulers had allowed greed and the desire for conquest to take possession of them, thus drawing around them spirits of those who had oppressed and made war upon fellow-beings in past ages, they had become obsessed by those evil spirits, and impressed by them to do the atrocious deeds of which they have been guilty—deeds that have never been equalled for cruelty.

In recent years war has become an institution of barbaric cruelty, some modern wars never having been

equalled in ferocity by any of the uncivilized nations of the past. In these wars, crimes have been committed such as were unknown in the dark ages, crimes against humanity; the ethics of war and of honorable warfare and civilization have been outraged by those who have proved themselves worse than barbarians.

Such have been the results of so-called "modern" warfare. Some of those people have become so evil in their thoughts that even their religion has been distorted into a self-worship, and a worship of a god of their own evil imaginations, a god of war, delighting in the slaughter of innocent women and children; they call upon this god to help them to do these deeds of evil. Thus, they call around them

the powers of evil, who are then taking the place of the true God, and leading them and their poor, benighted people, to the verge of destruction. Those are the fruits of so-called modern warfare, that has been waged upon humanity.

As surely as a man thinketh in his heart, so is he; and his thoughts will bear fruit, either for good or evil. If more books were written telling us how to live aright and serve the true God, the Spirit of Life, whose dwelling-place is within our hearts, teaching us that the God of Life is not a cruel God, who delights in war and murder, but that He is a God of Love, who desires all His creatures to live in love and harmony with one another as brethren; then love would be the ruling power and we would have neither prisons nor elec-

tric chairs. Then would men progress toward true civilization, and each man would know where Heaven is, and what his life will be after so-called "Death."

CHAPTER XXXVI

LIARS AND SLANDERERS

It takes a smart man to be a good liar; he has to keep thinking, and keep his mind on the alert at all times, in order that people may not catch him in his lies, and he will stay awake many an hour, and put in many sleepless nights, trying to think and formulate another lie to offset the last lie he told the same person. He will not only lie to one person, but he will lie to every one, and he will lie when the truth would answer the best purpose.

Those people are in all walks of life. Lying becomes a disease, and often

causes the person to become obsessed. Why will people talk to try to hurt one another, when there is no one that is perfect? Every person has his faults; some may have greater faults than others, some may not show their faults, yet they may have greater faults than those they are talking about.

As a general thing, people talk about others on account of envy or jealousy; and yet if all who talk about others, either through jealousy or otherwise, only knew that when they are talking about others, they are talking about, and hurting, themselves, they would cease to do so. Just go home, and look over your past life, and see what you are doing; just think for one minute, if you please, that there are other people in this world. Say to yourself, "Well,

who and what am I, and am I doing unto others as I would have them do unto me?"

Never mind your neighbors' business, but pay strict attention to your own. Think of your past life. You know it better than any one else does. See if you have not, yourself, done more and worse things than you know or have heard about the person of whom you are talking. Yet you will never talk about the mean things you have done, or were thinking of doing. Never mind your neighbor; you are the one you want to watch and to care for. You cannot live or die for others; you can only live and die for yourself.

You should do only the very best deeds to all, and think the very best thoughts of all. For the thoughts that

you are sending to a brother, good or evil, will certainly return to the sender. You do not understand that we are all brothers and sisters, and that whatever you say and do unto others, you say and do unto yourself; not only that, but whatever you are saying about others, you are attracting the same thing to yourself, and are bringing yourself on the same level with those about whom you are talking.

Usually people talk about those who are better and higher in life than they are themselves, for they are not afraid of those beneath them; they know that they cannot hurt them by talking about them. Instead of talking about, and trying to disgrace, or degrade, one another, when all are low enough at the best, without making them any lower

or worse than they are, if they would first sweep their own dooryard, and attend to their own business before they attempt to take care of their neighbors' business, they would have all they could do, and would be better off; and we assure you that their neighbors also would be. If they would do that way, and speak a kind word, instead of a cross one, to every person, what a blessing they would bestow upon themselves and their community! How they would be loved by every one!

You do not like people to talk about you all the time, neither do they like you to talk about them all the time. The people that talk about you are willing to go half way if you are willing to go the other half; that is, you stop talking about them, and see if you will

not notice a great change in yourself and in your neighbors.

No one can love you if you have no love within you, for if you had, you would not, or could not, talk about people the way you do. If you will keep on talking about every one, after a while you will begin to talk about and hate yourself, and will spend the latter part of your days in the mad-house. If you do not believe this, just keep on the way you are going; you have a good start, for you are on the right road to that place. If you were not, you could not and would not talk the way you are doing now.

People do not like to have anything to do with a person who is always talking about his relatives or neighbors, because they are afraid he will start to

talk about them next. A person that is talking about this one or that one, never seeing the good in any one, is a slanderer; he is a person that must be watched; he cannot be trusted.

Slanderers are like robbers, who rob people of their character and reputation, by talking, and lowering those whom they talk about; people who have worked hard all their lives, to build themselves up honorably. Men are murderers who murder their victims by degrees, by taking away their character, the most precious thing they have; they cause people to become murderers. When a person will take his own life, after he has been talked about and slandered, he commits murder.

We could honor a thief in preference to a liar and a slanderer, because we

can lock our doors and hide from a thief, but we cannot lock ourselves up or hide from a lying or a slanderous tongue. People who do those things have not developed their spirituality. If they had, they would, or could, not talk about one another. The best remedy for lying and slandering is to open the spiritual eyes, so that one may be able to drive away lying spirits, and speak the truth at all times, and pray for the "Good Spirits" to give light to the liars and slanderers, and to show them the way to the Truth.

Remember, that according to God's laws, if a person has talked about another, and has injured him, or tried to do so in any way, while living, and if he has not already asked that person to forgive him for all wrongs and mean

things he has said about him, he will have to do so as soon as he passes into the spirit world, before he will ever be able to progress there.

How much easier it is for a person while living to go direct to the home of those whom he has tried to injure, or who have tried to injure him, by back-biting and slandering, and ask their forgiveness, than to wait until he or they have passed into spirit life. You must forgive and be forgiven, either while living here, or after passing into the spirit world, before you can progress and be happy either here or there.

CHAPTER XXXVII

OBSESSION

Any person is liable to be obsessed at any time. The best way to avoid it is to lead a clean, pure life and make up your mind that you will not allow any one to lead you in the wrong direction. Know yourself, and pray to the Good Spirit forces to lead you aright. If all would, or could, see spiritually what is around them, and drive the evil away, there would not be so much obsession as there is today.

What would you think of a young lady who would go to a strange city and accept the invitation of the first

man she met to go with him to view the city? She would go without knowing the first thing about him, although having friends in that city who would have been glad to go with her, had she called on them. You certainly would not have a very high opinion of her. What opinion can we have of you, when you are being led all over the city and every other place by some one you do not or cannot see with your material eyes; they are spirits that you cannot or do not see; they are strangers to you and may or may not lead you aright.

You have friends in the spirit world (which world is right around you) who would be glad to come at your call, and help and lead you aright, if you were to call on them. You should use your spirit eyes, inasmuch as the great Cre-

ator has given them to you for use, to see how to guide and protect your spiritual body against evil spirits, so there would be no danger of your becoming obsessed.

CHAPTER XXXVIII

DISEASES AND TREATMENTS

As there are different diseases in the world today, so there are different methods of treating them. No doubt these different treatments are all doing good, some more than others.

There is one certain kind of treatment, which is a natural and universal treatment, which is as old as the human race, and will continue to be practised as long as time lasts. Everybody practises it, even the animals, and if man were to practise it more, or as much as the animals, he would not be complaining so much and would have better

health and live longer than he does.

Anyone can practise it, even a little child, for it does not require the knowledge of a professor to use it. In fact, it is being practised today all over the world, among all classes of people, and it has the largest number of patients, more than all the other methods of treatment, combined.

To those who believe in other treatments, when emergency arises, this, we would say, is so easy to give and apply to one's self, at any time of the day or night, that one does not have to go to the hospital to take the treatment, but it can be given in any place. It has been applied to, and it has cured. Locomotor Ataxia, Paralysis, acute or chronic Rheumatism, Sciatica, Lumbago, Nervousness, Obesity and many

other troubles, after all other treatments and known remedies have failed. It does not make any difference who the persons are; they can apply this natural treatment, first and last.

When a little child falls down, any one would think from the noise it made, and from the sound of the bump, that the little one had cracked its head. What is the first thing its mother will do? Will she run for a doctor or a bottle of medicine? Neither. She will run and pick up the child, rub its head, or wherever it is hurt, and in a minute or two, the child is playing again! When you bump your forehead until it seems as though you saw a million stars, the first thing you do is to rub the place with your hand, which restores the circulation, and thus eases

the pain quicker than any amount of medicine could. When you whip a cat or dog, just as soon as the animal gets away from you, it will lick the place or rub it with its paw.

The first instinct with all, whenever they injure themselves, is to put a hand to the place injured, and rub it at once. In other words, the first impression one receives, on being hurt, is to rub or manipulate the injured place, and if that impression is followed, they are relieved of their pain. The blow causes the blood to stop circulating, which contracts the muscles and wherever there is contraction, when that part of the body is moved, it causes pain. By rubbing and massaging the part where the contraction is, thus causing the blood to

circulate and the muscles to relax, the pain ceases.

The general cause of all pain is contraction of the muscles, and nothing will remove contraction sooner than manipulation. Because this form of treatment is ancient, it is none the less valuable as a remedial measure. Even when used with little skill, it frequently does much good, and that it seldom works harm is evident from the vast numbers who apply this art indiscriminately!

People do not need to have faith in order to have their bodies massaged, to break up contraction of the muscles in order that the blood may circulate; because the blood is circulating both day and night. Faith has nothing to do with it. If your body is properly mas-

saged your blood will circulate, and by keeping up proper circulation, the impurities of the blood are carried off through the liver and natural channels of the body. The blood keeps the body warm, and when there is proper circulation, the heart can beat regularly. Anyone can rub the body, which will cause circulation, and thus break up the contraction of the muscles. If they understand massaging scientifically, much more benefit will be derived.

While the art of Massage is best learned by personal instruction, yet with some knowledge of anatomy and physiology, good sense, and a general understanding of the effects aimed at, anyone can accomplish much good by this means of treatment. If everyone who gives massage treatments would

live clean, pure lives, their treatments would have a better effect on their patients and that would help their business.

The Creator has given us our hands to use, to keep our bodies well, so that the spirit can carry out its mission while on Earth. All should use their hands to relieve the body of pain. Schools should teach how to apply this natural treatment, scientifically, so as to get better results, and thus remove the cause and effect of many diseases. In every form of massage, one must not be so strenuous as to do harm. The patient will usually inform the operator if he is being made uncomfortable by the treatment, and the feelings of the patient are a reliable guide.

Preliminary to giving massage, the

patient should be placed in a comfortable, relaxed position. As the giving of massage, especially general massage, requires not a little strength on the part of the operator, one who is not possessed of considerable muscular force and endurance should not attempt to specialize in this art, for signs of fatigue on the part of the operator will have a depressing effect upon the patient.

There are millions of pores in the human skin which act as suction-valves and draw into the body many kinds of diseases. We may carry the germs around with us, which we have absorbed through the pores of our skin, for years; after awhile, through improper circulation of the blood and by reason of our system being in a passive

condition, we become ill with a certain disease, which we may have carried around with us for years. Then we wonder where we have been to contract such a disease, as there is no one around us who has had it, and we may be the first one in years to have it in the neighborhood. That is how many diseases are carried around and spread broadcast over parts of the country where they were never known before.

There are many causes of disease. People continually complain of being ill, when they bring much of their sickness upon themselves, by improper food and poor circulation of the blood, which, in turn, affects the heart and every other part of the body. Sunstroke cannot be called a disease, but it is caused by excessive heat affecting the

circulation. If persons have improper circulation, they will have trouble with their liver, bowels and stomach, also constipation, fever and resultant headaches. If people will think good thoughts, eat what agrees with them, have proper circulation and live according to the teachings of "Soul Science, the Proof of Life after Death," they will live long and enjoy the best of health.

CHAPTER XXXIX

HOW TO CONDUCT SERVICES

Open the meeting by singing one or more appropriate hymns or songs in harmony with our teachings, then read a prose selection or a poem suitable for the occasion. All should then join in reading our Creed, after which an invocation along our line of teaching should be given, something similar to this:

“Thou great Source of all Life, we have gathered here this day in Thy Name, praying that something may be said or done that will make us happier and better people by coming here, and

that we will have a better understanding and realization of what life is. Help us to realize that we and Thee are one, and that we are all brothers and sisters, and whatever we do unto one another we do only unto ourselves and Thee. Help us to understand and realize that we are all Gods, that the Kingdom of God is within us, that all of us are standing before the great Judgment Bar every moment of our lives; that whether we do right or wrong the God that is within us is judging us according to our thoughts and deeds, and that our punishment or reward commences right here on earth, according to what we do while we are living in the flesh. Help us to realize this, we pray Thee—that we are all building our home in Heaven every day of our lives by our

thoughts and deeds, and some day, sooner or later, we shall go and can only go to our own home—the home which we have built for ourselves in Heaven. If we create no sunshine in our lives here, we will not have it there. Help and give us strength, we pray Thee, to overcome all our many weaknesses. This we ask in the name of all. Amen!”

The leader should know in advance what chapter he is going to read, explain or preach from, in “Soul Science, the Proof of Life after Death,” and should sing songs and read a poem or a prose selection in harmony with the subject chosen, which will help to explain his teaching. It would be well to announce the subject and make a few remarks before reading the poem and singing, and it would be well if these

were all along the same line of thought, as it would help to impress on the minds of his hearers the subject for the day.

Do not talk until you or your hearers are all tired out; limit your talk to a half of three quarters of an hour. Always open the meeting at the time you have announced, and do not try at one meeting to tell all you know about "Soul Science, the Proof of Life after Death;" but enough to make the audience want to learn more by coming to hear you again. Never get into a heated debate with any one at your Sunday services, as it will hurt you, and may cause unnecessary criticism of your meetings. If you cannot convert a person or cause him to think the same as you do, by your preaching to him in your own way, do not try to argue with

him to change his mind, for you will never convert a person against his own will. You will only lose time, and perhaps cause trouble. If he wants to remain in darkness, let him do so. When you have done all you can, you fulfil your mission. If any one wants to argue or debate, let him select some other night. Always close the meeting standing, singing, and offering the closing prayer, either the following or one similar:

“We do thank Thee, Most Holy and Divine Intelligence, for this Hour; may it be one that will be long remembered for the words that have been spoken to us, and may they sink deep into our hearts, and bring forth much good; and as we leave this church we ask for the blessing of the Spirit world to go

with us, and to be and abide with us, now and forever more. Amen.”

There should be a midweek meeting once a week, conducted about the same as the Sunday meeting, with song, reading of our Creed, and offering a Prayer, either the following, or one similar:

“Great, Infinite Source of all Life, Thou over-ruling Soul of the Universe, we do thank Thee that our lives have been spared and that we are again permitted to meet here in Thy name, praying that Thou wouldst help us to remove the veil of ignorance from our spiritual eyes, so that we may see more clearly, and have a better and clearer insight as to what life is; that we may be able to go forth into this world and fulfil our life mission, and, while here,

be able to lead and show others who are in darkness the true way to life and light. Help and inspire us with Thy Love and we will give Thee the praise, evermore. Amen!"

Explain the subject to your audience, and let the meeting be an open one, to give all a chance to talk on whatever subject has been chosen for that meeting, and to give their experiences. Never allow any one to take up the entire time speaking or giving experiences, at the midweek meeting. If much has to be said, it can be finished at the next midweek meeting. You can have the same subject for discussion as many times as you please, if it be agreeable to the majority present. It would be well to announce at the Sunday service the subject for your midweek

meeting. It will advertise all your meetings. Close with song, and a prayer, either the following or one similar:

“We do thank you, dear Spirit Friends, for the many blessings we have enjoyed in the past, and the health and strength of this hour; and as we leave we ask that the blessing of the Spirit world may go with and help us to be better men and women. These favors we would ask you. Amen.”

Classes should be, and can be, held in homes. Open such classes with song, reading of our Creed, and offering a Prayer, either the following or one similar:

“Thou great God, the Source of all Life, we do thank Thee for the many blessings we have had, and are still en-

joying at the present hour. We pray that we may all continue to enjoy the same blessings, and we ask Thee to help us do right. Inspire us, and fill us with knowledge, that we may understand ourselves, so that we may be able to know how to live aright, be better people, and know how to enjoy the blessings that are in store for us, and are even now all around us. Help us to open our spiritual eyes, and to have a better spiritual understanding than we have ever had. We want to do right, and we ask Thee to give us strength and guide our footsteps in the right way, that we may live a better life in the future. These favors we ask in the name of all that is good, pure and upright. Amen!"

If you are living in a town where

public services according to "Soul Science" teachings are held on Sunday and in midweek, all should attend, and you should hold your home meeting, or class, on some other evening through the week. In towns and country places where no public meetings are held, hold one in your own home, and invite your friends once a week to read and practise from "Soul Science, the Proof of Life after Death," as it teaches you. Close the class meeting with song and prayer, either the following, or one similar:

"Angels of Love, we do thank you for this hour, and that we have been able to feel and know that our loved ones from the Spirit realm have been near to us tonight, trying to impress and manifest themselves to us. Oh, may

we ever live such pure lives that our loved ones will be able to manifest in such way that we can see them. This we ask in the name of our loved ones. Amen!"

CHAPTER XL

DEATH IS NATURAL

Death is as natural as birth, then why should we fear it? It is as essential as growth. If it were not for growth, there could or would be no birth; and, if it were not for birth, there would be no spirit or life. Life is not complete until death. Death is but the change of one form, and birth the beginning of another.

Death is not a punishment; it is only the fulfilment of God's laws. Our lives and life histories, which all are writing by their thoughts, acts and deeds, are not complete until death takes place.

No excuse will be accepted then ; for all have made and kept their own records, and have their own life-histories with them, just according to the way they have themselves written them, and will have to read them themselves in their spirit home, to get their reward, for either good or evil.

No one should ever worry about death. It only takes a few seconds to die, while it takes many years to live here. If anyone is going to worry at all, he should worry about how to live rightly, for they who live right lives will die rightly. Put in all the time you have in thinking and living rightly. Never mind death ; it will use you justly when it comes and will take you to your home in the spirit world where you belong.

Oh, how beautiful is Death to those who have had their spirit eyes opened, and can see and know what is around them, spiritually, and what their life will be in the spirit world,—who have lived clean, pure, just lives, and have overcome evil by good!

CHAPTER XLI

THE RESURRECTION MORN

The Resurrection morning will come, but there never will be a day when all the billions and billions of people that have lived in this world will arise in their material bodies and be known or judged for the good or evil deeds done while in the body. That would be utterly impossible.

Take for instance, men who have been working in and around rail-mills, who have fallen into large vats of hot iron, so hot when their bodies struck the vats, that they were instantly destroyed, and became as part of the

iron. No one knows what railroad tracks those rails are laid on. Again, when people have been blown all to pieces, or when different fishes have devoured the same body that was drowned at sea, or when persons had their bodies cremated and the ashes scattered to the four winds on land or sea, pray tell me, how could those pieces of bodies all get together on a Resurrection day?

The only world that there is, is the world that we are living in, and that is *within us*, and at death our material world has come to an end; we lay aside our material bodies. That is our Resurrection day, for immediately we receive our spiritual body. Every person that lives must die; so at death it does not make any difference where we may be at that time; *there* and then will be our Resurrection Morn.

CHAPTER XLII

MY WORLD

This body of mine is a house of mine,
It is all the world for me;
It is shared by my good and my evil
thoughts
Who live in my world with me.

I have built this world within myself,
It is day and night with me;
The good and evil I have ever done
Live in my world with me.

No matter what you or others may say,
My Spirit dwells in there with me;
And my treasures are my golden deeds
And are in this world with me.

This world of mine holds all I possess;
It is specially made for me,
To hold all the good and evil deeds
That are in this world with me.

While living in this world of mine
I have friends who stand by me;
But none can do the work of mine
That is in this world for me.

When I cast aside this house of clay
For the spirit realm, with glee,
Reward awaits me for the deeds
That shared this world with me.

If my deeds have been good, my reward
 will be great,
Good spirits will flock to me;
They will welcome me there, for the
 good done here,
To that Spirit World which is for me.

CHAPTER XLIII

PRAYER

“Thou Great Jehovah, the All-ruling Soul of the Universe, whom men call God, Good or Infinite Intelligence, call Him or It by what name we choose, we realize and know that Thou art the God that causeth this mortal flesh to walk, talk, and exist in its present form. We ask and pray Thee, to help us to have a better understanding from this hour, of what life is, and Whom Thou art. Fill us with Love and Kindness, inspire us always to do right, help us to walk in the right road; which will make us happier and better people while living

on this mortal plane of existence, so that when our life work is finished, it may be said of us, that we have made many homes happier and brighter by our having lived, and set a good example before the world. To Thee we will give the honor and praise. Amen. Amen.”

CONCLUSION

The Author of "Soul Science, the Proof of Life after Death" could have written volumes on the different subjects contained in this book; but instead of so doing, he has endeavored to place these thoughts before his readers in such a plain, concise and condensed form that all who may read it with an unbiased, liberal, mind, looking for the Truth, will find herein the true way to light and happiness. We beg our readers not to allow prejudice or hearsay to bias their judgment of this book, but to prove the thoughts and teachings herein contained, and apply them to their own lives; then they will be in a posi-

tion to judge of its truth and worth. We know that the happiness of our lives, here and hereafter, does not depend upon the amount of matter and number of volumes which we may have read, but upon what we understand, digest and practise in our daily life.

A REQUEST

It is the desire of the author of "Soul Science, the Proof of Life after Death" to further strengthen the Truth contained therein, and at the same time assist those who may wish to hold meetings, or organize Societies and Churches in the interest of the Cause, by formulating a Manual to be used by all Ministers, Speakers and Teachers thereof. He will be glad if all readers of "Soul Science, the Proof of Life after Death" will be good enough to send him their names and addresses, so that he may keep in close touch with all who may read the book; thus he will be enabled to send them literature or other matter from time to time in regard to the same, that will be helpful to the work.

The author desires, as a special favor, that any one who may have songs or poems original or selected, in harmony with the teachings of "Soul Science, the Proof of Life after Death" will send them to him, to be used in formulating such a Manual, or Song book. Any suggestions in regard to the same that readers may care to make will be gratefully received.

Thanking all in advance, the author remains,

Fraternally,

FRANKLIN A. THOMAS

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