

THE TWO WORLDS OF ATTRACTION

BY

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FOREWORD

This book deals in a new and vital manner with the conditions of personal life after bodily death. The subject is treated with a dignity, a profound reverence and withal a deep understanding which place it in a class quite by itself. Specific answers are given to questions that have been a cause of doubt and concern to all real thinkers, and the laws governing the after life are shown to be as definite and as "natural" as the laws we find operating in the realm of the physical life.

The entire subject of the continuity of life is treated with an impressiveness that carries with it deep conviction. Coming at this crisis in our national life, it could not have been more timely in its reassurances to man of the invincible power of courage, faith and absolute fidelity to the higher purposes. It is not too much to say, that "The Two Worlds of Attraction" will contribute greatly to a far more joyous conception of the land beyond the veil, than humanity, as a whole, has yet been able to accept.

Of the approach to the transcription of the material the author says:

"In November, 1919, I began receiving automatic writing from my mother whom I had never known, as she died when I was less than a year old.

FOREWORD

"This experience, which was a very beautiful one, prepared the way for the book, *The Two Worlds of Attraction*. I could not face the possibility of signing my own name to it when it was completed. Like countless others who have been confronted with the same problem, I could not bear to give up whatever claim I might possess to intellectual respectability, so I planned to publish the book under a fictitious name.

"At the eleventh hour, I was asked by "A friend of the cause" to sign my own name to the book because of the connection of the name of Abbott with the world of literature, in the mind of the public, and I complied.

"I lay no claim to the book in any way, save that for some reason which I do not understand, it came through my hand. With the exception of one line, the few personal passages were left out, at my request, by 'A friend of the cause.' "

Anne Abbott.

"It is always well to remember, in aspiring to individual development to the high place of communication between the two worlds of attraction, that growth must be slow, else it is not truly growth. God gives the flowers of the field, the trees of the forest and his earthly children, all the time they need in which to grow.

"Approach the gates of entrance slowly and serenely and all will be well. The student who dares not be true to the law of calm growth, would better wait patiently for the development of some tried and trusted friend, for soon there will be many of these in every community and the race is not always to the swift but to those who conform to the law as God has made it."

A Friend of the Cause

THE TWO WORLDS OF ATTRACTION

Sunday, December 21st, 1919.

The mother speaking:

"Dear Anne, You are to place yourself in readiness for the transcription of the book which is to follow, by allowing all of your faculties to be used by us for the time being, as effort along the line of any analytical process of interpretation will make it difficult for us to continue without breaking the thread, and that we do not wish to do, if it can be avoided.

Remember, you are not writing independently now, you are being used as an instrument of transmission, and in so far as you realize this and act accordingly, you will be of help to us.

Any active effort on the part of your mind makes just that much more for us to overcome, as we are using your brain as a sort of clearing house for the purpose of reaching many people to whom this functioning is an unheard of thing.

There are countless people who will be impressed not only with the method but with the ultimate results of the proceedings, provided the message comes through clearly and in a lucid way so that those whose minds have not yet turned in the direction of inves-

tigation along these lines, will at least look upon the subject with more tolerance and begin to wonder if after all, there is not something more to the subject of psychical research than they have thought; if it is not worth investigating in spite of prevailing prejudice against it.

You have only to trust us and to lend your hand. The rest is done on this side of the veil and may God strengthen and help you and see you safely through your appointed task. Goodbye, dear.

Your loving mother,
Emma."

A Master speaking:

"Dear child of earth, I am indeed glad to be able to use your hand in this great undertaking. You have been prepared for this work for a longer time than you realize and the hour has come when you are expected to prove the value of training and suggestion along these lines, together with the power of what is called here thought transference, and we have every reason to believe that the result will be highly satisfactory.

In the first place let me tell you this, that no one, however developed upon the plane of dense matter called earth, can fully realize the significance of the work we are attempting to accomplish at this time. We are surrounded on all sides by men and women re-

leased upon this plane, especially men, who have been hastened into the life beyond your own before their time.

This makes for confusion on both planes and the result is we are taking advantage of the appeal that is being made to us on this side of the veil to break through the barrier of prejudice and antagonism that exists upon the earth plane in regard to this subject, and bring the two worlds into greater union while the opportunity is so very much at hand.

With the passing of the aftermath of war, people return almost automatically to the pursuits and interests of material life in a way which makes them far more inaccessible from the spirit world, so-called. Now in dealing with this subject, it is well to bear in mind two things, first, that the matter of chief importance is the fact that inter-communication between the two worlds is possible and secondly that it is desirable.

For countless ages man has considered his life upon earth to be a thing apart from what is termed, generally speaking, spiritual. Consequently, he has contended when dealing with this subject of death and of the world beyond the grave, that one world at a time was sufficient and that all people who were really well balanced and what is called sane, felt very much the same way, which is in truth a fact. The majority of thinking people have certainly had the

same inclination to accept this point of view as the wisest and best for all mankind.

Now as a matter of fact this has never been true, though in countless instances the investigation along lines of thought called psychic research to-day, has been fraught with misunderstanding and terror of many sorts, so that it is not strange that the average mind has shrunk from the subject and felt the course of entire withdrawal from any further interest in the matter to be the best way to settle a most difficult problem, and one which wiser men had failed for centuries to solve.

This being the case, it would be strange indeed if it did not take a very long lapse of time before there would be so much as a single ray pierce the darkness between the earth plane and those beyond it and true it is that those who have tried have attempted their investigation for the most part, in a manner ill-fitted to bring about results that could possibly appeal to a highly developed ego and naturally the whole subject has fallen into very bad repute indeed.

Now then, these being the facts, the next step upon the road of exploration and discovery, was to make the attempt at least to find out what the cause of so-called phenomena really was, and thereby reduce the danger of investigation to the smallest degree possible.

There is no hindrance to the develop-

ment of any movement or other organized plan of any kind in the world so great as fear. It is paralyzing in its effect upon the mind of man in a way that reduces his powers to a minimum of efficiency, and the consequence has been from the beginning that people have always felt they were dealing with a force of which they knew nothing, and the most prevalent idea in connection with it was the belief that in some way, all forms of physical manifestation called spiritistic, were the work of the devil and better left alone.

This idea has been dominant in regard to the whole subject until within a comparatively few years and the real reason for the change in public opinion has been man's inner longing for the truth of his own being. In some way or other he has known that he was destined to attain this knowledge if his search were deep enough and sincere in its purpose.

This state of things has brought about what is called the open mind that is prevalent upon earth to-day which signifies to us that the door between the worlds is about to be opened, and what has seemed in past ages to be wrapped in darkness and mystery is no longer so, but revealed as a glorious and wonderful evidence of the patience and the love of God, and of His desire to prepare His children a place of peace and

of confidence in the plan of Creation while they are still wearing the garment of flesh.

Do not try so hard to think when you lose the thread for a moment; wait patiently and the pencil will write again freely and accurately.

To continue: We are naturally anxious to do our best to improve this opportunity occasioned by so great sacrifice of life upon the earth plane, and we hope to be able to interest countless readers in this most important subject by putting before them the simple facts which relate to communication in a way that cannot help making a wide appeal and will eventually prove to millions of men and women that their so-called dead are not removed by transition but are far nearer to them than in earth life. That they may at will commune with them as upon earth only on an infinitely more comprehensive and understanding basis, for the matter of thought transference as it operates between the two planes is far more highly developed on this plane than upon the earth plane, and consequently communication is easier and of a much higher nature, necessarily.

True it is, that it will be a long time before a high degree of proficiency will be developed by those to whom this subject is wholly new and one which they accept grudgingly, if at all, and who enter into their attempts at proving the truth for themselves,

with unbelief and even scoffing in their hearts.

But to those who enter into this investigation in sincerity and in truth, and who believe all things possible to those who love God, to those the way will be shown and the reward at the end of their seeking after truth, will be great indeed.

Little by little the actual knowledge that is bound to follow the many testimonies to the truth of intercommunication will have its effect upon all who dwell on earth, and the time will come when in every home there will be one who knows and appreciates the value of this vast truth, and it will be their task to convey to others in so far as that is possible, something of the changed glory of life after the point is reached when the individual soul recognizes the unity of all life and its own eternal unity with God.

A little leaven leaveneth the whole lump, and soon there will be students of this subject singing the song of truth over all the earth world. They will not be hampered by fear as their forebears have been, for all men are looking at this time as never before for some sign each day from heaven, and it is coming so simply and directly to man that only those who have kept the heart open and the mind unbiased upon these matters, will be able to recognize it without interpretation from some one who has passed over the same pathway before him.

So the time is at hand when the attempt is to be made, to assure the race upon earth to-day that all life is a unified purpose, created in the beginning for the destiny of godhood achieved through overcoming and by the mastery of all elements which it is man's lot to meet upon the pathway of his development and evolution. One day not far distant, there will be some echo upon earth of the song from on high: Peace on earth, goodwill to men and the sword shall perish from the face of the earth. There shall be no more bloodshed nor any more war, for the redemption of man, through love in the great universal sense, will penetrate the dark recesses of man's brain, and he will turn from sin and sorrow to the dawn of a new day.

Then the intercommunication between the two worlds called heaven and earth will be an established fact and it will excite no more wonder than communication between distant points upon the surface of the earth does at this time in the unfoldment of inventive genius, which has brought to the relief of man all of the so-called discoveries which are only the revelation of truth to the mind of the man who stops to listen and who, having heard, carries out the purposes of the Father to further the welfare of His children in all worlds and in all generations.

Try to realize, all who read these words,

that they are an attempt to transfer the thought force which is used upon a different plane in a wholly different way; that all effort to convey accurately the meaning of great truths in the speech of earth is inadequate. An idea, however, that conveys to some extent, the importance of the subject at this time is of great significance.

As the revelations of the plan on this side for this work are made known, it will become more and more apparent what is being attempted and what is the best method of carrying out the purpose of the book.

Now we will not tire our instrument longer to-day, for she has made sufficient effort for the first transcription. As time passes the words will flow more freely through her pen and it will not be long before the undertaking becomes a pleasure and not a task. I thank you.

A Friend of the Cause."

II

Monday, December 22nd, 1919.

"Dear child, I want to congratulate you upon the directness with which you conveyed the message yesterday, for it was very nearly accurate, and in every particular the thought was expressed without interference in any way by the processes of your own thinking.

This overcoming for the time being of any conscious mental action save that which is conducive to help the project in which we are both so interested to as high a form of expression as possible, is not a thing to be easily accomplished in a short space of time. To a person of your tendencies and development, it is peculiarly hard not to dissect from an analytical standpoint as you go along, and that is why the work is harder for you than it would be for a more submissive type of mind.

However, in the end, this will all react in favor of the book, for the more slowly the investigator is content to make progress, naturally the more significant his entrance and his endeavors in this field of labor must be to others who are considering the question seriously and who have not up to this time been by any means convinced that

people who are called rightfully, thinking people can really be interested in the subject of psychic research.

If they are, however, and it is no longer considered a matter of disrepute, then he can make the plunge in goodly company he now begins to think, and in this frame of mind, reading a clear and lucid explanation of matters which have been entirely unexplained and mysterious to him before, will have just that much more significance to him and to countless others who share with him the doubts and fears of all past generations from which it is a struggle to be freed.

However, to resume the subject matter of the book where we left it yesterday.

There is in the mind of man to-day an increasing desire to know truth. We no longer upon any plane say with Pilate: "What is truth?" But we are trying to discover for ourselves whether truth is a purely relative matter varying in the mind of the individual, between different grades of honesty, of morality, of order in regard to personal and national affairs in proportion to his preconceived ideas upon such subjects, together with the influences of early environment and many other things, or whether after all there is an absolute standard which at some time in our development we are to know in full.

Truth will not remain the partial undeveloped vision which it now is to man-

kind but will become a reality of increasing value in the most constructive sense, upon which man may build something definite to which he may hold throughout the varying vicissitudes of life.

Through all the changing years this will point ever to a definite purpose, a definite goal and a unity of forces, so-called physical and so-called spiritual.

The progress which has led to the point of individual thinking along these lines has been slow indeed, but now it is world-wide, and the force with which it will bear on the race consciousness to the point of conviction in these matters, is swifter than can be estimated at this time; but results will prove the truth of predictions in so short a period that it is idle to waste time and energy in projecting thought of a conjectural nature into the future of this great plan.

It says in the Good Book, "Be ye wise in your generation:" the wise in the present generation are those who are willing to receive the light which is being diffused in the earth world to-day and which is priceless in its value and in its effect upon the race, can be compared to nothing more appropriate than the dawn of an entirely new day.

With the actual facts of communication between the two worlds understood and accepted by this world as a great truth, advancing civilization and progress centuries in evolution at a single bound, there will be a

change in the present apathy towards matters pertaining to the functioning upon other planes than this one, which will affect every human being still living on the plane of dense matter called earth.

Here we come to the profound reason for the revelations which are being made in all quarters of the earth at this time pertaining to these things, for there must always be as nicely adjusted causes of all large movements in life upon all planes, as the results are great and that proportion is in exact measure according to unchanging law.

But it is a reason almost too simple to be accepted by many without combat, because the average mind of man still looks for signs from heaven. Where there are no signs, he claims there are no evidences, simply because he personally rejects any other type of what he himself calls proof and which millions of others, thinking of such matters in much the same manner have also called proof.

From the standpoint of sense alone there is no "proof," while man is in the body, but when man through his own seeking for truth and through his willingness to take the step that is necessary for the unfolding of his own inner vision—namely, to ask of his Creator, silently, humbly and with faith in his heart, if he seeks he shall find, and if he knocks the door shall indeed be opened unto him—to every soul that in truth turns to the godhood

within himself for guidance, the way is shown.

This is an underlying law of life. We do not create law, but we create reactionary force upon our own lives and all they contact, by building up a defense against truth which in turn acts upon the worn and troubled spirit of doubting men and women, until they see that this is not the way to seek the spiritual kingdom.

To the world of sense certain things and conditions are visible and provable, but to the infinite world of spirit, of which the world called the material world, is but one form of manifestation, there is a form of revelation and of conviction which comes through the inner man, which is forever spiritual in actuality, and which persists through all the varying forms it has assumed and will yet assume to the point where it will know that individuality, the continuity of what is called identity *does* persist and ever will persist in constantly changing and evolving form. This is one of the great and beneficent laws of creation, of which the children of earth have been sadly and persistently ignorant up to the present day.

Surely now, however, the clouds are disappearing and there is more and more light filtering through from the realm beyond the veil and at no distant day there will be singing upon earth where there has been weeping. In every home there will be event-

ually a voice through the power of thought transference which is reaching such a high form of development in these days, and the voice will carry to the unseen world, as it has always done, but in turn it will speak to the sorrowing ones still in the earth world who have mourned without hope, words of cheer and consolation, and little by little conviction as to the truth of this great law will become an established thing.

It will no longer be a matter of scorn and even degradation to claim that converse between the worlds of earth and so-called spirit is an established fact. Not only natural and as simple as the use of the telephone and telegraph but far more so in fact, as it will cease to be as complicated and difficult a problem to many minds as the wireless process is to those to whom the whole subject of thought waves has previously been a closed book.

The acceptance of the fact of intercommunication will establish upon earth a certainty of the purpose of life, and the worth-while part of each and every human being upon the path of creation in any given place and at any period of evolution, so that the old time standards which marked the belief in a short span of life, dating from birth to death in a material world, will vanish from the face of the earth, and a new way to peace and happiness and a new understanding of the first meaning of unity and brotherhood will be

established never to wane again while the world called earth revolves in space.

This will continue as long as the race consciousness calls it into action for the evolution of souls needing the lessons only to be learned by the passage through dense matter for the schooling impossible to gain in other ways.

Do not confuse the term dense matter with the physical body alone or with the earth plane as it is called, for there are spheres and spheres of dense matter, more dense than earth, but by way of expressing the meaning of the term, earth world, it is so often referred to as the plane of dense matter that it sometimes leads to the conclusion that this plane is exclusively one of dense matter, which it is not.

The time will doubtless come when it will be possible to go into the subject of other planes of existence which have superceded this one, but that is not the object of this book.

The object of this particular book is to reveal to men and women upon earth the fact of communication between the two worlds in its simplicity and its beauty; also to help them to realize the nearness of the two planes and their interpenetration and the needlessness of human woe from the standpoint of death chiefly and from contributory causes as well. To those who really seek for light and truth upon this vital sub-

ject there is no better advice to give than the well-known passage so often quoted from the Bible, "Seek and ye shall find."

The time is at hand and the way appears, and it will not be long before the fruitless search for so-called instruments through whom our loved ones come to us by special grace reserved only for the few, in an unaccountable way will be done away with forever, and we will seek and find our own directly, as the Father of men intended that we should.

When that day comes, we will wonder that we ever lived in the old leaden world ingloriously and without hope, facing always, and forever the door which shadows all life to the end, and which shuts silently and inexorably at the close of the journey.

We will marvel at the new day and its glory and its possibilities and each new morning will be as a new life undertaken in a purpose for which the end is not only justified but made wholly worthy in spite of its errors and its struggles.

Little by little the soul of man, awakened to the realization of the eternal verities, and aware of his infinite unity with the plan of creation, will cease to magnify the importance of things pertaining to sense and answer the call from within to fit himself for higher planes of activity, which reach out before him in endless glory.

Accomplishment will become divine in its

mission, and all men will be benefited by each and every life to which this knowledge comes while yet upon the plane of earth.

This will finish the message for this morning. I thank you, dear child of earth.

A Friend of the Cause."

III

Tuesday, December 23rd, 1919.

The mother speaking:

"Dear Anne, The conditions this morning are of the very best. Try not to think objectively; we keep repeating this admonition, as it facilitates greatly the work we are undertaking if you comply with our instructions in this regard as much as it is possible for you to do so. Be of good cheer, dear, all is well. Goodbye.

Your loving mother,
Emma."

"Dear child, we come to you this morning with renewed conviction as to our ability to transcribe through the agency of your brain, which we are using as a reflector for that purpose, this message of such great joy and we ask you to accept the obligation in the light of high service.

Do not think of the matter analytically. Just do your part without too much introspection in regard to it and all will be revealed to you in due time when you have grown in power and understanding, so that the knowledge will be welcome to you and easily assimilated, as it is not possible to be at present. When that time comes you will

look back upon your present frame of mind as something far removed and difficult to comprehend, for the vision and unfoldment will be such that you will realize that all endeavor in connection with the cultivation of the psychic powers within our souls, is meant to be used for the betterment of man's condition upon all planes and is a thing to be desired above all else.

One day there will be thankfulness in your heart beyond your power to express that nothing stayed your hand and that no amount of doubt and misgiving prevented you from following the call of the spirit within yourself.

Be not dismayed at the greatness of the undertaking. Remember you are but one component part and all the other parts of this great plan are working out on this side the end which has long been required of them and which has taken time untold to bring to the point of transmission.

So bear in mind always the fact that we none of us carry responsibility alone; we are inter-related in all forms and expressions of life and no one bears all of the care and the anxiety as to the outcome of any movement, however great or small it may be, and to no one entity does all of the glory and joy of success belong.

This in itself is an humbling and helpful thought, which it is well to bear in mind, and all the sensitive souls of earth that

shrink instinctively from publicity of any kind do well to remember this; and it is also a help in the correct diagnosis as to the extent to which the individual unit is responsible.

Not that responsibility is not good for us all. It fits in each case the shoulders upon which it is placed, but there are those in every plane who take it with too great a sense of distaste for the great debt which it entails, and in such instances a little enlightenment in regard to the subject is not out of place.

To return to the subject matter of yesterday. We are now at a place in the evolution of man upon the earth plane where there is a step to be taken in regard to matters pertaining to the so-called spiritual kingdom.

The people themselves, the masses which go to make up the bulk of humanity, are demanding the right to look into these questions for themselves.

They are no longer content with the ministrations or with the doctrines which are given them from all sectarian pulpits under the sun, but are developing a remarkable amount of individual thinking destined to alarm the clergy and make them wonder as to the cause of the increase of unrest among the hitherto docile members of their flocks. In many instances the ministers themselves have been doing the heaviest thinking and in some cases have been obliged

to acknowledge that their tenets no longer give them satisfaction or real help from the standpoint of what they had always termed spiritual.

The conditions arising to-day out of the stress and tumult of the world beset by war-time influences and the even more deadly ones which follow in the aftermath of war, are not met by the old-time creeds; and the clergymen acknowledge to themselves, at least, that the old orthodox teachings, to be strictly honest, have never fully met the needs of the people or of the church. They would inevitably at some time and age, even without the hastening influences of war, have needed modelling and reshaping, in order to be more nearly suited to the measure of the desires of the heart of man.

It is also true, in some instances, that the ministry has been robbed of some of its most promising members because of this pressing sense of inadequacy which filled their souls with a sort of spiritual revolt and even made them feel at times like the veriest charlatans taking money or its equivalent under utterly false pretences and longing for a life work founded on more honest and more definite lines, where at least they would not forever be passing through a form of inner conflict, which made life a harrowing and surpassingly difficult thing to endure.

This has of late been more often the true situation of many a clergyman than will ever be known, and some of them have sought in secret, help from the reading and the study of books coming under the head of psychical research in varied ways and bearing varied titles.

Out of this unrest has come the movement which has swept over England, plunging her far into the field of research and placing her at the head of investigators, speaking from the standpoint of nations, and now America is aroused.

None can withstay the power of the movement that will follow this turning towards spiritual law, which is already making great headway unknown to the man or woman who has not heretofore been deeply interested in the subject and who has up to the present time looked upon all such matters either as needless, not to say useless, or perhaps even the work of evil spirits or of charlatans at best.

This age has passed. It is a closed chapter and in the future people who have not truly the open mind upon this subject as well as others in the nature of discovery and enlightenment, will be the ones who little by little will be looked upon with scorn, not unmixed with pity. Eventually it will be a matter of pride not only to the thinker but to the layman, to be able to speak intelligently upon this subject and to be able

to say "We do not have to seek outside our own home circle for a voice to convey the message to us from beyond the veil."

The power is at hand which makes inter-communication possible to the children of men who have faith in their own godhood to bring all things to pass, even to the breaking down of old prejudices which have hitherto prevented this simple and beautiful law from operating as easily and as naturally as we lie down to rest at night, assured of awakening in the morning. As we leave the rising and the setting of the sun and the stars in their courses to the benign law controlling them, so we leave the working of this great law of the interrelation of the two worlds to the Giver of all gifts, and rest in the assurance that all is well and that life endures in ever-increasing glory from everlasting to everlasting.

Prejudice against the old methods will continue for many ages to come and rightfully so, but the new way will disperse the instinctive feeling of withdrawal in a most sweeping sense, and the detractors of all phases of so-called spiritism, as it has been comprehensively called, will be the first ones to embrace what they will call the direct route.

Another point which will have bearing on the situation is this: there are countless people upon earth to-day who have counted and still do count their position in the given

place where they live as the one thing most worth while preserving while they continue to dwell there, and there could hardly be a condition they would fear more acutely than to be robbed of the high esteem in which they are held in this community. Without the feeling of so-called esteem on the part of their fellow-citizens, life would not be worth the struggle and the maintenance of a reputation of this kind is something which the average man or woman holds far more dear than they are aware of themselves.

It is in many respects a wise and goodly attitude of mind, bearing in its train a host of lesser virtues which would necessarily be diminished in their value were the main-spring of endeavor and of ambition removed and nothing supplied to take its place.

Consequently it is a marvelously strong and self-reliant soul that has the courage of his own convictions sufficiently to heed the voice from within calling him to join the quest of truth individually, without sanction or permission from any source and to find out for himself what is being accomplished in the world of psychic investigation.

He no longer contents himself with the worn platitudes, of which thousands upon thousands have exhausted the good, and who cry out for food that will keep their souls from death and calling find no answering voice, until they end by going on in the

footsteps of their forefathers, convinced that there can be no better way.

However, now and then, there has been some courageous soul who has claimed the right to know and has sought and found, who has knocked and found that the door has indeed been opened; but like all discoverers of laws simple and natural in their working and wholly unable to attach to them the least mystery or significance that would count from a purely materialistic standpoint they have for the most part kept these revelations quite to themselves.

This has been necessary partly on account of the fear of ridicule and partly because of a very natural distaste to be confused in the minds of their friends and even their families with the generally conceived idea of people who have ever at any time in the history of man, claimed to hold converse with those who have passed through the gates called death.

In ages past this has meant persecution of the most iniquitous kind and in later days it has meant persecution from the standpoint of a certain unconcealed contempt on the part of even the most liberal minded of their associates.

The price has been so high that few indeed have attempted to do more than hold the truth close to their own hearts and try passionately to find an opening to pass on their own light to those in need of comfort

and consolation through bereavement, but have for the most part failed utterly in their desire to reveal a tithe of what they possessed for the relief of suffering and have been obliged to carry their golden secret alone and unshared to the end of the journey.

This has been the sad condition of human consciousness for countless generations, and it would still continue to be so were it not for the fearful suffering and reaction of a world-wide war such as the one from which humanity is just emerging. The war offered the way to revelation and has proved the open doorway through which the light has entered, and whether it is possible to believe it or not at this time, the door will never be wholly closed again.

There is too great a multitude aroused and calling through the open space way and too many of us on our side have heard and have answered, so that now it is largely a question of revealing to a greater number of the children of earth than are now awakened, the possibilities of a new heaven and a new earth, by means of literature which is reaching the earth plane in numerous quarters all over the world to-day and which is destined to stimulate individual thinking to a degree that will make restraint along these lines impossible and eventually undesirable.

The most inhibited religion and the most fettered faiths must sooner or later respond

to a message of such great joy, and the ability to prove individually in a most conclusive way the fact of the survival of life and of identity is going to be too great a factor in the evolution of mankind to be defeated in any way by any power on earth, for the cause is in itself the cause of life and of beneficent law.

Upon all planes throughout the universe, man's acceptance of the fact of being in unity with the supreme force which brought all life to all spheres of consciousness both here and reaching to infinity far beyond the power of man's mind to penetrate, will depend no longer upon other wills than his own.

He will claim his birthright and take his place in the ascending scale of evolution as he was meant to do from the beginning. Life will have lost its blind terror at the thought of death and parting, and he will know beyond all shadow of doubt the Fatherhood of God and His infinite tenderness to the children of men.

This day is at hand, and those who are wise in their generation are already listening for the voice of guidance, and it is speaking, softly now, but with increasing power. Soon the world will hear and stop to listen, and never again on earth will there be strife and conflict in the same sense as heretofore.

The new note of hope and the knowledge of permanent value which has never been

properly accorded the earth span of life, will become the corner-stone of the temple which the builders rejected, and the tongues of men and of angels will be more nearly in unison than has ever been possible before.

The time will come when mystery will no longer be mystery, and spirit will no longer be a term applied to one world more than another, for it will be known that all is spirit in truth, and that the world called the material world is as much a spiritual world as any other, only its development is at a different place in evolution from those beyond the veil.

That is all this morning, dear child of earth. Do not be disturbed by the occasional halting of your hand. All will come right. I thank you.

A Friend of the Cause."

IV

Wednesday, December 24th, 1919.

"Dear child, we are endeavoring this morning to assist you in every way we can to make the transcription of the message a matter of ease and pleasure rather than one of strain, and as you seem more responsive and somewhat more relaxed than heretofore, I think we will not have difficulty in bringing this condition about.

You are inclined to push your energies to a high point of expression in practically all things which you undertake, and it is not easy in a few weeks' time to become the inert receiver for another mentality. Still this is necessary in order to reflect the messages destined to be brought to human consciousness in this manner, and the more the instrument gives him or herself over to the process, the more surely and swiftly the end is attained.

Now to the subject at hand. Upon leaving the subject matter yesterday at the given point where we were obliged to put away our task for the time being, it came to me that possibly the matter of danger connected with this subject of investigation which is a factor not to be ignored, was one which it was well to deal with at the outset.

There might be in my opinion people who would naturally be inclined to read the book with interest and a certain amount of realization of its truth, who would nevertheless be held back from the real purpose of the book, namely, the stimulus of individual thinking and research along these lines, by the fear of untoward results in their own lives, should they become deeply immersed in the subject, and eventually take it up themselves with the idea of proving the statements herein presented.

Back in the depths of human consciousness there is a lurking fear in connection with all subjects pertaining to the so-called occult, which it is all but impossible to still and which should rightfully be taken into consideration in the beginning. First of all, most people have at some time in their lives come in contact with some individual who has lost his sense of proportion and his so-called sanity by means of probing too deeply into the realm of the unknown.

The result is in many cases lamentably sad and is a cause of suffering not only on the earth plane but to us beyond the veil, for we realize only too clearly how great an effect upon the progress of this research work such cases are bound to have, and how far-reaching they must necessarily be in their influence upon all men. The effect in fact can hardly be over-rated in its bearing upon the progress, or rather the withholding of prog-

ress upon your side and upon our side as well.

It is possible, I believe, to give some light upon the subject of so-called obsession in this matter, and to make clear the causes and also point out the way to be absolutely sure of never running the risk of its entering into one's own search for truth along these lines.

There is always a way in which this truth can be investigated without the slightest danger whatsoever of becoming upset as to values in connection with the two worlds we call the world of sense and the world of spirit. In so doing, the students who follow the teachings set before them as the way in which to unfold and make themselves ready for inspiration and direct communication with a source higher than their own plane, not only help themselves but prove to the world that it can be done and that the result is worth the effort and preparation needful to effect the realization of spiritual intercourse.

Also that the results are constructive in a measure which no one can deny once they have seen and observed carefully for themselves just what the nature of this communication really is: how beneficent the actual knowledge of the truth of spiritual communication is to the instrument concerned and to all who touch his or her life when the direct

method is used of reaching friends on the other side of the veil.

In time there will come to the people living to-day upon the earth plane the conviction that it is worth while chartering a ship to make an unknown trip upon the unknown sea called the realm of psychic research, and they will also realize that there was never any great movement forward in the lives of either men or nations, that was not accompanied by fully as much, if not more danger, than this particular field of endeavor.

However, there is this to be said; man has rightfully held his supposed sanity to be his most highly-prized possession, and the higher the development of that mentality, the more it is prized, quite naturally. Now then, this being the case, it is not at all strange that men hesitate to embark upon a project which, according to all their preconceived ideas, imperils that which they hold most dear.

Consequently, thousands upon thousands of seekers turn back from this path, not without regret, not without great longing in the heart to pursue it to the point of some sort of conclusion, whatever it may be, but few dare continue in the pathway of investigation which to their certain knowledge has led able men and women before them to their doom. So, reluctantly but persistently the door is closed and those of us on the other side who have been looking and

waiting, for what seems to us endless time, for the door between the worlds to be opened even a little, so as to allow us a small foothold, have had the repeated experience of having the door closed over and over again by an instrument who would have attained for the cause, what millions of souls on earth to-day are really seeking; the knowledge of the continuity of life and of identity and of the intercommunication between the two worlds of attraction.

This, then, has been our experience and great indeed has been our disappointment when after years of endeavor in following out our method of teaching and thought transference from this side of life, we find at the last, our advocate readjusting himself to the old line of thought and the old habits of life and settling back to the place in his own consciousness where we found him at the beginning of our attempt to make of him a sensitive instrument attuned to the marvelous message to mankind from the spheres beyond his own. This condition we have tried again and yet again to attain and we are still trying.

Now as to the causes of obsession, so-called. There are on this plane, as well as upon the earth plane and the planes still more dense than earth, forms of individualization which it is difficult to describe accurately in terms of earth language. At any rate they come under the same law of attraction which

regulates the matter of supply and demand which is existent everywhere in all kingdoms and upon all planes with equal force. This is an underlying law of life and it is very simple when once it is thoroughly understood.

In the first place, we do not need to attract to ourselves upon our pathway at any given point that which we do not desire. We constantly do attract the thing which we think we do not want, but we have at some time, in some way, called it into expression or it would not be there confronting us, to be either accepted or overcome.

This is a difficult truth for many of earth's children to accept, but it is nevertheless a truth and one which has more bearing on the evolution of the race from the standpoint of what is called time to your sense, than can be possibly reckoned, especially by those to whom the acceptance of this law is impossible and to whom the thought is at this time almost preposterous.

There is, however, upon earth today, a large body of people called Scientists, which they *are* to an extent undreamed-of by people who look upon that religion as one which is so impossible to them that they think its followers not far from madness; but mad or not to the skeptic's way of thinking, they are nearer the truth than the rest of the world is aware of.

Some of their fundamental principles are

the basic laws underlying all life and all progress, and there are few on earth to-day who enjoy so great a state of well-being, both in mind and body, to say nothing of spiritual welfare, as the body of the church of Christian Scientists.

This illustration is used merely to give as clear and vivid a picture as possible of what it means for a body of people to build upon laws of such significant value as the law of attraction, which is so closely allied to the law of supply as to be one with it, and to make it apparent to the minds of those who look upon these matters and the so-called spiritual laws of being with unbelief that they are far from fallacious. That they are in fact extremely efficient and the way to really know for one's self the truth of laws believed heretofore to be wholly chimerical and the institution of man-made religions of one sort or another, is to try them out thoroughly in one's own life and watch the results carefully without reaching first in one's own mind any foregone conclusion.

This is after all the only sane test of any law of life, and by careful observation one can make it for one's self in a comparatively short time, without traveling far into the field of investigation in any given line.

So the law of attraction, which applies so accurately in the lives of countless multitudes of human beings and which is so ably exemplified by the religions of the present

age, is equally powerful and operates in exactly the same degree upon the planes beyond the earth plane as in your own sphere.

Here as there thought force is the power and the only power necessary to make active, currents of mental energy which draw to the individual always that which he seeks by means of his own thought processes.

It is indeed true that the forces on this side of the veil that are on a different plane of unfoldment, will no more be drawn into the thought current of purity and highmindedness, than that truly evolved souls upon the earth plane will be found seeking expression through dense physical pleasures. The operation of the same law attracts upon this side in a similar way characters of highly developed entities brought into relationship with a force akin to that by which they themselves are actuated.

The result is a blending of the same powers for constructive purposes. This can bring only good to those who enter the field of investigation with high aims and with mind and heart consecrated to the search after truth for truth's sake.

The effect under these conditions can be only beneficent. More blessed indeed is he who tries to avail himself of this great and as yet unrealized wisdom than can be known upon the earth plane until it is more widely proved, but as time goes on and the moving finger writes, it will spread more rapidly

than the rays of the sun at dawn, and the children of earth will wonder why they have not known this simple law of communication since the beginning of the race.

Surely there are instances when in all good faith apparently the seeker after truth has found himself engulfed by alien forces, and battle as he would has succumbed to them for the time being, but people who in utter sincerity of purpose enter into this undertaking with prayer upon their lips and sanctity in their hearts are few and far between, who meet with this misfortune. In every instance of which I have known in my entire experience, they were people who found it difficult to keep the departments of life in their proper relation to each other under any circumstances, and who would have been very likely indeed to have met with a similar condition had they allowed their religious convictions to carry them far into any other given field of investigation.

There are many such of whom little is said in other lines of sectarian endeavor and it is probable that were it possible to estimate the number of those who lose their sense of proportion upon any subject whatsoever, especially those pertaining to religion, it is quite likely that they would not vary much in their several instances, nor would they vary much in the form of their illusion.

Consequently, though there is always as said before, an element of danger in all great

movements, there is in this one of such great importance to the welfare of the earth world, a minimum of that element and a maximum of intelligent results. These go far towards reconciling those who are turning their attention along this line of thought, to the plan laid out for followers of this truth in a way that cannot fail to convince not only themselves but their immediate world of contact of the actuality of spiritual communication with their loved ones beyond the veil.

Little by little the realization of the interpenetration of all worlds will become an established fact, and when the knowledge is universal that all denizens of higher worlds than our own can avail themselves at any time of the privilege they have of coming into the vibrations of more dense matter than the plane upon which they dwell themselves, those of us who still dwell upon the earth plane to whom this great truth has been revealed will hesitate to organize our lives and to carry them out upon a sense basis, such as has been prevalent upon earth to so marked a degree that it took a world war to awaken the children of earth to a higher standard of living.

There will come with this knowledge a deep sense of the need of making this little span of life a beautiful and an ennobling thing rather than a trivial and transitory one, and the viewpoint of the world will be

changed so much from the old world one of days gone by, that it will be indeed a new world and there will be a new conception of heaven.

The tongues of all nations and of all peoples will be more nearly one universal language, and the kingdom of earth will be changed to a garden of beauty resembling the world beyond the veil more nearly with each successive generation.

The people of earth in centuries to come will look back upon the days when life was not understood upon this plane to be one continuous unity in harmony with all other life upon all other planes, with incredulity and will marvel that people could have lived and died without hope and without the realization of intercourse between the two planes, as it will then be known. Sadness and weeping will gradually cease from being a factor of life as they are to-day, and a great song will be sung in the spheres beyond the ken of man, at the entrance of humanity into its heritage of glory and of beauty, and the knowledge of its kinship with all life throughout eternity.

This will end our message for this morning. Each day finds us a little farther advanced with our task, and as time goes on the work will be facilitated as the timidity of our instrument is superceded by greater strength and conviction. Some day the pencil will not halt, and the message will be

unimpeded from the beginning to the end.
Until that time we must all have patience.
I thank you, dear instrument.

A Friend of the Cause."

V

Thursday, December 25th, 1919.
Christmas Day.

The mother speaking:

“Dear Anne, make yourself ready for the Master’s words of wisdom. Merry Christmas, dearest, and many, many of them.

Your mother,
Emma.”

“Dear child, attempt this morning to let the flow of words come through your hand as much as possible as if you were an instrument for the transmission of the telegraphic code, which, as you know, has nothing whatever to do with the hand which transmits it, but which renders transmission possible. The more easily you respond to this purpose, which is that of the telegrapher in every way, the more readily we will be able to accomplish our task and resume our work upon other planes.

We have both much important work to do in connection with this matter, which pertains to other things than the writing of the book alone. In the first place, there is preparatory work to be done by you before the right time will have arrived for the publication of the book. Like all other products in-

tended to further man's progress, it must be carefully considered what means of presentation will be the best fitted to make its influence far-reaching.

The publishers must be thoroughly well grounded in their own hold upon the public mind, so that when people upon reading the book take particular note of the publishing firm that produced it, they will be satisfied that it comes from an authorized house and one about which there can be no question as to character, standing and integrity in every way. This question is one of vital importance, and one which will have to be carefully considered when the time comes to take the steps preliminary to publication.

To resume the subject matter of the book. Yesterday upon leaving the matter of danger in connection with all great onward movements tending to further the evolution of race consciousness, it came to me that it would perhaps be well to speak of the worldwide effect of demoralization which has led to the unscrupulous methods adopted by heretofore supposedly honest and well-meaning citizens in an effort to accumulate, while there was yet time, a hoard of so-called wealth upon the earth plane, to ensure them in future against possible want or need of any kind in a material sense.

This lust for gold is so widespread and so pernicious in its effects upon the race that it seems wise to speak of some of the direct

results that are bound to follow in its train.

This is indeed a reaction and a backward movement to be feared, and in this case the element of fear is not misplaced. If full realization could be awakened in the minds of the people of earth in sufficient numbers to combat it successfully, there would be an arresting of destructive forces at this time which would go far towards redeeming the world from the old-time pillage and plunder which were wont to follow the condition of war in past ages, but which in the present stage of man's evolution take the form of what is called profiteering upon earth to-day.

It is in a word plunder or even the spoils of war would perhaps be a still more accurate term, for the man who profits from the necessity of his neighbor and who is willing and glad to take advantage of poverty and want to the extent of making himself rich thereby, does not differ in actuality, from the man who, in days gone by, sometimes called the Dark Ages, took it upon himself to appropriate whatever was left unguarded in the aftermath of war.

He used force or any other means at his command, feeling it his right beyond question to accept the boon of unearned riches with the same willingness that he went to war to defend his country and his hearth. In those days, war was not supposed to be anything more than a question of supremacy

through the force of arms. Might was right, and whoever failed to claim the spoils of terror and of bloodshed would have been considered weak and in every way unfitted for actual combat upon the glorious field of battle.

So in these days of so-called advanced civilization there is a vast army of profiteers who correspond in kind with the vulture-like army in days gone by, which followed in the wake of war, sweeping all before it, and sparing none who could contribute to its own personal gains in any way, and the effect is so colossal upon the advance of human achievement that words in terms of earth language, are inadequate to express it.

It violates the first law of progress at the outset. It is the exact opposite of the law of cooperation, and incites in the heart of man a sense of separation from his fellows which is bound to cultivate within himself something very similar to the instinct within the lower animals which prompts them to consider all other animals their natural foes, which they must either conquer or be conquered by.

Consequently the result is, that man under these conditions considers all men his natural enemies and resorts to the means used by the lesser kingdoms of life, or in other words, processes of protection and of aggrandizement, which stand in the way of growth both

of the individual and of the race to a degree that is incalculable.

Hence the result is chaos on every hand; no cooperative spirit, which is the only possible remedy for world strife, can possibly be achieved while men combat each other and are inimical to all other interests save their own. Consequently there must be established upon earth some sort of conception of the inter-relations of human interests before a plan, embracing the all important law of human advancement, can be made apparent to the children of men and change their present unintelligent attitude towards their fellow beings into one of fellowship and cooperative action.

This attitude alone will act as a cornerstone upon which can be erected block by block, a new understanding of the meaning of life and of all processes with which the race of men upon earth today is concerned.

When this new standard, which can come only out of the true conception of man's relation to man and thereby to God, is established to ever so small a degree upon earth, it will be bound to increase in a way that is inconceivable at this place of development upon the path of human progress, but true it is, and time will prove the truth of this statement as it proves all others.

There is nothing that can prevent the establishment upon earth of a new manner of life and a new code of conduct, when once it

is known and thoroughly understood that all life is inter-related so closely that no part can be in any wise affected without affecting the whole.

This law applies to all conditions of life, both upon the earth plane and upon all other planes, and when the day comes that men know that they cannot injure the least member of the body of consciousness without injuring themselves they will waken fully to the conviction that the age of force from the material standpoint is past for ever.

The knowledge that it does not avail is penetrating slowly but surely the consciousness of all men and all nations, and everywhere the question is being asked openly or in secret, "What is spirit?" "What is this unseen force that rules the world, that keeps the stars in their courses and the sun in its orbit, and the minor laws in action, in a way that the hand of man can never stay?" Which is never beheld, save as a result bearing significant testimony in its unfailing support of the righteous ending of all human conflict in events of great moment, such as wars and revolutions, and working with corresponding power in the every-day affairs of men and women if they think deeply enough about such matters to recognize the underlying laws which act always throughout the progress of human affairs.

And even though the race is un-

conscious of the processes by which it is moved in its evolution, it always makes greater headway when obedient to the deeper laws which underlie all life, and which direct man towards his own greatest good, if he will but listen to the guidance of his own inner soul through which they work.

Who can deny these promptings? There is no human being at any state of unfoldment whatsoever, who can truthfully say that the voice of the spirit does not speak to him in secret. The children of men are apt to differ widely in their definition of what is meant by the term spirit, as it is used on earth, but in effect they mean much the same thing, whatever the method of definition may be.

As time goes on, it will not be an unusual thing to find that those who have been wont to express a certain amount of indifference at least upon all subjects called spiritual, will come to recognize the fact that there is no differentiation in the term, that all is spirit, varying not at all in its nature or in its power; varying infinitely, however, in its manifestation and bearing no resemblance to a lighted lamp to which it has ever been likened set high upon a rock, guiding the sailors upon the tempestuous seas of earth to safe anchorage in some secluded bay.

This beacon light is something from which men have turned in much the same way as

from the lighthouse reefs since time immemorial. Nothing is farther from a true illustration of spirit than the similarity, supposed to exist between it and a lighted lamp, sending out a few flickering rays upon a dark and uncertain world, for the true meaning of the term spirit is such that the human race at its present point of evolution cannot accept it in its fullness.

They only see in part and their acceptance of light is only in part, but they are awakening to the truth of being and to the truth of spiritual forces underlying all life as never before, and the day is at hand when the terms spiritual and material will not be distinct and separated as they are now, but it will be recognized and accepted as a fact, that all is spirit. That there is nothing else and that no amount of reasoning or so-called scientific research can determine action or movement or vitality of any kind in any way which has not its origin in the spiritual cause of creation, which time alone can prove to have been benign from the beginning.

Conflict, however, is a law ultimately beneficent without which there could be no such thing as creative effort on the part of the individual; which means that without a struggle for supremacy within the heart of man for the survival of constructive forces over the destructive forces also working in their own way in order to produce conflict, there could have been no creative energy possible

to man. Lacking this there would have been no progress, no unfoldment, only a quiescent state of being and of consciousness which it is apparent to all thinking men would have been unbearable in its monotony and impossible to reconcile with a plan of evolution demonstrated in every way and in all kingdoms to be one of activity, of progress, and of forward movement, which could not have been co-existent with inertia.

Here we come to the point so often discussed in the pulpit and by individuals as to the question of how far free will is an asset of development in the life of human beings, and how far a detriment, though it is comparatively seldom that it is discussed by intelligent people from the negative side of the question.

It seems as if it were quite apparent that without free will there could have been no conflict and without conflict no progress, and so forth and so on indefinitely, but right here it might be wise to say a word as to the question of time as conceived by human beings, in its bearing upon the matter of free will; also upon the working out of the great problems of life upon all planes, and its relation to the question of eternal progress, as well as the progress which it is possible to make in the passage of a single span of life upon the plane of earth.

Time is not an asset in the plan of

evolution, it is not a consideration. This one learns in passing to a consciousness only slightly beyond that of earth. As the individual emerges from one plane of unfoldment to another higher still, he realizes that he is privileged to take the eternal cycle of time so-called, if he chooses, in which to work out his own individual problem in his own individual way. His personal problem is his own, and none may solve it for him.

He may take aeons of time, if he likes, or one short span of life in the earth world as well as in other worlds, to accomplish the same given task, but the thing which is inevitable and which must be seriously considered, is the fact that the task *must* be accomplished, whatever it may be. If man chooses the longer route of suffering and so-called sin, and his journey is lengthened, and he goes over a similar pathway beset with thorns over which he walks with bleeding feet, unlearning and still unlearning, that is his course, which he himself has chosen, and none may change it, none.

Not even the power of God can alter these immutable laws, for law is changeless and established in the heavens. As above so below; it must ever be as the individual orders his own plan of unfoldment, be it long or short, and the most that any one given soul can do towards helping, or as he may think, hastening the evolution of another human soul, is to pass to him his own

light when the one with less light finds his night no longer bearable.

When the dawning soul of awakening intelligence seeks for something which he himself has not yet attained, he finds by a law at the heart of life that his need is unfailingly met in some way unknown to the working of man's mind, but he must reach toward the light himself, none other may do this for him.

Here we come to the sad spectacle which is witnessed over and over again upon the plane of earth, of one enlightened soul attempting fruitlessly and recurringly, with unending zeal, to live or to help live the life of another, when there is no such thing possible, here or elsewhere, and the end is inevitable from the beginning.

Sad indeed are the results from too great a love upon the plane of dense matter called earth, with its laws of life and relationship, so apparently a transitory thing. The very fact of the brevity of life here and the utter hopelessness of attaining a higher degree of understanding and of ability to cope with the desires of the flesh are a cause of confusion.

Many in their turning towards spiritual teaching, which will give true sustenance are disheartened beyond hope because of their failure to find in any church or in any creed assurance which is really convincing as to the continuity of life and of iden-

tity, which alone can make the struggle worth while, and give incentive enough to life to make the never-ceasing sacrifices of human existence, possible to endure.

This will be all for this morning. The holy Christmas Day dawns clear and fair upon earth, and the promise of a new dawn spreads over the world like a mantle of light, and surely it will penetrate to the darkest corners of earth, until all life upon the earth plane becomes radiated with the knowledge of the love of God and His wonderful tenderness to the children of men. I thank you, dear instrument.

A Friend of the Cause”

VI

Friday, December 26, 1919.

The Mother speaking:

"Anne dear, remember you are in God's keeping and you are doing His work in the highest way you know. No harm can come to you, because you are following the inner law of your being. Let not your heart be troubled; follow in the way appointed for you by yourself, and all will be well, and great good will come to you and to your world in all ways. Goodbye, dear. Try and still your own thoughts as fully as possible, and become a mirror for the time being for the reflection of thoughts beyond your own plane of life.

Lovingly,
Mother Emma."

"Dear child of earth, you are surely tried by fire in this purpose of such great importance upon earth at this time, in the evolution of man's consciousness. Few indeed upon earth to-day are able to stand firm in their own convictions of the truth of being and remain unmoved by outer conditions, which react always with more or less turmoil and conflict upon the minds of all instruments awaiting further knowledge and

instruction along the line of this development, for the transmission of messages from the world beyond the veil.

This is hard beyond conception to the soul that has not been led to the point of decision in accordance with this higher inner law, up to the time when the most supreme test confronts him: namely, that of following in the old approved way of his fathers or fearlessly stepping out into the great field of research, heretofore unexplored save in the few cases of the seeker after truth, who could not be inhibited or withheld by prejudice or fear of any kind, and who taking a stand resolutely and positively against all interference on the part of any power whatever outside himself, has claimed once and for all, his right to know truth beyond all question.

He has claimed the right to know whether the inner voice of guidance in the heart of man leads him truly towards the fountain-head of all life, all love and all truth, or whether, as in the sad instance of the seeker for truth in this field who finding himself overcome by influences which he has in some way, though quite unconsciously, allowed to enter, is deterred from the attainment of his goal and enmeshed in the confusing forces of destruction and deceptive purposes, that he did not believe existed upon the earth plane or upon any other plane which

he himself could contact, because of the purity of his purpose.

Purity of purpose has much to do with the realization of high processes of development in this work, but it is not all. It is also necessary that the instrument be sufficiently strong and well balanced mentally, so that he is fully capable of keeping the departments of life in their right relation to each other and under no condition to allow the matter of spiritistic investigation to become an absorbing thing to the exclusion of other purposes and interests, which go to make up a rounded and well balanced life upon the earth plane.

Those who aspire to become instruments of communication between the earth world and the one beyond it, do well to remember that they are less than useless to the cause if they are unable to preserve this equilibrium.

Given the aforementioned balance of power in the individual, there is no more danger of being overcome or obsessed, to use the best-known definition of this phase of confusion, than in any other intensely interesting and absorbing subject in any field of investigation or endeavor anywhere upon any plane. But the fact of communication between the so-called "dead" and the living, having always been regarded as a matter of doubtful respectability if not of danger, the consequence is that people

very generally hold to this thought themselves, and hold it powerfully over any aspirant in this field of development with the result that they have just that much more to combat.

In every case, high purpose is the greatest protection; in the second place, mental health is required, and in the third place you yourself have among the friends and loved ones who form a group of workers on this side particularly interested in seeing you progress to the point of being an expert receiver of messages from higher worlds, entities of a degree of attainment and of character that it would be difficult to describe accurately in terms of earth language. Suffice it to say that it is the privilege of few to be so surrounded and protected, even though from the previously explained standpoint of protection there is no need whatever. Now to return to the book.

The question which we were discussing yesterday at the end of the chapter was one pertaining to the continuity of life and of identity, as affecting the purpose of earth life to an extent which it is impossible to gauge.

If it were possible for the average person, we will say, to start upon his earthly career with a well-defined idea as to its permanent usefulness in his own ~~unfold-~~ment and his realization of truth, which was destined to enlarge his productiveness

and his value in all ways, both as a denizen of the earth world and of all succeeding worlds which he would at some time inhabit, is it not reasonable to suppose that all citizenship upon the earth plane would be greatly increased in its capacity for high endeavor and accomplishment, while its attainment was possible by means of the dense physical instrument which we call the material body?

Does it not follow that man would pursue less purely worldly purposes and aims had he from the beginning, a definite goal which led him to his own certain knowledge to a plane of activity growing directly out of his endeavors in the present field of labor, wherever and whatever that might be?

Does it not seem wholly rational to accept the truth of this statement that while in the dense physical body there would be an increased energy in the daily task which would raise the percentage of efficiency from the present low rate to a much higher one, more in keeping with the larger prospect of final achievement, if only for the definite and established fact in the minds of men that the earth life was not a mere fragment of accidental circumstances but part of a perfected plan? A plan as yet not revealed, to be sure, in its ultimate purpose but nevertheless proving the outcome of struggle and of work well done upon all

planes of existence, to mean an exact ratio of return for sincerity of effort and honest attainment.

It seems as if it would not be difficult for the dwellers of earth to realize that much of the wasted time and energy, which is a matter of great regret to those who are released upon a higher plane of activity and who understand the value of the short span of time given to mortals upon this plane, could be averted, if it were possible to know while still in the body, the fact of connection between all life that has preceded the earth life and all that is to follow.

It would be then impossible for any man to regard himself from the accidental viewpoint. He would be obliged to relate people and conditions in some way, even if against his will, and he would in all probability give the matter the attention which is due the question of the survival of individual entity, as he has not done during the ages when man has feared and deprecated every search of any kind that has previously been made into the truth and value of this all-important subject.

First of all, it would necessitate individual thinking, something which is as destined to follow the awakening consciousness of man as that night follows day, and the result of individual thinking along these lines, once roused and in action, is impossible to estimate in its effect upon the present

code of modern living and its extreme frailty, when it comes to the matter of facing the eternal verities in any one single aspect.

The average man to-day does not wish to become aware of another world than the world of flesh and sense. It is enough; in a certain way it gives him a feeling of satisfaction to deal with one world at a time, as the saying goes, yet knowing all the time that really he is not satisfied; that there is not realization here of any kind whatever which remains in an exalted sense beyond the fleeting moment of happiness, which it is given to all mortals to know at some point of contact in earth life as a foretaste of heaven.

Take life as a whole, however, from the cradle to the grave, man as man does not, save in rare individual instances care to concern himself with any other world than the one in which he is functioning at the present moment.

Many reason somewhat in the following manner: 'What difference does it really make? I shall know some time as we all will. In the meantime it is a little more pleasant and secure to think that if after all there is no such thing as the continuity of the individual, and no one has proven that there is so far, then I will have drained the cup of pleasure upon earth to its dregs. I will not have missed in the physical life the enjoyment of the senses, which I might

have found less satisfying had my conscience been more active and troublesome than it is with my present code of living as a guide in the ordering of daily life from a less exacting plan of conduct.'

Truly many men on earth to-day come under this head, who accomplish much that is worth while and who put tremendous energy and active purpose into all their pursuits in the phases of life through which they pass.

They would be shocked indeed were they to realize that this very attitude of mind, accepted by such countless numbers of citizens of good standing all over the world, was the very thing which bound them to the processes of physical life recurringly and unendingly, until the soul in turmoil and tempest turns from the various vicissitudes occasioned by loss and grief upon the earth plane to the inner spirit of guidance, to be found within each human heart, and asks humbly and in utter sincerity for guidance into the light of higher understanding.

Then only will the answer come showing the path to peace and happiness to have been always at his command, but revealing also the fact that no truth is revealed to man save by the processes of his own seeking. When the first revelation of this law is made known to man, he realizes that the rest lies with himself, that he is his own arbiter as

to the course forever after that he shall pursue.

He also awakens to the inevitableness of ultimate choice, realizing once and for all that the destiny of the children of earth and all other worlds is an important one, that nothing can stay this purpose and that all conform in the passing of time to the laws of growth and unfoldment. He also knows that the sooner man seeks the spiritual kingdom, the less his period of travail upon earth, and the more swift his release upon planes of greater attainment and activity, than the one he knows as the plane of earth.

When this knowledge is disseminated among men, and the children of earth little by little take up their definite tasks with the sense of having a lesson of paramount importance embracing many phases of unfoldment by means of which they are carrying out their part of the whole purpose of creation, it is reasonable to believe that there will be upon the earth plane an increase in the quality of thinking about the so-called spiritual laws, which will result in a tremendously intensified power of accomplishment and a great release from the hampering fetters of prejudice in connection with the whole subject of psychic investigation.

First of all, it would soon be known how simple and natural a function the law of communication between the two worlds

really was, and instead of regarding the whole question as one fraught with terror and with mystery because of its being a matter pertaining to the invisible world, the children of earth would marvel at its simplicity and also that they could have lived so long and not known this truth of life when it was so possible to be known and had been from the beginning.

Suppose, for a moment, by way of illustration, that there was in every home or virtually so an instrument who was willing for the sake of all to dedicate himself to the purpose of this investigation, taking the direct method of proving to his own entire satisfaction whether the matter of communication between the plane of earth and the one beyond the veil was a fallacious theory or indeed a probable truth; that he should consecrate himself to this purpose in the highest sense of which he was capable. The condition is also implied that the aspirant must possess high aims and pure processes of thought as a first requirement; added to that a well-balanced mind and the capacity to keep the departments of life well related, so that none infringe upon another, thereby ensuring in the beginning a groundwork of substantial value upon which the structure of transmission could be successfully built and we could then proceed to the point where the applicant for this high

stewardship would be able to make the test of truth for himself.

Above all, the instrument must make himself free from worldly confusion and interfering interests for the time being and humbly and quietly prepare his own mind for the reception of thought from a plane of life he believes to be existent, and higher than his own. The next thing is to realize that all things are possible to those who love God (Good) and that the revelation of so great importance which his certain knowledge of the intercourse between the two worlds would be to him, is no greater than revelations that have been made before in all ages, but which have fallen upon stony ground and have failed to bring forth fruit.

That the revelations have nevertheless come since the beginning of man's passage through matter in individualized form is a point it is well for the instrument to bear in mind, for the more he realizes that he is merely a transmitter of truth that is ageless and changeless, the more apt he will be to become impersonal in his own mental attitude, and the higher the form of communication he will be able to receive.

These conditions which have to do with the carrying out of the actual transmission of communications are of importance in this order; first, sincerity of purpose; secondly, protection from even the thought of alien influences, so-called, by the quality of one's

desires and the wish to help others besides one's self to the conviction of immortality, and thirdly, freedom from the curiously experimental attitude of mind.

This attitude of mind is in itself a deterrent influence, and usually does not proceed beyond a first faint effort which lasts only long enough to tire the aspirant and call forth antagonism and criticism of the subject in all its phases, in a way that is bound to injure the cause so dear to mankind and to those who have passed beyond the veil, and reacts against all progress in this direction to a greater degree than can be calculated.

Let no man approach the sacred place of instrumentality, which must exist to make communication possible, save with sincerity and high purpose in his heart, as he will better serve the purposes of creation and of evolution to remain in the old ways of thinking and do less harm to the cause if he keeps open-minded upon the subject and willing to be convinced, though not active in the pursuit of knowledge, than to enter upon a mission so high in its purpose that it can only be attempted by the truly pure in heart without retarding the progress of the greatest number, which must always be considered.

By the term "pure in heart," it should not be taken that none but the ecclesiastically minded are supposed to come under

this head by any means. It indicates only that the aspirant shall himself be sure of his own integrity of purpose; that he shall exact of himself the full assurance that he is truly endeavoring to accomplish his task in the spirit of faith in the unseen world of so-called spirit.

He should believe in the beneficence to mankind of the overruling law of love, which governs the children of men, if it can be revealed beyond question and all shadow of doubt, that direct communion with our loved ones in a world beyond the plane of earth is not only possible but desirable, and that it has been the purpose of a benign force actuating life in individual form from the beginning, that love should find its own upon all planes of consciousness.

He should hope that the day will dawn when all worlds will become conscious that they interrelate, since there is no such thing as distance or as past and future from the standpoint of time, once the individualized ego is released from the physical body and enters into a larger vision of life than it is possible to comprehend while still upon the plane of dense matter called the earth world.

This, then, is not so difficult after all, and there will be found people who from time to time all over the earth's surface have reached a point of inner conviction as to the truth

of immortality and who will not only prove unquestionably to themselves but to their own world of contact that all life is a unified and glorious purpose without the element of so-called accident and chance, so greatly misunderstood and misrepresented upon earth, but a holy, beautiful unfoldment of the infinite quality of the Creator of all worlds and of all life.

Little by little the reasons for struggle and for suffering will become so clearly understood that there will be far less bitterness and complaint in the world than now, and there will be a fuller realization of the movement on the earth plane to-day towards reconstruction. In all departments of human and national life, the terror of unprincipled power working against the interests of the masses, will be turned by means of spiritual alchemy into a process of achievement destined to bring about the good of the whole, as over against the good of the individual, in a way impossible to believe or even to conceive at the present state of man's unfoldment upon the path of progress to-day.

This will end our chapter for this morning. To-morrow we will pursue the process of approach to revelation in the personal sense a little further before leaving it for other subjects of enlightenment. The matter is one of paramount importance and cannot be handled with too much care in detail in order to insure to all who read this book the fullest

knowledge of the subject before entering the field of investigation to establish the fact of communication with a plane of life beyond the one of earth.

I thank you, dear instrument. This has been the longest and the most satisfactory transmission up to the present time.

With salutations.

A Friend of the Cause."

VII

Saturday, December 27th, 1919.

The Mother speaking:

“Dear Anne, Follow our instructions of yesterday. Approach this work with confidence of its accomplishment with ease and facility and all will be well.

Your loving Mother,
Emma.”

“Dear child, we hope as time goes on to make this task which at present is more or less arduous to you, one of pleasure and interest so that the transcription of messages through your hand will become a thing of slight physical effort and nothing more. When you cease the activity of your own thoughts enough to become a truly quiescent instrument through which another force can work, it will greatly expedite the completion of the book, and hasten the ultimate purpose which we are jointly serving.

To return to the subject matter. Yesterday upon leaving our task for the day we were at the point of constructing a basis of approach on the part of the aspirant to the place of transmitter between the two worlds to the actual ability to sit down with pencil in hand and receive the thoughts of others

in another realm of existence, accurately and well, so that there will be no further need of seeking outside the home circle for communication between the members of the family upon earth and those who have passed beyond it.

Little by little as confidence is established in this very simple proceeding and more and more devoted students espouse the cause, there will be an increased activity in the general direction of seeking for the truth of life and of the important question of immortality, until the time comes when there will be no longer an attitude of scornful forbearance upon the subject, but it will be eagerly reached for by countless men and women who now believe such an idea to be the result of disordered thinking on the part of any adherent to so-called spiritistic theories.

As time goes on it will also be found that the methods so widely adopted among the advocates of spiritual intercourse up to the present day will slowly but surely be done away with. Even the followers of the old methods of establishing some means of communication, whatever it might be, material or otherwise, will themselves realize that there is a higher and a far more universal way.

The true spiritist, whatever his walk in life may have been, will be the first to lay down his old methods in favor of the new, and will unfurl his banner on the

side of the widespread movement to convince the world that communication between mortals and the inhabitants of the plane beyond the veil is not an unnatural phenomenon confined to any one class or sect, or in any way a matter of selection, but is the human birthright awaiting only to be claimed.

Here again we recognize the working of the law of demand and supply, which controls all worlds upon all planes of life. There can be no supply in the real sense of the word without a reaching towards it in some way, even if not apparent on the part of the individual.

True it is that many people on earth to-day are unfamiliar with the law of demand and supply, but it is being constantly recognized by an increasing number and the time is not far distant when the world will attend to this most important inquiry on the part of the questioning masses because it confronts it in so widespread a way that it is impossible to evade the issue.

The thinkers in all classes will be forced to study into the movements of the day in which they live in order to keep anything like an equal pace with the mass movement which had its beginning in the causes and the results of the world war not yet ended. These causes and results will in time to come, be looked upon as a beneficent manifestation of the law of progress and spirit-

ual unfoldment, rather than merely the curse and terrible consummation of lust and greed of material power, presumably the active force in having brought about this great conflict.

Now to go back to the matter of preparation which is required of the true aspirant to become a transmitter of knowledge and of consolation from the world beyond the veil. First of all as before stated he must be high in purpose and lacking in the desire to gratify the natural curiosity of man upon this unknown subject, and also recognize his obligation to his own higher self and to the best in the race consciousness which reaches for this truth in its real significance, else he will fail.

He will even lay himself liable to a confusion of ideas upon the subject, which will forever during the rest of his physical life upon earth render him unable to become convinced of anything constructive or helpful in regard to the subject on account of his own ineffectual efforts along the same line of investigation.

There is no proof to the individual in any line so wholly convincing as the fruit of his own investigation. There can be no comparison made between the attitude of mind a man will hold towards any subject whatsoever (about which there is a great difference of opinion) which he himself has explored to his own entire satisfaction

and the attitude of the man who looks on and even credulously attempts to follow his friend's effort to convince him of the same given thing. His friend may be just as well prepared to pass on actual knowledge as any one else but no man is so fully convinced of any truth in that way.

That is why the increase in the movement is so dependent on the increase in the number of volunteers who prove themselves eventually to be fitted for the task of transcription and who find that this law is as actual in its working processes as the law of gravitation or any other well-known physical law, only it has never been fully understood.

Consequently, it could not up to this time become general knowledge. The so-called "proof" of all things registering in the sphere of dense matter is something which most people feel must be attested to only by means of some physical sense, such as sight, hearing or touch or any one of the given five. Few there are who realize that the functioning of the processes of the brain of the individual is a matter which carries in its train all the possibilities of discovery and of successful research that could be asked for by the most exacting type of man on earth to-day.

Within its scope not only as an instrument for the registration of daily events and the stored-up knowledge covering

the brief span of earth life, there is also the so-called subconscious strata. About this subject so much is being said and written these days that it sometimes makes the dwellers upon other planes, released to a greater field of activity and wider vision feel that it is a stupendous task indeed to reveal to man the sublimity of the subject covered for the sake of making speech intelligible between all worlds, by the term subconscious mind.

It is wholly beyond the power of earth speech to convey in anything like intelligible terms the vast significance of the phrase subconscious mind. Those who have passed to a more revealed state of being, realize this truth within a comparatively short space of time and try to deal with it much as they attempt to cope with the thought of eternity, something which the mind of man in any individualized form upon any plane, at the present point of evolution in the history of creative achievement, cannot grasp nor if he is wise does he attempt to do so.

Surely it is too great a subject to deal with except in the most contributory sense in the compiling of this volume for the enlightenment of its readers along the line of spiritual law governing communication between the worlds of matter and of spirit, as they are called.

Suffice it to say that when the time comes

upon earth that the least ray of real light becomes visible to man upon this great subject, there will have been attained an established order in regard to the sequence of all life, the following out of established principles governing the relations of all worlds to each other and of the inhabitants of all spheres, which is at this time impossible to convey in terms of earth language or in the language of any other world, removed by aeons of time and evolution from the world of dense matter, called earth.

The attempts upon earth to solve the problems of universal significance reaching in their bearing upon life to all forms of life and every existent part of God's universe is one of the sad spectacles to men and women released to a plane of larger vision, and who thereby comprehend the difficulty confronting the pursuit of the cause of life and the subsequent errors which follow the purely mental conception of the origin of the species.

This attitude is more often than not accepted by the most brilliant thinkers and has been in all ages. The futility which confronts the seeker along the line of mental attainment alone ignoring the power of what is called spirit, which is rejected by the thinker as spurious and a most misleading and unauthorized force, is the most difficult problem with which the

denizens of other worlds are faced in their attempt to reach the plane of earth.

From the standpoint of the revelation of great spiritual truths important above all else to the manifestation of a higher form of life and achievement in the world of sense to-day, we are at times convened for the purpose of working out a method which will combat the thinking man's processes over and against the general level of the thought processes of the mass mind.

If the approach to earth could be made by means of the arms of advanced mental development being laid down first of all, the rest of the battle for the conquest of earth and its conviction as to the fact of interrelation and communication between the two worlds, would be small indeed compared to what is before us now in the field of scientific antagonism to the subject of spiritistic research in all its phases.

Truly the task which lies ahead is one which all devout followers of any and all creeds embracing the quality of faith in the power of spirit, as an all-ruling force in the worlds throughout space, should unite to accomplish, as well as to overcome the wave of scepticism and unbelief which follows in the wake of war as surely as the sea responds to the pulse of the tide.

There should be no effort spared in the consecration to this work on the part of all mortals to whom has been vouchsafed suffi-

cient light upon this subject, so that they are able to be of service to their fellow-men, and lift their world of contact as they pass through the battlefield of human endeavor at this time.

There has never been a time in the history of man when he has been so torn and so uncertain as to which way he should turn and which side he should join as to his future allegiance from the standpoint of the constructive or the destructive forces of life as in the period which followed immediately the cessation of actual warfare in Europe at the signing of the armistice over a year ago.

There is far more at stake in the affairs of men and nations than is conceived of upon earth to-day and a checking up of individual effort on one side or the other must be faced as time goes on. There is no possible alternative under the present conditions of extreme moment to the race.

Now as not again in a cycle of many thousands of years may the individual choose for himself whether he will follow the forces which are deterring the forward movement of the race and holding it back in the consciousness of past ages or turn towards the constructive movement of the day. This forward movement is leading all men if they will but heed the voice of inner guidance to the light of understanding and glorious

achievement, which is possible upon the earth plane to-day, as never before.

The individual teacher of spiritual revelation has thousands upon thousands ready and waiting to follow the call of the voice of the spirit wherever it can be heard upon earth. To those to whom revelation comes, there is no other course than to pass on the light of the new day and to strengthen the conviction of a new purpose and a powerful incentive to new lines of conduct which come out of living in a greatly changed and increased sense, for of those who have the light to give much is required.

They *must* hold the torch until that time comes when the day dawns in fullness and the light of knowledge floods the earth with an effulgence not of this world and people turn towards its radiance with gladness in the heart which cannot now be known, but which will regenerate the world of sense in a way not yet possible to reveal.

Few indeed will be able to accept the truth of immortality and of intercommunication between the two worlds without a more or less bitter struggle within their own souls.

Strange as it may seem the mind of man refuses to accept the thought of actual continuance in individualized form of the personal identity which also inhabited the earth world before transition, without a great deal of resistance. It is preached and it is held

theoretically to be true, but it is not really believed.

Since no man has yet come back in form perceptible to sense as it functioned upon the earth plane, it is beyond proof, therefore in truth beyond belief. Yet countless people assure themselves and others that they believe in the continuity of life. They think themselves that they do, but if this is so why the mourning in the prolonged sense which follows death so-called and why the fear?

If it were truly so that mortals believe, actually believe, in the continuity of life and of identity, they would not think more of the parting caused by death than they do of the separation upon earth caused by the divergence of paths which makes it necessary for the time being but about which they are far from inconsolable, knowing full well there will be a day of reunion and of rejoicing.

It should be similar in its effect upon the human mind to think of death if humans really believed in the reunion with their loved ones, when they too have passed beyond the veil of sense, but they do not.

This is an established fact, generally speaking, and it is why human life is robbed of so great an amount of value from the economic standpoint of time and from the far more important standpoint of the banishment from the heart of man of the element

of fear and shadow, which haunts the pathway of earth life from the beginning to the end, and which if dispelled would add to the sum total of human happiness and achievement greater intensity and balance of power than can possibly be realized.

With the fact of the continuity of life established upon earth, it would not be possible to estimate the increase in usefulness, to say nothing of joy and peace in the attainment of human ideals or the consequent raising of the standards of perfection and the sum total of effort upon all fields of expression.

Endeavor would be greatly intensified by this attainment if only for the reason that unbelief in this world has its natural reaction in other worlds beyond it for no man liveth to himself alone. The intricate alliance of individual and even world life is such that grief upon one plane causes its counterpart upon another and yet another, and there can be no such thing as detached relationship upon any plane of life.

All life being interrelated so closely and space being a term designating so little to the more highly developed consciousness than that of the earth race to-day, it is impossible to affect one world in ever so slight a measure without affecting all others as well. As the one is elevated and developed to a higher plane of under-

standing, so all worlds are raised in the plan of creation in that exact measure.

If only a few in each generation realize the significance of universality in this comprehending sense, it helps the race consciousness along just that much and the more to whom this truth can be imparted, the greater the development of all life in all phases of evolution.

True it is that this concept seems staggering in its application to any one unit or individual but it is nevertheless a great truth and when we realize the importance of each human life over and against the old idea of insignificance in the sight of God, when we know that what we are is of value, not only to our immediate world of contact but to the whole as well, we are bound to attach far more importance to our own individual development.

We then do our part with renewed power and a greater sense of responsibility than can be possible to the man or woman who still believes in an unrelated universe and chaotic conditions both above and below. There is either law and order throughout all space or there is none.

Few indeed there be in this age who really believe in chaos, it is true. On the other hand it is rare to find the man who definitely takes a stand for truth, for truth's sake without fear in his heart of the opinion of other men, or groups of men, but who stands firm

in his own convictions of truth as revealed to him through his own search for knowledge, and who passes his light on at all times to those who turn to him for help. These are the true friends of the cause of enlightenment upon earth. This will end the transcription for to-day.

Do not become discouraged, dear instrument. The tide is not always with us, it is sometimes against us, and we must learn to do battle when there is need, but you are making a good fight and in the end you will win. I thank you.

A Friend of the Cause."

VIII

Sunday, December 28th, 1919.

"Dear Anne, be sure and follow out our previous instructions as nearly as you can for if you are careful to relax from the beginning and, as the Master says, make only physical effort, you will find the process less fatiguing and eventually one of pleasure and interest, deepening interest as the book advances in its unfoldment.

Love, dear, always,

from

Mother Emma."

"Dear instrument, we approach the task this morning with renewed strength and vigour as a result of the overcoming of the difficulties which beset us yesterday, for it was surely a matter of distinct achievement for you to have counteracted the processes of your own mind which at one time bid fair to make it necessary to lay aside our work until another day.

This morning, however, it is quite different and despite the fact of a few ripples upon the surface of your thought processes which are not perceptible to you—the prospect is good and I think the message will be productive of results very much worth while.

Try and remember that if you can keep the pencil in motion, even if there should be an erroneous term used now and then which could be easily corrected afterwards, it helps far more than to stop and ponder, for that starts independent action of the brain which I in turn have to counter-act. Now to the book once more.

We were speaking yesterday of the matter of the inclination of the individual away from the subject of investigation as to the continuity of life, and the preservation of the personal equation after so-called death.

It is interesting to note that from an experimental standpoint on this side of the veil we have often proven to our own complete satisfaction the fact that incredulity upon this subject is an established thing upon the earth plane, and one which it is all but impossible to eradicate, save in individual instances. Even those are accomplished only by the most persistent and loving efforts and in comparatively few instances does the knowledge become really knowledge to them. There is still in almost every case an element of the conjectural about it.

This is true even of people who have evidence heaped high on the positive side of corroboration in connection with events in a given life, for instance, which could not under any circumstances have been

known to but two parties, one still upon the earth plane and one beyond the veil. Yet every sort of reasoning process possible to the one still upon the earth plane is resorted to, to account for what is commonly called phenomena in order to dispense with the possibility that it is really only accounted for upon the simple grounds of spiritistic communication between the two worlds of sense and spirit.

The reason for this is that all men deep down in their own inner being think that if communion between the worlds were really so simple a thing, it would have been known upon earth before; that it is impossible that anything of such great import should be revealed to him instead of to his fellows and he establishes in his mind a reason of some kind which accounts for the manifestation of communication not being valid.

He tries as a rule to keep the whole matter in the background of his mind as much as possible. Then, too, he has always the lurking fear in his heart which haunts so many children of earth that danger besets this pathway on every side and that the machinations of the so-called devil are apparent in the least whisper from the voices of those whom we have loved and lost to sense.

He thinks that in order to retain his position as an orderly and respected citizen

on the plane where he is living his earthly life, he would better pay all his attention to matters pertaining to this same earth world, which is after all so comfortable and dear in many of its aspects in spite of its woes and keep to the old adage "One world at a time."

This is a sort of slogan in connection with the questions pertaining to psychical research in all its phases, just as in war it is supposedly the thing to keep to the study and the advancement of one battle or one manoeuvre at a time, rather than to try at any one given time to project one's thought too far ahead as to the solution of the whole process of war and its ultimate effect upon history.

The wise commander does more comprehensive surveying of the whole in so far as he can grasp it, than is generally known. Few victories indeed would have been attained by means of a lesser scope on the part of the one in command over all the troops upon the battle-field if the vision was not far-reaching and the power to analyze the situation far beyond the significance of a day's work.

Although this is an ineffectual parallel and cannot be likened to the viewpoint which could reasonably be held by any thinking individual in connection with the question of life in its permanent

sense, still the two relative subjects have their points in common.

The soldier does his part in obeying the highest law he knows, which is the command of his superior officer. We in turn are placed in very much the same position, only from the standpoint of spiritual unfoldment there is no superior officer save that court of truth within the human soul which adjusts for the individual the differing conflicts of daily life and of moral struggle if he will but permit it to do so.

As he goes on in life, learning each day to turn within for guidance, he slowly but surely becomes convinced that the only way to light and to the understanding of life from a higher standpoint than he has previously known is to follow the instinct which prompts him ever and with increasing power as he listens to this means of guidance until that hour strikes when he can trust it utterly and without misgiving.

From that day there is an indication to all the world of contact which he touches in passing that this man or woman as the case may be has undergone some process of achievement, which is not known to others, and they at once begin to wonder what the change may be and if there is a way in which this truth or light may not be passed to them as well.

One such life is a great stimulus to all life which it contacts in any way and countless

instances of this kind may be found among Christian Scientists to-day. This is especially true whenever the person concerned has previously been difficult in his or her relationships with other people, and in many cases the change is so marked as to cause wide-spread comment and countless conjectural opinions on the part of the co-workers as to the cause and the probability or rather improbability of the change being a lasting one.

In some instances the improvement, the almost miraculous change from a fractious, fault-finding type of man, we will say for purposes of illustration, into a helpful, considerate companion or instructor of some kind, is so stupefying in its effect upon people who have had no previous experience of the marvelous effect of the law of love and truth operating upon earth in its natural and harmonizing fashion, that it is beyond the power of speech to express it adequately.

In consequence the less the comment of a critical nature which follows this condition constantly increasing upon the earth plane and exhibiting itself in most unexpected places, in most unlooked-for ways regardless of race, creed, kind or color, and bearing with it an increase of goodwill and brotherhood upon earth, the value of which it is impossible to estimate.

This great movement to-day is being regarded by many thinking people wholly out-

side the fold of Christian Science followers themselves as a fact with which it is well to reckon and countless doctors and men of science in different lines have given to the subject far more study and attention than they would care to have made public.

Taken as a class these people who in a sense are onlookers and would call themselves open-minded observers are not unimpressed by the advance of this line of thought by any means and many reasons are offered for its acceptance by what they would call a highly intelligent class of people from any other standpoint.

Some of these reasons are interesting and amusing, and some come very near to being the true reason for the widespread favor with which Christian Science is received by millions of children dwelling upon the earth plane to-day.

One of the most amusing theories, which is offered by the man who rejects Christian Science as impossible of acceptance, and its followers not far removed from aberration in the minds of all sane thinkers, is the one which puts forth the claim that when people speak of science it can deal only with matter and with force, which it is possible to know something about from the standpoint of *actual* knowledge. Therefore the term Christian Science is in itself a misnomer as no one could possibly connect the word Science with the matter of religion, for

the two are as removed as the sea and the sky, and there could be no relation between them at any point.

So he discards it at the outset without more than a statement pertaining to its utter unfeasibility and turns to matters more worthy of his own attention, leaving the question of religion in all its phases to a different type of mind than his own, glorying in the fact that he is engaged with affairs of far greater importance and glad that he is not a weakling to whom matters called spiritual are of paramount significance.

It is enough for him to safeguard human life in the span which exists here and now in the physical body. With this matter he is greatly concerned, but in his heart he sometimes wonders if after all the seekers of spiritual truth so-called have not the advantage in a world so fraught with mystery.

He also wonders at times at the action of natural law upon the plane which we witness in its daily working and to which we become only too well accustomed for it to cause us the least sense of awe or even of particular interest.

He thinks of how we accept the law of birth and growth from the human standpoint as well as that of all the lesser kingdoms, how it ceases almost altogether to cause any feeling of wonder concerning the working of laws not yet under-

stood any more than the so-called spiritual laws. Yet we accept *them* as easily as we breathe and function on the physical plane, which is in every way as miraculous as the continued functioning upon another plane differing from this one little save in the rapidity of its vibration, rendering it for that reason impossible of perception by the human being still vibrating at a lower rate himself.

He therefore assumes that whatever he cannot perceive by means of the five senses of being upon the plane where he himself exists, cannot exist upon any other. In this way he satisfies himself for the most part, but he has his dim moments when he wonders if he is right and who will in the long run turn out to be the weakling after all. This attitude of mind is never wholly revealed, however, to his most intimate companions, hardly indeed to himself.

However, to continue with the reasons which are offered by the opposition to all the newer forms of religious attitudes of mind to-day, there is another which is interesting and has some foundation for being. It is the reason often used to prevent people from allying themselves with any church outside the old established order because in so doing the morale of the masses is weakened, and if the power of the body of the church wanes in the land, the result would indeed be lamentable.

None realize even by making special mental effort what the life of any nation would become without the influence of the church at its heart and without its influence to counteract all power from the standpoint of destructive forces were it for one day removed from the inner and public life of man. The conception is too difficult of attainment and should not be attempted if only for the sake of energy uselessly wasted in the process.

The Church *will* stand, of that there has never been question, but that the interpretation of truth and the word of God, as it is called, should change is as inevitable as that in the present age men travel by all modes of locomotion over and against the caravan of ancient days. As inevitably as they now accept the reality of thought waves as demonstrated by the Marconi system of establishing a registering point for the receiving of thought waves, just so surely is the time coming when thought transference will no longer be looked upon as a matter of mysterious and even questionable value but as one of the recognized forces in the life of all men upon all planes. It will be the medium of direct communication between the children of earth and the loved ones who are still living and breathing entities swayed by emotions, similar to those which they experienced while in the dense body upon earth and awaiting

with enduring patience the time when the loved ones left upon earth work out their own way to truth and light upon this vast subject of communication between them.

This condition to the inhabitants of other worlds awakened to the realization of this great truth is so desirable and so simple that they feel they must pass the knowledge which floods their own souls with joy and radiance hitherto unknown to all who cross their path and who in turn reach out for light and still more light as to the purpose of life. So many hunger and yet fear to admit even to themselves that if they knew this truth to be truth to them, they would not follow in the quest of increasing knowledge and power for this reason.

There is in the world to-day, a great sensitiveness in regard to being considered "queer" or different from one's fellows, and the moment that a human soul is singled out as being a believer even, to say nothing of being a transmitter between the two worlds, people begin at once to wonder if he really can be like the rest of the human family, or if he does not function on a slightly different plane.

It is not strange that people hesitate to take the first step in this direction, especially from the standpoint of outside criticism, for they know only too well what the results to follow will be; but the time is at hand when instead of its being something

to cover (this fact of a family upon earth being able to develop a transmitter), it will be a matter of the greatest rejoicing and there will be every reason that it should be known and shared.

As time goes on, the influence of the occasional convert will be widespread and great interest and stimulus along the line of individual thinking will follow as a result of more and more attention being given to the subject.

This process will penetrate to all classes of men and women regardless of condition, until from the ranks of every calling and all walks of life there will be recruits and an army formed of true seekers after knowledge of the laws which govern the communication between the dwellers upon earth and those upon the planes beyond it, and none shall say them nay.

No power can withstay the knowledge of this great truth and of its importance to the children of men once it reaches to the shores of earth so that the mass mind stops to listen.

The matter of greatest significance pertaining to the revelation of this truth is the fact that it is entirely demonstrable to the individual himself in some way; whether through his own instrumentality or through that of some one whom he knows and trusts, the revelation can and will come if he truly wishes for the unfoldment of this momentous

truth in his own life, but it lies with him to claim it.

This must ever be borne in mind, that no truth is for any individual soul at any point of progress upon the path save by means of his own desire. So it is always well to study our own desires carefully if we would like to see for ourselves how truly they regulate the manifestation of results upon our path.

Was there ever an instance known when a man filled some great place of power and responsibility that he did not at heart desire that such a condition should at some time and in some way be realized in his life and lead him to the height of his ambitions, whatever they might be? He might desire manifestation to come when it did come in an altogether different form from the one in which it finally precipitates itself upon his path, but if he is honest with himself he will acknowledge that he has brought about all conditions which are contributory causes to the one ultimate goal which he has placed before his eyes as a guiding star, even though a great way off.

If he analyzes the processes intelligently enough, he will recognize the truth of this statement, that although we do not by any means arbitrate the method to be used in the development of a plan of life, which will make our desires a thing of actuality, we are our own arbiters as to the nature of our

desires even though the specific work which we thought to be the object of our pursuit is not what we had definitely in mind in the beginning at all.

For instance, a man may be attached to a plant or organization of some kind, which he finds to be not altogether to his liking as far as his own present relationship with the management is concerned. He may admire the object and the aim of its purpose; be wholly in sympathy with the production of cotton or wool or steel, as the case may be, but not at all in sympathy with the management or the way the output is being handled from the beginning to the end.

Consequently, he finds himself wishing ardently that he was in a position to convey to those in authority some of the valuable suggestions which he considers himself capable of passing on to the good of all concerned, but sees no way of accomplishing this object, which upon being analyzed reduces itself to the immediate result of his desires.

Now by the working out of law which we can best call the law of cause and effect, he sets in motion forces caused by the transmission of desire thoughts along the line of accomplishment. Thoughts being no longer considered ephemeral processes of mind which evaporate with the passing moment, he thereby sets in motion thought currents

which connect with his own mental processes.

The result is they act in a perfectly orderly way to put him in touch with forces or conditions which will bring about a realization eventually of the desire which has intensified in his own heart to fit himself into the constructive end of the organization with which he is connected in a way that will please him far more and prove to his employers that his suggestions *are* worth while.

However, this unfailing law of cause and effect does not always act as we would have it, and the aspirant soon finds that although his position is unaccountably changed, still the change is one the nature of which he would have questioned greatly had he been consulted before it was made. The reason for this is because he thinks that he is fitted for a place in the constructive end of the undertaking for which he is not really fitted at all.

He has not served his apprenticeship and until we all learn the true meaning of the word apprenticeship, we do not progress at a rapid rate, for service and preparation for all great achievements and movements of every kind, are as necessary to the individual as rain and sun to the growth of flowers. There is no other way to reach a high place of value to the construction of any plan leading to heights of power and of

attainment, save through the knowledge that desire must be correspondingly high.

The willingness to accept the working out of the results of our desires in just that proportion that they are high and fine reacts in accordance with the rule of well-being which has its mainspring in the honesty of purpose with which any man surmounts the obstacles which confront him in his struggles upon the plane of earth.

When he admits to himself that his desires are often for power for the sake of power and realizes only too well that the price required for their attainment is too high, too great for him to pay without a form of self-development which he is not yet ready to undertake, then and only then will he begin to be truly fitted for the larger task and find its apprenticeship a joy and not an irksome and laborious process.

This will end the chapter for this morning. The purpose has been well served to-day, dear child of earth, and we hope that this unbroken method of communication may continue throughout the completion of the book, as it will greatly facilitate matters for us both. I thank you.

A Friend of the Cause."

IX

Monday, December 29th, 1919.

"Anne dear, approach your task with the same confidence which you displayed yesterday and all will be well. The pencil runs astray once in a while over a word or so, but never over the sense.

Goodbye.

Your loving mother,
Emma."

"Dear child, try as much as you can from the beginning to the end of each message to realize that the pencil will form the next word without your help in any way if you will let it. In this way and only in this way does writing called automatic become purely that.

In no case have you failed in the transcription of the subject matter itself, but in a few instances there is a phraseology which would not have been used in quite the same way, were it not for the recurring tendency upon your part to interpolate from time to time, always however in a way which does not detract in the least from the meaning or significance of the papers.

It is doubtless valuable information to you to know that in no case where there has been an able transmitter, willing and

glad to do the part required of him in this process, have I known of an instance where the writer was not more or less handicapped in the same way, for there is always the intense desire to be of the utmost assistance in the proceeding on the part of the instrument. The phase is a necessary one which must be met and overcome in order to accomplish the greatest amount of accurate work within a given space of time.

Yesterday's work was accomplished more easily than that of any two days together that has been done hitherto, and in the remaining time which we are to use for the production of the book we are so deeply interested in, I am sure there will be no more drawbacks and the end will be greatly facilitated by the acquiescent attitude of your mind.

Do not read over any given passage if you can avoid it and hold the pencil in as light a grasp as possible. Now to the book.

Yesterday we were discussing towards the end of the chapter the matter of the changing attitude in the minds of men upon the earth plane in regard to the matter of spiritistic investigation in all its phases.

It is a most interesting fact to note that in every instance where a community of people is dwelling outside the rush and turmoil of the city, there is to be found a certain percentage of the population that is more open

to the suggestion of spiritual influence and guidance than the mass of people living in the rapid and ever-changing flood of events in a large city.

There it is found more difficult to reach the attention of a possible instrument than in a locality where the environment is such that they are more quiet in mind and in their bodily pursuits than they would otherwise be.

That is why it is to us a matter of great rejoicing when a soul sufficiently developed to be of service to the cause on both sides of the veil, takes the step of withdrawal from the perplexities and complications of life in a great city and comes into the realization of the great benefits accompanying this change of plan. And who also learns at last that it is only in quiet and more or less natural and harmonious surroundings that the voices of the so-called spirit world can reach the souls of men and awaken in them the impulse to seek for light and still more light upon this unexplored subject.

Under such conditions they come to know more of spiritual truth than has been revealed on the plane of earth before, and they find for themselves that the conviction within the human heart cannot be false, that love doth find its own in all realms of life and upon all planes of consciousness.

Now as never before the heart of man is

calling upon his Maker for a sign. There are undried tears upon the earth plane in this generation that cannot be wiped away without the hand of pity from above, which is indeed ready and waiting to perform this glorious task for all suffering humanity if they will but listen and hasten to the doorway bidding the loved ones enter and receive the blessing which comes out of reunion, such as has heretofore been dreamed of as possible only in another world.

When the door between the worlds of sense and spirit is opened a little farther than it is now, there will be a growing movement among the masses as well as among the thinkers and philosophers of the race to demand an equal right to truth concerning the matter of spiritual communication.

There will be great need of ability to deal with this problem in a way that is sufficiently broad and comprehensive to cover the necessity of establishing centres where people can be taught this truth; where they will be told intelligently and competently how a process of enlightenment may be built up which will be within their scope of comprehension and which will satisfy them as to the universality of the message.

That point after all is the mainspring of all spiritual law, its universality. If truth which is called spiritual, (though in fact all truth is spiritual,) does not comply in all ways with this requirement, it is invalid.

It is the supreme test of truth that it applies to all classes and all conditions of men. Otherwise it cannot be truth, for truth applies unfailingly in all cases of a like nature in exactly the same way just as in the instance of a man rich or poor, high or low, who in falling from a great height, reaches the ground precipitately in answer to the working of the law of gravitation, so the laws we call spiritual are equally immutable and work with the same fine exactness in all cases, else they are not laws.

Nothing in the creative plan permits of suspension from the processes of operation. There is no cessation of the laws of growth and consequent evolution from time to time, as there is in the apparent onward progress of man as an individual during his span of life upon earth. Were it possible to entertain such an idea for a moment by way of illustration, there would be resultant chaos in all processes of law which would permit of no further order on any plane, whatever.

The world of dense matter and all other worlds would be irretrievably lost to their own orbit and the momentum of endless years of movement would precipitate the stars and all their satellites into space in a way impossible for the mind of man to follow in the least degree. Consequently save by way of making clear by means of a vivid word picture, it is not well

to think at length upon the subject of the suspension of law.

Sufficient it is for us to realize that it does not, that it *cannot* suspend, and to so conduct our lives in accordance with the laws of spirit, as they are regarded by men, that we reach a place where we honor them and are actuated by them as much as by the so-called physical laws of life.

Without due respect for the laws which govern matter in its varying forms of manifestation, there would be few indeed who would achieve the stature of manhood upon earth. They would be cut off at the first serious offense in childhood were there no one to guide them through the early years of their journey through life, and later, often unconscious of certain laws of the physical world, they learn them only by means of hard lessons fraught with suffering and remorse.

It is also true that as man evolves and questions within himself as to the why and wherefore of existence which seems at times to be like nothing so much as a blind alley leading to a blank wall over and around which there is no passage, he learns that one of the most profound things in his whole existence, when he comes to analyze it carefully, is this fact: that in spite of facing the inevitable end of man from the beginning of life, in other words the certain climax of all

transitory life, the grave, he is still content and at times even happy in the present moment and the enjoyment of life upon the physical plane, and bothers himself in countless instances very little if at all with philosophies as to the uncertain nature of the world to come.

Underneath the exterior of the most careless life upon earth, there is a haunting dread of the future, but this type of man is not sufficiently evolved to be acutely unhappy or distressed over any matter pertaining to another world than the one with which he is for the moment engaged.

Consequently any thought which has to do with the final outcome of life, is to him one of little moment because the present world is all that assumes any importance whatever for him and he wonders that any other world can interest other people, especially any of his friends, which by the way it seldom does.

By the law of attraction it is seldom indeed that the thinker drifts into the environment of the pleasure-seeking type or vice versa. However such things are not unknown, but when they do occur it inevitably means a parting of the ways.

To resume the subject of a bureau or centre of some kind for the distribution of such knowledge as must in some way be made possible for the masses to acquire, it seems as though it might be that a group of

co-workers, all of whom have enjoyed the high privilege themselves of direct communication between the two worlds, could organize in a small way at first a cooperative force for the particular purpose of working out this problem.

Little by little, it would grow in its departments until it met the needs of the many as well as the few, for there should be some sort of concentrated effort made in order to disseminate the methods of instruction along this line of development, so that people would be able to approach the subject intelligently and not hysterically.

In the end there would be a far greater condensed body of instruments able to transmit accurately and well who had preserved throughout the process the strength of poise and purpose with which they entered the ranks of aspirants for the power of transmission, and far greater good would be achieved than as if people impelled by great desire and longing here, there and everywhere, over the whole world, directed their own efforts.

With help and guidance from those who had passed over the same pathway before them, who could show the way and avoid for others the stumbling blocks which they themselves encountered, much time and strength would be saved, which might far better be spent in a more constructive way.

It seems as if it would be highly advisable

to have these centres wherever the need might arise and as they develop and enlarge, there would be more and more of the converts to this truth urge upon others the necessity for intelligent cooperation.

The time is not far off when it will be as much and more of a necessity to attain some knowledge of the laws governing the survival of bodily death than it is now a matter of pressing necessity that each and every child in all enlightened countries in the world shall enter upon their birthright of a liberal education.

This is admitted to be the first requisite in these days to any field of endeavor upon the earth plane that is worth considering from the standpoint of real progress.

When this time comes there will be unaccountable resources from which to draw for the establishment upon earth of a body of workers fitted in many ways to become instructors in the teaching of so important a process in the unfoldment of race consciousness, and it will grow to a point which is unbelievable at this time, but which is less incredible than it would have been even a decade ago.

Who would have believed ten years ago that upon the shelves of the best and most well-established book concerns in the world to-day there would be piled high at this time the records of automatic writing of any and all kinds coming un-

der a high order of transcription, but which do not in any measure meet the demand which is being made for them by the public in ever-increasing volume?

The time is indeed near when people will not be withheld from the pursuit of this knowledge in an individual way. Consequently the thing which is at this time of paramount importance is that they should be led to the point of conviction in the matter for themselves, intelligently and wisely by those who have had the experience before them and who know.

It would be better for people from the standpoint of the masses and in every other sense as well if there could be some organized field of endeavor especially designed for the purpose of preparing leaders to be able to direct and guide the race thought along this line from the standpoint of his or her world of personal contact.

After all, we can none of us do more than lift our own world of contact as we journey through all worlds, for the mere effort to think of numbers beyond the scope of immediate personal attention in connection with a subject so vast and so important as the one concerning the survival of the individual, is indeed depressing and even incomprehensible. We must confine ourselves in our thought processes as well as in our activities to the relative world which we our-

selves come in touch with daily throughout all life.

As we grasp the fact that there are workers along any and all given lines of endeavor doing very nearly the same thing as we are doing and endeavoring in turn to pass on their light such as it is, we get some idea of the endless chain of influence which starts with the few and increases in a ratio impossible to calculate in numbers or in value. None know how great any one individual influence may be or how great a number of followers may in their turn increase the sum total of human knowledge through his teaching.

There could also be a series of schools in time, built up for the process of enlightenment in the truest and best sense along this line of the action of thought and its development, which would do much towards facilitating the growth of sincere aspirants to the position of transmitter in a given family or community.

There is a type of person valuable too from the standpoint of this work who would be attracted by the dignity of a more or less established custom of education in all lines of progress and of learning, who would be less likely to be impressed to the same degree by any individual teacher whoever he might be.

These are suggestions which it would be well to bear in mind when the time

comes, for there will be need for the most expert treatment of the situation at this place in its development where, as in all great forward movements there is not the supply at hand to meet an unexpected demand.

No man is wise enough to predict with any measure of accuracy what the results of present-day thinking will be, but this is known at this time upon the plane called spiritual; that the increase in this direction is bound to be beyond what is thought by man to-day upon earth to be possible, but only proof will convince him that the statements made in this book as well as in other writings of a similar nature are true.

Time, however, proves all things. This is a consoling fact and the sooner we realize that we may lay down the varied problems which confront us in our evolution upon all planes of existence and leave them when it seems wise to the kindly ministrations known as the softening influence of time, the sooner we awaken to the fact that time is a greater factor in the working out of life in its *true* sense than can be fully realized or accepted while still upon the plane of dense matter.

This is difficult for mortals to understand as they gauge so much of their earth life by means of hours and days and even moments, but to those who are released upon planes of activity where the asset of time is not con-

fined to that of the governing of a sequence of events in the material world, there comes the realization that there it acts as a medium pure and simple in which people work at leisure, without the impending sense of disaster which haunts the earth dweller, if he loses for more than a few moments of time his sense of the passing hour.

With this realization of the release from bondage which the slavery to time requires of mortals upon earth, there comes a more full and free acceptance of the goodness and kindness of the Father of men and His enduring love for his children.

There also comes to the individual upon a higher plane of life than that of earth the healing power which is imparted to all peoples, all races and to all movements with the passing of the sense of time, so that he grows to be content and allows the beneficent process to take its own allotted method in the working out of the most remedial power known on earth to-day.

He becomes confident that the age will come when mortals, never fully freed from the eternal recurrence of the demands of routine and from the necessity of the division of the day into spaces which must be used in a certain way or frustrate the plans of others equally dependent upon the knowledge of the hour and its obligations, will have learned the lesson of the futility of haste and of feverish activity.

Do not misunderstand the purpose of the statements which have been made as to the relative sense in which the term time is used upon different planes. The marking of time is actual and necessary, and its bearing upon human life unquestionable but the point to be remembered is that countless people make a greater factor of time than they need and they are not always by any means the carefully punctual type who consider other people's time as much as they do their money.

They do, however, pass through the plane of dense matter as if this life were a thing which they must make the greatest possible haste to accomplish and in this way they render the entire journey one of more or less futility and discomfort, not only to themselves but to everyone around them.

Do we not all know the hurried type of man or woman who is seldom poised for a moment, except in flight and who has never very much time to give to matters which are not above all else of paramount importance to themselves? It is a rather unhappy story, that of the hurried life of an eager and adventurous soul, for such they usually are, but the fact remains that they are tired of the struggle in a way unknown to those who wear the mantle of human affairs with more ease and grace and who do not feel the extreme sense of pressure which so often afflicts the high-strung nervous type.

The man who can for the time being throw

off the fettering claim of time and rest peacefully in the thought that the hour at least belongs to him and that he may use it in any way he chooses, has attained a place of peace within his own soul which the hurried man does not yet know. Time is an asset here; about that there can be no mistake.

The fact remains, however, that the man who becomes a slave to the sense of necessity of increasing activity in the earth world on account of the passing of time, without the uplifting and supporting sense in the background of his mind that time is eternity, that we are just as much in eternity now as we ever have been or ever will be, that man has a heart-breaking period of unfoldment ahead upon his pathway through which he must pass, or learn meanwhile that there is no need for haste.

Man will yet learn that there is time for all things in their appointed order, that he needs only to prepare himself from day to day with a sense underlying the least and the greatest thing he attempts to do, that it is of permanent value and that no effort is wasted.

He will learn too that all true endeavor is a means of helping not only himself to a higher level of consciousness but also that of his entire world of contact, and that upon this basis life becomes infinitely more beautiful and worth-while.

Eventually he will question for himself in-

to the matter of personal existence after so-called death and he will no longer be satisfied with what is given him by others who have thought for him hitherto, but will reach towards the light of fuller knowledge and understanding for himself, and will find it to be beyond money and beyond price in its bearing upon life and happiness throughout all earthly existence. We will consider this the end of the chapter for to-day, as our instrument is tired. We must not tax our transmitters too severely, for our need of them is great.

I thank you, dear instrument.

A Friend of the Cause."

X.

Tuesday, December 30th, 1919.

The Mother speaking:

"Anne dear, do not feel hurried or a sense of needless obligation to the exact minute. We all understand that you try hard to keep the appointments promptly, but if you are delayed a little, do not let it worry you, especially when it is occasioned by your getting out into the open air for a little, for that always helps. Goodbye, dear, until later.

Your mother,
Emma."

"Dear instrument, it looks this morning as if conditions were most favorable, so we will begin upon the message without delay.

Yesterday we were dealing with the factor of time in its relation to human affairs. To-day we will take up the subject of the revelation to men which is at hand also in its relation to the matter of time as the instrument in marking the approach of events which stand out as landmarks, in man's journey throughout eternity.

There is a distinct relation between the entrance of so many thinkers and educators of the race into the field of psychic investigation and the processes which brought to

a high point of achievement the navigation of the air which is called air-plane service upon earth to-day.

Time and space are to be mastered in a corresponding and a surpassingly short space of time, as gauged by the terms of earth language. The similarity of conquest between the elements of time and space which enter into the life of man upon earth to so great a degree is something few people in all probability connect as being one of significance with the development of the progress of the race.

It is, however, exceedingly significant and the follower of spiritistic research and its consequent results, calculated to change the plan of life upon earth more than any other one revelation made to man up to the present day, will find a marked relation between the processes along the line of the development of aviation and that of psychic investigation.

The term "death" when used in the compiling of this book is a purely relative one, and is used with reservation because the idea expressed by that one word stands in the minds of all men for the end of man, but from our viewpoint here stands for such a different thing that it is difficult to use the word at all without qualifying it in some way.

However, as to the similarity between the two methods of development referred to

above, it is interesting to note that in the beginning of the valiant attempts to conquer the medium of space called air, there were tremendous casualties, there still are and will continue to be until the time comes when the elements going towards the make-up of forces acting independently of the force called the law of gravitation, are far better understood than they are now. This cannot be until some recognition is made of the fact that although human beings are operating upon a plane called the physical world, still they are inextricably related with the laws of other worlds of which this is a part, though separated by the processes of sense from processes similar in nature but responding to a higher rate of vibration upon succeeding planes.

When the time comes that man in the race sense forms his own conclusions, does his own thinking and investigating, and is not afraid to stand with the minority if need be, there will be revelations upon the earth plane as to the methods best fitted for the perfecting of processes calculated to bring benefits and pleasure to mankind beyond their present hopes.

These methods are now in a state of incompleteness where they are destined to remain indefinitely, unless the higher powers of man's mind are freed and he acts in accordance with his own inner sense of guidance which if followed would lead

many laymen as well as teachers and philosophers to a place of understanding of hitherto unexplained laws of being and of life upon the plane of earth.

This realization would reveal to them in their hearts at least that the kingdom of God is indeed within and whoever would conquer the external world in any of its phases must first seek the inner man for the true light of understanding.

Once having attained this knowledge to his own complete satisfaction, he will not look only to external means for the help that is needed to bring any inventive or productive faculty to a high point of attainment. He will have found the way to high achievement and no other way will be the right one for him after this revelation takes place within his own being.

It is often said that the books and writings which come from the other side of life are vague and more or less futile in their effort to make clear to the dwellers of earth the actual meaning and significance of many of their attempted messages of an instructive nature, and so the particular object of this book has been to deal with all subjects upon which it touches with as sure and exact a form of speech as could be used to convey the meaning in a simple and direct way whenever that was possible.

In dealing with abstract subjects this

course is never possible, but in all instances when the matter in hand is one of objective character the attempt has been made and will continue to be, to deal with it as nearly as possible as if it were a fact facing the writer in the same limited sense which it must be remembered controls all functioning upon the earth plane and which after being freed from the fettering influences of thought forces surrounding the earth plane, it is easy indeed to forget.

So to resume the subject in hand, please let it be borne in mind that this effort is being made constantly throughout the book, and if there is a failure now and then to render the exact meaning in the most accurate way, it is because the disembodied entity from the earth standpoint finds all language other than his own a more or less difficult medium of expression and begs all readers to be as tolerant as possible in this regard in the reading or the study of this book. .

To return to the subject of aviation: it has been noted and accepted as a fact by all who have given the matter almost any thought that the death toll among the ranks of aspirants for service in the field of navigation of the air, is higher than in any other phase of earthly activity, speaking relatively from the standpoint of numbers. Where there were a thousand recruits for the army or the

navy during the recent world war, there was one for the ranks of the aviation corps.

The reason for this was because up to recent years it has been a practically unknown and consequently unsafe calling, and few indeed have there been until the call of patriotism sounded in the land, who had courage enough to venture into so insecure and precarious a field of endeavor.

When the call to arms was made, however, over pretty nearly all the earth there was instantaneous response. None failed who had the leaning towards sacrifice at any cost to do the utmost for their country's need, and out of the millions of men who sprang to the aid of righteous warfare there were a few to whom the call of the air service duty was one which they could not withstand.

Many served in this way who were confident from the beginning that it would mean in the most certain sense, a short career upon the earth plane, but a high record of valor within their own hearts and the hearts of those who loved them and held the honor of placing the good of the greatest number over and above the good of the individual, to be priceless.

There were many instances of this kind which will never be known in any way for the battle, the real battle, was fought in secret with only the God of all men as a witness, but it was fought nevertheless.

The faithful soldier who was at that time true to his inner self and followed his highest convictions to the end, was as great a hero, though he came through unhurt with the earth span of life yet to run, as if his life had been required of him upon the field of battle. His battle had been won at the beginning and the result from the standpoint of the physical self had no bearing upon the evolution of the man's progress while upon earth.

The spiritual progress of man means nothing so much as the result of his own inner conflict and its effect upon his character in its final outcome. Thus it is that motive has more to do with real victory than humans are accustomed to attribute to it.

Few indeed realize the meaning of a truly successful life upon the earth plane, for the signs of success as they are established and accepted here by all classes alike, are the *outward* indication of accomplishment.

The average man or woman upon the earth plane can in no wise connect failure with the man who wears good clothing, rides in his own car, keeps up an establishment befitting his position of place and power in the world of affairs; yet it is often true that in the real and permanent sense this man is one of the most utter failures that the world has ever produced.

Sad indeed it is to allow the mind to dwell upon the processes of unfoldment

and enlightenment which he is destined to realize upon the pathway ahead leading at last to the light of understanding, if his so-called success has been built up at the cost of suffering and sacrifice on the part of those who by the laws controlling need and sustenance from the physical standpoint alone, are drawn into the sphere of operations of a selfish man.

In the world of commerce or production, the man who thinks only of the accumulative end of his enterprise, and forgets the laborers who are working for him to his advantage, fails to keep the balance between capital and labor.

This must ever be maintained on a basis of equity of some kind in order to keep chaos out of the land and darkness from covering civilization from the ends of the earth to the ends of the earth.

There can be no organized plan of cooperation, however, in this great problem which confronts the life of men and of nations upon earth to-day, save in the intelligent cooperation of both forces, and at this time there is an almost equal division of responsibility.

The working man is no longer content with a reasonable wage but wants to batter down the whole plan of life as it has hitherto existed, taking the exploitation of large interests which he is in no wise fitted to organize or conduct, into his own

hands and gradually usurp the place which has been occupied so long by the plutocrat. This is as impossible of accomplishment as that the plutocrat should suddenly and unexpectedly leave his own field of endeavor, and for sheer weariness of spirit from the bearing of his heavy load of care and responsibility, try for the time being to change places with the worker who knows only his daily task.

Impossible as this may seem, he sometimes envies the workman, freed from the necessity of complicated thinking processes, who lives his life according to his light in his own way, untrammelled by the chains of convention in the sense called social, and able to eat and sleep in a far more natural and satisfying fashion, provided of course he is a good workman, and uses his wages thriftily and well.

In the end, the result of any such disorganized and unprofitable thinking along this line is destined to add confusion unto confusion and only the most unhappy and dangerous outcome can possibly follow.

There can be no change in the relationship between labor and capital under the present conditions, for there must be first of all a fundamental change in the thinking processes of the capitalist to whom after all falls the greater share of responsibility, for he can and does think logically and clearly on many subjects, and would be

able to do so to the benefit of all concerned upon this most vital one of capital and labor confronting the world to-day, were it not for the fact of his own interests making him blind to the interests of the many.

If it could be made apparent to even a few of the leading men of to-day in the earth world who come under this head that there is no such thing as independent interests of any kind; that the mere fact of an interrelated world apparent to the least observant upon all sides, refutes such a thing as absolutely impossible, it might be the groundwork of a more constructive plan of achievement.

The time might be more nearly at hand when the first step at reorganization with a more fair and impartial code of by-laws could be established upon earth out of which good untold would come. It might indeed be the forerunner of established forms of relationships between employer and employee, which would change the present state of hostility, for such it really is, apparent or veiled, which exists so widely between the opposing parties, into a question of allied interests, and the result could not fail to be effectual upon the race beyond the power of human thought to-day.

True it is that this is a vision of the future, but how distant a future depends upon the ability of man himself to demonstrate the power of the cooperative spirit upon the

earth plane, and the power of united effort over and against fragmentary individual effort in a way which leaves the matter no longer a conjectural one but one of entire subjugation to the welfare of all mankind.

This step has already been taken upon earth in detached instances but there has not been sufficiently widespread interest in the movement to make it a force of vital enough importance to claim the attention of people who are most closely and powerfully concerned in the bearing of the question upon their own lives.

Until that time comes, there will be little change save through an occasional channel caused by the awakening of an enlightened soul upon the pathway of progress to-day and bearing fruit in a way which if multiplied many thousandfold would turn the old world of woe and sorrow into one of joy and light. After this realization became widely accepted the manifestation of war and pestilence would vanish from the face of the earth forever and there would then indeed be a new heaven and a new earth.

This day though distant still is not undreamed-of in this era, and it would have been hard to conceive not so very long ago, for the effects of war, difficult as it may be to believe, are more benign than mortals know, and the common suffering of humanity has brought about an equalizing standard

that makes itself felt in all walks of life.

This change is perceptible to an extent that cannot be over-estimated or over-valued. In turn, however, the reaction of war, the reaching toward joyous expression upon the plane of material well-being, is such that in the aftermath of all war there follows a tendency on the part of all peoples to indulge in the greatest depth of physical and material pleasure which they are capable of experiencing.

In many instances this applies to types of men and women who have hitherto lived wholly aloof from the pleasures of sense from that standpoint alone, but who find themselves suddenly immersed in enjoyments of a physical nature which they have never courted before, and many times people who find themselves in this unwonted and unexpected situation are at a loss to explain to themselves the meaning and significance of it all.

"C'est la guerre," as they say over there, and it accounts for about all the immediate problems which confront men to-day and many which they will yet find themselves forced to face.

These problems must be met before the trend of affairs in the lives of earth dwellers becomes more orderly and consequential in its constructive activity in all fields of labor, which are within the reach of every human being who truly aspires to high attainment

upon the plane of earth today as never before.

Never has there been so great need as now that the race consciousness should be arrested and its attention held until it has heard in the great universal sense the song of hope which is reaching from the spheres beyond man's ken to the shores of earth, in an effort to still the raging conflict and settle once and for all time the important question of the worth-while nature of all human life; to establish the knowledge of its enduring sequence upon constantly changing and evolving planes of consciousness and the reality of spiritual communication between the plane of sense and time and the one beyond the veil.

Nothing can do more for the children of earth towards the process of their own enlightenment as to the purpose of life than the knowledge that all life is an orderly sequence, and that as we evolve we grow to the point of this realization slowly but surely.

We learn that life is intended to include from the beginning all that we have ever hoped for of attainment and of joy and also the ultimate victory over sin, disease and death, as they are called, and that the time is at hand when the processes of communication between the two worlds will be known and recognized as widely and as unreservedly as the process of communication

now exists between mortals in varying forms about which there can be no dispute.

This will end the chapter for to-day. It has been almost wholly satisfactory in the process of transmission. I trust the instrument will continue to lay herself at our disposal in the same quiescent way, as it greatly facilitates the work on the part of all concerned, and helps us greatly on this side, as we have no conflict and can in consequence put our entire energy into the matter of conveying the transcription, as well and as rapidly as it is possible to do so.

With best wishes and congratulations upon this morning's work.

A Friend of the Cause."

XI

Wednesday, December 31st, 1919.

The mother speaking:

"Dear Anne, the morning promises as good results as the product of yesterday's work, so be of good cheer and approach your task with new strength and confidence, and all will be well.

Your loving mother,
Emma."

"Dear instrument, I think this morning we can approach the subject matter of the book without any preliminaries whatever.

We spoke yesterday of the meeting place between the unreal subject of spiritistic investigation and the field of endeavor called aviation. It is indeed of interest to us to realize that gradually upon the earth plane there is seeping through the consciousness of man the knowledge that he has heretofore been altogether too unapproachable from the standpoint of matters concerning so-called mystical subjects of all kinds.

He rather wishes in a good many instances that he had given a little more time to this matter of investigation himself instead of having shut himself off so utterly from all avenues of information along a line of

thought which without doubt is occupying the minds of all classes of people to-day, especially thinkers, to an extent unbelievable a short time ago.

However, it is never too late to learn, especially in regard to a matter which looms so large before the public eye, and he is beginning to think that the best possible course for him to take in connection with this subject is to read up upon it and to discuss it with other able men and women as fitted as he, if not more so, to reach an intelligent conclusion as to the advisability of giving it serious attention.

Soon he finds that his interest has deepened to an extent which makes all seeking for advice in regard to the matter unnecessary and even superfluous, for he knows for himself that this is the truth he has been seeking so long, and also knows that he does not need counsel save that which he can find within his own inner consciousness, which is in all cases of indecision and vacillation the last court of appeal and resorted to in extremity by all the children of men.

Men make it necessary for themselves that they should go here and go there, as the Apostle Luke was quoted in olden days as saying the disciples of Christianity were wont to do, seeking for that which was forever and eternally within their own souls; which could never be revealed to them until they realized that there was this spiritual

fountain of light and healing within the heart of man, to which they could turn in time of need if they but would, and that its wisdom and processes of enlightenment would do more for their welfare and unfoldment than any other course of action they could take.

Few there have been, speaking in a comparative sense, who have found this court of appeal within themselves and have taken counsel with it sufficiently to know that it is divine in its source and meant to be forever the guide and protector of man; that it always awaits his approach with an ever-listening attitude hoping from day to day for some response and recognition on the part of mortals to the unseen forces which govern and control all functioning in form upon all planes, answering the least whisper of appeal made by man to the God within himself, if he will hear in turn and be guided by its voice.

Many indeed would claim they do not recognize an inner voice, that they would welcome a guiding power within themselves to point the way to higher things, but this is never strictly true.

We *do* hear the voice. It speaks to us in unnumbered ways not only in the faint promptings of what is called conscience but by means of countless quick perceptions which if ignored are destined to become dim and still more dim until that time comes when it is not of any use for the voice of

the highest selfhood to attempt to make itself heard by the outer man.

The external man has built up a wall of defense between himself and the still small voice which reaches to him from within, and he does not choose to hear, consequently closes every possible avenue of approach as far as he is able to do so and goes about his activities in the material world as if there were a distinct and definite way of separating the two.

If the children of men could realize the futility of this attitude of mind, there would be a great difference in the beginning of all earthly careers, for there would not then be a division in the minds of children at the start in regard to the physical laws as they are taught them, and the spiritual ones.

About the spiritual laws so-called, most mortals have a vague sense as to their bearing upon life in the earth world, but there is so much insecurity in the probable working out of them that just as there are many churches, many creeds and many religions upon earth, so there is also an infinitely varied schedule of conduct, as far as the individual is concerned, for if he believes this way, his rule of life is so and so, if another way, then a different rule of conduct, and so forth and so on.

The illustration could be infinitely enlarged upon but suffice it to say that the average man finds some sort of a

spiritual code of law which fits his particular need, and governs himself accordingly, none too sure at any time that his own code is really operative but knowing well that he must have something to which to turn for help in time of need, when nothing but the laws of spirit will avail, if indeed anything will.

He fears deeply that his own or any other code will not attain a point of conviction as to the evidence needed on the earth plane to convince men of the action of the laws of spirit.

Consequently regarding it as a matter too indefinite and too unexplored to be accepted by him as a certain process in any sense, he goes on the old basis of respecting the well-known laws of the physical world, content that in doing his best along the line of the known and the provable, he is doing the best for himself, his family and the generation in which he lives.

This type of man is far beyond in the journey of life, the type of man who makes sport of all that cannot be evidenced to him by means of the five senses. For the man to whom all invisible influences are a closed book, there is a period of unfoldment through which he must pass according to the creative law of evolution, which will be to him a difficult, not to say painful process.

The reason for this is that he cannot be taught in a way less poignant and less ef-

fectual, for it is only through the sense of loss and deprivation of what he has cherished most from the purely material side of life that he can be awakened to the truth of the eternal march of life, of which he is part.

With this he *must* keep pace either of his own free will or else, by means of cosmic law forever underlying life upon all planes, be brought to a realization of the necessity for recognizing the laws of life and growth by a series of misfortunes so-called upon the plane of earth.

These misfortunes will eventually lead him into the light of higher understanding which he could have reached by a less painful pathway had he chosen to respect all attitudes of mind and of religion while dwelling among men and not made of their most sacred hopes a theme for jest and careless bantering, ill-fitted to the subject so vital to all men.

Therefore it is well to keep the mind open and to guard as much as possible against the inclination felt by many fine people in all walks of life to criticise and to tear down the religions of others, who construct the foundation of their material existence upon the underlying element of faith called blind, because it has no justification save through the so-called perceptive qualities of man's mind.

Who has not known of some life touch-

ing the divinity of Christ's life upon earth by means of its purity and its selflessness?

Its faith in things unseen bearing upon its present plane of existence to such a degree that it was more influenced by another plane of life than the one in which it dwelt while in the physical body? Nearly everyone knows of some such existence, and sometimes more than one, and they remain unexplained and unfathomable to most of their world of contact.

At the same time their own special world of contact is raised just that much by means of the passing touch of a life so much higher in its essence than the average life of man upon earth.

It is never possible to estimate the value of the power of such a soul nor is the length of their sojourn upon earth in any way relative to the depth of their effect upon human life. These spiritual lights which illumine the pathway of human progress from time to time are souls incarnated in the dense physical body for a most definite purpose, be their sojourn long or short.

They are luminaries from a far removed sphere of being so different in its activities from that of earth that the plunge into dense matter is for them similar to the situation of a clergyman here upon earth, sincere in heart and devoted to the liberation of men from following vain gods, deliberately and with conscious purpose leaving his own field of

endeavor to ally himself with a plane of life between which and his own there is little, if anything in common, save the underlying law of brotherhood; and who, carefully omitting any allusion to a larger field of vision works out his destiny among the denizens of a world which would be an underworld to him, in the way best fitted to bring to the realization of his associates the beauty of an ideal undreamed of in their present state of development.

The two are closely parallel, the one in a conscious, the other in an unconscious sense, for it is the working of a merciful law, eternal in its beneficence that the memory of man is withheld upon the lesser plane of activity throughout the processes of growth and unfoldment in all spheres of life, for were it not so it would not be possible for the mortal, once released into a realm of greater power and scope to consent willingly to the fettering limitations of the flesh, and learn the lessons which cannot be mastered in any other way.

Consequently the law operates in a way which robs him of any possibility of comparison and for the time being he looks upon this world as the only one which to his knowledge, he has ever inhabited. This applies to the people referred to above who give themselves freely as a willing sacrifice for the purpose of the enlightenment of the race, as well as to those who blindly and with no

response in their hearts to the call of the voice of the inner man, are bound to dense physical planes by laws of their own making, namely their desires.

These souls are chained to the plane of physical manifestation somewhere, upon some level of consciousness until that time when it no longer lures them, when they know that there is a fairer and more beautiful sphere of life somewhere could they only find it.

At that moment when the soul of man turns inward for help and guidance it is always at hand and the voice speaks to him in a way about which there is no mistake, and the way from that time on for him is changed. The gradual overcoming of the purely sense meaning of gratification in all its phases reveals to him that he can no longer be confined to the processes and the capacity for enjoyment of the physical plane alone.

Once interested in this process of unfoldment and realizing by degrees the wonder and joy of life when intensified by the interrelation of the laws of spirit and those of matter so-called, man never again under any circumstances wishes to separate the two.

He recognizes the fact that they are irrevocably bound together in action and does not seek pleasure for its own sake on the physical plane alone, for he knows

that it is not to be found there but that it is to be found in the great underlying processes of spiritual development latent in every human soul.

Then he has reached the place in his own evolution where he knows that spirit is the ruling force throughout the kingdoms of the universe and that all life resolves itself into the manifestation of spirit in its countless myriads of changing form, that spirit abides in whatever form is best fitted for the time being to carry out the divine purpose back of its activity, to bring to the knowledge of all men the fact that we now exist and have ever and ever shall exist in a spiritual universe.

He realizes that the universe is compounded of elements spiritual in their conception but material in form, that there is nothing but spirit varying in its endless formation upon different planes of expression but ever returning in essence to the cause of all life for its own life and that he is renewed in spirit eternally though in ever-changing form, from one age to another even from everlasting to everlasting.

The phrase everlasting to everlasting is used only as a relative term to denote infinity, for infinity is not possible to be conceived by mind now working in form, which is finite in its purpose and construction.

Infinite mind is the all-inclusive sense of God-consciousness, of which the human mind

is a partially developed fragment, potential nevertheless, within itself, of infinite unfoldment as man emerges from the thought processes which confine him to dense planes of manifestation and attains by processes of growth a larger mental and spiritual stature which could not have been achieved in any other way.

There is none who can by taking thought add one cubit unto his stature but if his thought processes be constructive and he follows the light of his highest understanding as a result of them, he is bound as inevitably as the sun in its course to attain the revelation of still higher and higher realms of existence.

He acquires this increasing stature from the standpoint of character and power, as he conforms to the law of growth and moves with the tide of marching humanity rather than against it.

It is also true that the man who with no knowledge in the sense he would call actual, helps his neighbor in his journey through life at every turn without understanding as to the motive which actuates him, but realizing the fact that this way is the best way for him, vaguely knows that he is blessed; that when he has lightened his brother's load even though for the time being he has apparently impoverished himself, there comes out of the friendly deed a sense of peace and of

attainment too difficult to analyze, but which is nevertheless most real.

In many instances a man makes the effort in every possible direction to help his own world of contact and asks no questions concerning the matter in any way, of any one, not even himself. He follows a truly blind impulse but it is an ennobling one, and one which has very significant bearing upon the length of time it takes him to learn by means of his passage through dense matter what universality really means.

Once having learned this great lesson, it is so inclusive in its illumination as to the meaning of other laws of being that usually this man's life upon the planes of dense matter is a less prolonged and difficult process from the standpoint of supply.

This means in other words that the man who learns that in giving he is not himself impoverished has gone far on the road towards realization that all life is supported by means of spiritual abundance, even though that term must be translated into the term material abundance in order to relate to the world of affairs called the earth world.

When any man reaches the place upon his own pathway where he realizes that supply in some way, unknown and indefinite though it may seem to him, does come from God, that the wants of men are in truth met by means of the operation of law of which they

know but little as yet, but which they recognize in its daily relation to earthly activities, then indeed he has started on the true path of progress.

This realization will eventually bring him under the law of adjustment which will fill his need at the right moment and he will also know that faith is so great a factor in the working out of spiritual law that it is necessary to believe first before the full manifestation of the law of demand and supply can be realized in all its truth and beauty.

Nothing needs to stand in the way of man's realization of this great truth of being, and nothing does save the fact of his own intense desire to demonstrate upon the plane of sense above all else the matter of supply and sustenance in his own particular way.

He wishes to do this exactly as he has always felt it should be done and as his fathers did before him, garnering where he may, saving by means of hardship and through fear, which is instilled in the heart from earliest childhood that one day poverty may overtake him and that he may become what is called a dependent upon earth to-day, and which he would rather die than become. This also goes to prove the basis upon which so-called charitable institutions are founded for the most part upon the plane of earth.

Consequently he trusts no power save that of which he is himself certain, namely, the power of his hands or of his brain. He allots to the different departments of life to the best of his ability their rightful share in claiming his attention. He then settles down to the established facts of life without protest or any great degree of wonder that man should be forever harassed as to the where-withal to sustain physical life in an orderly and seemly fashion, but accepts it as inevitable that there must be numberless poor, a sizable class called the middle class and a few belonging to the class of the so-called rich.

This fallacy in its effect upon the lives of men is perhaps more pernicious than any other accepted fetter, which handicaps the progress of man from the beginning of earth life to the end.

If it could be realized by all men in any degree as fully and as generally as it is known and understood by the body of Christian Scientists on earth to-day — this process of change from a world of the old consciousness of hard earned necessities, based upon the effort of the hand or brain alone, to the new consciousness of the beneficent law of demand and supply it would mean a revolution in the adjustment of all human affairs.

It could not fail to make all warfare and chaos coming out of labor crises an impossi-

bility, and the relative needs of the human family would be met in a way that would do far more towards proving to the children of men that spiritual laws do indeed rule the universe, than any amount of teaching which could be given to the individual follower by any known means.

This does not for a moment mean that effort and labor would cease from the earth and cessation from all activities ensue as a natural result, far from it. Activity would be stimulated and increased just in the proportion that the individual had reason to believe that supply was sufficient for all men; that the very fact of belief in a law superior to the laws under which the earth world has lived heretofore for so many centuries, was a factor in all human achievement of any kind and in nothing so much as the releasing of higher spiritual forces which are reaching the earth plane at this time with greater power than ever before in the history of man.

Achievement would be greatly intensified by the knowledge of these laws waiting only to be allowed to act upon the evolving consciousness of man, if he will let himself be helped out of the realm of materialism and unbelief, and know that the Father wishes to give to his children the kingdom of plenty.

He knoweth that we have need of all these things and that if we will begin a new way of thinking and of making our-

selves receptive in connection with these great questions so vitally at stake to-day, we will realize by degrees that by means of strengthened faith the children of earth will come under the operation of the beneficent law of supply.

The world will waken to a voice which has hitherto cried in the wilderness indeed saying "Hearken unto me, children of men; in the storehouse of the Father of all men is supply for the sustenance of all his manifestations in form, even unto the smallest known form of life," if the children of men will only listen to the voice of pleading to-day and cease to disregard the rights and privileges of others in the pursuit of their own to such an extent that as a result there is hardly an unbroken family circle to be found the world round on account of the devastation of war.

Think for a moment of the blood that has been spilled, of the time that has been lost and of the mighty army of recruits that passed into the realm of the unknown, as you believe it to be, at the call of patriotism, to champion a cause which stood for eternal progress and freedom of the soul of man and think for a moment of its accompanying waste. It is impossible to fathom so profound a calculation as this would be so it is useless to attempt it.

Suffice it to say that the world waste in the processes of war covering the entire

period of recent conflict, would have kept another world similar to the earth world in its needs and its evolution, in supply sufficient for the ample care of all its inhabitants for a quarter of a century.

This includes in a comprehensive sense, the reconstructive period which is to follow, and all its accompanying demands, taking from the processes of constructive labor which would have been existent upon the earth plane to-day in corresponding measure had there been no world war.

It is true that before the war there was want in the world, there will ever be want until the sense of the brotherhood of men claims first place in the hearts of earth dwellers, until they know that whereas there can never be an equal distribution of property in the radical sense advocated by rash and unbalanced agitators upon the earth plane at this time on account of the unequal development of men dwelling upon a given plane at a given time, still there could be great progress made along the line of intelligent cooperation, in regard to the much discussed law called the law of supply and demand.

This could be accomplished by the voluntary action of foremost leaders of thought and of great movements upon earth from the human standpoint, which would prove to the entire satisfaction of the poorer classes that capital was not afraid to try

out the processes of cooperation which are in all cases the forerunners of the release of still higher spiritual laws of life upon all planes.

Once cooperation is established between labor and capital upon earth, the rest will follow as the night the day. Labor will not be outdone by capital in the spirit which induced the cooperative method into action and it will respond in kind.

This is a law of life,, not widely understood upon earth as yet but when labor is convinced that the capitalist is sincere in his search for a common meeting place between them and the cooperative spirit extends to the masses of workers hitherto divorced in their viewpoints and standing against each other, it would follow that the plan called cooperative would be adopted in other and lesser phases of life, to an extent which would soon prove whether the law of plenty and of supply was a fallacy or a most significant factor in human life.

Time will prove this truth also, as it proves all other truths. That is all for this morning. This has been a long transcription and our instrument is weary. I thank you.

A Friend of the Cause."

XII

New Year's Day, January 1st, 1920.

The Mother speaking:

"Dear Anne, it is indeed a happy New Year and one that will be long remembered upon the earth plane as marking the difference between the old order and the new. Goodbye, dear.

Your loving mother,
Emma."

"Dear instrument, it is with joy indeed that we come to you this morning renewed in purpose and strengthened in our confidence that this work shall be fully completed through your hand in a comparatively short space of time and that there will be no great delay in its consequent production.

The title of the book we will give to you soon, as it will make clear to you in concise form the exact meaning and purpose which the contents of the book are intended to convey. This will accompany the last transcription or chapter of the book, which is at hand.

When that day comes we will give you the necessary instructions as to what steps to take in regard to its publication and how to go about it as nearly as possible.

Do not think that because of our larger vision on this side of the veil we overestimate the value that such literature as this is going to have upon the earth plane, for we know better than it is possible for mortals to know how hungry the human heart is for the truth concerning immortality, and we know that the tide cannot be stayed; that one way or another man is bound to persist in his search until the way is shown and he no longer works out his destiny blindfolded but illumined with the light of marvelous understanding.

We know the day is coming when he will enter into his birthright as a child of the realm henceforth and forever more unbound by the fetters of sense and materialism and released upon a plane of activity intensified by his knowledge of the spiritual nature of his being.

This will change the old world of care and anxiety and unbelief into one of radiance and faith and the whole plan of life upon the earth plane will be from that time on one of joy instead of weeping, of construction instead of destruction and of song without sadness.

Man will know that he is redeemed through his own belief in the reality of spirit and of the tenderness and loving kindness of his Maker, the fountain of all life, called God by the children of men because they *must* name some power which

is creative in action and powerful enough to cause life by a term expressing as best they may their own conception of deity. Now to the book.

We left the transcription yesterday at the point of discussion in regard to the cost to man of the reconstruction of old-world ideals in material form in a way that could not fail to rob constructive present day activities, had there been no world war, of their significance in a large sense for the next fifty years or thereabouts.

This is a conservative estimate for the effects of world waste so devastating and so vast in area as that which has actually occurred within the last five years are quite incalculable from any standpoint so all estimates must necessarily be conjectural.

However, it is safe to say that half a century must surely pass before there will be upon the earth plane working along the same laws of progress which have hitherto been operative a generation living freely and fully restored to a basis of life which obligates it no longer to the payment of accumulated debts of warfare in any way.

The people even in that generation would have the handicap throughout their lives of the conflict still existing upon the old plane of thinking between the adherents of preparedness and the force opposing it, in a measure which would be necessarily bound

to affect their freedom, their resources and their peace of mind.

Freedom cannot be attained unless in the meantime there is established upon earth some sort of a realization that the whole system is wrong, that there can never be a so-called successful issue of war; that warfare in itself is a deadly enemy to civilization, that it is the relic of barbarism and the most pronounced recurrence upon earth of testimony from the standpoint called evidential as to the origin of the species.

It is incalculably destined to withhold the spirit which will eventually actuate all men upon this plane to a degree that will render arms a superfluous possession and one which retards progress in a way fitted only for purposes long since obsolete to man. The word obsolete is used advisedly.

The time will come when firearms as they are called at this time will be relics of a by-gone age and people will marvel at them upon seeing them in museums and places where exhibits of a nature intended to enlighten the public as to the customs of a past race, are displayed.

It will not be uncommon in ages yet to come, to find actual disbelief in this regard on the part of the inhabitants of a friendly cooperative world, functioning in a way impossible of conception at this time and an attitude of questioning as to the authenticity of such re-

ports concerning the relations of men upon earth in any age.

But a condition of this kind is indeed remote at this day and even humorous to many who under no circumstances could conceive the relationship of men and women upon the physical plane of existence to be other than one of conflict. Nevertheless that age is destined to arrive at some future day regardless of how far in the future its advent may be but this stage of development save from the standpoint of interest and of conjectural discussion is not one which has immediate bearing upon our subject.

The subject which is immediately at hand and which interests us vitally on both sides of the veil, is how to reveal to the present bruised and bleeding hearts of men of all nations upon earth to-day, just how to begin the work of regeneration and reconstruction in the realm of spiritual achievement which will set in motion laws which have been hitherto unreleased by the thought processes of man.

The most important question is how to make it possible for a sufficient number of workers to operate from this plane so that the whole world will look upon the subject of the eternal purpose and aim of life as one upon all planes and also make men realize fully that truth is an open book to those who truly seek its revelation.

No longer need the earth race stay in its old habits of thought, bound by the fear of death and the vicissitudes not to say futility of all earthly achievement, but it may know that all life is related so closely that we have only to open the door between the worlds ourselves to know that there is no barrier and no closing off of the relationship between those embodied in the form of so-called flesh and those embodied in a higher form of manifestation.

Mortals may know if they so desire that there is no reason whatever that whoever aspires to the place of transmitter between the two planes cannot attain it securely and permanently, provided he is willing to accept the terms upon which so high a calling is necessarily based. Provided also that he follows out these conditions exactly, with implicit faith that they will bring him into a realm of understanding and of light which he has previously regarded as fatuous and impossible while still walking the pathway of earth handicapped as he thinks by the garment of the dense physical body.

Herein lies the distinct element of faith without which nothing is attained which is of great and enduring value to the race and the seeker for truth must bear this ever in mind. The Master said during his pilgrimage upon earth "By faith ye shall remove mountains"; He also said, "Greater works than I do, ye shall do." The time is at hand when many of

the followers of Christ will be called upon to demonstrate their real faith in the teachings of Christianity, for such are the underlying basic laws of the manifold forms of belief in the Master's teachings upon earth that the groundwork of them all, whatever else may be added, is faith.

Without faith there can be in a so-called material world, no definite purpose in pursuing the study of the teachings of any religion for it is the corner stone of construction and without it nothing can be erected which will not fall in time.

Nothing can come out of the attempt to disqualify faith, which has endured through endless ages of persecution and rejection, to the point where the tide of race consciousness having suffered much and wearying of the old processes of life under the varying vicissitudes of sin, disease and so-called death upon the plane of earth, rises superior to all inimical thought force which obstructs its headway and proves to a doubting world that life does survive bodily death: which proves also that what we call the individual in form upon earth still inhabits, in a form impossible to perceive on account of its increased vibration, a world interpenetrating and surrounding the one called earth in a way which makes communication a simple and a natural thing.

This attainment is possible to all who accede to the provisions made by those who

have been released into a larger field of consciousness and wider vision and who are able and eager to help the cause as much as it is possible to do so in a secure and wholly rational way. The first requisite of all aspirants, as has been already stated, is faith. This is the starting point upon which all else depends.

If a mental experimenter, pure and simple, attempts to explore a field of endeavor unthinkable and impossible of credence under any circumstances, and to enter the ranks of seekers after spiritistic phenomena, but not necessarily spiritual truth, it would be better far to let the subject wholly alone. To him and only to him is there any danger of conflict which might arise between the forces of construction working on this side for the betterment of man in every way and the destructive forces known as the forces of evil in the earth world.

This expression, constructive and destructive forces, is a relative term when looked upon from the standpoint of the unity of all force in the sense of its actual outcome.

They must nevertheless be designated, for the purposes of illustration, by the terms constructive and destructive for the reason that they have been necessary from the beginning of so-called creation to produce an evolving world. They have been

necessary in order that the creative energy centered in man's inner being should work out by means of apparently opposing forces the method and plan of achievement which could not have been his without the element of choice. Free will and the ability to choose must consist in the existence of two forms of expression, different in nature else the term choice would be rendered futile, not to say senseless.

Without the so-called constructive and destructive forces of life, progress would be impossible and the strata of all existence, provided there could be any under such conditions, a dead level which would be of little or no value to men possessed of the immortal birthright which is called creative energy. True it is that the plan of creation is a more orderly and well advised sequence than the mind of man in any stage of evolution can compass.

It is also true that were it not for the few who bear the torch in all ages, the darkness which now covers the earth from our point of vision would be far more dense. The flickering rays that are sent out here and there, which we can see penetrating the shadows, are impossible to estimate in their value to the race and without them the progress of human development would have been held back many centuries of time.

Weary years of the same process of thought which have brought about the

world-wide predicament of man to-day would have intervened had not the faithful clung to their purpose and to their trust in a just and benign God in spite of all external evidences of chaos and accident, and the world has need to thank these toilers in the pioneering pathway of human progress in all ages.

Many of the children of earth are inclined to scoff at the words of wisdom which proceed often indeed from sources most unexpected, and too many people are hampered and have always been by the necessity of having truth revealed to them in properly appointed form, else it is indeed, not truth to them.

This is one of the saddest of all the fallacies of earth, the labelling process for some reason considered authentic and of distinctive value in the minds of the so-called best people, of all truth in its bearing upon their own personal lives. Many accept truth for others which they do not accept for themselves.

For instance, it is often said upon the earth plane by a type of man or woman who lays high claim to the possession of an open mind, that if people get pleasure or comfort from the acceptance of Christian Science or even Spiritualism, as to that matter, they have nothing whatever to say in objection, for it is really a personal matter and one to be decided in all cases by the individual. There

can be no connection in their minds between the underlying current of truth which constitutes the basis of religions or philosophies of every kind and their own, for this reason; that in their own minds their conception of truth is a separate and distinct thing, and whereas it may not necessarily be truth to others it is truth to them individually, and they ask no one to accept it any more than they wish others to ask them to accept an alien doctrine of any kind.

It is a more or less broad standpoint accepted by countless thousands upon earth and having strong points in its favor but nevertheless lacking the kernel of truth; in other words realization that all truth is the same. Truth cannot war with itself. It underlies fundamentally all religions in all their varying forms of expression and no truth is separated from the whole save in its form of manifestation. The outward form of manifestation is the one thing of least consequence in the final attainment of the unity of all races, all creeds, and all national organizations, which is one day destined to become established upon earth.

Even in the advanced ranks of thinkers known as Christian Scientists upon the earth plane, this mistake of labelling truth is sometimes made and thereby numerous converts are lost from time to time.

This is occasioned by the attitude which is at times evidenced by teachers all un-

knowingly in practically every instance, indicating that the truth revealed to them as a body, organized more efficiently than any other upon earth to-day from the standpoint of its voluntary support, is the ultimate goal of all men in future ages. It is sometimes claimed that the sooner the children of men now living in the present generation come into this knowledge, the better it will be not only for them but for the entire race in all its phases of unfoldment.

“Ultimate” truth as it is presented upon the human plane though having a groundwork of sincerity and a partial basis in truth is never final or really ultimate. It cannot be for the reason that man is in the beginning of his spiritual unfoldment in the great sense in which it is being conceived upon earth to-day, and no one method of presentation however advanced its teachings may be over and against the old ways of thinking and of human relationships, can possess full realization of truth as a whole.

In succeeding planes of evolution, beyond the possibility of calculation, there is only a steadily increasing knowledge of the whole as we progress, for now we see through a glass darkly but then face to face.

This truism does not apply to the plane of the earth world alone, but to countless succeeding planes as well.

Now then to carry this thought a little further; when the children of men come to

the place in their unfoldment where they know that there are no special dispensations, that we all come under the same immutable laws of change and of progress, then they realize with increasing conviction that truth is an established factor, not relative but absolute.

They learn that its revelation is partial and undeveloped as yet, but that it nevertheless is established and known from the beginning to the creative force which we call God, which was, is now and ever shall be. They realize little by little that the following of truth leads the children of men in all worlds according as they turn towards it in sincerity, to more life, more light and far greater capacity for enjoyment than they have ever known until they learn the truth about truth for themselves.

In no other way can any mortal soul be convinced of immortality or of the actual working out upon the physical plane of the laws which are called spiritual by way of distinguishing them from what to human consciousness is purely material.

The way to light and understanding rests entirely with the individual as to what pathway he will choose; whether he will take the long, hard way of development through the processes of trying out all known material or physical means to reach a more secure basis of content, by means of the events and vary-

ing calamities of earth life, from the standpoint of sense, or whether he will choose the swifter process of evolution, through the acceptance of the guiding power within the heart of man.

In spite of constant rejection and turning away on the part of millions of souls upon earth's pathway, this power will not be repelled. It calls recurringly and untiringly to the hungry heart and bids man listen to himself, his own best self, never wholly silenced under any condition of life, which would seem to render its voice unheard or even forever stilled.

It rises over and over again above the sound of all other human conflict until finally each and every child of earth shall waken to the knowledge of the kingdom of heaven within, and then indeed shall there be a new day and a new earth, and the inhabitants of all worlds will enter the kingdom of brotherhood and of universality in its true sense as never before. The attainment of all life in its potential sense will be added to by this new conception of brotherhood in a measure that cannot be realized in the present state of man's consciousness upon earth to-day. This will finish the chapter for this morning.

As we go on in this work, our instrument is learning to still the objective mind more and more and the day will come, I think, when subjects of a most abstract nature will

be possible of transmission through her hand. In the meantime I imagine she considers the subject matter in hand abstract enough and so do we, at any rate entirely so for the purpose destined for this particular volume upon earth to-day.

I thank you.

A Friend of the Cause."

XIII

Friday, January 2nd, 1920.

The mother speaking:

"Anne dear, all is well, let not your thoughts be troubled. You are constantly gaining in strength and there will be a time of leisure ahead in which we can speak of many things which will help clear up the matter of values upon the earth plane. Till then keep on as you are now, serene in mind and confident that all is working on this side of the veil as well as on yours, for the good of all.

Good bye dear,

Mother Emma."

"Dear Instrument, We approach our task this morning with redoubled interest and enthusiasm for the reason that the completion of the book is a matter of which we are assured and it is now only a question of acquiring the right publishers for the presentation of it in the most approved way, to enable it to reach the greatest number of people in the shortest space of time.

Yesterday we were intimating towards the end of the chapter that there were not at this time upon the earth plane the manifestations of brotherly love which, as a mat-

ter of fact were noticeably increasing before the war, but that is not quite the idea that is meant to be conveyed, in making statements as to the willingness in this age of desperate methods, to further the well-being of the individual at any cost.

This, however, is intended to be made clear: that while the willing spirit is being manifested upon all sides in special instances to take advantage of man's need and his blindness at this time, still there is in the world to-day an increasing number of men and women who have been awakened to some extent to the true meaning of brotherhood. There was no such concept of the human family in the universal sense before the war as there is now.

No one, however poor and destitute he may be, is outside the pale of human sympathy and help, whereas before the war, people who gave lavishly of their substance and even went so far as to support institutions unknown in many cases save to the trustees and lawyers, to whom such knowledge was necessary, had never during the entire period of their lives up to the beginning of the war in Europe actually done things themselves which were more or less irksome to them.

For example, there were numberless cases of women pinning themselves down to hours of concentrated labor in order that some man in France might live; that he might pos-

sibly survive his wounds by means of the ability of the surgeon or nurse in attendance to work quickly and to have always at hand the rolls of cotton and the bandages which go towards making the fight for life a more successful one.

In many instances this supply proved to be the means and the only means of allaying suffering otherwise too great to be borne, and which would in itself have hastened the end of earth life, whereas a bandage of cotton or of gauze suited to the purpose, made recovery possible. Tens and tens of thousands of women everywhere during the last five years have put away the thought of self as never before.

They have grown in grace and beauty of spirit for the reason of having done this thing and now there has come as a result, a ray of flickering light at least to the multitude of workers for humanity, enlightening them upon this whole question of interrelated interests.

The time is not far distant when the man or woman who once considered his world a thing apart from the great masses of humanity whose pursuits and habits of life were a thing removed indeed from his own, will come to a sense of realization that in some magical sense hitherto not understood in any measure, all life is one. The realization will grow that through life, with its constantly changing tide of affairs

and events among all so-called classes, there is a thread which cannot be cut or broken, no matter what attempts are made in that direction; that there is some law felt blindly to be true by all men at times during their earth life which remains for ever active in its working towards the reconstruction of the race upon a united basis rather than a separated one.

The result of this thinking has been far beyond what is known in a general sense upon earth to-day for the simple reason that few people acknowledge it even to themselves. Although they vaguely realize its truth they still cling to the old order, much as kings and queens who now find their crowns and erstwhile glory a somewhat superfluous possession in the present age of growing democracy, are well aware that the age will come upon earth when it will not be a thing to be desired to wear a crown or boast of heraldry and pomp and power.

They know that this age will pass and something finer and far more satisfying to the heart of man will take its place. In the meantime however, the growth of individuals and of nations will have had to keep pace with the ever-increasing beauty of the ideals of the race, else they will find so great a discrepancy between their conceptions of a new government and the actual

processes of government that only conflict and disappointment will follow.

There can be no high form of government in control of the affairs of any nation without high attainment and concentrated purpose on the part of its rulers to give to the people who have nominated them to their office the best they know.

This code of proceedings should be required of men who are willing and glad to put the good of the many before the good of the individual, and when the day comes that national officials look upon this matter from such a standpoint of obligation, there will be upon earth a sublimity of purpose and of joyous achievement on the part of mortals that would seem at this time too vague and unreal to be considered by the average man as even a possible dream of the far-distant future.

Such, however, would be the Utopian government of any nation upon earth to-day were it possible to maintain for even one year's time a group of men bearing in their hands and upon their shoulders the responsibility of the nation's affairs, who were each and all of them content for the time being at least to look upon all matters of state as questions about which they were personally disinterested.

The result of such a state of government would do more towards ending warfare and the fear of warfare upon earth

than any other one factor in the influence upon the affairs of men in the next century.

Water cannot rise above its level and if in the management of large affairs and the conflicting rights of empires and nations, those who are supposed to represent the great body of citizens whom they serve, are divided in mind and constantly in a state of warfare among themselves, it requires little reasoning to see that here as in the spiritual sense the quotation "As above so below" holds equally good, for nations generally speaking do not excel their representatives.

No nation can emerge triumphantly from the horrors and the blood-stained battlefields of war if it proceeds to war in its own particular field of activity, especially when the interests of so many governments are concerned, that there can be no protection from outside, without a corresponding condition of unity within.

This passage may seem to some of the readers of this book as being particularly applicable to the condition of affairs in this country at this time but that is not by any means the idea which it is intended to convey. It is a general truth applicable to all men and nations in all ages, and seeming at this time to adjust itself to the fitting of many needs not only in connection with large affairs of state and international importance but also to countless lesser affairs pertaining to the lives of

individuals living on the same old earth which they inhabited before the war; not, however, being in their own minds at least the same people they were before entering the activities which gave them a glimpse of a world they had not believed possible and which once having seen they are unwilling to relinquish.

Here it is interesting to note the fact that there are countless women who, before the world-war thought only of the interests which had to do with the passing hour, and who are now vitally interested in matters which are of moment to others in a specific or even a general sense.

In some cases women lacking special training along any given line have gone out of their way to find some occupation which would engage at least part of their attention, as the mere thought of returning to the old, ineffectual, aimless habits of life which at one time were all they knew, becomes abhorrent to them. They grasp at anything which promises to be a possible outlet for their abilities in some constructive way and the rest follows naturally, a gradual unfoldment and development in the realm of spiritual force.

Sooner or later, the novice in the world of aspiration to the field of worth-while endeavor reaches a place of revelation which is obtained only by her seeking for the truth of life and the mystery of being, in a way

which has opened the door of understanding for her for all time.

She finds she has only to explore for herself the beauty and the orderliness of life if she cares sufficiently to do so, to find out the causes for the interrelation of life and of interests, which to her coming as they did after years of misconception of the matter, seem quite like a personal discovery and one which has in it countless blessings both for herself and the world of contact in which she now moves.

Consequently there can never be on the path of an aspirant for conclusive evidence as to the unity of life and its oneness of purpose any more doubt as to which way leads to peace and happiness and lasting joy, for she has found the road to understanding for herself.

Nothing could again make a comparison other than unfavorable between the two pathways of life from that time on, so that each convert from the old detached way of thinking to the new one embodying so much that makes life beautiful and useful, becomes convinced that she in turn must try to assimilate the truth of what she has learned through the ravages and miseries of war in order that her life may reflect at least a little of her own inner joy, and radiate to others something of her newly-acquired light.

Little by little, she realizes that she

must pass on that which makes of all life a thing to be approached with thankfulness for our own part in it, whatever it may be, and makes more and more wonderful the journey of life as it advances, rather than a matter of declining power after the age of the individual upon earth has passed the middle mark of fifty.

It is a great factor in the life of the human family, this taking of one's self and one's world so seriously and so impressively that at times it seems as if association in the earth world is a matter of such fine discrimination that it must be a wearisome and a fettering task to be always able to determine whether the neighbor or the new acquaintance is really eligible to the inner circle of one's social sanctuary or not.

And it seems more than reasonable to believe that countless people do find these boundaries which they have fixed for themselves hampering to a degree which makes them at times envy the man or woman born into the middle or even lower classes, so-called, where at least the freedom of the individual is not trammelled in this way.

Who has not witnessed upon earth sad instances of parting on account of the difference in their environment, between children or even people of adult age who, having become by means of some of the aforementioned interrelated interests of life, at-

tached to each other, are occasioned bitter suffering? Who has not witnessed this as a result of a wholly unnecessary process of man's mind which need not add to the sum total of woe upon earth were it only possible to make clear this significant truth to all the children of man that there are no elect in God's kingdom?

We are what we are by reason of our own efforts, nothing more nothing less and the sooner the human family can understand that by elevating others we elevate ourselves, and by belittling or degrading any human creature we also degrade ourselves, it will be possible to bring about a condition of mind which will go far towards establishing true brotherhood upon earth.

This realization will also do more for the increase of individual development than perhaps any other one factor in human life could possibly do at the present state of man's consciousness from the standpoint of the race.

The law working in this way would soon reveal to men that the hitherto despised method of association with the children of men from a broad democratic standpoint was the one and the only one by which it is ever possible to truly elevate the individual.

However, this truth is recognized so dimly and so intermittently is it put into practice even when recognized, that it seems almost

impossible of achievement to the workers on the earth plane who realize the depth and the purpose of the movement towards democracy, which has so many fanatical divisions that the very zeal of its supporters hurts the cause far more than it helps it on.

Socialists and even anarchists throughout history, in a mistaken way to be sure, have dreamed about a new order, a new distribution of values impossible beyond question but nevertheless based upon the same foundational idea as that of union on the part of all nations, which is the point at this time upon which the history of the world will turn. It is often misguided, this instinct towards the universal movement which in some way is attracting attention to itself all over the world, but it is nevertheless the same in essence in all its forms, and it will not be put down in such a way that it will not rise again.

For that reason, if for no other, it is wise for all classes and conditions of men in all walks of life to listen and to set about finding a way of attaining the desired results bearing directly upon the welfare of all men, which will not be detrimental and occasion great loss and consequent suffering to countless members of the so-called classes.

Those who stand for special rights and privileges must either prove and protect them by force or adjust from

a more rational and equitable basis of action the rights of the masses of people awakened to-day who are struggling to express themselves in a way not removed from other classes in its actual significance but differing greatly from higher methods in bringing about a unified purpose among men.

The only way it is possible to obtain results which will be lasting and which will be satisfying to all parties is for the classes who are distinguished upon earth as the upper classes to offer of their own free will, not to make concessions to the working classes from the standpoint of the redistribution of property by any means but to realize that the force they have been dealing with called the working classes, is a force to be reckoned with indeed at some time in some age, and that these people so removed exteriorly from the world of the classes, are just the same potentially as themselves.

The classes so-called must some time realize that there is no radical difference whatever between men save in the use they have made of their faculties and the purposes which they have served; how long and to how great an extent they have served the purposes of construction or how long and to how great an extent they have served the purposes of destruction, these are the things which count.

If a man thinks that because he is born into the earth world in an environment of wealth and protection that he is immune from any law throughout the working of God's universe, he has much to learn and much indeed could be spared him were he able to acquire some of the most essential lessons while he is still walking the pathway of life upon earth.

There could be no greater boon to human beings at this time than the knowledge that the justice of God fills all space, all worlds, and all manifestations of his creative force; that all individual centres of being called entities upon all planes of life, come under the working of this law.

The human family must one day learn that there is no escape from eventually facing the truth of life and of being. The longer the process is deferred, the harder and the more severe the methods to engage the attention of men and fasten it for their own good upon matters pertaining to spiritual unfoldment and advancement.

This is one of the manifold objects of this little book, to stimulate as much as possible individual thinking along the line of development in the way best fitted to apply to the needs of each and every human being to whom the book itself or the influence of it shall reach.

In conclusion, let it be remembered that

we are all children of one common Father and that the nature of man is spiritual; that all men are brothers and that the attainment upon earth of that glorious ideal is the same as that held before us by the Master of men, who walking by the Sea of Galilee, said to his brethren, "Love one another, be ye kindly disposed one towards another," and also, "Ye are my sheep, the sheep of one pasture."

Therefore it is well to remember as the Master said, that we are not divided but that we *are* of one pasture, and when we realize that God's pasture is our world wherever we may be at any moment of time in any and all forms of existence, then we know that the kingdom of heaven is truly within the heart of man. Whosoever turneth for light to the inner recesses of his own being, will not fail to find the God within, and he will walk in peace and in great joy all the rest of his days upon earth and throughout all worlds to come.

This is the end, dear instrument, at least the end of this particular volume and I hope that I may again use your hand for transcription. When the opportunity comes you may be sure I will avail myself of it with eagerness and I trust that the second volume may be only one of many. With many thanks and congratulations on the completion of our task.

A Friend of the Cause."