

THE ONE WAY

By
Jane Revere Burke



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Preliminary Note

THE manuscript from which this book has been printed came into my hands for examination apparently by chance. It seemed to me not of exceptional importance as a spiritist document, but of decided interest as a religious document. That is to say, I thought the story of the process by which automatic writing is done, though interesting and important as an introduction to what follows it, had been more fully and persuasively told in other books, and that in this one there was little except the quality of the communicated discourse itself to make a reader think it came from anywhere else than out of the writer's own head. But I thought the substance of the discourses which make up most of the book was valuable and helpful.

Failing to find a publisher disposed to publish it, I concluded, with the author's consent, to have it put into type for more or less private distribution.

The author, Mrs. Burke, is a lady well known to many people, of admirable character and unquestioned veracity and integrity.

I have found some of the automatic books both interesting and edifying, and for that reason am the more willing to assist in bringing this one to print. It is very slightly edited, books of this derivation being, I think, better adapted for examination and the exercise of judgment on their validity, when their seeming imperfections and digressions are left in them. The discourses in this book are given as coming from the late William James.

They are printed without consultation with any member of Doctor James's family. That seemed the most considerate way to do. If they came out of the invisible world in which those whom we call "dead" continue their activities, they are not subject to the same control that has charge of what Doctor James wrote while still, as we say, "alive." Whether they did so come is a matter for individual judgment, the substance of the discourses being, I should say, the main basis of opinion.

As evidence that Doctor James, and not Mrs. Burke, was the real author of the discourses said to be communicated, passages were written in alleged Greek and other passages in alleged Russian. These passages, and the mention of them, have been omitted partly because it has not been possible as yet to have them studied, and partly because the thing of real moment seemed the substance of the discourses.

Thirty-seven years ago, in a letter written in 1884 to Thomas Davison, Doctor James said:

I confess I rather despair of any popular religion of a philosophic character, and I sometimes find myself wondering whether there can be any popular religion raised on the ruins of the old Christianity without the presence of that element which in the past has presided over the origin of all religions—namely, a belief in new *physical* facts and possibilities. Abstract considerations about the soul and the reality of a moral order will not do in a year what the glimpse into a world of new phenomenal possibilities enveloping those of the present life, afforded by an extension of our insight into the order of nature, would do in an instant? Are the much-despised "Spiritualism" and the "Society for Psychical Research" to be chosen instruments for a new era of faith? It would surely be strange if they were; but if they are not, I see no other agency that can do the work.

Something of what he came to think about automatic

writing appears in the following extract from an article he wrote for the *American Magazine* in 1909, the year before he died. (The italics are his):

The first automatic writing I ever saw was forty years ago. I unhesitatingly thought of it as deceit, although it contained vague elements of supernormal knowledge. Since then I have come to see in automatic writing one example of a department of human activity as vast as it is enigmatic. Every sort of person is liable to it, or to something equivalent to it, and whoever encourages it in himself finds himself personating some one else, either signing what he writes by a fictitious name, or spelling out, by ouija board or table tips, messages from the departed. Our subconscious region seems, as a rule, to be dominated either by a crazy "will to make-believe," or by some curious external force impelling us to personation. The first difference between the psychical researcher and the inexperienced person is that the former realizes the commonness and typicality of the phenomenon here, while the latter, less informed, thinks it so rare as to be unworthy of attention. *I wish to go on record for the commonness.*

The next thing I wish to go on record for is the *presence*, in the midst of all the humbug, of *really supernormal knowledge*. By this I mean knowledge that cannot be traced to the ordinary sources of information—the senses, namely, of the automatist.

Hardly, as yet, has the surface of the facts called "psychic" begun to be scratched for scientific purposes. It is through following these facts, I am persuaded, that the greatest scientific conquests of the coming generation will be achieved.

The surface has been scratched a great deal since Doctor James died and the Great War tore up the world and agitated the souls of men. Such automatic books as now abound could not but have engaged his practiced attention. I cannot imagine that he would have objected to having this one put into shape for examination.

EDWARD S. MARTIN.

Author's Foreword

NOTHING would induce me to have anything to do with this book if I didn't hope that through it some people might find God; not through some new channel, of spiritualism, but through the one old channel of Jesus Christ, the Way. I feel very sure that if it were not for the particular mood of the world to-day I might have written this book exactly as I have, but without realizing that it was being done by automatic writing—simply believing that I was inspired. Of myself alone I could never have written a book; the manual labor of ordinary writing is to me so irksome that I should never have undertaken it, much less put it through.

I would not have anyone think that I believe that spiritualism should be substituted for the revelation of the Bible. I believe, with St. Paul, that Christ is the final revelation. It seems to me wholly compatible with what we know of our Heavenly Father, who is Love, that He should be willing to permit, especially at this time, when such hosts of young people have passed over, a new consciousness of the unseen world, to His foolish children whose hearts have become blinded through materialism. I believe that the spiritual way is the only right way. I have come to believe that automatic writing can be a spiritual way. I believe that anyone who is resorting to spiritualism or spiritism for curiosity or idleness, is committing sin.

When I had been writing about a month, Mr. James wrote the following:

You know that the language you and I use is the thought language, and you perceive the thought before the pencil gets it down. I was appointed, as I told you before, to work with you for months before you began to write; I stood by your side as an earthly friend might have done, and helped you; you were in a very open state of mind—we call it fluid—through prayer, and your desire to help your child; I was able to get at your mind.¹ Now, what is called possession by a devil, is a similar thing; a human being through evil thoughts or deeds opens his mind to some evil man or spirit, and does it over and over again until the evil spirit possesses him. The reasons that you do not stand in danger of my obtaining undue control over you are threefold. God is protecting you by your desire, your husband's present work is to protect you, and I do not want to obtain undue control. It would be deterrent, and I don't stand for that purpose. . . .

I have never liked to think of my dear ones who have passed through death, as being constantly about me. That has seemed to me a chaining them to our little life, which I find wholly repugnant. Difficult as it is for us with our present limitations to take in that there is no time in Eternity, it is yet a thought that has long been

¹On July 6th, W. J. wrote the following in answer to my question (*"Why do I know what the pencil is going to write?"*): "Because you can hear the thought language. Also I have been working with you half the winter."

(*"How did you come to work with me?"*)

"Do you remember that day you were with Q. in the back room, and said that you thought God might be preparing you for some special work?"

(*"Yes."*)

"Well, you opened a mental door then and God sent me to work with you and help sustain you in the strain of your son's illness, and I was constantly at hand, and helped."

(*"You understand that I work only in God's service and to do His holy will?"*)

"Yes, my dear woman, I wouldn't have anything to do with you if you were not heart and soul given over to His holy service."

very familiar to us. In our earthly life we occasionally touch this law of Eternity, when under some great stress a moment is lengthened into hours, or days or months seem but as a passing instant.

Still more impossible to take in is the practical annihilation of space. Yet we know in a very actual, a very real, if not exactly material way, that the wireless message does annihilate space. Still more in those instances of a telepathic call from one person living on earth to another person far away, yet living on earth—of which many incontrovertible instances are extant.

In the light of this thought it seems easy to understand that those of our dear ones who are gone before, while habitually at work doing God's will far away, might at need be instantly by our sides.

The old prayer against "evil thoughts that may assault and hurt our souls," what is that but the thought language of heaven perverted and used by evil spirits. St. Paul says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the spiritual wickedness of this world."

There is so much that I do not know that I am willing to concede that it is possible—though I don't believe it—that men have seen with their fleshly eyes ghosts—the spirits of the departed. It seems to me much greater to have perceived with the spirit the nearness of the departed, with an absolute certainty which no gainsaying is able to controvert. There is no power on earth that could persuade me against my certainty that on a certain morning my husband came and spoke to me the one word of comfort that was essential to my being able to go on and keep my balance. I saw no form with my eyes, I heard no word, yet I know that his spirit spoke to my spirit, and

in the strength of that certainty I traveled many months and days. I have had, during a period of many years, a few similar experiences. I grew to realize that they were governed by one law. I never perceived my husband's nearness or received his directions except when I was living to the highest that I knew—very close to God.

The experience of automatic writing is an absolutely extraordinary one. No one who has been through it can question the certainty of a control outside themselves. Yet I have become convinced that the control (I have to use this term, though I don't like it) never touches the pencil. I feel sure that the contact between the amanuensis and the control can be wholly spiritual, and that though it may be only psychic it is never material. The material is always lower than the spiritual, and art than nature. Yet the finished athlete, at first endowed with his great bodily strength, travels through art back to nature, before he reaches his highest perfection. The great singer, with his great God-given gift, must also travel through art back to nature; and I believe that, correctly understood, the present wave of communication with the unseen world is but another example of traveling through art back to nature. I was told by Mr. James, "You have been receiving thoughts both good and bad all through the ages." Now, if this is true, is it not a great step in advance to do it consciously, intelligently?

One element in automatic writing that is tremendously convincing, to the person who receives it, is the way that the pencil crosses out both verbal mistakes and whole sentences. There are statements in this book that I would not dare make in my own person. Some of these are in complete accord with my own personal and private belief or interpretation of the truth of God as I understand

it, yet I should hesitate a long time before I published them on my own authority. Others are utterly beyond my knowledge, and I have felt great awe and question as I have perceived my hand writing them out, and many times I have feared, lest what I was writing was not true or was touching some profound question, that has long puzzled sages. I can only say that I have constantly stopped, and repeated: "Father, this is thy pencil. I am thy child. Do not let this pencil write any word that is contrary to thy will." If, therefore, any of my readers feel I have dared to tread where I should not, I can only say that I am but an instrument, and if I have marred the message in receiving it, or mangled it through the limitations of my development, I am sorry. It was not wilfully done.

As I have progressed in this automatic writing I have become convinced that the contact between me and the control is a wholly spiritual one, in spite of the fact that when I am working at my best the contact is so strong that the pencil is driven like lightning, being often dug into the paper and almost giving me the sensation of being forced to write.¹

We all know that many of our actions are automatic, controlled by what we term our functional brain. I am now convinced that this spiritual control causes my hand to make the pencil write. The writing of different controls varies greatly.

In order to do the best work, I find it necessary to stop

¹ It will be seen from the introduction that at first I thought there was direct control of the pencil.

On August 6th, my husband wrote: "I can't touch the pencil because we can't touch or handle those things that have no real enduring existence."

very frequently, and say, "Father, this is thy pencil, I am thy child, I am dealing with a force that I do not understand, and I am relying absolutely on thee not to allow this pencil to write one word you do not wish to have written." Nevertheless, I am obliged to keep a very real rein on myself not to intrude my ideas. I follow what is written often with the very keenest interest. You will see that in the course of the writing I have been very much troubled at knowing beforehand the word or the thought that the pencil is going to write. When I reread the manuscript, to prepare it for typing, I came on long passages which I have no remembrance of having written. Since this whole subject of automatic writing is so much before the mind of men to-day it has seemed to me worth while to let my readers inside this sort of detail. I think that all readers of these books should realize that those who receive this automatic writing are liable at times to limit the message by placing the barrier of their own ignorance or doubt in the way of the control.¹

¹(*You understand how much people are questioning about automatic writing—is it like this? You think to me the thought, "Your friend (meaning the one who is staying with me) and I write her name down—you give it into my mind in a thought. I receive it as a thought, but let it out through my hand and the pencil in words, saying, 'My friend, Mrs. Wilson'—do you get what I am asking about?"*)

William James's control. "You have it exactly. I do not know the name of your friend. I see in your mind, as in a mirror, that you are thinking of one certain friend. I think a thought to you about that friend and you write down her name. A man who has a series of bells touches a given button and the bell attached to that button rings. I think the thought to you about your friend and you write out her name."

(*Is it not, therefore, easy for me to make a mistake in writing your thought into human language?*)

William James's control. "Yes and no. When you are working well, you put my thought into clear, correct human language. When you grow weary you may cloud the meaning."

In a passage which I have not published, Mr. James, in speaking of a certain book automatically written, said, "It is a fine book, with a very important message, but I think the message was limited because of the lack of spiritual development of the person who received it."

It is essential to keep very much on the alert, for an interference, otherwise one might give a garbled message. Thus far I believe every interference I have had was by the same personality, and the way that she gained entrance was because of a state of mental vagueness on my part being scattered or "distract," which, of course, was deterrent.

The One Way

Introduction

THIS book must be its own justification—should it prove of value to anyone let him receive the message. I make no claims that will convince the skeptical. I myself know that I did not write it alone. Yet I am quite aware that my conviction that it is a genuine message received by means of automatic writing will have no weight for the general public; nevertheless, for those to whom it is of interest, it may be best for me to make a statement of how I happened to commence the undertaking. I have never even seen a ouija board or planchette. Prior to November, 1919, I only remember one occasion on which I ever tipped a table. About the year 1894, in a mixed company in a boarding house, we succeeded in getting some one who acknowledged to being bad, and then proved to be the father of a young woman, dressed in deep mourning, whose great agitation broke up the séance. This served to increase my general belief that if tables could really be tipped it was only done by evil spirits. With them I wished to have no trafficking.

It so happened I had never read a book by William James—this summer I have purposely avoided doing so. Since *The One Way* was completed, two persons who have read the manuscript have said that it did not seem at all like Mr. William James.

For me, it would rob Eternity of much of the beauty and joy that I anticipate, if we are to remain exactly what we are when we leave this world. Ten years of travel and adventure can change a man's whole

point of view in this world, and I feel that Mr. William James might have changed a great deal in ten years in Eternity.

In case the language of this book seems so unlike his old style as to preclude the idea of his having dictated the book, let me explain that I am convinced that he dictates the idea to my mind, and he does not dictate each word or sentence.

My mother, who was the most joyous Christian I have ever known, was also an inveterate traveler, who took the greatest delight in new places, and when she knew she was going on a journey entered into all the plans with the keenest zest. From her I learned to take a most intense interest in heaven in exactly that same spirit of a traveler. She read aloud to me "The Land of Darkness" and the "The Land of Suspense," by Mrs. Oliphant. I read by myself the rest of the stories of the Seen and Unseen, by the same author. Many years later, after the death of my husband, these stories were of intense interest and comfort to me. I devoured them, and then reread them. When a little later a friend gave me a little book called *Letters from Julia*, purporting to be written by a dead woman to a living friend, I found the idea very repulsive. Yet now I am inclined to believe that those stories of Mrs. Oliphant's were done by automatic writing. What is said of the extreme rapidity with which she sometimes wrote, favors that view. She says in her biography: "These stories are not like others. I can only produce them when they come to me." And in regard to "The Land of Suspense," she says, "I think it came to me from them." Some time during the last two years, after reading some book which claimed to be written automatically and which interested me very much, I said to my son, "Well, which-

ever of us dies first, if automatic writing is in accordance with God's will, we will do it." I do not remember that he made any rejoinder—certainly he betrayed no special interest.

In November, 1919, I was away from home for a couple of days. When I returned, my son said: "I don't know what you will say when you know what we did while you were gone. We tipped the table." I think he expected me to express strong disapproval. I did not either feel or express any disapproval.

Shortly after that, a cousin, Miss P., was staying with us, who has always been very successful in tipping tables. An acquaintance happened in to supper, and we four tipped the table. This last lady had no knowledge or experience in the matter; she only half believed, and her curiosity was roused. When she left, I said I believe that there is only one right way to do this, and that is to use the name of Jesus Christ, and say that we, being sworn servants of God, will have nothing to do with mischievous spirits; and that if tipping tables is contrary to the will of God we will have nothing whatever to do with it. We found repeatedly that when the table began tipping—and knocking clearly to say—"In the name of Jesus Christ I forbid any interference from mischievous spirits," stopped it dead. On the other hand, we found that sometimes the table assented very vigorously, and twice we got a reasonable communication.

In this Introduction I have given such part of the communications I have received from my husband and son as seemed of general interest. My son died in April, after an illness of many months, during which time I knew, that so far as human knowledge and skill went, there was

absolutely no hope. Near the end of May I read *Private Dowding*, by Tudor Pole. On June 5th, while reading *The Abolishing of Death*, by Basil King, I felt that I could try to write. I sat down in the dark, holding the pencil so lightly that I scarcely touched it, and holding my arm free above the table. I got in the faintest writing, and with a great sense of effort, "Mother, mother. Mother, I love you. I have been with God all the time. Father loves you every minute of the time." Then, for the first time, the pencil wrote my name—which has since then become the way my husband always addresses me—"J——, you are to teach—God will show you. God has a plan. Be content."

I wish it were possible to describe the peace that that "Be content" brought me.

June 6th. Taken in the dark. "Mother—Mother, I am Phil."

*(Can I ask a question?)*¹

"Yes."

(Have you been waiting to try and get me?)

"No."

(Could you call me?)

"No, not yet. Be content. Good night." (Obviously this might be just my subconscious mind directing my pencil, but when one has experienced the sensation of the pencil being controlled, that idea gives no explanation of the peculiar manner of writing. It is not my intention to argue or try to convince anyone. If there is a message for me to deliver, all that I have to do is to give it faithfully. You will see from what follows that I acknowledge my doubts—I give them in full, perhaps in tiresome detail,

¹ Throughout this book the italics denote that Mrs. Burke is speaking.

because there are certain persons to whom these technical details are important.)

June 9th, 8.30 P.M. "Mother, Mother, I am Phil."

(Do you understand that I only want to do God's will?)

"Yes."

(Would it be better if I did not try to write?)

"No."

(Do I disturb you by sitting down with the pencil?)

"No. God bless you. Good-night."

"J——, God blss—"

"Mother, you are no mother."

(This last seemed puzzling. It is impossible to convey the sense of varying personalities.)

June 11th, 8.30 P.M. "Mother, Mother. Yes. Tom will pass his exams." "Mother, Mother, I am Phil. God blss you. Good night."

"J——, I don't want you to write."

(Who are you?)

"N——." (My husband's nickname incorrectly spelled.)

(Is it because I am tired you don't want me to write?)

"Yes."

(Taken in semidark, I could not see the writing, but I could see my hand. I seem to feel or know beforehand what word I am going to write. It might all come from my subconscious mind—but the method of writing is queer. To-night I intentionally took control of the pencil and finished one letter, and then it was a good many seconds before the writing began again.)

June 14th, 1.50 P.M. "Mother, Mother. Yes, yes."

(What did father mean when he told me not to write?)

"That you were tired. Yes. Yes."

(Are you saying "Yes, Yes," meaning it is you?)

"Yes. Mother, we want you to learn how to write.

You must practise every day, then we can talk all the time."

(In the name of Jesus Christ, the Saviour of the World, we will only write according to God's will.)

"Yes, that is understood."

(Are you happy?)

"Mother, Mother, God is love. Yes, yes. Get the big paper." (This was in reference to my thought of buying wall paper such as Margaret Cameron said in *The Seven Purposes* that she used.) "You are no mother— Mother, Mother, Mother—"

(Did you mean to write "You are no mother?") "My— my Mother, Mother Mother Mother."

"J——, go out to drive now."

(I seem to know in my mind what word is going to be written—that might be my subconscious mind, but Phil and Jay write so differently. I have laughed aloud with joy at the latter's characteristic tone.)

June 15th, 7 P.M. "Mother, Mother yes yes."

(Have you heard all the things I have been thinking in the garden?)

"No."

(Has Father?)

"Yes."

(Why?)

"Because you were thinking to him."

(If I think questions to Father, can't you read my mind?)

"No, Mother."

(Is it hard for you to write anything besides Mother?)

"Yes"—very strongly written.

(Then occurred a change of writing. It was, as I have since learned, an interference.) Then Mother, twelve times over and in much more powerful and free writing.

This seemed to me to be just a practice of writing with my hand—then enormous circles made like lightning, and very strongly.

(What does that mean?)

“Joy, Joy, Joy” (written nine times). “Mother, I adore you. Mother, do you know I am Philip? Yes yes yes”—nine times. “Mother, I love you”—four times.

(Do you like to write this way, Phil?) “Mother, I love to write with your hand.”

(Phil, you know I can't help doubting a little when I know in my mind what the pencil is going to write; explain if you can.)

“Mother, I can't explain that. Mother, you must buy plenty of soft pencils for writing.” *(I must here have taken control of the pencil, for he wrote—)* “Don't you write, Mother; it interrupts me.”

(You don't cross t's or dot i's.)

“No, I can't; Mother Mother. Yes Yes.”

(Can you write out what it is to which you write “Yes Yes?”) (The only reply was:)

“Mother Mother Yes, yes, yes, Mother.”

(Why does father stop me all the time?)

“Because at present it is not good for you to write much.”

(Is Father there?)

“Yes.”

(Can I ask him a question?)

“Yes.”

(Who are you?)

“J——, I am your husband.”

(Does our son understand about your not wanting me to write?)

“Yes.”

(Will you please give me directions not only for to-night?)

“J——, you are to teach and you must get rested—practise your exercises and keep out of doors all that is possible.”

(N——, of course it is very exciting to feel that you and Phil can write with my hand. I can't help feeling as if you were waiting, trying to communicate if I don't try.)

“God has important work for you to do, and you must rest first.”

(How shall I know when I may write again?)

“Mother, Mother, Mother. Father wants you to rest and I am so happy here I understand.”

(Do you want me not to write again till I get to ——?)

“Yes, J——, not till you get to——. God bless you and Tom. . . .”

(Then came Joy circles.)

(What does that mean?)

“That means joy for all Eternity.”

(N——, why do I know in my mind beforehand what the pencil will write?)

“I can't explain until later. . . .”

(God keep you, my son.)

“Mother, God does keep me, and I am so happy, only I want you to be happy, too. . . . Mother, God bless you and Tom all the time.”

“J—— . . . Good night. Bless you now and always.”

After writing the above I wrote a letter to Tom, and I felt that my pencil was controlled, and I wrote excessively rapidly, but I said what I wanted to to Tom, not what some one else wanted; then I thought I would try to write down a thought that has been constantly in my mind lately. I began, and I wrote faster than I ever wrote in my life, the following:

June 15th, 7.45 P.M. "Truth, not what you consider the truth, or what I consider the truth, but God's eternal verity, has in it such inherent power that when a man touches it, at any point, he is overwhelmed by the strength of the Truth, and that is one reason why men who are studying Science feel unable to grasp religious truth. It is only that the minds of most men are so finite that they cannot grasp more than one small aspect of truth and that one atom of God's eternal truth is so overwhelmingly true that they feel 'I have found truth' 'this is truth,' and that blinds them to all sorts of other aspects of truth. You can put your hand before your eyes and blot out the widest landscape yet the landscape is there all the time, only you don't see it. Don't think because you have found one atom of truth that you have found it all, and don't be afraid of the Truth *wherever you find it.*"

(Who are you?)

"I am not your husband but I have to get a chance to speak through you. My name is William James, of Cambridge, Massachusetts, U. S. A.; the man who thought he knew a lot while he was on earth, and now that he has learned a little he wants to tell the people on earth through you. But you must rest now, God bless you. You have got a tremendous work to do for God and his children."

(My husband told me to go to bed and that I must rest first.)

"Your husband is right; don't you write another page of automatic writing for him, or for me, until after you get to ——. You go buy about fifteen rolls of the best paper, wall paper at ———'s, on ——— Street, pay 30 cents a roll for it, and don't be afraid about the money for that or anything else about this work, for God will provide the money; and now you go to bed, and God bless you."

The sensation of this writing was intensely exciting.

Between four and five in the morning of June 16th I woke with the pulses in my head beating as if they would burst. I have since realized that the sensations with which I awoke were such as have frequently been described by those who saw or perceived some supernatural being. I at once took up the pencil, which wrote:

“J—, you are too excited. I want you to go to sleep. Give me your hands. It is just as actual as that day fourteen years ago at the hospital.” (This referred to a time when I was very ill and intensely nervous, and he made me go to sleep.) “Yield yourself to me. I am your husband. I love you with all my heart and soul. You are mine, and belong to me forever and ever. Now lie still and I will hold your hands, and God will put you to sleep.” (When N— writes God’s name he pauses, and writes so slowly that it brings an indescribable sense of God’s nearness, and such reverence.)

June 16th, 9.45 A.M. (After certain directions about resting, I got): “J—, go out of doors and enjoy God works alone with him.”

(Do you mean don’t go to see Mrs. W.—a friend?)

“Yes, go now quick, don’t keep asking questions—do what I tell you. Obey. God bless you.”

June 16th, 7.35 P.M. “J—, you cannot realize the importance of the work you are to do and you must be rested first.”

June 17th, 7.45. “J—, you are not keeping your promise; don’t take up the pencil unless you are in very great need of my help, turn to God. I will be helping all the time. You must be rested and don’t hesitate to spend the money to make proper arrangements about your clothes for the summer. Wear white all the time and don’t you wear crepe.”

On June 17th my husband told me that I was not keeping my promise. I did not quite realize that I had made a promise and that it meant I was not to touch a pencil with "intent of automatic writing" till I reached —. But I now appreciate that this period of enforced quiet will prove of the greatest possible benefit to me—because through it I am realizing that the highest spiritual interpretation is the only one I can follow in this work. At first it seemed more than I could bear not to try to write. The intense sense of my husband's personality (and my son's) and the extraordinary change not only of writing, but of personality, when William James began to write, are all that I have as proof, and I am quite well aware that that is proof only to me—but to me the proof is so complete that I can hardly contain myself for joy.¹ As my husband has spoken of work of great importance and teaching, and as W. J. ordered me to buy so much paper, I naturally suppose that I am to write a book. It may be worth noting as an evidence of my conviction that I instantly obeyed W. J., a complete stranger's, direction, not to consider money in regard to this work, and have planned to spend money in a variety of ways I should never have dreamed it right for me to do, and to alter my summer arrangements, that I may be wholly untrammelled for the work. I obeyed my husband at once, about my clothes. I mean now to wear white and to discard crêpe entirely.

On Friday, June 18th, the story of a great tragedy was told me, and I was emotionally very deeply stirred, so that I scarcely felt as if I knew what I was doing. I *knew*

¹ The sense of excitement was at this time so intense that I feel that I could easily understand how a person might lose his mental balance over this automatic writing; temporarily, all the old values seem thrown out.

I ought to go home and lie down. Instead, I went to choose the wall paper ordered by W. J. I could not decide which kind to buy. I held my shopping pencil lightly; in a minute it wrote, "take the grey," which I proceeded to do. My mind was in a turmoil; scattered, not concentrated. I think it is the condition referred to so many times in the book by M. Cameron, *The Seven Purposes*, as "divided purpose." It is a condition of indecision, painfully familiar to many people.

Please note that I said "I *knew*" by one flash of the inner voice in that place where "we know," that I should go home—call it conscience if you prefer. I had made the human plan of shopping. It was interrupted, and though I was perfectly exhausted I carried out my own plan and will, partly because I had told my friend I was going shopping and didn't want her to observe a change of plan. As I was feeling terribly distressed, I felt I had my husband's permission to seek his help through the pencil. Later, when I did grow calm, I was not satisfied that it had been he who answered me; then the conviction grew that it was not his answer.

June 20th, Sunday evening. I have felt convinced all day long that that message on Friday was an interference. I am now absolutely convinced that it was a deterrent or mischievous spirit. On July 22d, after two days of constant interference, I referred to this piece of manuscript and found that the handwriting used on June 20th was the same. This seems to me to point very clearly to the danger of getting under the power of an evil or deterrent personality, if in doing automatic writing one is actuated by curiosity or any light motive.

June 21st. That interference was good for me, as it made the danger so evident.

June 19th, 1920, 1 P.M. Naturally all this has been in my mind at every waking minute, and I can see how wise was the order from my husband not to write till after I get to —, also the direction, "Turn to God." In the *Abolishing of Death*, by Basil King, there is a chapter called "The New Tongue"—i.e., the language of Thought. This morning I said; at present I am forbidden to do the automatic writing, but I can make an experiment in thought language. I said to myself, if I went out in the automobile and was suddenly killed, I should presumably soon be able to practice—falteringly enough, no doubt, at first—the heavenly language, thought exchange; there would, however, have been no real change in my spirit; hence it is possible that I could try to receive consciously a thought now. I went to my husband's old desk and sent a thought message to my husband that I was ready to receive consciously a message. (I don't want to go into this thing and become unbalanced over it.) I know that I have as yet no proof for anyone else that all this does not come from my subconscious mind—for myself the only proof I have is an overwhelming sense of certainty that I have been in direct communication with my husband's personality and also my son's. I then "chained my imagination," "entered the silence." Nothing came, and I thought probably I am not capable yet. Suddenly I saw how I could make a practical use of a certain desk I have when writing on the rolls of wall paper. I had already so far perfected a plan of a table on which to write, that I had this morning thought of sending an exact paper pattern of the table to a carpenter at —, so that the table would be ready when I reached there. In a flash I saw how the desk I already have could be made to serve splendidly, far better than the table I had planned. I

am writing this down now because if it was a message I want it written down. Granted that we are so made as to be capable of receiving these thought messages, it seems to me it will be a great step in advance to do so consciously.

July 19th. "J——, you did receive that thought. Of course you all receive thoughts both good and bad constantly from this side; to do so consciously is the greatest advance."

July 4th. N—— in control. . . . "J——, some one tried to interfere. J——, always pray if the pencil gets silly and runs around."

July 4th. (*Do you hear all my thoughts or only those I clearly direct to you?*)

"J——. I do not hear your thoughts in words. I feel the effects of them as they affect your spiritual life. . . ."

(Later, after sending a clear thought.) (*Can you get what I have told you?*)

"Yes, I do, now that you are sending the thought clearly to me."

July 5th, 1920, 1.45 P.M. "J——, don't come unless you need me." (N. B.—Here the writing was extremely small, and came apparently with great difficulty.)

July 5th, 5 P.M. "J——, trust God and don't keep coming unnecessarily."

(*Why?*)

"Because you must live your life with God just as before, growing in your closeness to Him, otherwise it is idle use of the pencil. God bless you."

(*This I take to mean that automatic writing, unless used for or toward a spiritual end, is abuse of a sacred privilege. It is not to be used as idle gratification.*)

In the two above cases I came with mental questions—not for the pure joy of talking to him.

July 5th, 8.20 P.M. (*. . . you don't mind my coming just for joy, do you?*)

"J—— . . . I want to write with your hand every second of the day. What you must not do is to come to me¹ with questions that you ought to settle for yourself, in order that you may grow closer to God. You see, this is your most important growing time, and I must not interrupt your growth. . . . You do not need to be assured that this is I, your own husband; you know it."

J—— to N——. July 7th, 4.30 P.M. (*Mr. James said the other night the doctor wouldn't come, and he came at once. Why was that?*)

"I don't know; he made a mistake. You see, those details are not important."

(*Yes, but they are very confusing to us here. Both you and Phil said Tom would pass his exams, and he failed on three of them.*¹)

"Sorry we made a mistake. I think the truth is you shouldn't ask us specific questions of small details; they seem so small to us here."

July 8th, 5.30. "J—— you must not doubt, for it is of tremendous importance that you should believe the real truth of this whole matter."

(*Can't you tell me something I don't know and couldn't write alone?*)

"J——, I can't think why you keep asking for proof. You know. God bless you."

July 9th. "J——, I want to talk to you a minute. We have been starved for conscious intercourse. . . . I did suggest that arrangement of the desk and you did understand. . . . Don't be afraid to pray" [corrected to believe].

¹ Subsequently he passed them off.

(Now, why did that write wrongly?)

"You see it is not even yet quite natural for me to write with your hand."

July 10th. *(Do I have to decide about the stenographer and all those details alone?)*

July 11th, 9 P.M. "J——, you do have to decide that. That is part of your human life, and it would weaken you if I decided those things and it is essential that you should grow in your spiritual life in order to do the work to which God has called you."

July 12th. "J——. I am with you all the time when you need me. I too need to go away and receive God's strength."

(What would happen if I called you when you were there?)

"I should come to you because you are my appointed work now, and then I should go back to worship and renewal from the Father."

July 13th, 7.30 A.M. *(Why didn't you answer that question above?)*

"Because at the time [when it was asked] I had said you were to go to bed—and I said it not to order you, but because it was right; and here when we know a thing to be right we do it, we don't dally round till we get good and ready."

(Can you answer that question now?)

I had asked him if he knew about a certain spiritual experience I once had.) "No . . . not even a husband interferes between the Father and his child, even though she be his wife."

July 13th, 7.30 A.M. *(I know nothing about literary work. If I were doing a book with a person here I should consult him. Is it wrong for me to ask William James' advice about a stenographer? He wrote lots of books when he lived here.)*

"No indeed, ask him by all means."

(Is it just as easy for you to hear my questions without my writing them down?)

"Yes, but I think you need to write them for the sake of the record."

July 13th, 7.30 P.M. "... It isn't at all easy for me to answer questions. J——, don't doubt, even though the pencil writes what you think yourself. If Mr. James finds in your mind a thought or expression that you feel is your own and that he feels is the right one to carry his meaning, he will use it."

July 17th, 9.30 P.M. *(Can deterrent spirits do things to our bodies, like the pain in my foot, to accomplish their deterrent purposes?)*

"J——, no deterrent spirit can interfere if you forbid it."

(What makes the pain in my foot, and how can I get rid of it?)

"You know that God is the Source of all health and healing; go to Him. I can't help when the right thing is for you to go to Him. It is not that I don't love you, but you must go to Him."

(N——, if you were on earth you could help me. Even though I ought to go to God, you could help. I understand that it would not be real help if I turned to you, who are his child, when I should go to Him, the Source. Is it that as soon as I go to Him you will begin to help?)

"J——, I have already begun, but not by written words. It is under the same law as what Mr. James has been writing today; you have already the revelation of God's power of healing and you must for your own development work out on that. For me to tell you in words what you should learn by living out

your Faith in God's healing power, would be, for me, a deterrent act."¹

July 24th, 9 P.M. "J——, you know that I am your husband; you know that you have been hearing from me. Don't doubt; pray. You have an important work to do. If I used your mode of expression I should say I am so proud that you have been chosen for this work, but here we know that there is no room for pride; it is just that the Father's love is working through you."

(Is it possible for you to explain to me why I understand beforehand what the pencil will write?)

"But you know already; the language we use here is the thought language. And when you empty your mind for me to control it, you hear my thought, and my thought in your mind makes your mind control the pencil. I can't touch the pencil. I do it through your mind. It is a very subtle thing; I know that it is hard for you to understand. You must trust. J——, you know you can trust me."

July 30th, 12.30. *(How do you know when I take up the pencil?)*

"Why it is somewhat as you would know if Tom called you. If you were busy and he came in and called, you would answer. If I were away from you, I should come. Now that is human language and I have to use it because it is all you understand, but to us, space, as you know it, doesn't exist; time as you know it doesn't exist; and yet—the truth is, here is one of those chasms we can't bridge because you simply can't understand. You know height, depth and breadth; if I tried to explain another dimension you couldn't understand, and you have to accept that there is a lot you can't understand. You have, already

¹ "Deterrent" is used throughout the book where we should use evil or wrong.

supplied you, all the data that is essential for your human lives. Live those to the fullest; then when you get here you'll be fully prepared for this life. Those who come here not having tried to live to the fullest that which has been supplied to them in their earthly life, are like maimed people with you."

(Do you mean that a person without education—whose earthly life had been almost completely bare of opportunities, yet who had tried to advance all they could or been as good as they knew how, might, after death, be much more spiritually advanced than a person of great education and opportunities who had been less faithful in trying to do right?)

"Exactly; the last shall be first and the first last; the real advancement is gauged according to integrity of intention followed by sincerity of action."

(Do I trouble you by controlling the pencil too much?)

"Why, you do at times. If you could only overcome your doubts. You do know you have been in constant touch with your husband. Why doubt? Pray. The whole world is in ferment because it does not know its own mind. So few people face facts. They dodge and misstate, and are not honest with themselves. They do what is wrong and then they condone and excuse. Right is right and wrong is wrong, and God made man in such a way that if he had not perverted his powers he could discern clearly, quickly, what is the right in each case. And when you know what is right, do it and do it quick. I know all you immediately want to bring up about the situations where circumstances or other people who are deterrent, or evil, prevent your doing the ideal right. God knows all your circumstances and there is a right thing for each one of you to do in every circumstance, and if you will learn how to use your God-given instincts

and trust to them, the change in you and in the life of the whole world will seem nothing less than miraculous. I am not dreaming. I am telling you of what I know. The only way to do it is to get closer to the heart of the universe which is God, your Father. Learn how to let Him dwell in you and reign in you. You have all the data. Use it and stop doubting."

Chapter I

“THE message which comes to you in this book is addressed first and foremost to those, my old pupils and friends, to whom a message from me will come with greater force than if it came without my name attached to it. I therefore begin—I—William James, late professor of psychology at Harvard University, Cambridge, Mass., U. S. A., am sending you this message. While I was on earth—alive, as you call it—I thought that I knew a lot, but now that I have begun to learn a very little I see that I failed to know what is in truth about the most essential thing of all—namely, you cannot prove by your intellect those things which can be proved only by life. I mean Jesus Christ said: ‘I am the Way, the Truth and the Life.’ If you want to prove the truth of the gospels—the New Testament record of the life of Christ—there is only one way in which it can be done; that is by living it out in your daily life. I thought that I could reason about religion and I neglected the simple method of living the religion myself. You think that the day has gone by when people can turn to their Bibles, and get guidance for everyday affairs therefrom, but I tell you, read your Bible, both the Old Testament and the New, and devour them, not in any controversial spirit, or to help you to prove this or that, but read it for the practical basis of every part of your daily lives. Now in the 20th century, it is the only possible solution of present-day needs. Let the politicians learn to read their Bibles. You who used to be—may I say my disciples—oh, I beg

you to listen to me now and obey me. *Read your Bibles.* 'They are they which testify of me,' Christ said, referring to the Old Testament. How much more then, should you read both that and also the New Testament, in order to meet your present crisis. All that was said in 'The Seven Purposes,' about the terrific struggle that is coming, only feebly foreshadows what lies ahead of us all—us and you. You must let us into your lives and work consciously, clearly with us. There are teachers who can and will teach you now to do this. Oh, throw away your conservatism that you are so proud of and be ready to take the necessary forward path with us.

"We who have passed through that, which you call *death*, are ten thousand times more *alive* than we were upon earth; we have all the powers that we then had, intensified, and far greater and more developed powers, of which I will tell you what I can later. But right here and now, let me tell you, that there is a tremendous lot that we can't tell you, because you are wholly incapable of taking it in in your present undeveloped state. However, if you will only learn to be *fluid*, and be willing to be led by us, you can be told all that is necessary for us, those with you and those here, who stand for the true God, to work together for the overthrow of the powers of evil.

"You think that the Great War was a terrible time. I tell you, it is as nothing, compared to what is coming; and if you won't help us and let us help you the race will be held back for centuries. Oh, lay aside your prejudices and help us. Men have greatly erred in trying to train the brain to the exclusion of other faculties and you must stop it now. You are trying to train the body and to some extent the hands, but the instincts are being

neglected. Who do you think teaches the birds when to migrate each year? Who do you think teaches the fish where to spawn? Who do you think has led man up and up from the lowest savagery?—God, God, God! Who do you think would teach you and all the men and women of today if you would let him? God Almighty. He has so made man that it is possible for him to ‘come unto him and make his abode with him.’ Do you suppose that Jesus Christ made any mistake when He said that? I tell you He did not; He enunciated one of the great fundamental truths of the whole universe, and now at the end of nineteen centuries, you are all of you seeking every sort of way to accomplish the salvation of the human race, except the one and only way, the way of the indwelling God—God in the heart and soul of every son of man, leading and guiding him all the time. It is so simple that most of you are afraid to trust yourselves to anything so simple and so easy too, if you will only learn to yield to your instinctive knowledge.

“You all speak familiarly of your consciences; the true, clear conscience of a child speaks clear and straight because his instincts have not yet been blinded and stunted by education. The foolishness of man made the form of education, of which you are so proud. Stop it—that is, stop, the overemphasis on one side, of man’s powers. The intellect and the instincts; the body, the mind, and the spirit, should each have their due place; whereas, your present-day education overemphasizes the intellect. Get back to elemental things; the men in the trenches got back to elemental life, and they at once began to have visions and to see forms about them—and those forms were real—they were there.

“I tell you the human race is one, one, one—writ large,

ONE, and we who are ten thousand times as much alive as you are, are able to help you if you will let us because you and we are one. You have got to be open minded and train your instincts and stop trying to find some grand new way, and go back to the old way, the simple Bible way.

“Mrs. B——, you go to bed now. I can’t work with you any more to-night because the next part is so important and you must be fresh. You must perfect the mechanical arrangements because such rapid writing is hard on your arm. You don’t know how tremendously important the book is and you will have to work many hours a day. It must be published in the early autumn.”

(You made a mistake and told me the other night that the doctor would not come and he walked in. I had not asked you a direct question, though. I was wondering if he would come, and though I know those details have no spiritual importance, they are upsetting to mere human intelligence.)

“Yes my dear friend but we expect you to rise above such mistakes. I knew that your boy was not seriously ill and I knew you needed the rest and so I said go to bed. Now you have got to learn to distinguish between important or spiritual thought messages and unimportant. The language of heaven is the thought language governed by love. Also you must forgive me for my mistakes. I too am just human—a little more advanced than I was when on earth, at which time I thought I knew a lot; now I know that I know nothing.”

July 11th. *(It is hard to me to balance the ordinary daily duties and the call to this new work, which is exciting and interesting.)*

“Well then, pray; you understand that; do it. God as you know wants to help at every second of your life.

"One of the most serious dangers of this time is the demand for scientific proof of spiritual things. My friends, science must have scientific proof, but the things of the spirit must have spiritual proof and spiritual proof comes only from living the Life, and if you will accept the word of tried scientists in astronomy or any other of the scientific branches, why do you refuse to accept the spiritual dictum of those who are proving the things of the spirit by the Life. Get back to the elements; drop theological discussions and standpoints and get back to first principles. Don't imagine that I do not know how many times I have said that same thing, but I am writing to those for whom my word has weight and I have to repeat the important points till you realize that you must attend to what I am trying to get across to you. No matter what church you belong to, work shoulder to shoulder with every force that is making for true progress, and find out if they are making for true progress, by measuring them up, not against some standard you have been accustomed to thinking correct, but take Christ for your standard. He is the Way the Truth and the Life; if things won't measure up to Him cast them off. Now, you know that this was not what I taught on earth, but oh! don't make any mistake, it is the only way. He is the Way. I am writing like a child, but all truly great things are simple. You must help, you must listen. You must believe. One of the reasons why the messages from this side seem so unsatisfactory to you, is that many of the things you long most to have us tell you are the things you must find out for yourselves. God has already provided you with the basic data from which you could find out, and it would weaken your moral fiber if we told you those things. To speak in an old-fashioned phrase, 'it is not

allowed,' that is it could be done but it is not for the best development of the race, and we could not do it because here we want to do God's will and we have already learned that nothing is to be gained by pushing our wills. Man has but one real possession, and that gift God has given him, his free will. It is a Godlike attribute and is to be revered and prized, but while it is the most essential resemblance to God—"Man made in the image of God"—yet, the first thing to do with it, is to give it back to Him and say: Thy will not mine be done.

"You are almost all of you undertrained in what I call making an act of will. That is another thing of which I must treat at length."

(Mr. James, when I was talking to Miss Davis about this—were you prompting me?)

"No, not at all. Of course I have been trying to familiarize you with all sorts of ideas, and trying to teach you to hear and understand my thoughts, and this is a most essential truth, and I may have thought to you (note this expression), thought to you, not talked to you on the subject. I was not in any sense prompting you when you talked to her."

(Did you know that I talked to her?)

"Yes I did."

Sunday, July 12th. "The gist of the whole matter is, that God has already granted unto man all the revelation that is actually necessary for his salvation, but the mass of men, having perverted their freedom and used their free will to follow out their own ways, have blinded themselves and can no longer easily take the leading God has given.

"This matter of automatic writing is far older than

you suppose; it is no new thing. It probably accounts for much, in fact perhaps for nearly all, of what we call inspired literature.

“Have you never found yourself in a situation of danger, some position wholly new to your experience, and yet in a second, quicker than thought, you knew your only chance was to follow some line of escape? Had you had more time and begun to use your reason and think out what you ought to do, ten to one, you might have become befogged and done the wrong thing. As it was, you followed your instinct. You can train your instincts just as you train a voice to produce a singer. It has to be done. There are certain teachers already at work in this matter of whom the most successful is Roger Vittoz of Lausanne. He himself does not go far enough, and realize that beyond the eminently scientific method he has worked out, lies the absolute reliance on God, which is an absolute necessity if man is to work out his own destiny—and man has to work out his own destiny—God will never take away from you his own priceless gift of free will. You must say, ‘Father, I have but one, real, enduring, everlasting, possession, my free will; it is Thy gift to me and I will take it and give it back to Thee, and do Thy perfect will which will give me true freedom.’ All real thinkers know that true freedom instantly implies discipline. A free country is not one where every man is free to follow out his own will—you do not permit the Bolsheviki to commit crimes, you restrain him by laws and no country would have freedom that had no restraining laws. Your athlete must have the most careful discipline and training if he is to obtain the true freedom which will gain him the mastery over his own body and win him the race.

“If you want success in earthly things you must work

for it, and the same law obtains in heavenly things; you have to cultivate the spiritual and instinctive side of your nature as assiduously as if it were a garden, where weeds crop up and grow with most astonishing rapidity. This sounds trite, but I have to make the whole matter commonplace and practical. Remember what I was as you knew me on earth, searching afar off for the explanations of the great mysteries, and pay attention to what I say now; live your religion, prove its truth in your everyday life and don't go theorizing about it. It is what you are, not what you think, that counts.

"God has implanted deep in the nature of every son of man the power to know good from evil, and you must exercise your free will and choose the good. Remember you have to go on and on choosing the good, His will, and laying your free will back into his hand, and you will have to go on doing it to the end of your earthly life. The process of learning to probe deep into your own nature, is for you at present difficult, because it involves much quiet and meditation, a thing for which both the pleasure and the work of the world to-day leaves but little time, but you must make the time for it. I tell you from this side, where I know a great deal more than most of you do from your side, that nothing in human life today compares with the need of preparedness for the great spiritual battles that are imminent. America was very slow about preparedness for the Great War. In God's name, heed our warnings and make preparations for the far greater war that is surely coming. Most of you are not single hearted enough; you must get less complex, not only in your external lives but in the *essential* you inside. Make one clear choice for God and the right, and stop splitting hairs. The men in the armies, as I have said before and

as everyone knows, got down to the bare essentials and you must do the same,—plain food, plain clothes and no waste of your essential powers. ‘How long halt ye between two opinions? If the Lord be God follow him, but if Baal then follow him.’ I want to put this in such plain language that a baby could understand it, but it is worthy of the practice of the wisest man among you. Get back to your Bibles—because ‘they are they which testify of me,’ as Christ said, and you must get back to the one elemental cause of all things, God Almighty the creator of the Universe, the Father of mankind. Get God for the background of all your life and all your thoughts, get him for the centre and the kernel of your whole life. ‘In Him we live and move and have our being’ is absolutely true just as it stands; you can’t love your wife and children except that God in you, the imminent, indwelling God, who himself is love, enables you to do so. Whatever value the Bible may have as an historical record, or as literature, its true value is that it shows forth God’s dealings with men and man’s growing relation to God. God made man in his image. He made him to be His own companion. God would not want a companion who was unlike himself, and since he is omnipotent, omnipresent and omniscient, he fills man with his own power and presence and wisdom, always provided that the individual chooses God—lays down his free will and says: ‘I have my one God-given eternal possession, my Godlike quality of free will; I lay it down voluntarily to do the Perfect will of God.’ When a man does that, he rises into a far greater degree of Godlikeness or becomes far more fit to be the companion of God himself, thus fulfilling his own destiny. Let your priests and teachers get back to the Bible and preach Bible sermons, simply because there you find a supreme

record of God's relation to man and man's relation to God. The habit of preaching from one short text has been overdone—take your Bible in bigger doses, feel the swing and the power of the stories. The real reason for reading the Bible, is to get an introduction, as it were, to God—then you must pursue the matter and grow into the most intimate possible relation to him by talking to him, by consulting him in your perplexities, and remember, that if you go to consult an earthly friend, out of mere common politeness you pause to give him a chance to answer while you listen. It is this art of listening to God that is the most important lesson for the world today and it must be done in the quiet of your own heart. Our Lord said: 'Enter into thy closet and when thou hast shut thy door pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly.' That closet is the silence of your own heart. Marcus Aurelius said: 'Man know thyself, it is the sum of knowledge.' You must have times of quiet, of retirement, if you are going to learn this most profound side of prayer. The old conception of prayer to God, man asking for things he wants or needs, is a very childish, one sided conception of prayer. Prayer should be intercourse with God and if you do all the speaking and no listening I think it is easily seen that your knowledge of, and friendship for, God will not grow very fast. Great public meetings for silent prayer are of immense power and importance. Get a thousand or two or three thousand persons together and let them join in silent prayer and you will find great power from God Almighty descending upon you. I have spoken of the book called the 'Seven Purposes'; therein is set forth with great truth the fact that the crisis of the Great War is but a small incident in the crisis of the whole

universe that is upon us. If you don't help us and let us help you, the progress of the whole human race will be delayed [and please remember that the human race is not merely those who live on your tiny star but that we here also belong to the human race.] Choose whom you will serve, God or Baal, and have no double-mindedness in any of your ways. Men pursue wealth and nothing else, and they become rich in filthy lucre; pursue God and let everything else go, and don't make any silly mistake and say, 'that's all very well, who will provide for my wife and children?' You fools and slow of heart to understand! Keep God in all your thoughts, have him for the end and centre of your being and then live your common daily life as in his sight, 'not with eye service as men pleasers but as servants of Christ serving the Lord.' Of course you have to attend to the daily earthly life; the man who is mad to make money lives his daily life with the basic idea of becoming a millionaire, or still better a multimillionaire. I am only asking you to pursue the natural daily duties of your earthly life, with the basic idea of serving God first and last and all the time. I have lived on earth and I know what human life is, and now I am in a more advanced stage and I know what I am talking about. Perhaps you will laugh and say, 'James used to think he knew what he was talking about and evidently he hasn't changed much.' Men don't change much, they develop and evolve here slowly or fast according to their abilities, but chiefly according to the degree of spiritual development that they had obtained before they came here. I tell you a titanic struggle lies ahead, join forces with us, choose whom ye will serve; if God be God serve him. 'Ye cannot serve God and Mammon.'

"What I have already written should show you a little

of that knowledge which I have gained. It is nothing and yet such as it is—I give it you. The fear of the Lord—that should be translated the awe or wondering contemplation of the Lord—is the beginning of wisdom. He is omniscient, the source and end of wisdom. If you would only learn how to open your whole natures to him and let him into you,—the indwelling God,—you would attain to wisdom, not through the painful process of committing to memory through your brains only. Of course God gave you your minds and of course they are to be used and cultivated and I would be an utter fool to say stop learning and studying, but I do say you must cultivate the whole man, and the instincts are a part of man that has almost atrophied. The intellectuals of the world do not know the debt that they owe to the religious teachers and thinkers who have made their religion practical, living out in their daily lives those things which they believe, for they, and they only, have kept alive the instinctive powers of man among the more highly cultured peoples—and when I say instinctive, don't think I mean emotional. It may include emotion, but is far deeper and greater than mere emotion.

“The only real freedom comes from following out those laws which govern the thing with which you are dealing. Take for instance the force of electricity, it is a very dangerous, death-dealing force; work within the laws that govern it and you control it. You are free from its dangers. A parallel law works with spiritual things. You must learn the spiritual laws. As I shall try to show you, in the chapter in which I shall deal with the lives of the saints, you have already all the revelation about those spiritual laws which are necessary to your human life on earth. There are greater degrees of spiritual life here and

hereafter, but the basic principles—all of which you stand in need—have been given you already, therefore go back to straight old fashioned, apostolic, Bible Christianity, leave the discussion of theology till you are able to understand what you are talking about.

“This sums up my present position about the revelation of the Bible. I have tried to make it clear, but it is not easy, because we no longer use human language, and it is not easy to be sure of getting the matter through. The most troublesome thing we have to deal with is the doubt of our amanuenses. That is not a wholly bad thing, because a person undertaking this work carelessly or out of idle curiosity, is in danger of becoming an instrument in the hands of unscrupulous or deterrent spirits, and it needs the greatest vigilance on the part of the person receiving the message not to be interfered with.¹ Yet, in order to write, they must sink their own personality to the disappearing point, chain their imagination, and at the same time, be keenly on the alert, reading and following what is written. Hence, you ought to be able to see that shades of meaning can easily be blurred—therefore read with an open mind, ready to receive the truth and to prove it by practical daily living, not in a harshly critical or analytical mood. If it is not absolutely correct, remember I too am human, though you are not in the habit of applying that word to those of us who have passed through the change of death. I too am fallible, and whereas I once thought I knew a lot, I now know that I am but the humblest of learners—although teaching is still my work and my purpose is progress.”

¹ I have not interrupted the book to tell of the many interferences which have occurred.

Chapter II

“**T**HAT the Western and the Eastern philosophies have very widely diverging points of view, is the current opinion I know, but in truth, there is much greater fundamental agreement than you know. What few thinkers have as yet realized, is that the whole human race is one. In our Western minds is deeply ingrained the idea of the Jews as Chosen people of God. When they failed to fulfill their destiny and recognize their Messiah when he came, we feel that we Christians inherited as it were, their place and became the best beloved of God. In a sense, there is just enough of vital truth in that idea to have helped us to go off at half cock and accept it as the whole truth. Now the fact is, the whole human race is God’s creation one and in a sense indivisible. Backward races hold back the whole progress. The so-called heathen nations hold back the progress of Christianity, and the self-satisfied attitude of the mass of the Christian world has prevented them from recognizing, that at the heart of the so-called heathen religions lies an aspect of truth whereby God was preparing those people to be ready for the teaching of Christianity, which should have been brought to them centuries ago. It is hardly possible to speak too strongly of the importance of missionary work among the so-called heathen nations. The luke-warmness of many Christians on that subject, not to speak of the actual antagonism, is a fearful blot and disgrace on the church and should be ruthlessly cut out by individuals and masses of men, like any other

cancerous evil growth. The family dies if no children are born, the church must atrophy and decay, unless it is spreading and increasing—not only at home but abroad. You have seen how the world has been rocked almost to its foundation by one nation determined on destruction. Germany's population at the beginning of the war was only 1/17 part of the population of the world. What do you think will happen to business and art and science if you let things go on as at present? China, Japan, Africa, with their teeming millions of non-Christians getting education and external civilization and no real Christianity? Then add to that, the vast amount of heathen in our own so-called Christian lands—and right here, let me tell you that Christianity pure and as it was given to the world nineteen centuries ago, is the final religion; put that on your housetops and let it be engraven on your hearts. 'Jesus Christ is the Way, the Truth and the Life.' There is no other way. Live it out in your daily lives. Nevertheless, the full revelation of the gospel of Christ will never come until Orientals and all races of men are drawn in—adding their interpretation of the Christ to yours. God is not a man to be suited to one race or nation alone. He is the creator of the universe, and he can and does fill all men and all things. Many have become disgusted with Christianity, because there are so many professing Christians who belie the truth of what they say they believe. Most of the followers of the Eastern philosophies, or religions, if you prefer so to call them, have done the same thing only a thousand fold more so. The practices of Buddhism for instance, are very far removed from the original ideas of Buddha—Buddhism should have been but a preparatory revelation, leading on to and preparing for, a fuller revelation of God's eternal truth. It has, in point of fact,

become so debauched that, as generally practised and lived today, it has little or no relation to the original high ideals such as you find in their sacred books. It is as true for them as for you that it is not what is written in their religious books that counts, but what the actual lives of the men and women are. So far as I know, every one of the great philosophers of the world have perceived or realized a small vital grain or aspect of truth, and on that they have built up a whole fabric—trying to stretch that bit of the truth to cover a far greater field than it could cover. The mind of man is so small that it is absolutely impossible for him to take in more than the merest suggestion of Eternal Truth. But when a man runs across—discovers or learns about—one small aspect of truth he is so overwhelmingly impressed by the inherent power that is latent in all truth, that he with his finite mind feels that he has discovered all truth. You can hold your hand before your eyes and blot out the widest landscape. You only blot it out from yourself, the landscape is still there. Your ignorance or disbelief in the Eternal Verities of God doesn't hurt those Eternal Verities, but it does handicap you. One reason why scientists have found it so hard to accept purely religious truths is, that the aspect of truth to which they have been devoting their study has blinded them. It is this limitation of your whole mental attitude that you must clear away. Life is not in little sections; the life of God's whole universe is a unit, a whole, hanging together—let one part be damaged, all is damaged, its perfection marred.

“If I can persuade you to open your eyes to the new aspect of old truths, I think I can show you that there is value in most of the philosophies both of the East and West, but a partial value, a small contribution that each

had to make to the whole. Take for instance, Berkeley's philosophy. He obtained a great following, his writings are still studied, but I think that if you have a slight restating of this man's theories you will find a great illumination of all his writing. You will see the value of what he taught, and yet lose the limitation of his point of view. He states that we have no proof of the existence of matter. How does that strike the average man of today, with the materialistic point of view that that only is real which I can touch handle or prove indisputably? In this connection, consider for a moment all the class of thinkers who say pain and suffering are not real. You must acknowledge that if one man can break his leg and feel no pain, he has something over the next man who breaks his leg and suffers torture. Of course, at once I hear a clamor of voices asserting, 'the first man is just a liar; he has the pain but he won't admit it.' No friends, there you are wrong; that man has got hold of a secret—in reality it is an aspect of truth that should be free to all. It is this, that though a broken bone usually carries with it much pain, in the present state of the development of the human race, there is a higher law. To the man who lives steadfastly facing God, matter and its laws can practically cease to exist because the higher can wholly dominate and swallow up the lower. God, the indwelling Father, can, if his child chooses that he shall—interpenetrate every atom of a man's body, and to the man who has learned this as a practical working principle of daily life, the coming of the broken bone need not necessarily bring pain, because he can so open his whole self to God that God can come in and show forth his power, just at that point where it is most needed. There are on the earth today, many men who are practising the presence of God in their bodies, to

such an extent that they are freed from physical pain. Please let me remind you, that God will never force himself into either your soul or your body, unless you choose to have him—he will never interfere with your royal prerogative of free will—therefore, you must learn by a steady practice of the Presence of God to call his indwelling power into your body and your soul. It is rare that a man can open himself to God's indwelling power in his body, in an emergency, unless he has been at least a little in the habit of practising the Presence of God in his daily life. I say, in his body, advisedly, because many a man subconsciously in his soul practises the Presence of God and acknowledges his sovereignty in his soul, even when his intellect does not assent, but your intellect must assent before you can be very successful in opening your body to God's indwelling power. Remember always that your ignorance of a law does not make it untrue. There are many men and women among you today who are living this truth in their daily life. It is for you too, if you choose to get up and work for it.

("Mrs. B—— do not doubt, because so much of this that I am writing is familiar to you. It is just because you are advanced in many lines of spiritual thought that you have been appointed to receive and transmit this message. I know it is hard for you to believe that I am really in control, because you often hear my thought, at least in part, before the pencil writes it down, but it need be no matter of quarrel between us who writes this book if it contains a message of vital, living truth to needy men and women; it is no matter if I borrow some of your thoughts and write them down. Not one word has been written that I don't fully assent to.)

“Don’t let anyone think that they can attain unto it without hard work. It requires a constant renewing of your determination to live according to God’s will, not according to your own fancy and desire. Suppose that we state it something like this. That alone is real which has eternal or enduring existence. Then matter—your chairs and tables, your houses and lands are not real for you all know that given enough time they will fade away and be gone. The pain of the broken limb of the man who is ignorant of the indwelling power of God will not endure eternally, yet it is very real to him while it lasts. It is actual and for him very terrible and it is simply silly to say he has no pain—of course he has the pain—he is suffering horribly. It is true that he has pain, nevertheless it is more true that it is possible for a man to break his leg and if he be sufficiently versed in the art of opening himself to the indwelling power of God both in his body and his soul he can have the broken leg without pain. This is a fact. Now, since it is a fact, hadn’t you better learn how to open yourself body and soul to the indwelling power of your heavenly Father and gradually let pain and sickness be done away for the race? Your soul is real, for it will endure forever. Berkeley contended that the only thing that a man really knew existed was his own self or soul. Take your Berkeley and reread it from this point of view. Take your modern books that deal with these points and reread them in the light of what I have told you—suck the drop of vital, eternal, enduring truth out of each one and incorporate it into your daily life. God is not only an indwelling God but He is omniscient, the end and source of all wisdom, and the man who chooses to have God for his all, has open to him the source of all wisdom. If you truly rely upon God, he will guide you

into all wisdom. Don't let anyone think I am preaching a doctrine of ease, of lying down upon God and doing no work themselves. No other form of life demands an equal degree of moral fibre, or an equal degree of effort on your part. That old free will of yours will be cropping up to the last day of your earthly life, and as often as it reappears you must take it and lay it at God's feet determinedly. You will never win to Heaven—that place or state where God dwells—on flowery beds of ease, and yet it is true you can only attain to Heaven through God's power alone. By yourselves you could never reach there. The real art of living is to open yourself so that he can come in and dwell in you. 'In whom we live and move and have our being.' At first, it may seem a paradox to say, you cannot attain by any striving of your own, God has to do it all, and then to say you must work every second to accomplish the end. The hardest thing a man can do is to lay down that Godlike quality of free will—that quality which above all others shows him to be made in the image of God—but if you wish to attain, you must lay down the image or likeness to God in order that He may enter into you and dwell in you so that you will become one with Him. It is obviously greater to become one with God than to be made in His image.

"Search out in your Bible and find how many centuries before Christ it was stated, 'The temples of the Lord are ye.' Men and women, that is what you were created for, to be the Temples of the Lord. Are you fulfilling your destiny? I ask all who hear this message to clear out their temples and let God alone dwell in them and to help all other men to clear out their temples and let God come into His own. Be assured of this; Christ meant exactly what he said when he said 'If a man love me he will keep my

commandments and my Father and I will come unto him and make our abode with him.”

July 15th. “Take for another example the teachings of Socrates, with their great beauty of ideals. They again were meant to be a preparation for the fuller revelation of the Gospel of Christ. That man should seek happiness as the goal of his desire is entirely proper, but do you want permanent or transitory happiness? Do you want the pleasure of the flesh which will pass with the flesh or do you want the pleasure of the intellect and the soul? Most men are so short sighted that it is hard for them to look ahead of their earthly life and realize that to us here, even those of us who lived a long time on earth and have been here but a short time, the life of earth is but a moment. It is a fact that the sins of the flesh destroy the flesh. You may think that is of no consequence since your flesh is left upon earth. Here, we have not fleshly bodies yet we feel all our members, just as completely,—no, far more completely than you feel yours, and just as you would feel with a fleshly body minus your limbs or some of your vital organs, so is a man here who having indulged in the sins of the flesh has destroyed some vital part of his spiritual body. You make your spiritual bodies by the life you live upon earth—therefore if you want happiness it behooves you to seek it even with tears. Remember this the next time you read Socrates.

“What I am trying to tell you should, if I make my meaning clear, enhance the value of the beauty you find in your Socrates and give a wholly new value to it. The same is true of Plato. He wrote, as most men do, for his day, revealing as much as the men of his day were capable of receiving. Take back to your classical reading the idea that they were playing their

part in a great world plan known from the beginning to the Almighty Father.

“Right here, comes in again the old age-long question, if man has free will how can God know beforehand what man will do? How could God have a plan which man will fulfill? Simply because man, having been made in the image of God, must in the end fulfill his own destiny and become truly Godlike. Now, when man chooses to go off on his own wilful way and do that which is contrary to his own inherent God likeness, he delays the whole plan, and sometimes a few men have succeeded in putting back the progress of the world, for centuries, prolonging the agony. This would have happened if Germany had been successful and won the war.

“Nearly all thinkers recognize that you have come to the end of one era in the history of the earth and the beginning of a new era. What you do not realize is, that it is also an eternal crisis and unless the forces that are for progress—and when I speak of the forces for progress I mean all men everywhere who are working constructively for God, whether consciously or unconsciously—unless these forces unite and put their whole power into the fight, the deterrent forces who are united may win the battle for the time being, and the development of all men be held back for centuries. We are permitted to tell you that the world war is as nothing compared to the titanic struggle that lies before the human race, and don’t forget, that that includes us here. A very large part of the world today thinks, that when death comes to a man his account is settled and he goes to his place and his chance is over. That idea has gained such ascendancy over the human race because it has in it such a great amount of truth. Your earthly life is given you to make all your most im-

portant growth in, that is, the starting of your growth, the potential growth if I may so express it. In what I am now saying, I speak of the ordinary average human being, not of maimed individuals whose imperfections of mind and body put them into a separate class. Of them I will speak later. The essential growth you have to make is your choice between good and evil: on that hangs all the rest. All intellectual development is only relatively important. Every man has thousands of chances to renew or even change his choice, but your whole future does depend on the choice you make in your earthly life. A man who has sinned on earth, consistently and deliberately, can return to God and to goodness, but through a course of training and discipline that is more terrible than any hell fire you have ever conceived of. The burning of flames is a purely material interpretation, suited to the development of man at the time that the teaching was put into words: the burning of remorse is to a spirit unutterably greater and more terrible than any suffering of your body such as being burned. During your earthly life you are given hundreds and thousands of chances to make your choice. If you refuse to make your choice there, when you come here you will have to take the consequences. There is no organized punishment here; there are the consequences. Sinners, as you popularly use that term, who come here, are met with love and given a chance to make their choice here. If they will not take it they must take the consequences and the consequences are more awful than any words can describe. Yet, the Salvation of Christ will not be complete until all men have come in and returned to God, though it be from the lowest hell—through agony unutterable—every single soul is necessary to God.

“The reason why Germany was able to withstand the whole world for such a long time was that Germany, the central empire, was completely united under a despotic government that held it into a unit all acting together. The Allies might have been victorious much earlier had they earlier been united as they later became. The deterrent, or what you would call evil, forces are uniting now for a titanic struggle. God is permitting us a chance to talk to you and to help you to unite before it is too late. Put aside your differences of all kinds, religious, political, civic, economic, and unite. Unite with each other and unite with us.

“People who are successful in doing automatic writing for the forces of progress learn very quickly to recognize when a deterrent spirit touches the pencil, and you must learn to recognize when a deterrent spirit whispers a thought or suggestion to your mind or spirit, to recognize them and instantly send them to their own place. You can protect yourself by a clear determined order. ‘Get thee behind me. Say, ‘I absolutely refuse to be interfered with by mischievous or deterrent spirits whether in the body or out of it. But remember your whole will must be behind the above statement. If you have not attained sufficient force of will, pray. Prayer is one of the levers that can lift the universe, because by true prayer you unite yourself to the Almighty Creator of the universe. Remember true prayer is union with God, not petitions asking for benefits. Prayer in Christ’s name is prayer which is in unison with the Spirit of God.

“I have said that this chapter was to deal with the different philosophies both western and eastern. I do not propose to take them up one by one and discuss them. I only mean to give you suggestions; pointing the way—

so that you can compare them to the fuller revelation, and for yourselves put them where they belong. Your earthly life is your best time for growth and we should weaken your fibre if we who now know a little more than you do should direct you what to do or what to think. You must make your own decisions and experiments. It is a fresh outpouring of the infinite love of the Almighty Father that at this time there is permitted a lifting of the veil between our worlds. It is not nearly so great a change as you believe it to be. In days gone by, prophets and great men have received inspiration, some of them direct from God or from some of his servants whom he has appointed for that purpose, into their minds or in the case of authors through the pen or pencil. If you will look this matter up you will find now and again records of authors, who wrote their books with a rapidity that was absolutely incredible. Without the least doubt that was pure automatic writing.

“Now to merely mention such men as Ran.”

(Here follow a series of attempts to take a name.)

(Wait a minute, let us pray for God's power. Are you tired?)

“No because we don't get tired in that sense as long as there is work to be done and the proper opportunity to do it; God supplies us with his strength, just as the water main supplies the water in your pipes as long as you make the demand for it by keeping your faucet open. The same supply is for you, only you have not yet learned to use it when your minds and bodies grow what you call weary.”

(Then it is I who am—what I call tired?)

“Yes.”

(Nothing is more convincing to me than the way the pencil stops when Mr. James or my husband are done.)

(After nearly an hour's rest.)

"You know those two names now but didn't I have a time with you? Take such men as Renan and Jean Jacques Rousseau—they allowed doubts to come in so that to many people they were really deterrent spirits, yet mixed in was honest seeking after truth. It is not my place to tell you which were and which were not deterrent spirits, but to remind you that you have a standard to measure by. 'The fulness of the measure of the stature of Christ.' Some men there are—Nietzsche and Zwindei—Zwinderk—Zwindecky, my goodness let me write with the pencil, what is the matter with you, Zwindecku the Russian—who were wholly deterrent and yet who incorporated just enough truth into their work to accomplish the most enormous amount of harm.

"I know that to many people this chapter will seem utterly unsatisfactory, because they would like me to do their deciding and thinking for them. I am not permitted to do that. Of course I could tell you all that I now know but doing so would be a deterrent act, and I hope you know I am not on that side."

(Did I get that Russian name right?)

"Zwitnbouchu, Znwimbouchu, Tznwimbouchu— You were awful"

(Was it because I was tired or was it some stupidity on my part?)

"No, names especially unknown and foreign ones, are always hard to get through.

"Now go on. Someone tried to interfere. I don't believe I will go into any of the Oriental philosophies or even touch on them. This chapter is only to offer a pointer. The rest must be worked out by you who read this.

Chapter III

“DON’T think that I have forgotten your point of view. You want accurate scientific information given you. What you know as the scientific attitude is too small, too sectional. It is perfect as far as it goes, but astronomers don’t use the laws of electricity to measure by. So, don’t you think that because your scientific way is so good for certain things, that everything comes under that one method of proof. It does not. It is one of the important ways of working out your side of the problem. The place where you err, is that you feel as if all things must be proved by scientific rules. That is simply your limitation and ignorance. Science is one department. It is not the whole thing. At present you cannot subject spiritual laws to accurate scientific tests. Even medicine has never been an absolutely accurate science, because the recuperative power of the human body is a spiritual quality and you can’t estimate it except on spiritual lines and by spiritual laws.”

July 17th. “I do not feel very well satisfied with that last chapter. You better let us read that last chapter over together.”

(How can you read it?)

“By your reading it I can perceive the ideas in your mind. I do not think I have given a good title to Chapter II. You change it. Call it ‘The Value of Certain Philosophies, Both of the East and West.’ Now continue Chapter III.

“The way that you can prove spiritual laws is by living

them and that is the only way. You must have the courage to experiment. Think of the pioneers of science, the men who have given their lives for electricity, steam, aviation and ten thousand other developments. You need not give up the life of your body in the sense of dying, but you must devote yourselves, body, soul and mind, to the experiment of proving spiritual laws. Fortunately for you there has gone before a vast amount of work into this experiment. If I were to give a list of experimenters—the saints of the earth—it alone would fill a book. Some of the best for you to study are found in the Bible. To many, a half familiarity with the Bible stories has dulled their understanding and appreciation. Conquer that; it is stupid.

“Take Marcus Aurelius. You won’t like all he says. Find out parts of his writing that appeal to you, and live those. It is easier to do that with books than with living saints, the set of whose bonnet or the tones of whose voices annoy and rasp you. Yet the same thing that I counsel your doing with the writings of saints I counsel, I had almost said I command—not that I have any right to command, and it would become useless if I commanded and you obeyed, for you must choose the right for yourself—therefore I counsel that you look at the living men or women who are fitting to be leaders, saints, holy men, and find their essential goodness and unite with them. Let the annoying things in them slide off you like water off a duck’s back. Cut out from your mind the attitude, ‘Yes, no doubt he or she is a fine force, a strong character, but I can’t stand this or that small thing in them.’ Unite with their fine purposes and let us get to work to beat the forces of evil, we call them deterrent forces here. The idea that evil has power is wrong. God alone has real power.

Individuals who choose to follow their own wills, thus denying God, are deterrent and produce evil results. You can protect yourself from them by allying yourselves firmly to God. You should understand by this time, that the language we use here is the thought language. Consequently a Russian and an Englishman, or any combination, can speak freely together provided only that their level of development be the same—which means not only their intellectual education but their spiritual knowledge. There are many instances of thought transference known among you, and they are simply examples of our common manner of communicating here. Now you can learn much of that language. You already know much more of it than you realize. You hear many thoughts, both elevating and debasing, and you must choose which kind of thoughts you will entertain. You can protect yourself by a determined choice. Say in words, ‘I refuse to be interfered with,’ and mean it when you say it.

“The lives of the saints are very little studied in these days, but certain of them should be constantly in use among you. ‘The Practise of the Presence of God,’ by Brother Lawrence, Jeremy Taylor’s ‘Holy Living and Dying,’ the ‘Lives of the Saints,’ by Williamson.”

(Is that the right title?)

“The ‘Lives of the Saints’ by Williamson, ‘Men and Martyrs’ by Manlius Welby.”

(Was that right?)

“Yes. ‘Many Men of Saintly Life’ by Wilkinson and others. ‘Father John’ of Russia.¹ I don’t remember the exact title of his book. It deals with the miracles of healing performed through the Holy Communion. There are

¹ Ivan Iliich Sergief. Probably his Diary is indicated.

many others but these especially bear on points I want to bring out. Of course they must be read from the point of view I have laid down for you, both as to measuring them by the One and Only Standard, Christ, and also as contributing their part to the whole revelation. God has revealed Himself always through the lives of certain men, and the study of the lives of the saints would be of very small value unless they sent you back to God from whom of course they drew all their power. God made man in His image; to be His temple; to become His companion; as an instrument through which He could manifest Himself to others, until all come to 'the measure of the stature of the fulness of Christ.'

"Most people, who have attained to mastery in any line, have learned that to discover as far as possible the laws of that with which they are working, then to work in harmony with those laws, yielding themselves as freely as possible to the element in which they work, brings the most rapid success. Take as an example the athlete. He trains his muscle but he must keep his suppleness and freedom of motion or he instantly loses power, but he must never descend to sloth or relax to the degree of loss of power. Now you have got to learn to become fluid. Here we speak of a person's essential essence."

(Once when I was meditating with a friend and had felt an intense sense of God's presence and power, I felt as if I were partially outside and above my own body which was lying on the bed. What was that?)

"Probably you were so closely united to our Heavenly Father that your essential essence had partially passed out of your body, but I cannot speak with authority about it. It is a possible thing to be done, but an extremely dangerous one if practised under any but the highest

spiritual conditions. No such experience should be sought for itself. If it occurs in the course of prayer that is one thing, but seeking spiritual experiences of such kind, except as they may occur in the course of prayer and adoration, is not only dangerous but wrong. In spiritual things never work for the loaves and fishes. One reason why people so often fail to receive spiritual healing of bodily ills is, that they seek the healing, the relief from pain, as the end, whereas it should not be the end but an incident in their growing knowledge and worship of God. Seek Him. When you have reached Him you will be healed and you can become 'perfect even as your Father in heaven is perfect.' God is the heart of the universe, and as your blood flows from your heart to all parts of your body, so God's power can flow to every part of the universe, filling, energizing, healing every soul who desires to receive Him. Desires is not quite the right word, because it does not signify a determination to lay down your will and do His; a determination as hard as adamant, yet as free and fluid as the flowing seas."

(Could we get it a little clearer about my perhaps writing down my ideas or influencing the pencil from the point of view of this world, of people other than myself? I think it will take from the strength and power of your message if our readers feel that I influenced what was written.)

"We can make that clear. Not one single word have you written, without my full assent, except when I have crossed it out. I am the master in this situation because you are willingly yielding your hand an instrument to me. I think the thoughts to your mind and you write them down, and when you get tired or stop receiving freely I send you to bed or out of doors.¹

¹ This writing was done chiefly in the evening.

“The chief trouble with the world today is that men and women are not clear about the purpose they mean to serve. There are only seven purposes in the universe. They are progress, healing, light, power or force, building or production, truth and love, which includes justice and service. Here we come to one of our great limitations. Those seven words are the nearest I can come to naming the seven purposes, but they are inadequate and you can’t understand until you attain to more complete knowledge. But take it practically. Look into the lives about you—your own and others. Aren’t all the people—with a very few exceptions—trying to grasp at too many things? They want education, possessions, development, pleasures, riches, and in the end, feebly, spiritual things.

“That is making things topsy turvy. If you have spiritual things first, the other things naturally follow. God put you into the world. ‘Your Heavenly Father knoweth that ye have need of these things. Seek ye first the kingdom of God and all these things shall be added unto you.’

“It is an absolute impossibility to state too strongly the need of singleness of heart and purpose. The confusion in people’s minds as to which of two courses to follow is responsible for the greatest amount of harm both to individuals and to the whole destiny of man. You should train yourselves and your children how to make decisions quickly and clearly. It can be trained just as definitely as you can train your muscles for any purpose you choose to work for. It is a part of that training of the instincts of which I have told you so many times. God made man capable of discerning between good and evil and you should be able to do it promptly.

“The most important thing to be taught is a power of

decision, which is now greatly lacking both in the individual and in the race at large. Many of the most serious difficulties arise from indecision. The capacity to make true acts of will has not been taught because many people do not know what a true act of will is in the sense of not being able to analyze an act of will nor to make one on command. By that I mean, if I say to you, 'Make an act of will,' you don't know what I mean. Most people would not have the least idea how to begin. If you take an individual who has a naturally strong will and clear understanding, place him in a situation demanding quick and intelligent action, he will make his act of will splendidly but automatically. Take the same person and ask him to make an act of will and he will not have any idea how he does it, or where. Ten to one he will say, 'I make my decisions in my brain.' He does not. The intellect may or may not assent to the act of will, but the act of will is far more simple and elemental—it is not made in the intellect. The will is the most fundamental part of man. You make your act of will where you know the difference between good and evil, in the centre of your being, in your soul. The psychologists of today spend a lot of time talking over what is the nature of the subconscious mind, the functional brain. I tell you that this is your soul, the essential you, the undying worm. It is there that you make your acts of will, your true decisions. The will is, as I have repeated over and over, the most fundamental part of man's nature. It is therefore essential that men should be able to make true acts of will, clear decisions, discern clearly and promptly between two courses. These acts of will are made at the centre of your being. Men call it the subconscious mind or the functional brain. It is your soul. Please note that from now on when I say

your soul, that includes what you call the subconscious mind. After the decision has been made in the soul, it is important that the intellect should assent in order to give the soul full freedom and enable it to be your guide.

“The whole matter is so subtle, yet withal so utterly simple, that I find it almost impossible to use human words to express my meaning. It is of the most fundamental importance that I get this over clearly and that you understand and then that you incorporate it into your daily life. The instincts which I have urged you to train are the same thing, the soul life. It is through his soul that man approaches to God, through his soul that he hears the guiding voice of God and feels what we here call the rhythm of the universe. The peace of God which passeth understanding is again the rhythm of the Creator. It is at once universal and most intensely personal from the Father to the child. The more a man lives within the rhythm of God, the more power he attains to. Now it is not a gift reserved for the few, but a common universal right of every child of God. I have said you were to train the instincts. You must train your souls, that is one and the same thing. It is simple. It is not unlike the training required for the muscles. It must be simple at first, even trivial, then increasing in importance. A true act of will must follow these three rules: it must be possible, it must be single, it must be sincere. Let us say you are reading; you glance up and see that a picture is crooked and you make an act of will to straighten it. First, the straightening must be a possibility; second, it must be single, i.e., you must not say ‘If I can find the stepladder I will straighten that picture.’ In case the stepladder is necessary to enable you to put it straight you would, during the process of training your self in making true acts of

will, have to make two separate acts of will—The first, ‘I will go get the stepladder’; that is one complete act of will. Then make a second one, ‘I will straighten that picture.’ Thirdly, in both cases you must be sincere in your determination to get the stepladder and to straighten the picture.

“Why all this history over a tiny act of that kind that is thought of, done, forgotten in a second? Because a large proportion of the men and women in the world look at the picture and see the need of straightening it and say vaguely to themselves, ‘I must straighten that picture.’ They finish reading and forget it and have put, according to the old saying, a paving stone in hell. Instead of being clear, incisive doers of the right they have done a deterrent act. They saw what was right to do and straightway forgot what manner of man they are and never did what they ought to have done. By the time a man or woman has repeated that kind of vagueness a few thousand of times, he has injured his own powers both intellectual and spiritual. He has committed many trivial deterrent acts, each of seemingly no importance in itself, but deteriorating his powers. It is not necessary to get up from your reading to straighten that picture. If you make a true act of will it is done in one flash, not requiring to be mentally expressed in words, ‘When I am done reading I will get the steps and straighten that picture.’ The single-minded, efficient man does straighten it when he gets up and that is wiped off the slate. He doesn’t have to tire his over-taxed brain by remembering when he is halfway down town, ‘Oh, I didn’t straighten that picture!’

“There will be three classes of readers of this passage. The man who habitually makes clear, true acts of will will call the whole thing trash. He has never broken

down his power of will. He doesn't know that the reason so many people he has to deal with are incompetent and good for nothing is that they did not inherit strong, decisive wills and no one has trained their wills to make them strong. The second class are those who, through shock, illness, or bad, slack mental habits have lost their will power, they will read with joy and realize that there is hope and renewal ahead of them. The third class are those who were born with weakened will power and never have been taught. The first and second classes must take care of the third class and teach them.

"The cases of reformed men and women who were apparently reformed by a miracle are simply cases where some shock has startled them, and their whole will power has been so aroused that they have risen up and made, one tremendous act of will which has changed their whole lives. It is not a miracle—at least, if by miracle you mean something outside of law—it is simply the working of a common everyday law, but one with which you are not consciously familiar. Now get familiar with that law and begin to use it, just as you have chained the lightning to light your houses.

"It is simply impossible to exaggerate the importance of this. The central empire was completely united, hence her success. When the Allies became truly united they were victorious. Most of the men and women you know are like the Allies during the earlier part of the war. Their central purpose is to serve God, but they commit so many deterrent acts (you call them sins) that they lose their singleness of heart and neither they themselves nor their friends know where they stand. You must find out your place in God's scheme and then turn neither to the right nor the left, pursue it for your life, pursue it as the miser

pursues gold, with absolute singleness of heart. 'Be ye therefore perfect as your Father in heaven is perfect.' That is no unattainable counsel of perfection. Seek only one thing, God, and His righteousness, and you will become so filled with His indwelling power that you will be one with His perfection—not man made in the image of God, but man in absolute union with God. So shall ye dominate all things."

Chapter IV

“THIS chapter is to deal with the question of how you can help us and how we can help you. I have touched on the subject of thought language. The language of heaven is governed by love. The thought language is that used by all disembodied spirits; deterrent spirits use it also; they are not governed by the law of love. You all know much more of this thought language than you realize. People on earth who are very sympathetic are often able to read each other's unspoken thoughts. Under certain conditions people can send their thought definitely to each other though separated by distance. These experiences are all commonly classed under the term telepathy. The first step in our mutual co-operation is for you to recognize that you can and do receive thoughts from us—and to practice it consciously. This involves a serious danger unless done with the highest purpose. You are familiar with the fact that a wireless instrument receives the message to which it is attuned but cannot receive that to which it is not attuned. Now you, each one of you, hold the power of deciding absolutely what messages you will receive; to what class of message you will be attuned. If you are controlled, clear, concise, and refuse to admit any interference with mischievous or deterrent spirits, they cannot get in—but be sure they will not cease trying to get in, and if you become undecided, lazy or slothful, beware, for they will come at once and give you thought messages. Satan walk-

ing to and fro in the earth seeking whom he may devour, is no bad image.

“The same clearness of which I have spoken in regard to acts of will is demanded here in consciously receiving thought messages from us or in sending them to us. You must be single-minded. St. James says, ‘A double-minded man is unstable in all his ways.’ To many people, consciously to receive or send thought messages will at first demand a good deal of effort at mental self-control, but the prize is worth all the price that must be paid for it. Mrs. B—— has given in her Introduction, a very good suggestion of how to practice receiving a thought message. The real you is what you are in your mind and soul and heart, not what you are in your fleshly body. Five minutes after death your essential self is just what it was five minutes before death. Of course in saying that, I am thinking of a person to whom death comes when they are in health and full possession of their powers.”

(Do you mean if they were not in possession of their full powers before death the infirmity would not be carried on?)

“Exactly. Almost immediately after death you find yourself possessed of the power to read or hear thoughts. As that is the case, you can easily see how soon with conscious practice you could learn to receive direct clear conscious communications with us. Without your cooperation we can only communicate our thoughts to you, provided all conditions are favorable. Sometimes that means months or years of waiting. Simple people are the easiest to reach. The more complex you are the more difficult it is to us to get in. The most highly educated and intellectual men are frequently very complex and very difficult to influence. The truest greatness is, however, simple. Your intellectual development is an advantage

to us, besides carrying much more weight in your life, especially to your most powerfully developed thinkers. Therefore, we want you to co-operate to retrain your instincts. We need your whole man in its highest perfection, and that can only be reached by your being more direct, less complex. Your houses, your food, your dress are all too elaborate. The paraphernalia of your lives is too complicated. During the war everything was simplified and almost every one preferred that simplicity. Why have you gone right back to the old way?

“What I want to teach you is as old as the hills and as simple as A, B, C, yet you do not see it and believe it and live it. We here stand for God clearly and strongly [I am using human expressions] because here you either stand for God or against Him. There is no half way or mixture of motives. On earth you can change back and forth. Here you either do His will with all your heart and soul and strength or you are deterrent. Now what I want you to do is the old thing of making your choice on earth—once for all decide to stand for God and give up divided motives. We who stand for God, when we know a thing is right, do it quickly. You must gain the same directness and decision. The chance is given to all human beings who live on earth to make their choice. There are individuals who never have that chance during their earthly life, but they belong to another class. I refer to defectives and a few isolated individuals, and I am not including them at present. I want you to get the Eternal point of view and do nothing which won't be an advantage to you when you, too, have passed through the change called death. You all try to keep away from smallpox and leprosy. The mental habits of indecision, the inability to make true acts of will, are responsible for more evils

than you conceive. From my point of view now I would rather have suffered in my flesh all diseases rather than that of indecision. That has a spiritual significance compared with which no mere disease of the flesh is of any consequence because that is a soul disease. That is a result of, and also a cause of, diseased moral fibre. You can't greatly help us here in this great crisis unless you can get this clear, and act on it. God put you in your world. He knows you have to work for food and raiment, but you don't have to do dishonest things in order to make extra money, so that you can buy finer clothes, and houses, and lands, than your neighbors. You want to give your children advantages. By all means, but make sure that you give them real and enduring advantages. Roughly speaking, in one hundred years every soul now on earth will be here with us, and they will leave their earthly possessions behind and stand bare of all surroundings and will only possess what they are. You know that. Why do you, so many of you, ignore it? The first shall be last and the last first. It may be that the most despised of earth's creatures, one who had no chance to learn anything but evil, yet who had a little spark of love in his heart and made this choice for God and goodness at some time that was the determining chance of his life, will take precedence of men who have done many good acts yet whose first purpose was material advantages, not God's service. You can't deceive God and you can't deceive your own soul. If you, with honesty, look deep into your own heart you know whether you stand for God."

(Am I being difficult to-day, or is it that the message is difficult?)

"Both. You feel you know too much what I want to say and you don't at all. And also what I want to say is

very hard to put in forcible language because you know it all already, but the world is not acting up to it. People have read so much and tried to use their puny intellects to solve questions that are too difficult for them to such an extent that they have become entirely befogged over those simple straight things, which if they would live them in their daily lives, would so advance the whole sum of human knowledge and experience that you could advance to subjects that are now beyond you."

(Can you explain why recourse to familiar spirits is forbidden in the Bible?)

"Why, of course I can. The people tried to get directions from spirits on points which they should have decided themselves, or gone direct to God for wisdom. If you learn consciously to receive thought messages and then start asking questions to satisfy your idle curiosity or to find out things you should find out for yourselves, you will be doing the same thing that was forbidden. You can't come to us to get our help on matters you ought to decide yourselves. That would weaken your moral fibre."

(It seems very complicated to understand how we can help you if we are not to ask questions and advice.)

"While it is just a problem on paper it may seem so, but when you begin to live it out in your life it will smooth out."

(It seems to me that the thing that stands in the way of so many people is that they doubt an existence after death, or if they believe in it, it is so vague as to be negligible.)

"Yes, that is the reason that we are being permitted to use this means of communication—because the love of the Father is so great that he permits us to meet the true and great desire of this time to bridge the chasm. It is not the only way, as you know from personal experience, but it is

the only way that certain spiritually undeveloped people can get it, and it is permitted now. The thought messages are the best way. That is the reason why you are to make every effort to consciously learn how to receive and send them. For instance, you asked your husband what made the pain in your foot. [See Introduction, July 17th, 9.30 P.M.] Now you consciously sought his help. He told you to turn to God who is the source of all health and healing. You obeyed and that enabled your husband to help you much more effectively than he could have done without your coöperation. He might have helped you, your mutual love forming a channel, but not as he did. You have your minds and you must use them.

“We have gone very clearly into the matter of God’s not forcing any one of His children to serve Him or to let Him into their lives and hearts unless they choose. In a lesser degree the same is true of us. We cannot force our help upon you. You must not only help yourselves but you must deserve our help and open yourselves to it, if we are to accomplish what we are desirous and able to accomplish for you. We have together one great barrier to break down—the world-wide idea of separation between our life here and your life there. A certain very real separation there must always remain, but if you will help us, we can bridge it over in a marvelous degree. There is no death. There is life with you, a very embryo kind of life it looks to us from here, and with us there is the beginning of absolute perfection. You know in your own life that you cannot give to another person the advantage of your experience in any given line, unless they are willing to receive it. If they are headstrong and obstinate it is no use to try and help them, but given an individual, who is preparing to go through an experience which you have

already had, who is ready to learn from you, you can help them enormously. You call that being open-minded. Now we want you to go a step, and a long step, further, and learn to be fluid-minded. That doesn't mean that you have got to be colorless, weak creatures. You not only may, but must, prove by living what we will give you, but your conservative-mindedness is no longer a virtue. You must get freedom and vision. 'Try the spirits' (I John 4-1) by all means, but don't refuse to listen to them, to give them a trial. If the Christian church had not almost completely forgotten the fact of the miracles of healing, performed by Christ, it would not have been necessary to form a whole new cult to bring to light the fact that God has lost none of the power that He once had. Christian Science has lost a very valuable something, because it had to go outside the historic Church to proclaim the truth, which Christ taught and which has been kept alive in certain isolated cases through all the centuries. Don't make so sure that automatic writing is some fearful new invention of the devil, and so drive the truth which should be within the historic Church outside it. Men are so small-minded. Because a person or a book has some trait or part that is repugnant, or even distasteful to them, they condemn the whole thing as worthless or low. Now the Protestant world, horrified at an abuse of offering prayer to the saints, has for centuries forbidden prayer for the dead. Your dead are still far, very far from perfection, and they have to grow and develop in God's keeping. You cause your dear ones great pain by shutting them out of your lives, putting them utterly away from you. Your prayer to God for them helps keep you open and enables them to help you. If you went to a distant part of the earth to live, and your nearest and dearest

never wrote to you or sent you anything or came to see you, you would be not only intensely pained but it probably would result in maiming you. You would probably become so bitter that your development would be partially arrested. It is somewhat the same thing that can happen here. This is very difficult to get over. The souls who come here are occasionally held back in their development by the pain of being shut out by those they love on earth, but that is rare and is partially because they are not spiritually developed enough to completely trust God, and is a temporary holding them back, but those who are left on earth, who mourn their dear ones here and yet wholly shut them out are often maimed. Suppose your dear ones have had much pain and suffering in their earthly life and you can rise to being glad that they are delivered from that, but can never cease to regret the joys of earth that they are losing, and never allow yourself to give up the idea that they would have been better off there. They on their side are longing to tell you of the unutterable joy and development that is theirs, longing to have you share first in imagination and spiritual understanding, and then, when the time comes, in reality, that marvelous life that is theirs, and you are dragging them back to some lost pleasures of earth. If a woman had a son who had become a hero—a leader among leaders—and instead of rejoicing in his greatness and the development of his life and power, she was always wishing him back in the nursery, playing with tin trains and toy ships, you would judge her unfit to be the mother of such a man. You would say he never took his great qualities from her. You simply don't believe, 'That eye hath not seen nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love Him'

(I Cor. 2-9). You marvel at the unutterable wonders of your tiny star. You want your dear ones to taste earthly love, travel, discovery, companionship. 'God is not a man that He should lie.' In countless ways He has taught you the truth of the future life. Behold a worm crawling on the ground, afraid to become a butterfly and soar above. Don't think I am calling you worms. I, too, am a man and the angels revere men. The man who can say truly, and mean it, 'Though He slay me yet will I trust Him,' is an object of the greatest reverence and honour to those who have always lived where faith is lost in sight. But if a worm refused to become a butterfly it would not be half so silly as thousands—nay, millions—of intelligent men and women who refuse to believe in the future life. 'The last enemy that shall be overcome is death.' The first step in overcoming that last enemy is to believe in the life beyond—not to say you believe but to realize—to know that we who have passed over are ten thousand times more alive than we were on your side.

"I must warn you once more of the tremendous danger of becoming fluid and open, unless you are absolutely clear that you mean to serve God and Him alone. You can protect yourselves utterly, but the chances of death are infinitely greater than in dealing with the worst and most death-dealing electrical machines, because it is not the death of the body you are in danger of, it's the crippling of your souls. Yet you can know absolutely what kind of spirits you are dealing with, far more certainly, if you take the proper training, than you can with living men and women, because on earth people's motives and purposes are so mixed that the man who is deterrent today may be strongly for God next time you meet him. Here, we either serve God or we don't."

(Do I understand that a spirit who has been deterrent can turn and become God's servant?)

"Why certainly! When they have finally worked their way through the remorse and wish to return, it is possible.

"The most spiritually developed of those who are consciously doing automatic writing will tell you that they can tell at once when an interference occurs. If you are spiritually keen and absolutely set to do God's will and His will alone, you would detect the deterrent spirit far more quickly in automatic writing than over the telephone. Now you know quite well that the men or women who are very keenly developed spiritually detect instantly the suggestion of sin, no matter how subtle. Why then, when you have accepted that ages ago, is it so very difficult to think of practising the thought language consciously? You all of you practise it unconsciously continually. The way to coöperate with us is to begin to do consciously and intelligently that which you have done unconsciously, blindly. But don't let any one think it is purely or even chiefly an exercise of the intellect that I am asking you to learn. The intellect must play its part surely, but the instinctive or soul nature must be developed chiefly to this end. It is not that the instincts are greater than the intellect. But you have neglected the instincts so terribly that to bring your threefold nature up you must for a time concentrate upon the instinctive side of your nature. To try to put into human language the unutterable, the inexpressible, let me say, the mind of God, the heart of Christ and the soul of the Holy Spirit. Remember that can't be expressed in thought, can far less be put into words, yet it may give you the shadow of an idea. One of the greatest causes of unbelief today is the insistence of those who are now here who taught dogmatically, who tried to set down in words

and doctrines the eternal verities of God which will take us all eternity to fully understand. But don't make the mistake of throwing over all doctrines. As long as the human race remains on earth they will have to try to find human words to express those inexpressible truths of God. As soon as you recognize the inability of the vehicle of words to carry the unutterable truths of God, you will begin to wonder at the marvelous attempts men have made to express the inexpressible. The more you develop and grow in spiritual understanding, the more Truth you will see behind the old dogmatic theological efforts of great men. Of course you will understand that here I am speaking of the great dogmas. When you begin to try and express those dogmas in terms of life, always recognizing their partial character, you will find that there is an extraordinary amount of truth in them. Instead of cavilling at their narrowness, you will wonder at their nearness to the truth, at the amount of truth they were able to express. You must utterly cut out from your mind the mental attitude, 'Believe this or be damned.'

"'There is now no condemnation to them that love the Lord.' This is literally true, therefore learn to love God. You say, how shall I set about it? If you love a man you do something to please him. You give him a gift or you render him a service, and if he has done anything for you you thank him for it with all the courtesy and warmth of heart you possess. Form the habit of thanking God, talk to Him, demand His counsel, offer Him gifts of all you have, large, free gifts, and above all give Him yourself, your loyalty, your whole life, all that you are. Many a man has grown close to God through the above exercises. Why not you? It is far easier to be a friend of God's than to become the friend of the wealthy and powerful of your

earth. God wants your love and friendship. He wants exactly such service and love rendered to Him as you would render to your friend. He wants you to prove Him by treating Him just as you would treat an earthly friend. Go to Him. Say, 'Why don't you help me? I want your counsel or your help. My father or my brother would help me in this undertaking (always provided it is in accordance with God's will and for His glory), why don't you?' When you want your father's help you don't sit and vaguely wish he would help. You go right to him with a proposition and you insist on his hearing your plans and helping you out. Do the same thing with God, and in a lesser degree do the same thing with those of us here whom you know you can trust. Enter into conscious partnership with us, demand of us, let us help you. But understand at the very beginning that we cannot, rather will not, help you when you ought to turn to God. Perhaps I am not making it clear. You go outdoors and see a glorious view, a beautiful day, and your heart expands and you feel it is glorious to be alive. Say, 'Father, I thank Thee for this glorious view. I thank Thee for all this beauty which you have given me. I thank Thee for so having made me that I am capable of enjoying it. Help me to enjoy it in Thee and with Thee.' As this habit becomes fixed you will find the beauty increased tenfold, just as you enjoy your day out of doors more with a congenial companion than alone or with one whose mind and mood grates on you. Just in the same way, perhaps you have tried to be a man of your word, strictly honest, scrupulously true, because you think that the decent way to be. Now stop and say, 'I will be true because Thou art Truth.' God made you for His companion, and how long has the human race kept Him waiting for their com-

panionship? And so on through all your daily life and duties, do consciously with clear intention of love and service to Him what has been only for righteousness heretofore.

"It took America years of European war to realize her duty and go in. Oh! I beseech you who were my former pupils, if you have found any finger pointing toward truth in my works, to listen now and realize the magnitude of the crisis. You don't have to give up your pleasures, your amusements, your exercise, but take God into them, let us in; clean your lives of double motives and double standards, believe in the truth of this book, believe in the reality of the life we lead. It is the most ridiculous thing from our point of view to think that you can doubt of our being alive, we who have infinitely greater powers of every kind than we had when we lived on your tiny star. Those of you who are really willing to carry on, learn to receive our written message as the writer of this book has learned. It is not a thing that only one person can do. You have to learn how.

"When you get here you will find that your ignorance of the fact, that certain things could or should have been done, is no excuse, provided you could have learned the facts if you had tried. On the other hand, where no opportunity of learning has been granted, the ignorance is a complete excuse. The people who read this book are likely to be of those to whom opportunity has been given, and there is no excuse for your not proving whether or no the thing I here tell you is or is not true. On earth you are so unnecessarily ignorant because you won't prove the things by living them."

Chapter V

“THE whole state of ferment in the world today is due to the fact that man has not taken the proper opportunities for progress. Have you never experienced in your own life, that if a thing was not accomplished at the right time that was assigned to it, you never had another time for it except by making the time. It might be some trifle or it might be a big thing. It had its proper time and for some reason you failed to do it at its proper time—at times an unavoidable interruption, at other times carelessness, laziness or sloth prevented the doing of it. It may be that you did accomplish it later, but you did it at greater cost of energy and labor and you had to push something aside in order to accomplish it. You are very fond, at this time, of the use of the expression ‘the psychological moment.’ I have spoken of what you of course know or should know that God has a plan for the whole human race. He did not create the universe and man on a haphazard. But the perversion of the royal prerogative of man, his free will, has fearfully upset and delayed the working out of God’s plan. Over and over again the great psychological moment of a crisis in human history has come and gone by, without advantage being taken of it, sometimes deliberately by the plan of evil minded men, either in the flesh or out of it, and the retarding of the whole race has been enormously greater than would have seemed necessary, if one looked at that one incident alone. The history of man is

clearly a progress from lower to higher. Everyone of you knows that. The evolution that has been accomplished is far greater than many of you realize but what you often term the millennium is much nearer if you take advantage of the present crisis than any of you dream; yet you stand in fearful jeopardy of missing this psychological moment. Politics must be cleansed of personal motive. Try and make the nations realize that greatness, which everyone admires and respects in individual men, can be reproduced in national character just as well. Nations have a character, an individuality, just as much as single men. A great man with tremendous heart, mind and soul has his work, his especial capacities and duties, and if he is truly great he is not jealous of some other great man. Rather he rejoices in him. Imagine to yourself a city or town, where instead of one great man there were one hundred or one thousand men of towering personality and ability—each following out his own bent—or even two or three following out the same line; if they were truly great, they would not spend their time in petty jealousy, they would be too much absorbed in the advancement of the great cause they were following, and like the best grade of sportsman would cry, 'well done, good play,' when the next man excelled them. It is time for the nations to stop bickering and self seeking and above all to stop fear,—fear lest the next man shall grab some advantage that they want to secure for themselves. In a family one member is not all the time trying to outwit the next; rather each, though he be pursuing his own interest, has a due regard to and care for his brother, even, at times, causing his own interests to be put aside and, at times, actually injured in order that his brothers may be served. That this spirit is abroad in the town, in the state, in the country and dominated

all the allied nations for a time, is so well known that it seems laughable for me to be writing it out, but you, who rose to this greatness in a time which you recognized to be an overwhelming crisis, are slipping back into your old ways of thinking and acting.

“What I touched on above, in regard to dogmas or theological subjects, has a parallel here. Your legal language and legal codes have become so complicated that it is no wonder that you are afraid of binding yourselves by written legal documents. All lawyers know that a complete and perfect last will and testament can be drawn up in a few sentences provided they are simple enough. A league of nations is an absolute necessity, if you are to be the victors in the present crisis. Words are entangling. Just as an enormous amount of evil has resulted from trying to compress the unspeakable eternal verities into a few words, so, to try to provide for all the future by a document that lays down now how you shall act in some future unforeseen contingency, is unwise. Yet, you must have a league of nations. Perhaps you will think now is a good chance for James to show his metal and write us a document, that is at once simple and comprehensive. Of course, I could write a better one than any living man, in your sense of that word, for we see values of things past, things present and to a certain extent of things to come; but to tell you how you should do what it is your place to work out for yourselves would be deterrent. St. Paul said: ‘Look not every man on his own things but every man also on the things of others.’ Phil. 2. 4.”

(Can I ask a question?)

“Yes.”

(Suppose a person here had succeeded in learning the thought language so as to be able to receive thoughts con-

sciously, could you teach him in his heart how to write such a document, and then he write it down of himself?)

“Why there you are beating the devil around the bush as the old saying is. Neither I, nor any other man who is serving God, could go to a person on earth and tell them in their hearts what it would be deterrent to tell them through automatic writing.”

(I know that God himself can help us by giving us his wisdom. But how can you help us?)

“There are many ways that we can help you, many things that would not be deterrent to tell you, but it is very subtle and I do not think I had better try to explain to you now, even if I could succeed in making you understand, of which I do not feel at all sure.

“That was a digression—and even now, much as you and I have gained in working together, such a digression checks the ease and freedom of our work.

“While we are on the subject of the inability of human language to express meaning, since it is and must long remain the chief mode of communication on earth, I want to say a little about it. Empty words are the most potent of all means of concealing truth, but a true word lived proved by Life, the Life that is of God, is powerful beyond any power of expression. The centurion said:

“‘Say in a word and my servant shall be healed, for I also am a man set under authority, and I say to one come and he cometh . . . and to my servant do this and he doeth it.’ (Luke 7, 7 and 8.) He knew a great truth, the word of truth spoken in earnest by a righteous man is all powerful. I have told you again and again that you could speak the word, ‘I absolutely refuse to be interfered with by deterrent spirits’—and it is a complete protection, but remember never to say those words over as a charm,

for then all their power goes from them and they become empty idle words. Your whole self must stand behind them just as the power of the Roman Empire stood behind the centurion. Read the first chapter of St. John's gospel, learn it by heart and repeat it to yourself a thousand times, always with prayer that God will give you the grace to understand the unsearchable mystery contained therein. Don't be afraid of that old Bible word 'the Grace of God.' You know it means power, a thing you all long to possess—and use. Why dabble with imitations? Why not use the power that moves the whole universe?

"And by the way, Mrs. B——, what are you doing with that ice on your leg; is not God, the source of all health and healing, a better healer than ice?"

(Can you tell me what word to speak?)

"No, of course I won't because you know and I am utterly ashamed of you. You know better."

(I have tried to put it into his hands completely.)

"Well it was a very poor grade of trying and has resulted in failure, as such quality of trying always will."

(Don't get so cross and spiteful about it.)

"I am neither cross or spiteful, but for a woman of your development to be laid up by a few bumble bees is enough to make me feel discouraged. If Christ opened the eyes of the blind and healed all manner of disease and you know he did it too, then why do you doubt his power of completely taking away the inflammation from a few bee stings? All I can say is I am ashamed of you."

(Do you want me to publish that?)

"I want you to do what is right and to do it now too."¹

¹ August 4th. "J——, what is the matter?"

(To-day my foot ached very much because I was badly stung by bees, and I put ice on it. Do you get that?)

(Interval.)

"I am sorry I seemed unkind but you know you must give no deterrent spirit any opening."

(It has been a real source of difficulty that for so long I have been unable to feel God's nearness in my body.)

"You all depend far too much on feeling; ask for His presence, then know that he is there, and don't feel afraid to declare it. 'Before they call I will answer; while they are yet speaking I will hear.' (Isaiah 65. 24.) Mrs. B—— you must verify that quotation for you controlled the pencil. I think you have worked enough; go out now, God bless you."

Aug. 5th, 1.30 P.M. "You are not yet in a state where you can expect to accomplish good work; go lie down and take in God's strength. Perhaps you'd better talk to your husband first a bit before we work."

"J——, Mr. James is right."

(Later.)

"That is better, you were simply impossible before.

"You must work steadily and faithfully along all the lines of advancement now laid down. In philanthropy, in

"Yes."

(Mr. James suddenly upbraided me and said what was I doing thinking ice could help, and not depending solely on God. Do you get that?)

"Yes, I do."

(Sometimes people can't help themselves all alone, and I have tried to ask God to help me. If you were here it would be right for you to help me.)

"J——, I am helping you night and day. Don't you realize that the strain was very great and you cannot come out of it in a minute?"

(Why did Mr. James feel so?)

"I don't know; I think he knew you needed stimulating. Be honest, didn't it help?"

(Yes, it did.)

"God will help you and I will give my little help too."

all its branches, you must try to get rid of the red tape and get a spirit of love into the work."

(I think we know that as a desideratum. Give us some very practical instruction as to how to deal with the very good devoted class of workers whose point of view is old-fashioned, who are hidebound by precedent, and who are obstinate, yet willing to give of themselves, their time, and their money according to their lights.)

"Why suppose you are in a committee meeting and you wish to put in a wider vision, a greater understanding of the present need or outlook of the work you are dealing with and you are blocked by some good, worthy, devoted but blind person—that is what they are if their eyes are holden and they cannot get the needed vision. Pray for them, say silently 'William Smith, I command you to open your eyes and see with the eyes of Christ'—or 'William Smith, I command you to see as God sees'—or 'Mary Jones, let the Christ nature in you, come out and see with the eyes of God.' But observe that you are not to say, 'Mary Jones, Let the Christ nature in you come out and see this matter as I see it,' because you too may be mistaken. When you are commanding Mary Jones, look out for the beam in your own eye. Say 'Mary Jones, I command you to let the Christ nature in you come out and let us both ask God to let us see with his eyes.' You must get entirely and completely done with the spirit of forcing your neighbor to see the truth as you see it—let him get it from his angle and keep yourself fluid. That doesn't mean you are to be carried about by every wind of doctrine; not at all. It means, don't be so set in your own opinion as to what is truth, that you can't hear God speak and direct your heart and mind to new aspects of his infinite truth. If Mary Jones has gone to the meeting in

a fluid state of mind she will both hear you and obey. If she has gone down on her knees before she went to the meeting and said, 'Oh Father this is thy work—I am thy child—pour thy grace into my heart—show me what you want done and give me the strength and power to do it—give me ears attentive to your voice and a will wholly set to carry out your commands', you will have no trouble when you call upon her to let the Christ nature come out. If, on the other hand, she has gone there set as adamant to carry the whole thing her way, you will need a double measure of God's spirit to move her; but remember that in such a case *you* do not have to move her; *you* should be so open to God's power that, like the great water main, a flood is flowing through you. Keep it extremely clear in your mind that you are the conduit not the water. It is God who must deal with the adamant, set, self willed Mary Jones, but he does need you as the water pipe. Of course if he had chosen to make man after a wholly different plan he could have dispensed with the conduit, but he, being absolute perfection, does only the perfect way and he made man to be his companion, his fellow worker, to cooperate with him, and his perfect way for its perfect consummation must have man's cooperation.

"Now in case any of you are ever like Mary Jones, adamant to force your own will upon others, let me here point out to you that even though your whole time and strength may be given to good works, if you do them in that spirit, you may easily, nay you most probably will, become deterrent. Now then, I think you can see how it is that we can help you if you let us consciously and how very hard it is for us to help if you refuse to let us in. I have tried to show you that vagueness and indecision are deterrent states of mind, so to be vague about letting us

help you or not, or thinking you will wait until after you are dead before you try to understand the mysteries of the eternal verities of God, is deterrent. I can tell you right now that it will take you all eternity to wholly understand the eternal verities of God, but your understanding will be horribly delayed if you haven't tried up to the limit of the opportunities which have been presented to you in your earthly career. Integrity of intention followed by sincerity of action are essential characteristics of heavenly mindedness.

"The ways in which we can help you are beyond what it is possible for me to tell you now, but you hold the master key. You can keep out deterrent spirits as I have told you. You can keep us out by yourselves being deterrent and serving mixed motives. 'Ye cannot serve God and Mammon.' Also for us, you who are on earth and us here, to unite and work effectively for the bringing in of the kingdom of God upon earth, you have got to become open and clearly recognize us and our messages, both written and mental, and cooperate with us. During the war you laid aside differences and worked in the most remarkable harmony for a great end, and because you recognized a great danger. We want to help you to recognize a far greater peril and to help you to unite more and more completely.

"It is of the greatest importance to cultivate the habit of emphasizing the points of agreement with your neighbors, rather than the points of differences, not to weaken either your position or his, but to try to eliminate the sense of friction which has unfortunately become so widespread."

Chapter VI

“**W**HILE we are looking at the whole question of how to meet this crisis, we must face the fact that alone we shall surely fail, but God and one man are a host. God alone is omnipotent but he chooses to have the one man to use as his instrument—by his own choice he is unable to accomplish the work without his instrument. No philosophy, no man, no book, no experience is truly valuable unless it lead you back to the one Source. In your political, your religious, your philanthropic, your social, finally and most of all in your personal life, get back to the One Source, the Almighty Father, the God who is love. If you are going to serve him you must learn to love more. Your daily task may be drudgery to you, you may long to get away and be free of it, and be employed where the talents you feel you possess can develop and shine—the remedy is to do the work you dislike, or even hate, for love. Seek God in it. Say, ‘Father this is work I hate, if you are in it show me where you are—teach me how to do it for you and for you alone.’ If the next time you think of it you still hate it and you are honest in wishing to learn to like it and to do it as a service to God—put it right up to him. ‘Now Father, I asked you to make me like it, to show me yourself in it; where are you?’ Don’t let God alone—badger him till he shows you himself. ‘One thing have I desired of the Lord which I will require’ (Psalm 27. 4. *prayerbook version*)—but remember you must be honest. You may think it not worth while, but do show a little

common sense; if you have got to do your work to earn your bread you might as well enjoy it as hate it, while you are doing it, even if that were all, but it's not all. You are all immortal souls, very temporarily inhabiting bodies, and the things you have failed to learn there, you will have to learn here. But remember, if through carelessness or wilful neglect, you fail to learn in your earth life that which belongs to that part of your life, it will be enormously more difficult to make it up here than to have learned it at first. You have to fulfill your own destiny and though it may take you an eternity to accomplish it, yet you will fulfill it. The Protestant world, having been disgusted by a fearful abuse of the doctrine of purgatory, has imagined, taking for their authority isolated verses from the Bible, that your life on earth comprised all your capacity for growth, that what you are at death is all you can ever attain to, that there is no further chance. God is love and justice is a department or attribute of his love. That mental attitude referred to above is too silly to make it worth my while to spend any time refuting or discussing it. If purgatory means purging you'll get it all right. You have your work to do, no matter in what department of life it lies, and the work of each man is honorable if he chooses to make it so. If you can only get it firmly fixed in your hearts and minds that every man is an immortal son of God—every single one of them essential to God—the poor man and the rich man, the ignorant and the educated, the lowly endowed and the highly gifted, each one will begin to regard the other differently. You say we have been told all this for centuries but it doesn't hold water; it has been tried out, yes by individuals, but not by whole nations. There is not a Christian nation upon the earth; more shame to human-

ity! There are some nations where a larger proportion of the men and women are truly Christians than in other nations, but it remains yet for you to make even one town of one thousand inhabitants where every man is in love with God. Now that is what your task is; to so train and teach every man woman and child that they shall truly love God and their fellow men. You must begin to practise love everywhere and at all times. You see a little crying child with an ignorant cross mother twitching or slapping it and only making it naughtier. If you speak in your heart clearly, insistently, lovingly the words, 'Let the Christ nature in you come out' you will attain simply unbelievable results. Speak to the soul of the woman and the soul of the child; behind their ignorance, their vice, their foreignness, their dirt, lies the kernel of their being, the place where always a little atom of God their Father dwells. Water the seed, dig about it. My metaphor is inadequate, poor, but see my meaning behind the words and begin to live it and your knowledge will soon grow so that it will outstrip all that I have attempted to tell you. What Anglo-Saxon is there among you who does not feel contempt for the Oriental caste system, but what about the beam in your own eye? Right here I would say, that the present feeling of the plainer poorer people against the rich is responsible for a tremendous proportion of the misunderstanding and class prejudice existing today. In the past the sins of the ruling class against those below them created that attitude, therefore the more privileged people will have to do much more than half the work of doing away with that feeling, but you will have to teach and work along those lines as never before in the history of man.

"There is no department of your present life where you

do not need to do missionary work. The spirit that goes out to correct the mistakes and wrongdoings of others is not a force for progress. The spirit which lays aside all personal aggrandisement and advancement and goes out to carry a great gift is wholly different. You are to go out into all departments of the life of man, to carry the knowledge of the love of God and of the absolute freedom wherewith Christ has made you free."

(How do you know if the message you are giving me has gotten through? You can't read the words on the paper.)

"No, I can't read the words on the paper, but I can read the ideas in your head and heart as clear as in a mirror. I know that it has gone through.¹

"The one thing man needs today is the love of God, the knowledge of the reality and truth of religion. It will cleanse all departments of life. It will bring order out of chaos. Remember the Bolsheviks have very able evil leaders, both in and out of the flesh, and those that are out of the flesh are absolutely united for the downfall of the whole human race, as they hope. It can never be; 'the Lord reigns be the earth never so unquiet'; but the setback, the unutterable and completely unnecessary suffering, if they should be temporarily successful, is impossible to contemplate. You must wake mankind with a clarion cry everywhere. Among you are many men and women who are powerful forces for progress, for God, but who, because of some intellectual quibbles, doubts or the mistaken emphasis that has been put on theology, are standing outside organized religion. Theology is man's work; it had its work to do but don't put new wine in old bottles; forge ahead, see things in the large; don't

¹ If this is the method by which the book is dictated, it is *not* clear that the language and the style might widely differ from W. J.'s other writings?

squabble nor stop over little differences; let the next man do his way, don't try to force him into yours. If you have something to give him, bring him in by love not by force.

“There are enormous numbers of people who would resent distinct interference from other persons on earth, who yet permit constant interference from disembodied spirits, and since it is the fact, you might just as well know it; but thoughts or tendencies that you credit to your human flesh would seem very different to you if they came from without. You might be willing to eat gluttonously, if you felt it was only your own flesh that you were satisfying, but if you knew it was a definite interference of an evil disembodied spirit you might not choose to have them rule you. If the man next door came and proposed a scheme, whereby you and he could enrich yourselves at the expense of your other neighbors, you would perhaps feel ready to kick him out of the door, and yet if some disembodied neighbor makes such a suggestion, far more subtly than the first one, you very likely entertain the thought—consider it—reject it—think it over again—accept the idea suggested to you of the benefit your scheme will bestow in improved convenience to the neighborhood. In the end, because of the habitual lack of clearness, of straight thinking, of singleness of heart, of which so much has been said, you may enter into and carry out a scheme utterly unworthy of your best self because you didn't see straight in the beginning and because you had no idea that a definite personality was presenting the idea. If you could once learn the fact that the thought language lies behind the babel tongues of the human race, and that all men can understand the thought language, you would begin to open your eyes to a great class of facts, to which you are now blinded. Many a man who would resent a

Bolsheviki's suggestion, if he came to him openly, is entangled by the mixed motives suggested to him by a man whom he had supposed to be honorable and upright. If a living man can do this to you, I tell you that with the increased power of intellect of the disembodied Bolsheviki—call him a devil straight out, and you won't be far wrong—your danger is fearful to contemplate. The remedy is clear, simplify your actions, your thinking, all your standards. 'How,' you say, 'is it to be done?' I answer very simply; all you need is to get the eternal point of view. How is this thought or action going to check up in eternity—will it be entered on the debit or the credit side? Idol worship is not cut out from the so-called Christian nations. Men and women who would look with horror on a heathen whom they saw praying to an image of wood or stone, themselves worship the God of power, social or political, the God of gold, the God of material achievement and success, the God of influence or leadership, making their chosen God the end of all their effort. Behind the idea which has become a matter of worship to you, lies just that modicum of truth which has served to blind you. Social and political power are fine things if used to further the plan of God Almighty. Gold can do untold good, if used for God's glory and the service of mankind rather than for the aggrandisement of the possessor. Material achievement and success is an absolute necessity if man is to work out his own destiny which is God's plan; but you must have the one eternal point of view forever behind your whole life and thought, a background that gives meaning and the correct value to the entire picture. God having created each one of you, an essential unit in his scheme, you naturally want to find your place and fulfill your own destiny. Effort, a fair competition such as

we see in the highest cleanest kind of athletics, is as natural to your human experience on earth as breathing. In the best athletics you penalize the man who descends to a dirty trick to accomplish his end. Get that spirit into all your life, business, politics, religion. The self made man could never have made himself if making himself had not been the background of his whole life and thought; just so we want you to realize that your whole human life is either a preparation for an infinitely fuller, more satisfying life, or an experience of remorse that is indescribable suffering. I have spoken very clearly of the fact that you already have all the revelation that is necessary to your whole salvation, but many men are so mixed that our God, who is love, is ready to give you another help on the way. Automatic writing is as old as the earliest of inspired writers, whether they are poets or moralists, for under inspired writing is much that is not sacred; but at this time God is permitting man to recognize just what automatic writing is and how to use it. God loves you and longs to draw you to his heart—at the same time that he will never force you—and because of the greatness of the crisis that lies ahead he is permitting certain leaders to use this means of convincing hundreds and thousands of the reality of the life beyond your tiny star. The minute a man becomes absolutely convinced of eternal life and gets the adjustment of his point of view that enables him to see that life on earth is a preparation for that eternity, all his values change and fall each into its own place. It is of utmost importance that he should realize that eternal life is ruled by love, that justice is a part of love, and that the man who wilfully refuses to seek the light on earth, which it is his duty to seek there, must take the consequences. Note

that I say wilfully refuses. Those to whom opportunity has been denied will have Divine justice directed by Divine love.

"You will see that it is not merely Bolshevism, directed by men on earth, that you have to fight—for 'ye fight against principalities against powers against the rulers of the darkness of this world,' and you fight with your arms tied so long as you have divided motives in yourselves. If it were only possible to convince you of the unutterable importance of this crisis—to gain your undivided allegiance to this cause, we could give you such a tremendous amount of assistance. Picture a loving father who has told his small son to do a certain thing and told him that unless he obeys, a given punishment will follow. The father knows that the child does not appreciate in the least the bitterness of the consequences of disobedience and longs to help his boy to obey—but since it would not be obedience if he forced him he can only sit silently by and try to draw him by his love—fatherly love, intelligent, tender and yearning against obstinacy, self will and ignorance. Imagine that same human father, separated from his son by the transition you call death with infinitely increased intelligence and power to love. Can you imagine the intensity of his yearning love, eager to save his son—no it is beyond your powers—yet I have only been describing the love of a human parent. Therefore I implore you to lay aside your doubts and prove the truth of these things I have been trying to get across to you. Experience is the most convincing of teachers. Those persons who have experienced conscious automatic writing are convinced—learn of them. The conscious interchange of thought between those in your realm and those in our realms will be convincing in a degree you cannot dream of. Beware of receiving thoughts either conscious or unconscious from deterrent spirits "

Chapter VII

“**I**N conclusion, the end, the beginning, all the ways and means, are One. There is Only One source, One ending, One way of achievement. All is God. God is love. Love is wise, love is just, love is patient, love is untiring, love is ever ready, love is law, love is the greatest force in all the universe, the dynamic that can accomplish all things. I have just said that love is law. Now perhaps the reason for the most fearful failures of the present civilization of the human race, is that with you law is not love, for it is one of those things that should work both ways. Love is law, and law should be love. The present laws of man in the most civilized countries are made with the purpose of attaining the greatest justice for the greatest number, but justice being only a part of Divine love, justice alone is not enough. God’s love is also law, and to make law only justice is to restrict law in a way that it should not be restricted. Another part of justice is retribution or punishment. Now there is nothing that is so utterly misunderstood by men today as punishment. The only object of punishment is to make the offender do better, and all vengeance should be cut out. The idea that God is vengeful is utterly false. It is one of those points where man has constructed a God out of his imagination and then taught his neighbors that God the Father, the Creator of the universe, the God who is love, is vengeful. It is utterly and entirely incompatible that Perfect Love should be vengeful. God is just. He is a God of law and He created his universe with perfect

laws which, if they had been kept, would have produced an unbroken harmony and progress. One of His fundamental laws is that of cause and effect. Let man break God's laws, and just in proportion to the way that they are broken, will be the consequence or effect. This is the absolutely simple explanation of the existence of evil, of sin, disease and death. The caterpillar does not die when he goes into his chrysalis. Neither did God originally make man to pass through such a distressing and violent change as death, in many instances, has become. Man should fall peacefully asleep and presently pass into eternal life, having recognized beforehand that the end of his life on earth was coming soon and made his plans in an orderly manner. Every naturalist knows that the creature which changes from one form of life on your earth, visibly before your eyes, slows down its activities, as it were, appears to be heavy and preparing for a change, before it passes into the intermediate stage. There is no reason to suppose that the dragonfly grub feels any sickness or pain when he crawls from the bottom of the pond. That process for him is as natural a part of existence as breathing, seeking his food, or swimming. Even so it should be for man, as simple, and natural a part of existence, to pass from your sphere to ours as for him to pass from his mother's body into earthly life. The most fond and loving parent that ever existed, does not wish his child to remain unborn because the actual process of birth is attended with difficulty. Of course in an ideal state, it should not be attended with pain; effort and travail but not pain. Neither with man nor with beast should there be pain, if you all knew how to take in God's power as you should know how, and that is one of the things that you must study and learn. There is no need of physical pain.

That is a very different statement from the one that is the source of so much controversy, namely, 'There is no pain.' Of travail, in the sense of extreme effort, yes, but who minds extreme effort for a desired end.

"God being love, cannot have in Himself any quality that is contrary to love. Vengeance is not a part of love and never could be. All punishment should be an act of tender love and justice toward the offender. Such is the unhindered punishment of God. By that I mean such punishment as is meted out after the change you call death. While you live on earth you are free to do your own will. After you leave the earth your free will ceases in just this sense. If you have been deterrent and choose to remain so, you are deterrent and only deterrent until such time as you choose to turn and seek God and Him alone, but if you chose to serve God and Him alone before you left the earth (or such of you as may make that choice here), you no longer do anything but the will of God. Thy will be done upon earth as it is done in heaven. How is it done in heaven? With abounding joy, with absolute allegiance, with haste and fidelity. In the life of the blessed after death—I cannot once let that expression pass, it must each time be 'what you call death'—there is no divided purpose, there is no mixture of motives. You have to be either wholly good or wholly deterrent. A spirit who after coming to this sphere definitely chooses to be deterrent is capable of repentance, but it comes only through a suffering that is indescribable, unless the choice is made at once at the time of passing. You have heard often of deathbed repentances. That is nothing uncommon. That is to say, at the time of passing every soul has a renewed chance of choice. If at that time a man chooses to remain deterrent, the road back to God must

be through great agony of remorse. What is known to you as a deathbed repentance is, thank God, very common, only you see it but rarely because it generally happens this side of the veil. Let no man think that a deathbed repentance, or one on this side of the veil, is a simple and easy method of squaring up accounts; that you can live a bad life and then repent at the end. What you call a deathbed repentance is always the direct consequence of former things. That is, suppose a man whose external visible life has been vicious and bad, repents at death. The true explanation of that is always that he never before had a chance of seeing things in their true values. Either environment or inheritance blinded him, and suddenly, just at the time of passing, he sees everything in its true value and gets his chance to choose. You will very likely think that you can cite cases that could not possibly come under this law, but that is because you judge with the judgment of men who look on the outside, not with the judgment of the Almighty Father who sees the whole. When every man sees the whole in its true value, he is capable of judging himself. He knows whether he is to be condemned or not. For that moment, he becomes as God to judge himself. He sees all things that appertain to his own life in true value and true proportion to each other, and there is given to him the capacity to judge himself. This is true in spite of the fact that our Lord says, 'All judgment is committed unto Me.' Even unto us here this is a mystery, but I think it is like this. The Christ nature in every child of man asserts itself at that time, and for the moment, the man judging himself is not himself alone but God dwelleth in him. This is so very difficult to express in human language that I must beg you to try and read it, not in the spirit of saying, 'I don't

believe that,' or 'How dare he assert that,' but rather in the spirit of, 'Let me see if I can see any explanation of what he means behind the veil of his words.'

"Man is an integral part of God. The life that is in you is God life. There is only one source of Life, God. Therefore say that the life that is in you is God life, or Himself. The love that is in you, to whatever degree it is developed, is God love. God is love. All love is of Him and is Him. You cannot love your mother, your wife, your child, your home, the beauties of nature or any other thing except the love of God be in you to some degree. All true loving, no matter how unworthy the object, is a little bit of God dwelling in you. God is wisdom. Therefore, all true wisdom is God's wisdom, and you cannot apprehend Truth, that which is Truth, without the wisdom of God being in you. Nothing can live anywhere in the universe apart from the life of God. By living, you are in contact with, and in a sense a part of Him. Yet He chose to create man an individual, and the individuality of man is sacred. You will never lose your individuality. You are a part of God the Father, and you can never reach the development which he designed for you, until you recognize this with your heart, your mind and your spirit, and translate it into life by living it.

"The Buddhist doctrine of Nirvana or nothingness, is a perversion of this truth. Buddha had a realization of the all-pervasiveness of God, and because he had not the advantage of the unrestricted light, of 'the true Light which lighteth every man that cometh into the world,' he got it crooked. He perceived that God is everywhere, that He is the end and the source, but his understanding was darkened and he beheld all the evil of earthly life, and being horrified at it he proclaimed that Nirvana or

nothingness was the one end to be desired. There was just enough of the spirit of truth in his doctrine to have held and bound millions and millions of men to the doctrine. The real truth is that you should empty yourselves of self, so that God may utterly fill you and live in you, ruling your hearts and minds and spirits, until you are so utterly united with Him that you live in Him and He in you, and you thus attain to your full individuality, a human soul wherein dwelleth the Almighty Father, the indwelling God. It is a kind of nothingness, because when you perceive God to be all in all—above all, beyond all, yet dwelling in all—you become to yourself nothing, and then, and only then, do you attain to your true self, which is an instrument, or vessel, wherewith God can express Himself, wherein He can dwell.

“When I was talking to you about the philosophies old and new, I had not brought the thought which I am trying to express through this book to such development as enabled me to show you what I hope I have shown you now about the Buddhist doctrine of Nirvana. If those who go to bring to Buddhists the Light of the world—our Lord Jesus Christ who is one with the Father, very God of very God—would recognize the kernel of Eternal truth that underlies such a doctrine, utterly perverted though it be, the difficulties of converting the world would become as nothing. When you try to teach the truth to another, don’t argue and refute his present belief, but show him, whenever it is possible, that his present opinion or belief is only a part of the larger truth. Don’t for one minute believe that God Almighty, the perfect loving Father of mankind, has allowed millions and millions of His children to dwell in utter and complete ignorance of Himself. He has borne witness to Himself in their hearts, and the man

who in utter ignorance prays to a God of wood or stone, but prays sincerely, receives an answer from 'the Father who seeth in secret.' That is one of the reasons why erroneous teachings have had such power over the minds of men. That ignorant man who prays to a stone or wooden image is not for a minute to be condemned. He knows no better. He is simply following out the integral law of his nature. Man being the child of God, a part of God, needs to seek his Father, and the man who sincerely seeks, no matter what the depths of his ignorance may be, is justified and will be counted holy. It is the man who knows more and doesn't try to seek God who is to be condemned. He is wilfully neglecting. In many cases he has let his intellect get in his way until he is blind. Such a man must take the consequences of his wilful neglect. Search after truth, no matter how often it eludes you.

"To return to the question of punishment: it is a matter so utterly mishandled in your present civilization, so needing reform, that I beg you to wholly revolutionize your methods and let it be done only in a spirit of love. In Christian lands, the way that prisons and reformatories are conducted is appalling. Get the general public more closely into touch with the matter. Help them to realize that the criminal is often a strong good man gone astray. Punishment should be consequence, but should be lovingly dealt out. You must at present have jails and prisons because you have among you many defectives, and from them spring practically all the great criminals. There are many who are defectives whom your authorities do not recognize as such. When you get more of God into your lives, your bodily as well as your spiritual health will improve and defectives will gradually disappear. Most

wonderful work is started along these lines, but the one thing that will make it easy to carry out is to realize, experience and live your oneness with God. Get all your power from Him. You live in houses with water-works, the merest baby can run and turn on the faucet and let loose a flood. Your grandparents had to pump and carry all the water and therefore used it more sparingly, and in earliest times water had to be fetched, often from great distances, and was consequently very sparingly used. In all the ages there have been, here and there, great souls who apprehended God and got near to Him and received from Him in no small measure the Water of Life. The time has come when the world at large should know how to attach themselves to the Source and receive the Water of Life freely. 'Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give Him shall be in him a well of water springing up into everlasting Life.' (John 4.14.) You have got to learn how absolutely easy and simple it is to obtain this Water of Life, the unlimited strength and power of God in your lives. In every home and every heart, you must learn that there is nothing to do but an act as simple as turning the faucet.

"Of all the good and joyous things of life you need not give up one. You must give up selfishness and greed, gluttony, lust, envy, hatred, malice.

"There are many fearful questions to be met. There is but one solution to them all. The Almighty Father, the indwelling God, the King of Love, the Prince of Peace. It is just as practical as turning the spigot. The water is there but doesn't come out until you open the cock. There are many ways of taking in God's power—by prayer of all kinds, by study, by work, through love and service

to others—but chiefest of all, at this time, I would recommend silent prayer. Down in the profound depths of the heart of every man is that centre where God dwells, and in order to experience the knowledge and joy of companionship with Him, you have got to learn to be silent. ‘Be still and know that I am God.’ 46-10. Some will immediately believe that it is a doctrine of quietism, but there is no exercise of the intellect so difficult, as that of keeping still without thoughts, and yet not being either sleepy or drait, to be absolutely on the alert, yet utterly still, to empty your mind yet keep it clear and under perfect poise. ‘Lord, give me Samuel’s ear to hear.’ When a patient is too tense in muscle he must be taught how to relax his muscles. At first it is not easy. If he has gone a step farther and become nervously tense, it is still more difficult to teach him how to relax that nervous tension. In neither case must he be allowed to relax to that degree where he touches loss of power. He must lay down voluntarily the tension, and become free, but never allow that freedom to degenerate into loss of control. When disordered, the nerves are more difficult to control than the muscles, and the mind is far more difficult than either. But the man who has the most perfect mental poise and control can relax at will, voluntarily laying down mental effort, but he can also instantaneously resume mental effort. To relax over a game of any kind, or a detective story, or a play at the theatre, or a concert according to the individual taste is easy, but to relax and listen to hear what God will say, while it is not hard after you have learned how, must in the present state of the race be cultivated, at first, assiduously. Then, when once attained, you can learn to hear the voice of God at all times.

“The whole of life would become simplified if you could

only learn to work in harmony. There is unlimited power at your command if you will only learn to use it. You have often heard of 'the music of the spheres,' and most of you have thought of it as a beautiful poetic expression. In reality it is the simple fact of the universe. The harmony of those parts of the world that fulfill absolutely the will of God is perfect, and it actually produces spiritual sound and rhythm. The greatest musicians have caught a bit of the sound and given you an imitation. Now when any part of the universe wholly fulfills the will of God its spiritual or ethereal existence renders it visible to those of us who have passed from your sphere.¹ We can neither see nor touch those things that have neither spiritual nor ethereal existence. All material things are capable of

¹ August 21st. (*I want to know can you see me?*)

"J——, of course I cannot see you. I know how you have felt about the writing, it is not ever easy but you must not neglect your prayers or any of the ways you know of approaching to God. It is a dangerous thing because unless the receiver is careful they may want to put the writing in the place of spiritual approaches to God. You ought to be able to understand about my not seeing you. I can see, but not things that have no eternal existence. It is this way, I can see, but only those things which are eternal. I can see you, the real you, your spirit. Some human beings are so little developed spiritually that we cannot see them at all. We do perceive them but not by seeing."

(*Can you see the mountains and the sea?*)

"Why of course we can, because they are in one sense spiritual."

(*How are the mountains more spiritual than human flesh? God made both.*)

"Yes, But though the mountains will perish in the course of the ages they are fulfilling God's love and law. They are not resisting. The mountains have no free will. Men have free will and they have so far, in many cases, perverted themselves as to be all but invisible to us except their spirits, but not so the mountains and the sea and nature generally. You are just right, the trees and flowers and nature generally, are living in harmony and fulfilling God's laws and in that consists their true beauty. They have not man's free will."

(*What makes freaks of nature and deformities of plants or trees?*)

"I don't know."

ethereal existence. The well-known feeling so often experienced on entering a great cathedral, of a sense of personality beyond the beauty of its form, color or proportions is actual. That is its ethereal existence and is to the cathedral what the spirit is to man.

“Man being the greatest of God’s creatures was given dominion over the earth, and man’s good or evil conduct can even affect the weather. That is, man is so powerful and is capable of such close relation to the Father, that if he is living greatly out of harmony with God, his lack of harmony can communicate itself to external conditions and produce discord such as great storms. It is like this, Divine rhythm is a medium, as it were, and along that medium Nature works, and when man works in harmony with the Divine rhythm there is no discord; but let man throw out a sufficient amount of discord, he may jar the rhythm, or project discord into it, which might produce storms. The fact that scientists know how to predict the weather does not alter this Truth. As you have no scientific proof of this it may make a great many people ready to distrust me and my book to put in such facts as these, but I can tell you that the scientists are going to get a good many surprises before they get through their experiences after death, and I don’t mind giving them a little surprise now. I have spoken several times of our difficulty in using human language because so much that we would like to tell you is wholly beyond the power of human language to express. To those men, who during their earthly life, have experienced a very little of the perfect rhythm of the universe it is so utterly delicious beyond all other joys that they prize it as their highest possession. It can be felt through art, music, nature, and most of all through religion. If I might so express myself.

it is the mechanical means whereby your instinctive natures receive direction from God. Many men and women have experienced it in one line or another, but if you can learn how to open yourself to the experience at will and to recognize it with your mind and your spirit, there is no limit to what you and we can do together. Of course all telepathic experiences work along this line of rhythm. The man whose sensitive instinctive nature is so trained that, like the dumb creatures—beasts and birds—he can receive direct direction from his Heavenly Father and in each new emergency of life be shown how to act, has a lot of advantage over the man who must reason out in his own mind how to act in a situation which contains unknown factors. But the man who stands in the commanding position is he who is trained, not only in his instinctive or soul nature, but whose intellect also takes its full part, working in just conjunction with both his soul and heart or will.

“God is the Beginning, the Ending, the Way, the Means, the Source, the Prize, the Power. He is in all and through all and yet you can turn away from Him and live outside the rhythm of his love. He is always there but it is part of your right of free will to live out of harmony with the Divine rhythm if you choose to be deterrent. The simplest child can receive Him in his heart and be actuated by Him and feel the thrill of the rhythm of the universe, and the wisest and greatest must become like the simplest little child if they desire to be utterly united to Him, the all-wise, all-powerful, all-loving Heavenly Father. You all need more faith, but remember that faith is a result of obedience to God’s law. So many people imagine that faith is a kind of heavenly talent bestowed upon one man and denied to another. Faith is a result. Any one can

obtain it who will faithfully, honestly obey and prove the promises of God. We here, know of no other way to attain to faith, except through obedience, and I know that if you apply to those persons on earth who have attained to great faith they will tell you the same thing. God has made the promises and He never fails to keep His part. Our blessed Lord said, 'If ye, then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him.' (Luke xi-13.) How many hundreds of men and women have for years and years of their lives been praying for the gift of God's holy spirit and yet feel that they have not greatly grown in their knowledge of God? Why is this? Because they have feared to take God at His word and believe that he would stand up to His promise. True prayer in Christ's name must be in harmony with the will of God. It is the Father's will to pour out His spirit upon you and make you absolutely one with Him. 'That they all may be one, as thou, Father art in me, and I in thee; that they also may be one in us.' (John XVII. 21.) Therefore, that prayer for the spirit of God is perfect and is certain of its results if you will go one step further and believe when ye ask for things that ye have them. In the eleventh chapter of St. Mark's gospel (the 23rd and 24th verses) our Lord speaks absolutely clearly about this. 'What things soever ye desire, when ye pray believe that ye receive them and ye shall have them.' When He said that, He knew what He was saying, and He meant just that, not something else. When you ask God to pour His spirit upon you, do not hesitate to declare with the most absolute conviction, The power and the presence of the Almighty is upon me, anointing me and healing me, or instructing me or guiding me, but

do not then jump up and immediately set about doing your own sweet will. After that stay still in absolute, profound stillness and silence and hear what God will say, feel the rhythm of the Divine power of God, be filled with the water of life.

“I could go on forever reiterating the same things that have been told you through the ages. You know them all. I have nothing new to tell you, only to call on all who ever cared for me or my words to hear and heed what I say, to go back to all the sources of wisdom, strength and power, but most of all to the One Source and let us consciously act together for the good of the whole universe.”

THE END