

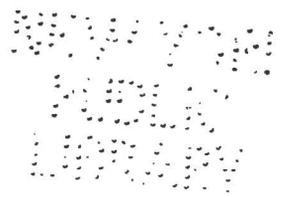
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Afterworld Effects

A Psychic Manuscript Obtained by

KARL M. LEUTE
AND
CLYDE S. RICKER

AFTERWORLD SERIES
PART I.



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DEDICATED TO
A Mother HERE and a Mother THERE

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This work was evolved from a spiritual outlook and is based on surviving Divine Principles of ethical import.

It was transmitted in finite terms of portrayal concerning Afterworld Effects in their natural termination through various reconstructive phases upon spheric planes of intrinsic evolutionary value which converge in ultimate issues.

These effects are seen on all ascending planes through which intelligence must pass to unfold reason in all its opportunity.

H.



PREFACE

Two young men occupied themselves during the summer of 1920 with psychic writing, first as an amusement, subsequently as an interesting study and finally with a definite intent.

One of them was gifted with the psychic phase of automatic writing; the other was possessed of the faculty of inspirational writing. Neither had hitherto seriously regarded his ability, nor had either ever subjected himself to any of the established regimes for development of general or particular psychic manifestations. Both were casually conversant with some of the various communicative and physically demonstrated evidence of afterworld phenomena, but neither had at any time become heedlessly enmeshed in its theories or facts—an immunity naturally resulting from normal social and commercial interests, together with a healthy disdain of the psychological excesses and incidental debilities, mental and physical, attending intemperate indulgence with real and fancied exhibitions of discarnate existence.

He who wrote automatically was first aware of his gift shortly after demobilization of the United States forces in the Great War in which he held a commission as an aviator detailed to "stunt instruction" at a western flying field. It may well be that the cumulative effect of the six hundred odd hours actual time elapsed in air performing the hazardous feats of his duty tended to temper normal mortal communicative receptivity to a degree where conventional modes of psychic development became unnecessary and the phase was spontaneously evolved in an inexperienced form.

A peculiar irrelevance occasionally disordered his ordinary business correspondence manifesting as unwitting intrusions of inexplicable detached phrases foreign to the subject matter.

This irregularity was at first regarded by him in the light of a humorous embarrassment and harmless aberration, possibly attributable to nervous exhaustion incurred in the service. Then, one day while cynically experimenting with an Ouija board which he meanwhile discovered he could singly operate with remarkable dexterity though little satisfaction, he was moved to inquire whether he might not be able to write automatically. Being assured of the certainty, he doubtfully essayed the feat and was astonished to instantly write matter of an unfamiliar and novel nature under a mental impress and indirect physical propulsion apparently not of this world.

Enlivening spare moments by exercising the recently acquired faculty, sufficient coherence was soon detected to compel serious attention. Familiarity with psychic phenomena and some degree of expectancy precluded alarm when a positive test identification of a discarnate entity was secured. This was shortly followed by further conclusive evidence of external mental guidance when writing whereby it appeared that intelligent discarnate expressions were propelled across existence phase differences and psychically impressed on a receptive, physically embodied mind from which the permanent written record was produced by subconscious muscular conformity.

Not deeply impressed with his phenomena, it was then utilized for little more than the diversion of friends by whom it was received in diverse favor, ranging from superstitious awe to ribald amusement. There nonetheless remained an underlying persistent urge from the two responsible entities then manifesting, demanding that he devote time to perfecting precision in the relation as there was a mission personally obligatory on both sides to fulfill.

The writing of that time was erratic and irresponsible from intrusions by ignorant and otherwise undesirable psychic entities who were often guilty of perpetrating discreditable impositions which were incoherent, silly and worse. This undisciplined condition

continued until its detrimental effects were clearly perceived. There were also active periods of personal thought interference. Then, counseled by a friend who later collaborated with him in attaining the following chapters and whose acquaintance was made at that time, a constructive program was instituted and eventually consummated with complete success.

Ejection of the undesirables and their permanent exclusion was stringently enforced and rigidly maintained until necessity for guard against such an evil was found to be obviated and the precaution was discontinued. One entity of an aggressive and unscrupulous disposition was particularly difficult to dislodge and the insults and unrestrained profanity defiling his last communicative efforts well exposed an intense chagrin at expulsion. Close attention to subconscious impersonation was strictly adhered to until the writers were convinced that that possibility too was practically eliminated, though ever remaining watchful for its reappearance.

Rectifying early misfortunes with irresponsible controls and improving precision by practice, an agreeable status evolved wherein only the two really responsible communicating entities continued to manifest. Both evinced personal interest in and love tie to the writer, one being his mother, the other, H., of whom more presently.

The writer's performance was then and now is far from spectacular and aside from a composed pre-occupation presents no other characteristics than those displayed by any person engaged in ordinary writing. Interruptions disturbing the sensitive's attention, while stopping the writing, do not prevent its ready continuation from the word where it ceased. Incidental fatigue varies according to the preceding mental state of the writer. Preceding physical fatigue, if anything, tends to promote precision and clarity of expression.

The psychological aspect of the writer's phenom-

ena involves consideration of complex and subtle distinctions. It must be noted that in psychic nomenclature, purely automatic writing is defined as an independent physical control by discarnate mentality through a localized trance effect upon the operative's hand and wrist, sometimes including the forearm as far as the elbow, and, on occasion, even extending the affected area to the shoulder. The record then produced is assumed to be entirely apart from the consciousness of the writer who is unaware of the import of the communication until he reads it. In actual practice, reading is generally deferred as a matter of subsequent interest, since it is commonly found to be impossible to read the words during inscription without incidentally deranging, where not wholly preventing, rendition.

In the present example, a slight variant was detected. The upper arm, elbow, forearm, wrist and hand were alike completely free from any characteristic trance rigidity, and tests failed to discover the least supernormal insensibility to external sensory stimulation. The pencil was held in a normal writing position; the cramped grasp of the true automatist was never observed. At no time was there any perceptible resistance to independent muscular flexion by the writer, though in performance there was ever, within reasonable limit, a persistent urge to continue rendition.

While like true automatists the operator never knew in advance by so much as a single syllable what the next word might be, contrariwise, he experienced no difficulty in keeping abreast of the communication by reading the words as they were inscribed. Careful tests indicated that this attention did not inject irregularities into the superconscious interpretation of the psychically impressed thought-forms. Memory, however, was effective only for about ten words back, where it became vague, failing wholly after approximately thirty words. On the other hand, there was the characteristic coupling of all words which practically eliminated punctuation, although grammar and construc-

tion were reasonably accurate. There was also the retraced circle, performed with incredible rapidity and reversed in direction as confirmation, affirmation, or dissent was thus implied. Likewise, the literary style and the vocabulary were indubitably distinct from the writer's ordinary modes of expression.

The communicative impression and the correlated rendition were apparently simultaneous, with the hand movement apart from conscious volition. The complete operation at the finite communicative terminal was believed to be a five-phase process: 1st, the psychic impression, (this by superconscious receptivity); 2nd, the interpretation into common expression, (this by mental harmonics); 3rd, the subconscious muscular conformity, (this by physical harmonics); 4th, the concurrent perusal of the written record, (this by normal sensory perception); and 5th, the ephemeral consideration of the import, (this last by evanescent though otherwise normal thought phenomena).

All these salient features seem to warrant classifying the phenomena as automatism, and it is here so termed.

The second of the two, he who wrote inspirationally, has never positively identified the communicant whom he is assured through other channels directs his thought in psychic activity. The impressing entity chooses to remain unnamed—a reticence apparently not affecting results in the slightest degree. H. occasionally alleged his own communicative impress when certain similarities of vocabulary and diction appeared to warrant that supposition and tended to confirm the statement.

Inspirational writing as here practiced was radically apart from any suggestion of external physical control or subconscious muscular conformity, all movement of the hands being entirely voluntary under the writer's fully conscious independent direction. The phenomena obtained could be momentarily forced to the automatic state, but the obvious irregularities which then frequently intruded made it advisable to

discountenance that phase except for test confirmations of questioned points, and with results always under strict observation.

Advance knowledge of the subject-matter during rendition seldom exceeded four or five grammatically co-ordinated words. Attempts to independently construct the intuitively sensed communicative thought-form instantly dissipated it, with an attending abrupt termination of the rapport—an inhibition often lasting for several days.

A novelty existed in that successful performance was apparently restricted to operating upon a certain typewriter, with total inability to accomplish anything whatsoever upon other machines, or by either pen or pencil. Far from believing that this feature was due to "magnetizing" the machine in question, it was preferred to attribute the seeming restriction to a personal idiosyncrasy having no psychic import. Inability with pen or pencil was referred to the sensitive's prejudice against personally indulging in any phase involving submission to physical communicative control. The automatic state with the typewriter was an expedient resorted to only in extremities.

The psychic nature of the phenomena thus obtained was thought to be evidenced by the rapidity in continuous flow of the communications, but the peculiarities of rendition not related to ordinary typing, by the remarkable celerity with which the communicated matter vanished from memory instantly after being recorded, by assertions advanced which were frequently at variance with the preconceived conceptions of both writers, by the general agreement with the collaborating writer's separate obtainment on identical topics, and by the radically different individuality of the communicant as revealed in literary style, mode of observation, contemplative methods, and generally superior intellectual and ethical attainment, compared with that of his finite sensitive.

Inspirational writing is at best an illusive quantity and the possibility of more or less psychological irregu-

larity is too probable to admit any broad claim of special ability based on that phase. Its technique is too indefinite for any precise description and it can only be regarded as a peculiar individual proclivity which may or may not partake of the supernatural. The writer merely asserts sincerity in the belief that it is not of himself and operates in harmony with that conviction, yet ever keeping an open mind, ready to lend an ear to latest facts and willing to change his theory when it no longer commands his respect. Further, he is inclined to believe that personal subconscious irregularities present greater intricacy of technique and are fully as wonderful as purely incarnate psychic communication. Both objectives are fertile fields for investigation.

* * * *

Comity of interest being established between the two sensitives, it was recommended from both sides of existence that they undertake a co-ordinated exposition of the psychic matter procured and extend its scope as might seem advisable. While gratified by the assurance of a mission in disseminating the knowledge imparted to them, they adopt a more conservative attitude concerning the circumstances of their selection for that purpose.

The tribulations of the young men in securing precision in transmission, accuracy in rendition, immunity from subconscious intrusion incidental to self-hypnosis by their constantly changing personal theories, and orderly collaboration are immaterial here, but may be said to have been typical of all sane and responsible psychic efforts by mortals.

All matter in the finished state is ascribed to H. since any variants from his discourse procured from the other available source were submitted to him for explanation, correction or rejection. The writers were exceptionally gratified to ascertain that little revision was necessary, disparities in separate, original rendi-

tions usually resolving into differences of discarnate temperament, viewpoint and fund of knowledge. All matter finally included, where not directly quoted from H. was accepted by him as authoritative and is frequently his collaborative elaboration or elucidation.

Attempts to regulate and harmonize the information procured by reference to current psychic publications were unsatisfactory as the statements and descriptions communicated rarely followed as expected. It hardly needed a few caustic comments by H. on the subject of faith and loyalty to plainly show the inexpediency of such a restriction and it was soon abandoned, the writers relying solely on their discarnate informants.

Parallel comparisons and annotations displaying the occasional discrepancies between the two preliminary writings are not included in the work as finally presented as they would only interest psychologists and psychic experts.

There is no effort to disguise or compose the two distinct literary styles which may be readily detected. That feature is the natural consequence of embodying and directly quoting different sources of afterworld information imparted through a channel of a nature far other than that Jacob saw. The differences in style are noteworthy only from their general conformity to a single observational attitude from which are derived the conclusions and descriptions related.

Instead of being compelled to expand the selected matter finally utilized for the sake of a substantial product, it was necessary to discard approximately double its volume. Intricate scientific argument on physical vibrational structure, criticisms on current psychic investigation, speculative comment on higher discarnate conditions beyond the informant's present scope of perception, personal recommendations for further phase development, allegorical expressions and philosophical propositions, together with unique information not germane to the general subjects are

all excluded. It was likewise decided that heavy academic reasoning and sharply defined differences with forecasts by iconoclastic science would encumber the design and clog its lucidity.

A certain familiarity with psychic nomenclature and practice was presumed rather than essay a lengthy technical description of the vicissitudes experienced by the sensitives in perfecting their phases, with an exhibit of examples. Early test and corrective experiments are thus not included. Personal communications possessing purely private interest are, of course, utterly foreign.

A peculiarity of the work is that ready comprehension of its import is seemingly more than difficult for many at first reading. This may or may not be the effect of instinctive antagonism to psychic innovations and expositions of the supernormal. It should not be prejudged and should be read in entirety. A second and, if necessary, a third reading will excite astonishment that mental depression or confusion were ever induced by it.

The work is intended to be a rational exposition of common sense expectation of the hereafter and existence in its environment and scrupulously avoids all mysticism and the gruesome element commonly associated with that condition. It may quiet cringing souls by dispelling former dreads and terrors and may illuminate a few of the shadows of things to come. It does not pretend to be a revelation of marvels, merely essaying a concise flow of comment and information concerning Afterworld Effects and stating a few of the natural laws underlying future individual existence and the continuity of life after termination of its mortal phase by physical death.

Ethical formularies and detailed directions for psychic development by mortals are eschewed as incompatible with a modern discarnate message of absorbing appeal to all minds.

The facts set forth will enlarge the present fund of psychic knowledge and may inspire renewed activ-

ity by those who investigate its possibilities. The assurance of future existence and the persistence of individuality after physical death will interest many, confirm preconceived ideas cherished by others and console still more. Vital truth does not transcend the power of discovery nor defy analysis.

* * * *

The psychic entity, H., presents every indication of nobility of thought and power of precise relation, together with a unique and permeating personality which compels respectful attention.

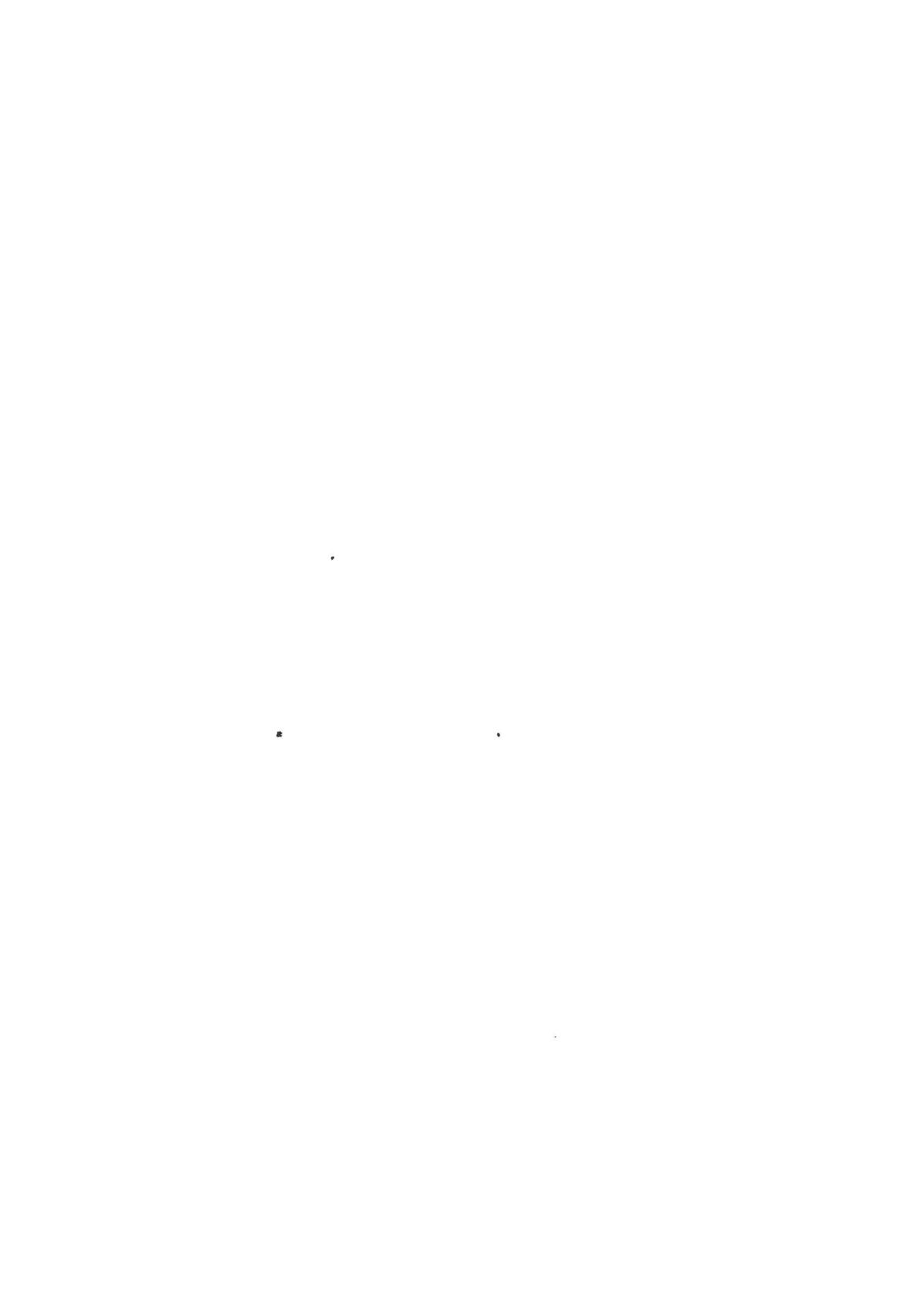
There is information of the salient features of his earthly existence which is withheld by his express desire. Some of his statements in that respect have not been positively verified, and, considering his indifference to the question and believing with him that it is of little significance, the writers have neglected to energetically prosecute the search. It may be said to those who place an exaggerated value on such things that, when physically embodied, he was a scholarly English gentleman of the early Victorian period. Needless to say, he is now sufficiently detached from former earth influences to make his one time finite status of small consequence.

His communicative associates have come to cherish a sentimental attachment to him and are solely concerned in his present kindly benevolence and personal interest in them, his sagacity and purity of purpose, scope of afterworld knowledge and astute observations, together with the engaging personality incidentally revealed. They are convinced of his sincerity and respect his simple, unaffected dignity, holding themselves exceptionally honored by the relation and prefer to leave their minds at rest rather than further attempt to discredit what to them has become verity.

The authority of H.'s statements reduces to a matter of private taste and intuitive preference, since his ordinary remoteness makes inquiry into his competency

impossible. The writers are of one mind in believing that mortals cannot afford to dispute with him in claims of psychic knowledge as he obviously has means of knowing things they do not. They also believe that it is a perfect instance of the occasional benefit of credulity instead of antagonistic thinking.

This is, of course, merely their personal attitude which they do not take over-seriously. In fact, they candidly admit that of themselves, they know nothing about it. H. merely professes knowledge of conditions to which he has personally penetrated. As to the ultimates, who knows?



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Afterworld Effects

CHAPTER I

SPIRITUAL ORIGINS

Deific Creation, either by infinitely resourceful compulsion or by watchful vigilance that natural, elemental influences shall ever possess inherent power to harmoniously accumulate fundamental foundations, is a postulate unquestioned in the hereafter. There, appreciative minds, awed by its immensity and grandeur while astonished and marveling at the ingenious correlation of its basic subdivisions, are content to in part measure the undetermined cause by the breadth of subsequent unfoldment.

Original creative motives and methods inevitably attract the inquiring discarnate mind. The eager entity earnestly searches for definite facts supplementing its intuitive, earthly conviction of ultimate salvation. Translated into new elements of continuity, environment, purpose and method, the entity, should desire gravitate that way, seeks to adjust mortal opinion with ascertainable facts. Unhampered by physical handicaps, accorded knowledge limited only as persistently sought and with movement restricted only by the bounds of intelligent penetration, the quest for the creative "word" influence nonetheless wanders into vague conjecture. The mystery of the first molecular integration upon its basic vibrational frame is shrouded by inconclusive theories among the highest entities mortals may come in contact with through psychic communication as are the hypotheses of finite scientists. These high entities in turn, striving to reach authoritative information by a method analogous to

earthly communication and penetrating through a much greater range, regretfully conclude that the elucidation sought is one of inscrutable simplicity forever veiled. Manifestation of the unfathomed creative energy is known in the hereafter as "the first essence."

One psychic entity, delving deep into every opportunity open to altruistic seekers after truth, holds the opinion that infinity was evolved aeons prior to any record or communicative memory he can gain access to, and proceeded from original vibrational elements attracted together in sufficient volume to permit qualitative functioning of the nucleus under natural law.

Natural law applied to elemental vibration appears most manifest in resonant co-ordination of inherent attraction through number, aggregation and cohesion of harmonious electronic rate phases. Maximum capacities of power and correspondence are thus liberated for molecular superstructure and constitute primeval matter-substance as distinguished from ethereal-substance of the timeless etheric composite. Ether is believed by discarnates to be a rigid though highly sensitive, infra-elemental substance, all-permeating, indestructible and infinitely divisible into vibrational rate ranges and modes of expression or facilitations, some of which are now known to mortals and others may yet be calibrated as perception is attuned to their frequencies.

An ensuing assumption was that material-substance rates in time brought forth through natural selections toward perfection that which mortals now sense through the five sensory organs, together with such sense extensions as mechanical ingenuity has and may yet devise. Orders and rates of material-substance now unknown but not of ethereal-substance are in the latter class. The higher ethereal-substance, however, after a proper comparative interval, produced intelligent inhabitants peculiarly fitted to exist under conditions then not so divergent as to justify the distinction now drawn between matter and spirit. This

people, close to their creation and sustained by direct contact with vital essences and elemental rates, partook largely of the character and stature of discarnates in the upper spheres not now entirely out of earthly rapport.

Familiarity with etherial-substance rates imparted power over both phases of the sub-etheric composite until its alienation resulted from debilitating association with the lower rated material-substance. This was an excess bringing the normal penalty—dependence on the enervating attraction with all its incidental debasement. In the course of time, maintainance other than by material-substance phases became relatively unknown. This ignorant, though possibly innocent devolution, accomplished in entirety only after ages of increasing misery, was the "Fall of Man" from spiritual estate, a descent bewailed in religious legends of all time.

This degeneration was nearly absolute at a period approximately 60,000 years ago, a dating positively placed by intersphere communication in the hereafter. In effect, the devitalizing influences had by interspersion of lower rates caused vibrational spreads within the etherial-substance, so that fractional elements even slightly discordant were sloughed off. These evicted elements or analogies were thus forced to rely on substitute material-substance in the measure of divorce from their native vitalizing rates. The foreign tone in time became the standard of existence. Memory alone in the lower orders and secret practices among higher castes perpetuated a few of the benefits of the Golden Age.

The 10,000 years next following served to emphasize the tribulation this people had come to endure. Its worst forms, however, did not approach the chastening of present day afflictions, and the loss in gradual decline was principally recognized in laudation of the glorious past.

The era between 50,000 and 20,000 years ago exposed a state of affairs descending from bad to

worse. Then the concerted efforts of those who had passed on were first felt in an earnest endeavor to revive a spiritualized system of conduct at least partially allied with etherial-substance and its beneficent influences. The anonymous, altruistic program fell short of its splendid goal only in that the eager operators were unfortunately not possessed of adequate knowledge with which to handle the complicated task of readjusting material and etherial-substances so as to eliminate the sharp cleavage separating the two essentials whereby mutual utility had degenerated into inductive antagonism. Success was attained though in that degree antiquarians vaguely recognize as the Atlantean millenium, an epoch of thought which colored philosophy until the beginning of current mortal records.

This spiritual renaissance held sway over the destiny of those affected by it for some 5,000 years during which advancement, subsequently unparalleled, was achieved. Mortals were again blessed with inherent spiritual characteristics exalted beyond any comparison with the highest vital refinements of civilized wisdom of the present day. But again, intemperate indulgence with the passive, ever inviting, lower rated material-substance rates and influences intruded its enervating and devitalizing result on the erring race. This setback was final and, hastened by geologic cataclysms, the ruined civilization, definitely severed from its etherial-substance source and mainstay, and overwhelmed by material-substance surges of an elemental violence they could no longer control, dispersed in terror and dismay. The shattered remnants and outposts, deprived of any manageable elemental substances and despairing of future alleviation, soon sank to that level where they met and found in common with mortal forms lately risen with sluggish inertia out of the depths of material-substance substrata. Even as the broken people had superimposed matter on mind, so the new type had hesitantly but inversely begun to enlarge on a mind coupled to matter. Of the two

models, hope for the future merged race seemingly rested in the lower example which shortly became the single standard.

Through all the ensuing turmoil of internecine strife, opposing national ambitions, ruthless dispoilings and conquests, there remained that holy purpose of the afterworld master minds to again restore the ancient condition of spiritual purity from which mortals had so far departed. The former method of uplift by impersonal direction of subconscious racial aspiration resulting in a sustained tendency of tremendous momentum and vigor was ended with the lapse of monotheistic appreciation. The prevalence of idolatry with its attending spiritual restraints and barriers to religious meditation by the individual, also prevented impressing intuitive concepts on the race at large.

Then, when the rule of force seemed firmly grafted on finite customs, came the first direct message, personally embodied in a chosen instrument who assumed the mantle of mortality from which to voice his mission. This discarnate pioneer was followed by others whenever the opportunity and need combined to invite a descent in glory through the spheres to the earth plane by a divinely guided entity qualified to correctly teach the doctrine adapted to the call that particular master's temperament and personality peculiarly fitted him. The exalted examples of ethical instruction, compassionate supervision, miraculously demonstrated power and revelation of spiritual possibilities generally served as the keystones of more or less enduring religions. The secret longings of privileged minds were encouraged into public profession and adherence together with other seekers after the hidden springs of intuitive apprehension.

The boundless love and devoted intent of these eminent way-showers can only be comparatively estimated by the terrible ordeal endured in voluntarily submitting themselves to an evolutionary phase illimitably removed from their status in congenial, uncon-

taminated etherial-substance spheres. Unrelieved except for the blissful certainty that their mission was triumphant, or through foresight confident that disciples would successfully disseminate the revelation to its utmost fulfillments, their temporary martyrdoms are the few cases of real spiritual suffering. Whatever the doctrine propounded, these holy ones merit worldwide respect and appreciation of their pure aims which in higher spheres are held sacred from reproach, whatever subsequent defilement came to their teachings.

Improved facilities in present day communication expedite any individual's contribution to religious thought and with the recent thought convergence on psychic relations, it may be that an invitation subconsciously extended has been accepted and an etherially stimulated influence will be manifest in a broad racial impulse urging revival of the ancient communion with and dependence on etherial-substances and inspiration.

* * * *

Tracing non-intelligent material-substance formations down through molecular compounds to the characteristic atom until yesterday believed to be the ultimate refinement in elemental analysis, there is yet the electron in further subdivision, the latter appearing as an electronic vibrational constituent in undetermined number in each atom. The electrons are only one rate range removed from material-substance, the fundamental matter source, which in turn is once removed from the infra-ether. Of the last three elemental phases, the electrons and material-substance are within the scope of mechanical, finite classification, but the infra-etheric base too closely approaches the rate refinements of spiritual, creative energy to be amenable to either mortal sense or instrument.

The adequately instructed soul alone can direct the tremendous potentials inherent within the final subdivision of matter, apart from its functioning under natural law. The soul's inability to fully demonstrate

such control is the inverse ratio of its subjection to what it should have unconstrained command over. The soul's earthly supremacy under natural law is consummated in that phase where, immeasurably refined through strict adherence to etherial principles and dependence on etherial-substance, its normal functioning in thought and action requires a nobler mantle than the mortal body pushed to the limit of vibrational culture can possibly attain. Then, the body is laid aside for the last time with all reverence as the sole remaining vestige of clinging material-substance, and, voluntarily released, the unhindered soul departs to penetrate yet higher spheres in its destined path.

* * * *

Continuing, it could not be better than to here quote at length from the conclusions of the psychic entity, H.

The one universal mystery of the world to this day, possibly approached in various ways and diverse paths by different minds, is the mystery of the human mind's inability to grasp the knowledge at the disposal of the spiritually educated soul. The mind speculates on its origin, existence and future, all seemingly an absolute blank, even when animated by mortal efforts toward completion in the varying modes dictated by individual inclination. The fund of knowledge, short of hypotheses, is that the soul exists; beyond this, man does not now understand.

This is not remarkable, were you able to appreciate the difficulties even we here experience attempting to acquire correct information concerning the soul. All I can offer are those hypotheses we adhere to and even those vary widely amongst us.

The candid truth is that we do not know.

One scholarly branch claims that a soul is created from the merged vibrations of two souls which have raised together in blended rates to where creative energy is emitted, resulting in a new soul. I am not one

of those believing this way; there are too many adverse instances cited against the theory for its acceptance. I lean to the fact or theory held here that the soul is the product of a higher life element attracted into the newly formed human body by a mysterious influence we know little about. It is more than difficult to intelligently discuss the subject with you when we are at such a loss concerning the soul's inception ourselves.

We are certain, however, that the new soul consists of spiritual or etherial-substance recognizable here much as material-substance forms are perceptible to mortal sense. When viewed, it has a form closely resembling that of the human body, though this semblance may be and often is changed. Its texture is that of a filtered light ray with the inharmonious components excluded. In color it presents shades ranging through and beyond the visible finite spectrum scale, although variations in the attracting foetus cause certain tones to predominate, thus revealing such slight temperament as the soul can possess at this early stage. These soul rays are inherent and are more solid than undulatory and its radiance is internal as well as external, so that far from being merely an outward glow, it is a characteristic state capable of analysis by those inspecting its phenomena.

We are ignorant of the source of the new, earth-bound soul, except that it descends from some higher sphere down through our spheres to the attracting mortal body awaiting its impress. Neither can I explain the nature of the mysterious attraction coupling the new soul to its receptive finite envelop; it may be a draft on the original soul elements with the soul acquiring individuality through subsequent experiences. Whether such a soul has had prior existence, I am not positive, but everything indicates the contrary. Observing multitudes of them, I have yet to see on one the earmarks of sorrow or the errors of self-development. We readily recognize the new soul on its descent to the earth plane by its exquisite fineness and

color. Its rare purity precludes the possibility of any likely prior existence.

It is true that a new born babe's soul consists largely of harmonious blendings duplicating the rates of the parents. Those here holding that the soul is produced through fertile and energized soul rates of the parents properly merged, base their contention on this fact. Nonetheless, I am of the school believing that with the advent of the soul into the unborn babe, the new soul, extremely susceptible in its foreign surroundings to dominant influences, readily absorbs the nature and rates of both parents. I am inclined to believe this theory the correct one.

The advent of the soul occurs early in the third month of the gestative period, earlier under refined conditions of life, later where animal tendencies and coarse influences handicap a mortal implanting. The physical body then begins to assume outward features harmonious with it. Approximately three weeks after its coming, the soul exerts sufficient power to perform a reflection of its natural rate by a physical sex distinction on its mortal body. Under broad application, a finely attuned soul of high vibration will evolve feminine physical qualities, while lower rated souls would declare themselves in masculine peculiarities. It is a known fact that an unharmonious mother can unconsciously so upset the natural sex tendency of her unborn child by depressing its normal soul rate as to make male what should have been female, with an ensuing weakened physique throughout life. Physical debility is here due to the inability of the soul to impart sustaining rates it is not possessed of. Nature is not denied in the end of things, and at death this sex perversion reverts to normal and all is well again. It should never be forgotten that with the soul itself as with ourselves here, sex is a temperamental inclination in no way related to physical sex distinctions except as the latter are a reflection of the former.

The parents of the unborn babe directly stamp it materially as animated animal substance and little less

than directly mold its mentality through the singular susceptibility of its soul, not alone by their thoughts toward it, but of themselves and toward others.

Instances are fairly common where no soul adhered to the purely animal foetus when the proper moment came, and, though life continued after a fashion according to material laws, when the babe was forced into independent existence, lacking a sustaining soul, it instantly expired and was still-born.

Minds, the parent's, family friend's, mankind at large and even, on occasion, discarnate supervision for some exalted destiny, affect the new soul in marked degree. Impressions so acquired may or may not wear off, according to future environment. The only other influences it comes in contact with are those of attraction during independent life.

A finely constituted soul may mingle with unrefined and debased influences and be none the worse for it. Some term such immunity "moral strength", but in fact it is an active, not a renunciatory process, the soul counteracting the debilitating rates by building up the breakdown accomplished on the material or spiritual structure. When this is done in excess of an even balance, intense aversion ensues. The missionary in the slums is a typical example; high-minded and refined in soul rate, his future tone and color is determined by whether he sustains his thoughts at normal level, uncontaminated by adverse vibratory attack.

As before stated, at one time the soul took cognizance of spiritual impressions much as we do here, but in the present mortal body, this faculty has become blunted. Only by intuition does it sense when physically embodied what we perceive in a pure manner. The original etherial sensitiveness is dulled by association with the parents in common, although, where the mother is denied contact with the father in any way, a child is found without any of the paternal characteristics except as the mother's sentimental memories and longings for her mate's physical companionship implant

a few. Living together, the man's soul exerts an influence much as a sound wave carries.

Attempts at prenatal influence before the advent of the soul merely result in more perfect physical transmissions. Determination and conclusions of ultimate sex through methods analogous to stock-breeding rules do not apply in the least as sex is not manifest until the soul affects the foetus when it is removed from the animal category into human status. True, when animal propensities intrude their detrimental effects, material sex determination applies to a certain extent with attending mental impediments. Also, when adverse influences alter the rate of the newly embodied soul, it may evolve physical sex opposed to its true spiritual nature.

Few realize what a wonderful prenatal help the parents could be to their children. Inharmonious family strife and turmoil inevitably results in fractious, ill-tempered children with many worse traits. The few months prenatal influence received by the soul impress it more than fifty years of average independent life. Some souls are so coarsened in their plastic condition that they are held down through years of both your life and ours as well.

After birth most of the soul's direct susceptibility is eliminated and there arises a gradual knowledge of the life into which it is expelled, so that with the passage of time it develops mentality. All through the life span the soul is constantly changing exactly as molded by good or bad persuasive rates.

There is little I can say of the soul's journey through life; you already know some of it and will experience the rest in due time; it is really simple—as one lives, so his soul is tempered. Refining thoughts, acts and surroundings purify it; the reverse pollutes it.

Think of your soul as your life before you permit it to be prevailed on by improper vibratory attractions. The soul is neither evil nor exalted except as you allow and guide. You govern all this, not we.

Our concern begins again with the reappearance of the soul on spiritual planes. Its severance from the material envelop occurs when it becomes unable to etherially sustain itself in a proper vibratory state and incidentally maintain its dependent physical body with vital, material rates. This generally results from bodily degeneration in such degree that too heavy drafts are made on the enfeebled soul and the latter naturally gravitates free. This is death. Sudden, violent demise is no different; the body is so broken the soul cannot reconstruct in time to maintain the normal affinity. In old age the transformation is due to general debility wherein foreign vibratory rates have seeped in to such an extent the soul is unable to make up the deficiency and re-establish a harmonious balance.

The silver thread said to be seen by vision attuned to its vibratory fineness and discerned at moment of death, is nothing more than the last vestige of the soul impulse withdrawing from the physical envelop.

CHAPTER II

ETHERIAL CONCEPTIONS

Comprehensive description of the first spiritual impressions gained by the entity passing from finite existence into the hereafter is beset by difficulties. To treat of individual reactions would be to discuss all the contingencies of harmonic affiliation and antagonistic repulsion by the unadjusted soul newly located in psychic realms under etherial stimulus. Eternity would not suffice for fitting definition or adequate narration. Infinity affords no greater range than the mental conduct of dissimilar minds and no two souls were ever precisely alike in either thought or action so that detailed explanation would be endless, while selected cases offered as typical could not possibly be such. Generalities usually omit high-lights deemed essential from some viewpoint and invite attack as inconclusive.

Apparently considering the failure of words as convincing and accurate symbols of the conditions described and fully realizing that interpretation of spiritual conceptions into intelligent modes of finite expression is at best tedious where not impossible, H. confined his discourse to a brief summary with such incidental comment as could not be well avoided.

* * * *

The arrival here of a new soul is nothing startling and is seldom recognized except by the spirit affinities forming a personal band of the voyager who tenderly attend and guide him. The momentum acquired in the transition which is an instantaneous conversion in point of finite time and distance, constitutes an infin-

itesimal component of an elemental force of no mean proportions which distributes its burden through wide ranges. The impact of the new subject's lodgement in equitable spheric strata does not create a ripple on the vibrational mass of that particular evolutionary degree. Placement is immutably fixed by the psychic status of the individual at moment of earthly demise. Spheric location of the subject is a logical consequence, not predestined nor autocratic punishment; he naturally gravitates to that phase where he can function in a conscious state harmonious with new environment.

Though bidding its mortal mantle farewell, the soul is not immediately freed from earthly restraints which attach as material vibratory rate effects. Where death is brought about with slight disturbance and the mind reconciled to physical severance, the soul drifts apart fairly free and any adhering rates are attenuated and feeble. Violent or comparatively sudden demise with physical disruptions or agonizing symptoms heavily encumbers the departure.

The soul rarely hovers in the vicinity of its residual body longer than is necessary to shake off such clinging material rates as may be then discarded. Once completely withdrawn, a passage sometimes of days duration, it becomes oblivious to all sensation and is automatically caught up in the transitional current and borne to its new abode. The interval between arrival and awakening is regulated by the volume of attached material rates hindering ethereal cognition. Tranquilly liberated, the soul awakens approximately six hours later; released after a rending struggle, the awakening is postponed—two days is not uncommon, though three days delay would be remarkable. Exceptions energetically discharge the clogging rates and exhibit an alertness not otherwise found.

Relief from depressing rates does not magically bestow knowledge of nor experience in the soul's transformed existence. Self-consciousness is sensed at once; realization through intelligent discernment of its altered status and the ethereal conditions of which

it is a minute portion is deferred. Realization is manifested as rational reactions of increasing sensitiveness to etherial influences, a perception often suppressed as long as three weeks, a delay imposed by the state of being, innate refinement, intellectual enlightenment and psychic potentiality found after all material rates not inseparable contaminations are dislodged. This centralizing process is a primary education supervised by friends until the subject's introduction to his new-found home is complete. Then, emerging from bewilderment and fully conscious, all new subjects should without further lapse of time enter upon the activities, labors, accomplishments and compensations of this life, fully equipped to assume and discharge personal responsibilities securely ingrained by the nature of life lead on earth which determines the status and level of spiritual condition after transition. The subject, generally speaking, is neither better nor worse off as a result of the transition alone and takes up evolutionary life exactly where leaving it on the earth plane. Opportunities for evolutionary development obtain in the hereafter as well as on earth with added emphasis.

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Permit digression here to briefly comment on certain phases of spiritual existence.

Our sense of life is through mental constructs similar to your own and it can be truly said that we live mentally. All sensory reactions are in that phase and are derived from rate causes and effects of such rapidity that inspected from a finite standpoint, the latter are also mental, that is, materially intangible.

We do not function through our senses, spiritualized as they are. Action incidental to attaining our projects is performed by effecting forceful applications mentally directed which have an inductive potency equivalent to the operative skill brought to bear by the energizing intelligence.

Spiritual sight by the soul might be termed an amplified and extended sense of touch. We "see" aim, design, aspiration, endeavor and other related purposes; likewise their opposites. The ethereal equivalents of all mortal organic perception are thus merged but do not constitute our only means of sensation.

Interesting descriptions and references to spirit houses, temples, landscape, furnishings and sustenance are sincere but misleading psychic statements occasioned by mortal errors in translating symbols of spiritual conditions and vibratory states of energy and repose. With us, all material accessories to promote material aims are eliminated; instead we have vibrational facilities to further intent and purpose which are conserved and valued much as finite comforts and possessions are by mortals.

A spiritually embodied soul has an ethereal frame or form composed of spiritual-matter rates, or rather, low rated ethereal-substance. Here, as with you, intelligence depends on coarser formations as a medium of expression and manifestation. In general outline our bodies, so called, are similar to yours, though the radiating magnetic forces of the individual terminate in a globular envelop which flexes toward or flinches from any vibratory impression as the rate may be welcomed or rejected.

I am aware that many psychic communications have described the discarnate as clothed in manner and styles at some time current on earth. These are pleasing fictions designed to console those left behind who tremble in the half-formed notion of a naked soul shivering in the absolute zero of outer darkness, little realizing that even that limbo is tropical compared with the chill of spiritual despair. Now and again they are incidental to identification in some one of the many phases of psychic communication and are merely memory transferences. Again, they are errors in transmission of the message whereby differences in method and substance forms are not properly dis-

tinguished at one end or the other of the communicative channel and the symbolized vision either incorrectly presented or inaccurately interpreted. The most accurate description not smothered in language would be to say that we are clothed in our auras. The classic garb of conventional spirit manifestation in the materializing seance room is adopted for two reasons; because it is the nearest finite analogy to our outer bodily stratum and because it is easy to manufacture; it is also symbolic. We are surrounded more by a light gossamer cloud than anything conforming to raiment as you know it.

There is no division here into hours, days, seasons or years. Neither are there weights or measures in a finite sense. A succession of centuries is meaningless to us except as definite lapse of time is required to achieve noble ends. We recognize duration of time as the period of utility before improved methods substitute superior proficiency. Accomplishment is our relative measurement in more than time as it is also our opportunity unhampered by limitation. This is why psychic communications are vague in estimate of precise finite time or distance. The communicant is out of rapport with logical application of relative finite degrees.

I desire to here emphasize and you should always remember that mortal perception cannot sense spiritual conditions, material rate conflicts distort them and even the keenest clairvoyant only discerns an earthly analogy of psychic states, somewhat as the materialized spirit form is merely a tenuous, subtle gathering of high rated material-substance deposited on a spiritually animated frame by the cabinet chemist. There are no spiritual objects to be mortally seen as such. What is seen in any of the numerous phases, where not gatherings of material-substance to conform to intended representations for mortal recognition, are thought-transferences of a higher though similar nature; both are finite conceptions of spiritual matter. You can comprehend nothing else when physically embodied; neither could you

understand true spiritual presentations as they would be strange and foreign and there is no nomenclature with which to even intelligently discuss them. It is your language and understanding with the limitations of both.

Psychic colors and lights are low rated, harmonic etherial effects approximating vibrational intents and influences, and register on attuned mortal vision as symbols, often inaccurately discerned, of motives and purposeful equivalents revealed to you as appearances. Even so, attuned mortal comparative perception is dazzled and bewildered by massed effects and is incapable of analyzing the finer shadings composing the broad rate range.

We here, are inversely restricted in earthly vision to the significance of mortal formations and the cumulative effect psychologically manifested. We perceive the emanation of the human mind as a vibration and are guided by that phase. The physical body is sensed or felt, as you wish, as a much lower rate. The refinement of both mind and body is inductively registered and estimated by us akin to the method of a radio wave meter. Errors in judging mortal rates are as frequent with us as are misconceptions of spiritual conditions by you and are caused by attempting to function in a foreign element.

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The occupation of the new subject is a natural selection of mental employment commensurate with ability and adaptability. Pursuits are voluntary with tasks assigned. Arrivals in the lower spheres do not seek employment until its benefits are perceived; meanwhile they lead helter-skelter lives much as you do. Once definitely engaged with any fixity of purpose, their proven proficiency in the chosen line is at the disposal of any justified demand for it and invariably is not only willingly but eagerly given. Restraint, courtesy and appreciation in such instances rule in the

higher spheres to an extent unheard of on earth or in the lower spheres where unrefined temperaments indulge in irritable jangling and discord. Higher on, true love and mutual interest is dominant and we have none of those vexations.

Usefulness is neither desired nor sought by the inhabitants of the lower spheres until they come into that state where aspiration to better things presages endeavor to acquire them through rational and sustained evolution. This inclination only occurs after the attraction of earthly vices, remorse, ignorance and intolerance has begun to pall on the afflicted soul or wanes under the inspiration of eminent example. This dawn may come at once or not until eras have merged with eternity, but it does eventually come if only through exhausting the patience of those above when attention is so centered upon it that nothing remains except to comply with the command that it amend its evil ways and omissions, and progress. This is the nearest approach to Deific intervention I have observed here and is probably symbolic at that.

Finite influences are felt on the first three spheres greatly in excess of those from the fourth sphere upward. This is caused by similarities of rate inducements between the earth and the lower spheres; also by the difficulties endured in crossing the Line of Demarcation separating lowest pure spiritual rates first detected in the fourth sphere and the highest semi-material rate impulses discovered in the third sphere. Forceful purpose of entities and vibrational precision of rates are often disrupted when crossing this abyss so that their original potency is not intact when brought to bear in actual operation. Considered solely from a vibrational standpoint, the earth is a substratum of the three lower spheres; fortunately, its influence does not penetrate with any marked potency above the Line of Demarcation.

The natural laws governing evolutionary advancement are as equitably just and impartial as the vast majority of man-made statutes, but are infinitely more

inexorable when violated. Though retribution may seem to be foiled or evaded, it is nonetheless certain in the end and is the negative principle of spiritual advancement.

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Illustrating what is generally experienced by a certain class of new subjects passing into the hereafter, let us take an example, casually chosen and not to be regarded as typical. Let us further name the entity, A.

A., then, while physically embodied was addicted to most vices known to and practiced by mortals. Selfish and with little consideration for others, ignorant and disdainful of worldly laws and refined customs, never experiencing the joys of true love and having an intelligence only slightly developed, having no knowledge of religious ethics and teachings and little reverence for any thought relating to that emanating from a higher plane, either spiritual or material, A. is suddenly overtaken by death. On arrival here, he is no different mentally than when an earthly inhabitant, with the additional handicap that he has scant ability to satisfy cravings he still retains and is inherently disinclined to learn more than a few meager facts pertaining to his new environment. A. rummages around on his own account, and, while ferreting out many novel and exciting rate outgrowths, does not understand them and usually gets into trouble like a rebellious schoolboy impatient with methodical instruction who plays truant and scampers about the countryside.

This soul has two channels through which to gain refinement and advancement. One is from the earth, the other from above, and while it may sound contradictory, my personal observations suggest that he could gain greater help from you than from us. The inhabitants of the lower spheres habitually adopt an

antagonistic attitude toward educational attempts among them by more elevated intelligences and are resentful much as most mortals regard advice proffered by a prudent elder ripe in benevolence and the wisdom of years. Bitter experience is a good teacher here also, and goes far toward instilling respectful attention and self-discipline into the ungrateful entity.

A. is earth-bound in every sense of the word and as such comes in contact with mortals and their inductive rates more frequently than with ours. We are obliged to make advances, whereas A. and his kind seek out the earth plane from a variety of motives, some good, others bad, the association being one of attraction and correspondence.

If mortals would only dispatch a constant volume of purifying and uplifting thought intelligently emitted and directed, A. and those under like bonds would soon be influenced to refine themselves preparatory for a higher life. This fact explains much in religion. Though unrecognized by mortals, no small part of the Savior's mission as a physically embodied wayshower was due to this need. His power in solitary prayer for that purpose was equal to that of a thousand trained minds acting in unison. Prayers for the dead are made for this purpose, though misdirected; they should be addressed to the departed one in person. Occasionally ritualistic prayer is helpful; more often it is wasted.

I put in some years of missionary work among those here more unfortunate than myself. It was one phase of my spiritual progression. I do not claim special merit; it was an altruistic impulse evolved at a certain stage of advancement and would have been noteworthy only by its absence. I combated inability and disinclination; sometimes both were aligned in resistance to my designs. Now and then I was humiliated by failure; again, elated by success. It is all a part of evolution.

Souls either failing to heed matured help or unwilling to profit by it, are years in reaching any state

of true development. This opposition does not continue beyond the third sphere, as in the fourth and thence on the wish to help each other is supreme and properly appreciated.

Above the Line of Demarcation, our lives are chiefly composed of two things—Happiness and the Thirst for Knowledge and Advancement.

We are almost as ignorant of our surroundings as you are, that is, of our laws, the reason for them and their functional expression, so that minds seeking for truth find wide fields for study, scientific investigation and research, with an unlimited number of experiments to be made. We are ever striving to decipher nature and are, of course, obliged by necessity to commence here with that which we know of earth, its formations and influences, and from these fundamentals work up. That is why higher discarnates can explain many things in finite existence unsolved by mortals. As far as universal or elemental vibratory rates and their government and application by mortal and discarnate intelligencies is concerned, we have much to learn and many mysteries to resolve.

We do know and often have occasion to demonstrate in practice that mental purpose insures vibratory action harmonious with the animating motive and that creative intent continues beyond the evolution of either spiritual or material matter; also, that the fluid state of the ephemeral rates compels progress on the upward path and that truth is absolute, not dogmatic or conditional.

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Present day mortal scientists have detected the causes and elucidated the operation of nearly all the vibratory foundations which have brought finite civilization to its seeming high degree. They are now engaged in hesitatingly exploring the outer fringes of forces and rate impulses compared to which electricity is as nothing in volume or potency. The reservoirs of

elemental energy are inexhaustible when tapped by either mortal or discarnate for any legitimate purpose and application merely extends the evolutionary scope of the tremendous potentials.

Knowledge of these forces is one of our most cherished possessions and will be cheerfully shared with mortals. That it has not been imparted ere now is due to the fact that ethical formularies have had precedence, also, that it has not been consistently sought through psychic channels. Technical psychic formularies so far revealed have dealt exclusively with penetration of psychic realms by the finite intelligence under restraint of physical embodiment and have disregarded the possibility of scientifically duplicating certain beneficial psychic conditions through ingenious mechanical devices.

Knowledge on any subject, finite or psychic, is never denied to the mind properly prepared for its intelligent reception and assimilation.

CHAPTER III

COMMUNICATIVE IRREGULARITIES

Discarnate advice and admonition on the general subject of psychic communication reveals a singular antipathy against discussing other systems than that in which the communicant specializes. This tendency extends to comment on variant methods of his own phase and in some instances amounts to open aversion, though seldom displaying intolerant prejudice. Reticence to the point of blank silence is encountered from reliable entities who are otherwise unreserved in candid observation within the limits of their knowledge.

H. is innately disinclined to debate faulty methods, irregularities and impositions discovered in psychic investigation. This restraint comes in part from wholesome disgust with the occasional outright frauds uncovered, from disdain of communicative incompetence and from a characteristic modesty which prevents posing as an authority. His incidental observations during utterance on other subjects are, however, sufficiently interesting and comprehensive to warrant assuming these hypotheses being among his personal conclusions.

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Broadly speaking, communicative relation between the finite and the hereafter is an intermediate application of that general law whereby animate and inanimate are held in temporary unison. The process necessitates performance through and across all those vibratory ranges which lie between the intensest physical activity of the atomic-etheric state and the slowest mental activity of the world of mind. Peculiar

difficulties are associated with all attempts to communicate with mortals and result from the only available means wherein at least one of the intelligences participating functions out of natural environment. It is an abnormal condition of both mortal sensitive and controlling discarnate transmitters and one in which embarrassment occurs to one or the others, separately and in common. In effect, this impediment ranges from complete prevention through temporary hindrance irrelevant perplexities and disturbances to the infrequent examples of well nigh perfect, continuous transmission.

Purely mental psychic intercourse, manifesting as conversation by projected thought, should properly attempt presentation of unusual information of selective character until its genuineness is conclusively established with gratified adherents and unbiased investigators. The ideal arrangement is where both sensitive and transmitting control retain full, separate clarity of intellect with no trace of single or mutual subjection other than merely courteous receptivity to harmonious thought contact. That attitude and condition precludes the appearance of obscure recollections animated by a sincere conviction of psychic ability on the part of either sensitive or controls. Many perplexing annoyances are avoided by recognizing and rejecting hallucinations involving identity and mentality which frequently occur to inexperienced controls when in the transmitting state.

Communication is necessarily affected by any erratic mental phase through which it passes and is correspondingly modified into purposeless and immaterial, where not totally erroneous statements. Leading suggestions and inferences should be rigorously excluded at all points whenever incapacity, weakness, confusion or contradiction intrude and disturb the normal serenity of intercourse. A distracted control too often readjusts rapport by unwittingly harmonizing with these illusive mental intimations.

Certain types of variant phase controls, magnetically powerful in the grosser physical phenomena but inexperienced in and unqualified to practice the more refined phase of mental impression, seek elevation to the dignity of telepathic communication. This ambition is gratified by imposing on the susceptibility to obsessive influences of some dependent and subjective mortal nature which then develops a depression commonly mistaken for higher psychic sensitiveness. The relation is a pernicious one soon producing dire results. The control is usually a self-styled psychic expert avowing himself possessed of an unlimited fund of wisdom, though it is later given him in the course of advancement to apprehend that most of his pretensions were unsound even in theory. Meanwhile, ludicrous expedients are resorted to in an inefficient attempt to consummate something. Deceptive psychic appearances induce reckless self-delusion through the distortions of the subconscious then unloosed and the only wonder is that either sensitive or control retain adequate reason with which to register or impress anything capable of commanding the respect of sane mortal minds.

The process is further complicated at times by the intrusion of the sensitive's subconscious which does not scruple to impersonate suggested or desired communicants. This erratic, though dexterous meddler will run the gamut of human emotions during its impersonations, masquerading with equal facility and effrontery now as an innocent child, again as a remorseful entity seeking means of reparation. It delights in endless discourse conveying no message. It mischievously mocks the credulity of naive finite minds by gravely asserting that their personal circle of psychic guides include departed great ones of earth and is unabashed to name in that role Israelite prophets, Roman emperors, philosophers of all ages and military commanders. It does not overlook Christian disciples, saints and martyrs, and irrespectively selects even from the romantically infamous of all periods of history. Normal consciousness when lucidly active in either psychic or

finite phases is responsible; the subconscious wherever found is never so.

A moment's reflection by the eager dupes should convince them that a shabby pretence of hypocritical interest, a scant assurance of future psychic grace and the promise of an immediate unfoldment of miraculous psychic ability, without further comity of interest than that engendered by a mysterious manifestation assuming a high sounding name, cannot be other than an ar-rant imposture or an example of the lucubrations of the sensitive's or control's subconscious. Little consequence is attributed to the fact than "an ancient of old" should have progressed so far during the interim as to place such an entity completely out of rapport with finite attractions. While there are rare instances of exceptionally protracted earth bonds fettering discarnates of otherwise superior attainments, that very fact is a weakness which labels them undesirable psychic familiars.

Viewed from either world, it is dreadful to suffer and pitiful to behold an obsession by either subconscious finite hallucination or reckless discarnate communicative imposture in which the victim asserts guidance by such intellects as the authors of Scriptural "Revelation," "Paradise Lost" and the "Divine Comedy." Affinity is often claimed by mortals with elevated intellects which have expounded laws of terrestrial gravitation and solar rotation, and with contemplative intellects which have founded schools of sound philosophy.

Psychic entities of past high finite mentality who profess present attraction and attachment to the average finite individual are animated solely by selfish motives, expecting to gain advancement at the expense of their mistreated victim. Truly exalted entities find nothing needful to their evolution on the earth plane and will not interfere with its processes nor enter its influence except on high missions of general application which do not include gratifying the psychic vanity of some aspiring mortal.

The detriments of obsession and ignorant psychic control are viewed by intelligent discarnates not personally attached to the victim from the standpoint of greatly increased difficulty in securing correct and responsible rapport with the finite objective. There is alarm and dismay on the part of those normally attached entities whose intent is materially intangible ministrations by loving service that is disrupted by obtrusive influences of a different character. Individual tendencies evolved under such adverse influences are somewhat out of the general ken of disinterested discarnates except as psychologically manifested, though those entities personally interested are at all stages keenly aware of the pernicious consequences. The latter lament the disaster and strive to offset the dire effects, restore the original immunity of the victim and prevent relapse into subjection.

Psychic phenomena of all types commonly exhibited among mortals is usually an incongruous mixture of religion and science in which use and custom hide the absurd in much which passes for important and serious. Brilliant finite minds who would disdain to converse with their unenlightened fellow men are often spell-bound by the mystic nature of psychic communication and unhesitatingly accept for well nigh divine utterance irregularities and pretensions as trivial and ridiculous as anything ever referred to an idiotic ghost. Other equally capable finite minds unqualifiedly reject any and all psychic phenomena because of the lamentable showing of some such inferior presentation.

Criticism from either world of phenomena finitely presented is resented by the average sensitive as desecrating a divine gift and the insulted sensitive assumes an attitude of assurance with its accompanying state of consolation which is impossible to move or correct from either side of existence. A fully developed sensitive exhibits psychic ability compatible with his highest mental qualifications; thus, unable to recognize or respect any phase more elevated or correct than his own phenomena, he is quite content with that which

he has. Sheltered behind this shield, ignorant and incapable controls, as well as those of worse types, exact respect for their foolish dignities, play havoc with the sensitive's mentality and generally do as they please.

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Mental intercourse with enterprising, experienced and composed discarnates through controls of resolute character and determined loyalty to principles of sound practice imposes neither dependence, subjection nor obsession on the sensitive. There is then complete freedom from capricious mystification, simulations, audacious impersonation, trivial nuisances, turbulent cross currents, unguarded effects and psychic reversals. There is then success proportional to the extent of mutual effort, uniform and constant.

A self-respecting control will not wrench facts to fit incompetent theories, but will rigidly adhere to a scrupulous degree of accuracy which often compels admission of ignorance on particular subjects. He will eliminate speculative criticism and resolve psychic idioms for conveying thought into clear expressions enriching finite minds. Extravagant conceptions of the hereafter will be discouraged while the laws underlying its finite seeming will be clearly defined and interpreted whenever practical.

Some controls prudently suppress all communicative attempts directed through their sensitive for which they do not act as the transmitting intermediary. Under that condition the controls reproject the message on behalf of the communicating entity. It now and then happens that a cautious control will impersonate rather than even momentarily surrender his authority. A sincere impersonation for this reason is, however, exceptional and the phase is generally defined in advance by the controls.

Restricting the transmitting operation to a single control, or at most, two, tends to invest the operators with amplified freedom in style and extent of intelli-

gent observations on conditions finitely and psychically discerned. Erratic tendencies by irresponsible controls are thus always under observation. Weakness and temporary inability of a responsible control can be instantly detected from the first faint indication and allowances made, with adjournment until better conditions allow improvement. Restriction in the number of transmitting controls permits the favored entities to develop assurance and ease, and their freedom from interference insures that practice which makes for perfection.

On the other hand, an exclusive obsession by an irresponsible, psychically intemperate entity is a terrible misfortune. He sees to it that he is the sole tenant, though his various aspects may appear legion. Dislodging the wary intruder who tenaciously clings to his occupancy and is always elaborately entrenched in the mentality of his victim, requires forceful application of psychic means of ejection which are seldom at the command of individual mortals. Victory is only assured through the combined efforts of well disposed, personally interested entities, the victim's persistent resistance and, when available, such high aid of elevated character as may be enlisted from that attracted by some interesting phase of the struggle. However, assistance from high entities should not be counted on as they are inclined to regard the endeavor as incidental to individual evolution and thus of a private nature, and, when present, are rarely more than casual observers.

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Energy consumption in personal counsel by psychic entities greatly exceeds that expended in impersonal discourse and is the upshot of the transmitting entity not only performing a communicative feat, but, established in its finite mode, further harmonizing and composing the intellect so as to formulate intelligent judgment of current mortal affairs, inclinations and possibilities. Psychic prophesy ranging from vague generalities to definite prediction is little more than a

more or less accurate estimate of the radiated vigor of enthusiastic ambition, aspiration and related aims. Morbid depression from fear, aversion and other disinclinations are likewise rated by comparative effects at some time experienced by the predicting entity.

Discarnates are sufficiently out of rapport with natural elements and environments as to be sympathetically susceptible to a degree which warps sound judgment in counseling mortals. The effort to come in communicative contact colors transmission, and the entity, unless alertly guarding against such an effect, assumes temperamental characteristics of the sensitive and to a minor degree of the recipient of the message, an irregularity which affords opportunity for a triple derangement.

Perfected transmission is unattainable even by the most experienced psychic specialists in that phase unless the communication is restricted to subject-matter incidental to the high entity's finite mission. Venturing into other fields, however momentarily attractive, higher discarnates soon realize or unmistakably reveal inability to successfully harmonize though possibly in rapport with that in discussion. A higher sphere control operates on a sharply attuned vibrational rate which is harmonically related to the ethical intent of his mission. General communicative effort too often establishes rapport with counter influences which unbalance when not disrupting the narrow attunement range of transmitting rapport which is primarily adjusted for maximum efficiency in delivery of that embodying communicative purpose.

CHAPTER IV

COMMUNICATIVE IMPULSION

Attacking the subject of mental psychic communication with some diffidence, H. cautioned anew of the difficulties experienced in interpreting psychic states of being and environment into intelligent modes of finite expression. He prudently introduced his discourse by outlining the inception of communicative impulsion in the hereafter.

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It must be remembered that the transition to psychic environment compelled by finite physical death is a nerve-racking process in the sense that the rates of the soul are temporarily deranged to the point where the new inhabitant is not even positive of his own identity. This is the normal consequence of sudden severance from the former system of sensory cognition. All thought functioning is numbed; memory is practically suppressed and new conceptions are postponed.

The first conscious and quite natural mental effort by the new entity is a groping attempt to gather the loose ends and high lights of his preceding existence from a disturbed and hazy memory. Reanimating memory, he regains a fairly clear conception of unaltered identity coupled with an obscure sorrow, akin to a foreboding of imminent evil, though unable to perceive immediate cause for the disheartening depression. This influence is, however, soon apprehended to be a subconscious reminiscence of the dismay excited by mortal dissolution, and is realized to be a lingering disquietude from terrors past and not a presentiment of those present or in the near future. Banishing this de-

pression imparts courage and fortitude with some degree of self-assurance.

The sensation is analogous to reviving from an exhausting physical coma with a similar inability to immediately recall specific facts and figures. This post-coma condition is relieved in the measure of higher spheric lodgement until transition is accomplished by properly prepared individuals with practically unimpaired consciousness. Correlated incompetency is also from similar qualifications converted into potential competency.

While it is true there is instant ministrations to the newcomer by attracted and personally attached entities, little more is then attempted or can be attained in the lower spheres than to tranquilize his disturbed state and compose his bewildered intellect. These attendants are generally of the sphere where the new entity finds himself as may be logically expected when the personal band of guides were originally attached to him through harmonic correspondence in temperament and intellectual capacity. This is what is meant by the aphorism, "The soul is met by those it knows." It thus follows that primary instruction by first attendants imparts little knowledge and merely develops latent capacities of the pupil. This is not true of higher planes where spheric divisions broadly overlap and in any given plane there may be found entities temporarily detained or voluntarily abiding for the fulfillment of some individual intent, though otherwise qualified for advancement. In such instances, the newcomer is offered instruction amounting to more than a general introduction to novel environment.

Lodging in whatever sphere finite evolution entitles an entity to, his first impressions are colored by the opinions of those he counsels with; often disdainful friendly advice and relying solely on his own perceptions, his conclusions are further distorted. An entity lodging in any sphere soon observes effects resulting from the laws governing that condition, though he does

not at once comprehend their principles nor understand their application.

When it is remembered that nearly all physical phenomena and most mental communication available to mortals is from the lower spheres, meaning here the first and second, not forgetting the universal ignorance prevailing there, the cause of varying psychic reports describing states of being, together with the innumerable theories advanced on this and that, is readily understood. The alleged facts are merely opinions issuing from erroneous hypotheses. How the inept practice of these lower entities affects finite sensitives and those others who are addicted to credulous reception of whatever may be imparted from that source, may be readily imagined.

Discarnates and mortals alike are obliged to formulate mental conceptions and representations of reality from reactions resulting from intelligent contact. Finite mental constructs are modified by the intervening physical sensory system. In the hereafter, the physical sense barrier is eliminated and the mind comes in contact with the vibrational structure of things. This tends to impart a first hand information of cause instead of effect. Finite intuitional conceptions of mass are identical with discarnate mental contact with lower vibrational effects.

A new inhabitant of the lower spheres, after learning to discriminate between these very real differences in finite and psychic cognition, dimly discerns the action of a basic spiritual law. It is his first conscious contact with the governing influences of his new abode and is perception of the fact that spiritual matter in a free state is subject to mental control, exactly the reverse of the finite rule where physical matter influences mental constructs and governs them to a certain extent.

Discernment of this fundamental psychic fact is first experienced by discarnates when confronted with or submerged in thought creations which are the outgrowth of mental processes. Mental exercise from here on begins to accomplish results.

Subsequent personal confirmation of the law is established when restored memory impels an intense and weird loneliness for previous associates and environment which transports an entity into close rapport with them. Impelling thought is ever a propelling force for accomplishment.

After a few failures to tangibly participate in finite activities, the chagrined wanderer apprehends that he is a thing apart. It is then natural and normal for him to crave communication with those mortals who may attract him.

The reason elevated discarnates are comparatively few amid the clustering throng of lower psychic beings hovering about finite environment is that the former come into it only on definite missions or in response to particular attractions, while the latter naturally gravitate there in quest of a mental outlet, aside from specific harmonies and individual attractions.

The return is comparatively simple for those of the lower spheres and is due to the fact that their rates readily harmonize with finite rates, induct with greater volume and energy, and blend with stabilizing effect. For similar reasons, the occupants of the lower spheres manifest with a power and vigor lacking in the finite phenomena produced by higher entities. The superior knowledge of the latter is not equivalent in practice to the automatic efficiency with which the magnetic rates of the lower entities attract forceful essences of a high finite order necessary for physical manifestation of varied phases. This is not true, however, of mental phases of communication. No inhabitant of the first spheric ranges can hope to achieve the clarity and precision in finite communication by thought transmission exercised by an entity of the fifth sphere upward. Volume, personal interest and emphasis of address must not be here confused with intellectual merit and ethical purpose.

Apart from finite harmonic allurements, there is, of course, anxiety and concern over those mortals the lower entities leave behind. Not that this solicitude is

greater at the moment, for it remains with discarnates as long as there are mortal affinities of relationship and love motives actuating it. Augmented knowledge allows discarnates to temper that anxiety until it becomes more of a tender love than a constant worry. This attitude endures even though the mortal loved one undergoes affliction or experiences the most distressing adversity, as psychic progression clearly reveals that finite trouble is of little ultimate consequence. While there is ever a keen interest in and desire for the material and spiritual welfare of the attracting mortal, the attachment does not in higher spheres border on the tragic. The passage of time coupled with loving service from both planes of existence eventually corrects all earthly ills.

* * * *

Established in rapport with communicative possibilities, there are numberless motives animating an entity's desire to deliver messages or otherwise manifest. It may be anxiety over wrongs which he feels should be personally righted; it may be merely an attempt to salve conscience without further corrective effort. It may be intolerant meddling in opposed interests; it may be an unskillful attempt to lighten individual's burdens from purely unselfish endeavor. It may also be inefficient efforts to console grieving relatives and dear ones. On the other hand, it may be an outlet for vainglory of many phases; it may be from vengeance, hatred, suspicion or jealousy. It may be a means to glut lingering physical cravings and vices which can be satisfied in no other way than by intimate thought contact with mortals similarly addicted, or it may be any manifestation characteristic of an entity which is impracticable in psychic environment. Only a few presentations are required to clearly indicate the spiritual degree of merit possessed by the manifesting entity.

It is only a short step in evolution to the psychic state where knowledge that amends must be made in

some form impels frantic efforts to effect finite re-adjustment of restraints hindering advancement.

Enlightenment in universal love and tenderness brings direful repentance to discarnates who have offended its finite requirements. The penitents strive with every available means of reparation to make amends for their transgressions. They constantly quail before the dreadful specter of their own naked souls viewed in that light and incessantly endeavor to rid their consciousness of the horrible spectacle.

Little more can be done than to impress the injured mortal with knowledge of this repentance and so generally secure the benefit of his forgiveness. It is pitiful to witness the despair of a penitent disappointed in this struggle. Remission is sometimes only attained through forgetfulness where continued mortal aversion is dispelled by new resentments. This is only a negative absolution not conferring full benefit and the entity is impelled to the alternative of impersonal service in working out his salvation.

The opportunity occurs at this point for missionary action by more elevated discarnates. Consoling guidance and higher instruction are offered the grieving lower sphere inhabitant which gradually mitigate his anguish. Increased knowledge directs his efforts into more fruitful channels and he is placed in the path of advancement.

Distress of this nature is simple to relieve compared with liberating an entity from the fetters of lingering hatred, vengeance and jealousy. There is slight prospect of successfully combating these blights until the involved entity perceives his impotency to finitely consummate his fierce and violent intents. It often happens that the trend of finite events departs from the circumstances once participated in by the malignant entity and which instigated his enmity. Then, confronted with different psychological effects with which his prey are in rapport and he is not, it comes to pass that his private feud is relegated into the background and even his memory disdained where he is not forgot-

ten. The state is then soon reached where he completely loses rapport with the mortals he so completely pursued and nothing remains of his malignity except its personal reaction. He does not endure this retribution long before becoming receptive to reason.

Ascending the spheres, the higher the plane, the more impersonal the tendency of communication, until from the fifth sphere upward even the closest kinsman will seldom interrupt the flow with personal comment or advice other than of the most general character. Not that love is lacking, but that it partakes more of an altruistic nature and aspires to more lofty results than the satisfactions of personal thought contact however tender.

Over and above the correspondence between mortals and lower discarnates there is the higher attraction impelling indirect ministration to both by inhabitants of more elevated planes. When needful or advantageous, the latter will essay indirect finite communication where the attracting individual is not a psychic sensitive, though they generally rely on intuitional impression for guiding mortals.

The moral range of effective communication is wide, ranging through good, bad and indifferent; sometimes it is of importunate worth; again, of little consequence. There is enduring communicative endeavor, direct and indirect, from all spheres up to and including the eighth, which mortals are seldom aware of and rarely comprehend. Its permanent merit is proportional to the elevation and morality of its source.

CHAPTER V

THE SPHERES

Marshalling his subject with enthusiasm and where practicable interpreting variant psychic conditions into terms of relative emotion, H. evinced a lively interest in describing the spheres as he personally knows them.

Admittedly not a "master," his conceptions are tempered with commendable restraint and presented as observational comment. The states of discarnate being defined are briefly enumerated with concise expositions of their salient features. Direct address enlivens his decisive statements which well indicate active participation in and not merely abstract contemplation of the afterworld effects and environment dealt with.

* * * *

Defining the spheres, they may properly be termed distinct ascending states of discarnate being facilitating the soul's fundamental search for evolutionary happiness.

It is impracticable for me to positively state the number of spheres as I neither know nor could possibly now verify even the conclusions I have formulated on that question. However, I offer what I believe on creditable information to be the fact that there are between thirty-three and thirty-seven distinct ascending conditions of spheric existence.

Distinguishing between the spheres, I enumerate them according to their spiritual-material substance rate divisions which are distinct, whereas the spiritual influences broadly overlap. When desired, any entity may mold for himself through creative power of thought a thousand and one idealized subdivisions

within any sphere even unto the seventh division seven fold, but they would all be spiritual variations compatible with the material-substance structure of the one sphere he inhabits and more often than not would be distinctions without a difference.

There is no definite name among discarnates for any sphere and they are described by thought terms when referred to, not as mortals speak of localities, but as states of being. The numerical system of designation has gradually arisen in finite psychic communication as a ready means of approximating discarnate spiritual qualifications and relativity.

Personally, I am only acquainted with sphere life up to and including part of my own plane which is the sixth. Beyond this, my knowledge consists merely of communicative fragments I have culled here and there by methods analogous to communication between mortals and discarnates who can harmonize with the earth plane for that purpose. For similar reasons, I, in turn, ponder on the descriptive accuracy of such representations. Needless to say, I am at a complete loss how to impart any of my suppositions in the matter since even the midrange is more foreign and vague to me than my phase is to you.

Regarding the last half-dozen spheres, my mind simply ceases to function and I cannot even conjecture the distinctions regulating their division. Whether there are finalities of existence beyond and above the last sphere, I will not venture so much as a guess.

* * * *

Location of the spheres relative to the earth's surface is the object of incurable mortal speculation, though, as a matter of fact, it is of little significance since the spiritual gravity which regulates their distance and spacing has no effect on finite material conditions.

The lower spheres I am familiar with are located surrounding and parallel with the earth's surface. While their influences blend and overlap, their fundamental

matter structure is sufficiently distinct to constitute each an entirely separate locality in space. Radical refinement differences in the vibratory rates of the matter-substance of each sphere compel strict localization. Variations in the rate of matter-substance for two adjacent spheres is not sufficient to allow independent functioning within the same volume of space. Spheric stratum locations are thus not conditioned by fourth-dimensional matter interpenetrations.

The substratum limits of the first sphere are nearly twenty miles above the earth. That it is not closer in, is due to the disruptive effects of inbound finite material rates entering their objective and the backlash of the surplus. Equilibrium between the two conflicting states of matter-substance facilitations is not established in a convenient form under that distance. Personally, I think it largely a matter of habit.

Presuming on the scant fund of knowledge I now possess concerning the higher spheres, I have diffidently computed the indefinite upper limit of the last sphere and believe it to be in the neighborhood of two hundred miles above the rate foundations of the first sphere. This is, of course, tentative.

Enumerating the lower spheres with regard to their vertical extent and distance from the earth, we have:

1st;	extent: 11 miles;	20 miles to 31 miles distant.
2nd;	" 10 "	; 31 " " 41 " " .
3rd;	" 10 "	; 41 " " 51 " " .
4th;	" 9 "	; 51 " " 60 " " .
5th;	" 7 "	; 60 " " 67 " " .
6th;	" -7 "	; 67 " " 74 " " .
7th;	" 6½"	; 74 " " 80½" " ..

and so on, remembering that the higher the degree of spiritual enlightenment and the finer matter is correspondingly keyed, so are the planes more compact and thinner as relative strata.

Let no one be unduly alarmed believing that these limits so restrict discarnate activity as to render discarnate existence intolerable to all but lymphatic natures. A momentary reflection will remind that aside from compact city housings and commercial structures, underground occupations and aerial ascensions, the average mortal seldom has occasion to penetrate ten feet below the earth's surface nor ascend forty feet above it.

I have no idea what the spheric population is, either in the whole or separately. Wherever I have had occasion to penetrate, it is evenly distributed with a density corresponding to finite city life, but with the gregarious instinct modified by comity of interest. No vast open ranges are required here for the production of sustenance necessities and distance means nothing in lapse of time for transportation so that inclination and harmonic convenience practically govern domicile.

* * * *

Concisely, if broadly stated, the comparative values of spheric vibrational acceleration are greater than one compounded and approach the ratio of the square, thus:

1st	1;	6th	36;
2nd	4;	7th	49;
3rd	9;	8th	64;
4th	16;	9th	81;
5th	25;	10th	100; etc.

All spheres preserve a natural proportion between spiritual thought activity and native matter-substance inseparable from the plane where the latter harmonizes with mental exercise as a reduced frequency vehicle for expression of intellectual concepts.

So far as I can now ascertain and my intellect can comprehend, there is always the corresponding material to the spiritual in each sphere.

However, it must be remembered that a sequence of only a few spheres in the upper ranges is required to so widely separate comparative values of vibratory fineness by relative ratios of the square that it is not entirely beyond comprehension where the natural proportion between spirit and matter in elevated spheres is so adjusted that the latter becomes practically equivalent in refinement though, of course, ever inert except under stimulus of intelligent excitation.

It awes the mind to deliberate on the certainty of a state of being wherein the very material foundations are so refined in rate purity and rapidity as to almost merge with thought frequencies. When this condition of relativity exists, finite or interspheric communication ceases as nothing whatsoever remains in common and all channels of transmission become unresponsive where not inert.

Reprojection by thought relays occasionally reach the sixth sphere from lofty spiritual levels, but I have not even allegorical expression with which to interpret the messages to you. Furthermore, while I have faith in the integrity and accuracy of the relaying agents who have prodigious prestige among discarnates availing of the service, the method is open to question as its operation is susceptible to some of the irregularities deranging precision in finite-psyhic communication. Personally convinced and respectfully attentive, I am conservative here on your behalf.

Discarnates cannot ascend higher than their own harmonic sphere level, but can descend at will to lower planes. However, such descent and lucid functioning requisite for tangible manifestation when co-ordinated with vibratory conditions incongruous with normal existence are two different things.

There are natural limits of interspheric and finite psychic communication which are rarely exceeded except in momentous emergencies by exalted entities of extraordinary attainments.

The scope of communicative facilities between discarnate phases and the earth plane may be approximately compared as:

- 1st, 2nd and 3rd spheres; general; inherently harmonic with finite influences.
- 4th and 5th; frequent; impelled by evolutionary and love motives.
- 6th; occasional; missionary and educational intents.
- 7th; unusual; ethical instruction.
- 8th; exceptional; altruistic endeavor.
- 9th; extraordinary; observational.
- 10th; unique; peculiar missions.
- 11th; unparalleled and to all intents and purposes impossible.

The tangible manifestation range is closer, while purely observational possibilities are not so confined.

Practicable penetration between the spheres in descent which I have observed and otherwise believe customary may be readily scheduled in maximums as:

9th sphere to the	2nd;
10th " " "	4th;
13th " " "	6th;
15th " " "	10th.

These are averages which do not contemplate the ultimate extensions scheduled in the preceding table. Beyond the thirteenth, I am informed that matter has been so refined it is extremely difficult for an inhabitant from those lofty planes to function, much less manifest, even on the sixth where I now abide.

Mortal thought penetration into the afterworld is so rare that I have never personally detected the negative thought presence of one in this world. It requires a peculiarly elastic temperament and practically a lifelong training for a mortal to harmonize at will with discarnate conditions and I am inclined to believe

that most instances of that nature are spiritual thought stimulations in descent and not spiritual matter contacts in ascent. The former operation, all things considered, tends to perceptive accuracy.

Many bizarre and weird descriptions have been reported to mortals purporting to be derived from personal observations by entities penetrating the upper spheres. These interpretations often represent natural psychic conditions as stupendous magnetic vortexes of illimitable bounds, bewildering massed effects of kaleidoscopic colors of unbelievable intensity and brilliancy, stupefying sounds of cataclysmic volume, and numbing pressures ranging from the seeming weight of a universe to absolute vacuum.

Credulous minds in both worlds are attracted to these fantastic conceptions as expressing their own vaguely formulated notions of Deific grandeur and power striving with rampant elemental substances. The miraculous should never attract when a simple explanation will suffice.

When an adventurous entity or a temporary disembodied mortal mind oversteps the upward bounds of his natural abode, he encounters elemental essences and vibratory rates which he cannot rationally function in and does well to escape back to his own environment without the infliction of more or less enduring injury. His subsequent attempts to report what he discovered take the form of describing his discordant perceptive reactions. Unable to lucidly cognize the rates which affected and overwhelmed him by their inharmonious volume, he sensed the effects on himself according to preconceived idealized concepts. The explorer or straggler as may be, simply "got a bump", "heard things" or "saw stars" as might be expected.

There is nothing radical about discarnate existence. Everything is quite commonplace. Above the first two spheres it is more orderly than average finite social adjustments and is founded on similar ontological principles. It is spiritually depressing to receive morbid descriptions of a glorious evolutionary oppor-

tunity and it is only when some lower sphere communicating entity allows imagination to run riot with reason that mortals are imposed on with such exaggerated accounts of this world. Disembodied mortal descriptive errors can hardly be held responsible, they are so obviously out of phase.

The afterworld travel lanes are primarily downward and higher spheres need no sentinels to guard against an influx of unqualified lower entities. All intruders are automatically repulsed through the repellent force instituted by fundamental vibratory resistance against merging inharmonious constituents. This is just as well because a horde of inquisitive, blundering or meddlesome lower entities would be an infernal nuisance in any sphere. They have their own ranges and evolutionary mandates keep them there.

* * * *

Individuals so widely alter cases, the period of normal sojourn in each of the spheres can only be vaguely stated. Discarnates may dwell from two to three years up to five hundred in each of the first three, and some entities appear permanently lodged there except for the untoward contingency of the earth disintegrating and other objects then engrossing and influencing their thoughts. The fourth to seventh inclusive imply a sojourn of from ten to thirty years in each unless an entity particularly strives for advancement. Higher on, it again becomes a much longer span, though ever in cycles. There is no set rule for evolutionary advancement in the afterworld as there is in educational development on earth by public instruction.

Existence in the first three spheres, aside from the disembodied feature, is analogous to finite modes and the plane facilitations are necessarily so adapted as to naturally harbor discarnates of equivalent intellectual capacity. Advancing higher, there is a corre-

sponding gain in spiritual discernment and consequently less dependence on material sense correlatives in which an entity exerts continually increased demands on the spiritual perceptions, until in the tenth sphere the material, as mortals know and manipulate that elemental phase, has become little more than the shell of existence and purely spiritual rates are substituted for the soul's functional expression.

CHAPTER VI

DISCARNATE ADVANCEMENT

H. continued:

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Once intuitively convinced of continuity of existence succeeding that phase of life terminated by physical dissolution, mortals persistently seek authoritative knowledge of its spiritual standards, ethical principles and evolutionary possibilities.

It is fundamental in the afterworld that all spheric existence be based on relative harmony and intellectual concord. To that end, the elemental potentials are so adjusted as to relentlessly reduce fractious constituents to a common level compatible with the governing spiritual standard. Ensuing spheric location of entities at finite demise thus reverts to a question of inherent fitness for specific occupancy.

Subsequent adjustment is regulated by the cumulative effect derived from constant association with and response to the general harmonic rapport of any particular sphere. That influence is the factor which primarily molds discarnate character and degree of expression.

Although desire directly compels progress, desire for advantageous spheric location and harmonious association are distinct phases. Where an entity may well crave participation in the beneficent influences and salutary environment stimulating those of spiritual attainments superior to his own, he, himself, may be of such intellectual and moral composition as to hardly expect general satisfaction with his intrusion, and submitting to evolutionary mandate, naturally gravitates

to that phase of being with which he harmonizes in perfect unison.

There is no personal latitude in ethical regulation. Spiritual regeneration is essential before the soul can attain higher estate. This may appear unjust to mortals who contemplate the numerous examples where various aggressive ambitions force individuals into in-harmonious settings, but such unbalanced states cannot endure in the afterworld as the mere passive resistance of higher rates against incongruous amalgamation soon discourages that ambition in unqualified entities.

Broadly distinguished, the average spheric location of entities of all finite races immediately following death is: 40 per cent. to the 1st; 20 per cent. to the 2nd; 20 per cent. to the 3rd; 15 per cent. to the 4th; 5 per cent. to the 5th; and a few rare exceptions to the 6th.

This assignment is not the result of spiritual enlightenment and mortality alone but is also the measure of how purely finite matter was utilized for the accommodation of these attributes. Innumerable discarnates are spiritually qualified to abstractly function in higher spheres than those in which they can successfully co-ordinate native matter as a vehicle for expression of abstract concepts. The latter are temporarily, of course, their natural domicile.

Dominant characteristics of average discarnate types inhabiting the first eight spheres may be readily summarized as follows:

First;	Second;	Third,
violence	turbulence	contention
rapacity	covetuousness	negligence
defiance	obstinacy	fear
rancor	bitterness	gossip
bigotry	intolerance	self-pity
arrogance	insolence	incredulity
hypocrisy	vanity	conceit
perfidy	duplicity	instability

First	Second	Third
envy	jealousy	discontent
cruelty	remorse	sorrow
malignity	moroseness	perturbation
lust	suspicion	indiscretion
vengeance	denunciation	negative virtues
selfishness	ingratitude	indulgence
despair	despondency	dejection
stupidity	ignorance	experience
darkness	gloom	shadow
spiritual negation;	spiritual apathy;	spiritual inability;
Fourth;	Fifth;	Sixth;
co-operation	instruction	enterprise
friendship	charity	tranquillity
courtesy	faith	duty
restraint	compassion	gentleness
patience	poise	sympathy
humility	integrity	simplicity
honesty	redemption	rectitude
address	zeal	tenacity
gratitude	protection	logic
relief	fortitude	aspiration
courage	energy	endeavor
humor	inspiration	resolution
discernment	accuracy	talent
inception of love	piety	devotion
hope	loyalty	harmony
intelligence	conviction	truth
dawn	illumination	light
spiritual yearning;	spiritual perception;	spiritual application;

Seventh;	Eighth;
serenity	freedom
mercy	justice
symmetry	unison
power	authority
efficiency	genius
purity	beatification
acumen	grandeur
precision	peace
love	rapture
knowledge	wisdom
radiance	effulgence
spiritual	spiritual
success;	comprehension.

Condensed, the evolutionary effect amounts to:

First,	Selfishness;
Second,	Remorse;
Third,	Perplexity;
Fourth,	Desire to Advance;
Fifth,	Advancement;
Sixth,	Assiduity;
Seventh,	Accomplishment;
Eighth,	Achievement.

It is here shown that advancement in the first three spheres consists of renunciation ensuing from surfeit of the propensities detailed. Advancement from the third sphere and on consists of attainment wherein the products of evolution are the commonplaces of the next higher state of being. A great gulf of spiritual transmutation separates these two evolutionary cycles and the Line of Demarcation marks the neutralizing point where renunciation is converted into endeavor.

There is no prescribed order for either renunciation or attainment of the emotional maximums natural in any sphere. Characteristic temperamental selectivity and sex predilections, together with individual circumstances regulate the mode of attack. Probably no two entities ever went about it in precisely the same manner.

The dominant emotions natural in any phase in no wise preclude entertaining and demonstrating relative virtues from higher levels. In fact, possession of one or more such stimulations tends to reveal his comparative subjection to an entity and incites efforts to unfetter and extricate himself preparatory for entrance into more elevated realms.

Hindrances are conquered in the sphere where they are natural effects and negative spiritual maximums. The distractions or inabilities of any lower sphere thus do not disturb the equanimity of those further on, although individuals from the latter may and do aid unfortunates in the former. Though possessed of a majority of the virtues of a higher spiritual level, if restrained by so much as a single bond or unattained virtue of a lower state, an entity necessarily rids himself of the hindrance or fulfills the requirement in its natural environment. Above the Line, advancement is positive and final, never conditional, and, while it may be and often is indefinitely in obedience, there are no opportunities for relapse.

It must be remembered that all this is from the viewpoint of the sixth sphere whose qualities do not include omniscience. Where I assign practically ultimate spiritual perfection to merely the eighth it is because the ratio values of the spheric square for these two levels imply that it is possessed of nearly twice the rate refinement of the sixth which is no mean spiritual estate. As a matter of fact, this seeming limitation suggests the bounds of relative finite terminology and the extent of my present comprehension.

There is much I cannot satisfactorily here explain which induces me to believe that there is a second

Line of Demarcation not higher than the tenth sphere where spiritual rates as known to mortals and discarnates below that division enter into and assume some of the attributes of a new order of things in the spiral progression of evolutionary cycles. I am inclined to this belief by the fact that although it is possible to enter the influence of ultimate perfection, direct contact with the source is never achieved since perfection ever recedes.

* * * *

The ambition or indolence of the entity is the determining time factor of his spiritual attainments. Discarnates are governed in mental accomplishment by education derived from the practice of ethics by devotion to highest aspirations and instruction which bears on spheric existence. All spheres have individual peculiarities, but all exhibit that condition wherein their inhabitants limit their environment by the height of their efficient mental activities. As would, of course, follow, higher concepts are necessary for advancement.

This is where discarnate missionary endeavor supervenes by striving to stimulate loftier thoughts since permanent advancement only results from spiritual enrichment and the incentive of a heavenly hereafter as represented in finite theological promise with which to spur on the laggards is impossible. Many individuals cannot be fooled more than once or rather, consider that they cannot. That is why evolution equivalent to spiritual progress through the lower spheres is more readily accomplished on the earth plane than in the afterworld since in the former, mortals are familiar with the outgrowths of material conditions they have to cope with and guard against ensuing detrimental effects. Inexperienced discarnates need education to be aware of the pitfalls which are apt to hinder their progress.

The reason innocent and pure minded mortal

children do not ascend to levels commensurate with their spiritual potentiality is this very lack of experience with the psychological outgrowths of finite matter facilitations. They universally lodge in the third and fourth spheres where an education analogous to finite experience is supervised. It is a necessary phase in evolution which inherent purity does not abolish.

* * * *

The Line of Demarcation between the third and fourth spheres marks a radical cleavage in evolution. It is here that spirit first consummates complete separation from relative matter and dependence on its effects. It is here that matter first assumes radical refinements commensurate with the natural vibratory proportion to its related spiritual rates as is well indicated by the increased ratio values of the spheric square.

At this stage there unfolds an intuitive comprehension of purely spiritual existence resulting from activity of all the faculties which imparts clarity of vision and understanding of truths and supplies means for the subjugation of emotional intemperance. The Line defines the stage where, through an intense yearning amounting to prayer, ethical imaginings become known facts and the soul enters into higher estate. It is here that the lessons of experience have been so bitterly learned by both advancing discarnates and mortal arrivals that there occurs an expansion of mind which admits of superior supervision.

Below the Line there is a marked tendency to denounce Divine supervision and guidance. It is true that discarnates detect no more evidence of direct Deific intervention than do mortals, yet this antagonistic attitude is incongruous with matter refinement and intolerable in spiritual evolution.

This proclivity is exceedingly difficult to combat when encountered in either the human or spirit mind, and especially so in the latter where opposition is aggravated by chagrin and dismay at the failure of

ordinary finite religious assurances. Heaven and Hell have been so drummed into the human mind that the finding of neither leaves lower entities unfeeling where not contemptuous of either, and a period of atheism results. When this occurs, higher entities are at a complete loss for convincing arguments with which to exhort the unbelievers. The doctrinal logic and promises imparted to the unfortunate entities on earth will hardly do since they have apparently just perceived its fallacy. The proper principles were finitely inculcated but with erroneous interpretations, so that to correct an unbeliever's resultant mode of interpreting these principles is no small task.

Higher discarnates apprehend God in Supreme Impulses of Deific Attributes which regulate all fundamental elements and rates, permit their dynamic effects, and direct their creative powers. They further believe that a proper attitude of devotional respect is to sedulously preserve the effects of His handiwork and maintain the standard of His existence.

Enlightened discarnates do not presume to comprehend God. Ordinary intelligence concedes that such presumption merely confesses limitation of thought.

* * * *

I thank God for nothing, neither blame Him for anything, but respect Him and honor, love and obey His laws for that greater understanding no man nor spirit can comprehend; and for the existence of a higher order of intelligence I am unfamiliar with and as yet unable to achieve contact with, which ever has a wonderfully refining, sweetening and elevating influence on my existence. I am not humble; simply experiencing the kindly love one feels when the recipient of a greater love than man can comprehend.

* * * *

The idea of spheric overlords possessed of supreme authority and unlimited elemental power is one

I have never verified and is repugnant to my concept of monetheism. Such personifications of the natural operations of immutable laws are merely modern elaborations on pagansim.

Probably, in the untoward and quite improbable event of radical rate disturbances in any sphere evolving distractions beyond the power of its inhabitants to subdue and correct, some properly qualified entity capable of impersonally assuming high authority would descend from superior realms to restore equilibrium, and, his mission fulfilled, would depart to his own.

Permanent, personal supervision is incompatible with the design of evolution which operates through the unrestricted play of individual propensities. The various spheres are all phases of the democracy of the universal in which there is no administrative usurpation.

It is true that there are elder counselors who admonish and commend discarnate action and who pave and guide into opportunities for advancement, but they do not function in an administrative capacity. They are always the more advanced of the sphere which they benefit.

The governing factors of the afterworld are the tangible effects of principles of existence, precisely as on earth natural laws mold the trend of events. There is this difference; above the Line, discarnates appreciate ontological significance and modify their conduct, so as to intelligently conform to its vibratory mandates. This voluntary conformity is largely due to the fact that they do not attempt to explain fundamentals by every imaginary idea occurring to them.

Advancement is refinement to the point where harmony decrees association with more congenial environment.

Ethically, it is the varying phases of realization by individual entities of supreme natural benevolence and an earnest endeavor to further spiritual standards. This is effected through love of God's perfection and fellow-man, together with sufficient energy animating the emotions to make that love accomplishment.

Practically, it is fulfillment, effected by the practice of existence based on an understanding of the laws governing a temporary condition.

Technically, spheric transition is not so simply explained. The preliminary spiritual refinement is a gradual preparatory process involving infinitesimal regenerations. The spiritual acceleration is independent of its correlated matter facility, but compensates the latter with a commensurate correction until the material rate range of any particular sphere is exceeded. Then, the continued progression of the spiritual necessitating an equivalent matter facility, the deficiency creates a material spheric which harmonizes with the next higher plane and the transition is accomplished.

AFTERWORLD EFFECTS

CHAPTER VII

SPIRITUAL MATTER

Observations on and comparative spheric tables of elemental spiritual matter facilitating evolutionary advancement concluded H.'s discourse on fundamental afterworld effects.

* * * *

Spiritual matter is the correlated material accompaniment of successively higher stages of accomplishment.

The spiritual matter fundamentals comprehended by discarnates are difficult to define in a manner enabling mortals to understand their application. They may be briefly summed up in the general statement that mind is ever the determining factor in the administering of action on what in the afterworld pertains to analogous finite matter.

Spiritual matter is, of course, secondary to spiritual life and subject to it. It is fundamental that being able to be governed, such government must be exerted in a spiritual manner and this can only be so through control by thought impulses.

Further, for spiritual life to control either spiritual matter or high rated finite matter, it is necessary that a law governing this relation exist. This being true, discarnates follow the line of least resistance with free thought exerting creative power on affinitized free spiritual matter under laws governing its functioning.

Repeating, intelligence ever requires coarser formations for its tangible manifestation; granted this, action incidental to spiritual matter attainment is performed by effecting forceful applications mentally di-

rected which have an inductive potency equivalent to the operative skill brought to bear by the energizing intelligence.

Having gained a practical apprehension of comparative spheric spiritual vibratory values from preceding tables and schedules, it is logical to inquire concerning correlated spiritual matter values in the various spheres.

It is most difficult to even approximately tabulate such values as they can only be rated against another approximate table, the latter being that of spiritual vibratory values as disclosed by the spheric square. All practicable tables of afterworld effects are of necessity so condensed as not to admit of any scrupulous degree of accuracy.

This being understood and condoned, I will essay evaluating average free spiritual matter spheric effects.

Number of sphere	Spiritual value by spheric square	Reduction fraction to material value	Practical decimals; material value.
1st	1	1-10	.9
2nd	4	1-30	3.866
3rd	9	1-60	8.85
4th	16	1-120	15.866
5th	25	1-250	24.9
6th	36	1-600	35.94
7th	49	1-1300	48.962
8th	64	1-3000	63.978
9th	81	1-8000	80.989
10th	100	1-20000	99.995

The first column of this table gives the ascending numerical order of the spheres; the second column, the comparative spiritual rate ratios of each against the unit value of the first sphere; the third column, the fractional reduction from spiritual rate values to afinitized and harmonically responsive spiritual matter

in each sphere; while the fourth column is practical decimal extensions based on the preceding column and gives the material unit values for ready comparison with those disclosed by the spheric square.

Understanding this relative equilibrium, it is not amiss to consider the comparative volumes of spiritual matter involved in the production of corresponding effects in the several spheres listed. This is most readily set forth in terms of average per centages of affinitized matter actually utilized under compulsion of intelligent mental functioning.

Evaluation here proceeds on the supposition that both spiritual and matter effects in the afterworld may be regarded as elemental quantities, a viewpoint perfectly comprehensible to enlightened discarnates.

Sphere.	Matter fraction.	Matter proportion in per centages.
1st	1-4	25.00 per cent
2nd	1-16	6.25 " "
3rd	1-38	2.63 " "
4th	1-55	1.82 " "
5th	1-120	.83 of one per cent
6th	1-280	.36 " " " "
7th	1-370	.27 " " " "
8th	1-490	.20 " " " "
9th	1-640	.16 " " " "
10th	1-820	.12 " " " "

In other words, the total volume of any given effect in the first sphere is composed of 25 per cent spiritual matter and 75 per cent pure thought activity, both by volume of correlated spheric vibrational effects; and with the detailed matter volume reductions and the energizing thought volume increases for each successive sphere in ascent.

Critical scrutiny of these two tables will at once reveal that the values computed do not follow a regular arithmetic progression; neither do they conform in

that sense to each other. As a matter of fact, they are based on critical observation of comparative spheric vibrational effects induced by the dominant emotions peculiar to particular spheres. If such presumption could be tolerated, they may be regarded as mathematical appraisal of evolutionary psychology.

Purely metaphysical afterworld information is rarely transmitted except through an adolescent and naive mind which, more than often, is overwhelmed by its intricacy. Precise elucidation of spheric conditions must attempt incontrovertible statements adaptable to descriptive sentences that can be proven by finite logic in spiritual terms admissible to the subject matter under discussion and thus obtained.

These two tables well indicate the fact that the ratios between spirit and matter rates became so fine that they practically cease to exist after the tenth sphere. There is a gradual lessening of the cleavage separating the two essentials until they practically merge into an indivisible essence where I conclude that man becomes more than man and enters into a new order of things, a cycle marked by the second line of demarcation elsewhere referred to.

Just where that second evolutionary cleavage occurs is difficult to determine in any calculation comprehensible to mortals as I am not enumerating original afterworld values sufficiently close to distinguish the higher variations and the actual merging is beyond scope of observation. In point of fact from anything that I can lucidly impart, it may be regarded as little more than a personal hypothesis based on information and belief. Where such difficulty is experienced in interpreting fundamental conditions in spheres capable of communicative rapport with the earth plane, it will be understood to be impossible to more than barely suggest the certainty of subsequent evolutionary cycles. It is not exactly forbidden wisdom so much as inaccessible knowledge.

Exceptions may be properly taken to any of the tables I have prepared and will be found warranted

by certain phenomena encountered in isolated instances which should not be advanced as a basis for general computation of fundamental phases of existence. That is why I do not attempt to relate even a few of the innumerable individual applications which are both admissible and feasible. It is merely asserted that a casual apprehension of general spheric relativity is of marked assistance in working out afterworld evolution from a preliminary finite foundation.

To attune the mind into an harmonic ethical understanding of the tables of plane rates, it is quite necessary to believe that mind is ever free and subservient to no condition of temporarily correlated matter. An intelligently functioning mind is over all that it can comprehend—indivisible, superseding, governing and leading the thought forces in their effort to consummate the ultimate issues of spiritual import.

Distinction of qualities, inception of conditions and value of totals will fit the purpose in filling in the gaps necessary to round out the formulae pertaining to meaning of expressions and rate values in the tables. This will tend to correct any errors due to my inability to explain discrepancies higher on.

All in all, I believe that sufficient details have been set forth to justify the logical induction that disembarnates live mentally and tend to a tangible and permanent revulsion from finite materialism.

* * * * *

It is impossible to intelligently expound vibrational relativity where the matter compared comprises different elemental substances harmonic to radically different phases of existence.

It is thus impracticable to positively assign an earth plane unit in either spiritual or matter rates from which to develop comparative spheric values. Widely divergent finite emotional states can utilize finite matter facilities with equal ability. It is more than difficult to mathematically average finite emotions which

range in evolutionary degree from the dominant characteristics of the first sphere to some of those natural in the sixth.

Finite matter is not harmonically affinitized with definite evolutionary states of being. Neither is it responsive to mental control, though its irregularities supporting disturbed mental compositions may be and often are so regulated where not entirely corrected.

The proportion of matter by volume utilized in finite effects is remarkably flexible and not restricted by sharply defined cleavages as in the spheres.

Finite matter is so coarse in particle it is inert to the entry and unresponsive to the evolutionary urge of elemental forces which cause vibrational uplift equal to nature's design for physical issues. Mortals must either refine these coarse particles during earth life or cast them off through physical dissolution before spiritual influences begin to assist their affinitized material functioning ever so low as the first sphere. Correlated material substance wherever found is always divisible though never departing from matter characteristics until eventual refinement nullifies its harmonic effects through practically merging into spirit. Matter may then be averred to have been successfully obliterated.

Mortals have little to do toward attaining spiritual matter compensations incidental to finite evolution other than opening and clearing the physical channel to psychic expressions and benefits. Only through spiritual perception can even a vague idea be acquired of the comparisons between finest finite matter and lowest rated spiritual vibrations. Once distinguished, mortals begin to earn their spiritual reward as the cleavage for man occurs here.

Finite matter in spiritual experimental composition is sharply defined by those who have attained a working knowledge of harmonic application of laws necessary for permanent progress. It is an inadequate foil for high rated impulsion and its waning phys-

ical attraction increases spiritual power in the long contested warfare of mind to govern.

Ignoring the most debased propensities and neglecting the exalted possibilities of mortal existence, the average finite spiritual rate value plotted against the spheric square would fall between those assigned to the second and third spheres, while its correlated matter rate could be broadly stated as approximately one-tenth the degree of fineness of that of the first sphere. This radical divergence in harmonic ratios precludes any practicable comparison with the vibrational values indicated by the spheric tables.

* * * *

Afterworld sustenance and replenishment is a subject that deeply concerns mortal minds not comprehending natural harmonic adjustment and replacement through vibrational affinity and the fact that such nourishment is greatly facilitated by the comparative narrow ratios between correlated afterworld spiritual and material effects. The process is best explained by stating that discarnates attract the proper readjustments to their astral or spirit bodies. This may be illustrated by certain higher finite material phenomena such as color which though not regarded as a solid substance, yet assumes material characteristics.

Purely spiritual essences sustaining the individual soul rates in the several spheres and distinguished from lower stimulations affecting affinitized matter are not of higher values than their attraction, but may be said to be strengthening rather than more refined in nature.

Finite matter possesses tangible inherent energy which mortal scientists have recently detected in epoch marking discoveries. This is one reason why it is unresponsive to mortal mental direction, an immobility effected by the resistance of its independent elemental power which is inharmonious to finite mental rates. Many finite spiritual effects with some reaction on re-

motely related finite matter are in reality the response of spiritual matter to creative mortal thought power. This, however, is a science in itself which I will not allude to further than to assert that discriminative application of even a few of its principles is of untold benefit.

Spiritual matter is devoid of inherent energy and is thus remarkably plastic to mental manipulation, and mortals can achieve some proficiency in intelligent control of its lower phases.

Spiritual matter structure is never more than a transitory effect, evolved from the available affinitized free matter mass by creative thought power, energized by utility, maintained by spiritual purpose and invariably reverts to and is assimilated by dormant elemental substance when these impulses are withdrawn, leaving no cumbersome residual debris. Correlated spiritual matter formations are thus ever conditional and their impermanence is what prevents any authoritative description of afterworld material environment. Few discarnates have the courage to inform their mortal communicants that spheric environment is an evolutionary flux consisting of the outgrowth of emotional propensities then and there active, manifesting as objectified thought forms of transitory character. Such a statement should not disconcert any mortal apprehending even a few of the advantages of such an existence. However, apart from commendable discretion, the almost universal tendency is to essay finite interpretive analogies.

* * * *

Discarnate activity is governed by the laws it is allowed under, by an understanding of those laws and by the ability to make practical application of them. Generally speaking, it may be said that while less power is required in the afterworld than on earth to consummate any given effect, there is not much difference in personal exertion. Natural regulation of the expendi-

ture of energy exists in the afterworld as well as on earth but with the dissimilarity that exhaustion in the former is restricted to mental activity, while on earth it also extends to material disintegration.

Successful utilization of spiritual matter effects by discarnates existing in their natural environment is largely a matter of practice in attuning to the precise effect employed to accomplish the desired end. Just how far an entity can depart from natural balance and maintain intelligent control of the power applied depends on several factors involving complexities of operation, some of which are peculiar to each sphere.

While distance is negligible in point of accomplishment, it is directly related to energy consumption and there is always the desire to accomplish any intent with as little trouble and disturbance as possible. Distance in the sense of intervening spheres in descent reduces the faculty of automatically attracting harmonic power and thus weakens and diverts the propulsion animating manifestation and tangible production in foreign environment.

The power of attraction governs the directing of elemental rates. It is only a conscious effort when overstepping natural bounds. Susceptibility to certain detrimental effects is then incurred through a reduction of frequency for lower functioning.

The existence or mental rate, meaning here the combined soul and matter responsive activity of any mortal or discarnate individual, is never precisely the same and where discarnates invariably deal with personal thought reactions, this greatly facilitates guidance and delivery of more than communicative impulses. Efficiently operated, the effect is that of a selective, harmonic attraction, single or mutual, wherein elemental or individual rates, or both, are attuned to each other for maximum production and exclusion of all conflicting influences.

Social and constructive intercourse between discarnates is, of course, by mental communication. Lacking the means to produce lower rated vibrational

agitations analogous to articulated sound which could be reinterpreted into intelligent conceptions, discarnates necessarily communicate in the material of thought itself which is never impressed in separate word forms. Individual harmonic reactions distinguish the impression from ordinary thought.

Practice facilitates the emission and reception of thought impulses. Its fundamentals operate much in accord with the experience of mortal sensitives. Intimates become very proficient at distances and through intervening spheric rate ranges where they are sufficiently harmonious to accurately attune communication, but generally speaking, it is necessary to be in actual contact with recipient entities to properly convey thoughts. In point of time, this restriction counts for nothing since instantaneous transportation secures efficient proximity with no delay.

* * * *

It is impossible to concisely depict general spheric living conditions. Rather than essay it at all, it is better to recommend a conception based on my observations, together with what may be reasonably expected of afterworld evolutionary necessity. There is nothing eccentric in nature and never a radical vicissitude in habit or mode of existence though it may and does present many variant phases.

To illustrate: While there is neither day nor night here, there are, as with mortals, moments and periods of rest and recuperation, not by rote but by inclination. There is no such thing as sleep here; for that matter, discarnates regard mortal sleep as merely a period when the soul and body cease to function in unison.

In similar manner, there is no light here in the sense of a regularly recurrent illumination of environment. It is no deprivation. Why should it be? Finite sunlight is merely a vibratory condition to which mortals' sensory organism is responsive, the material nature having become accustomed and attuned to its

effects. Yet of itself it does not reveal the evolutionary urge and rewards which concern the mind in its effort to progress. That is accomplished on earth by observation and fulfillment under the illumination of intelligence, and as it is there, so is it here.

Disregarding the confusion incidental to essaying an exposition of a finitely intangible state of being and condoning the reasons for not attempting to develop individual applications and circumstances, it is admissible to state that for all I can impart, spheric life is very commonplace. This by no means implies that it is eventless or monotonous.

If mortals would subdue the propensity to see mystery where there is none and would realize that natural evolution never entails erratic vicissitudes but ever advances in systematic strides, they would apprehend that life in the afterworld is not so terrible a change as they generally believe. If it were, nature and its immutable laws would be denied their universal mode of expression and discarnates would look upon the future of their existence with less security than they cherish at present.

CHAPTER VIII

COMMUNICATIVE TECHNIQUE

Persistent importunity alone induced H. to reluctantly consent to divulge his communicative technique. It would appear that he experienced considerable doubt as to his ability to formulate an intelligible elucidation which did not rely on veiled allegory and psychic idiom. He was further embarrassed in limiting descriptions so as to avoid tedious exposition of intangible states and facilities which would be meaningless to all but scientific minds.

Intuitive inhibitions against disclosures which in the established order of things might best remain unknown actively interfered with his discourse and he was dissatisfied with the result of the brief treatment accorded the subject. Accurate rendition was most difficult and the matter secured was repeatedly corrected before all participants were convinced that every irregularity had been eliminated. That disturbance was expected in more or less degree as incidental to an effort to reduce psychic technique to finite expressions.

The result is more an outline of accomplishment than of preliminary effort, which is, perhaps, as well, since the means to an understood psychic end are, with certain exceptions, as immaterial as they are individual.

* * * *

I hesitate to interpret my personal method of mental communication with the earth plane and expect to accomplish little more than a rudimentary explanation of the phenomena I participate in. A satisfactory definition of any precise process should be technically expressed and from the very nature of the ele-

ments involved in this instance, that I cannot do. The entire process is not yet explicable in finite scientific terms and its technique thus appears more formidable than the facts warrant. Mortals have only vague and general expressions defining phases presenting widely variant features which must be precisely distinguished for successful operation.

The subject is usually dismissed with the simple assurance of its supernormal origin and the intimation that nothing could be gained while much might be lost by imparting an exact knowledge of its performance. Where something more extended than crude speculation is essayed, it takes the form of mystic preparatory recommendations which, when fulfilled, leave the devotee with opportunities which he does not understand but correctly regards as surcharged with infinite possibility. This expectation is often unhappily disappointed as further effort labors in the midst of mysterious complications. Needless to say, the entire matter is one best carefully controlled in the interests of peace of mind.

Psychic mental communication involves something more than the operation of finite telepathic principles. This results from the phase differences of the communicants and the difficulties of adjusting radically dissimilar thought terminal conditions. A technical explanation affording something tangible concerning an intangible performance which does not rely on psychological analogy and philosophic conclusions is practically impossible. Details of psychic impression can only be rendered under the restrictions of finite terminology and subject to potential irregularities in mortal receptivity.

* * * *

Precisely as a thought is a complete, wordless mental conception, so there is no psychic tongue or spiritual speech for direct, mental communication between discarnates and mortals. An entity of any

finite nationality only familiar with his own vernacular, experiences no restraints other than of an intellectual and harmonic nature when attempting mental impression on a finite foreigner; that is, presuming transmitting and receptive ability on the part of the communicants. Nationality and race, apart from characteristic intelligence, temperament and affinity, counts for nothing here or between the spheres and the earth.

Enunciation is eliminated in direct impression and thought form interchange is the universal afterworld language. Its finite correlative is telepathy irrespective of racial divisions which is the practical application of the Scriptural gift of tongues.

Any discarnate can project such thought conceptions as he can lucidly co-ordinate while in rapport with any mortal. That is an afterworld fundamental. However, intelligent and even intuitive finite reception is another matter.

Except in states of effective psychic rapport, material predominates mental among mortals. In other words, physical rates and elemental essences of a vital magnetic nature are so potently energized through proximity to their sources and vibrational levels that the attenuated effect of all but the purest and most sharply attuned psychic impressions are submerged where not completely absorbed in the wide, lower rate ranges.

This is not an unmitigated handicap viewed from either world as the disintegrating potential excludes incredibly more evils than it hinders benefits. Impulses and impressions vitalized with improper intents are so reduced in frequency, sharpness and purity as to be susceptible to magnetic absorption through the narrow vibrational range between the two states. A transmitting control's inability to produce efficient volume within narrow tone limits evolves a broad, confused communicative rate likely to be swept up and succumb to the first magnetic swirl it encounters. Ignorance, how-

ever sincere the aspiration, makes for inefficiency in attuning the transmitting circuit.

* * * *

Integrity and efficiency of transmission, though professed in theory is far from being consistently performed in practice.

It is pre-requisite in orderly communication that precise presentation of thought forms and concepts must have sufficient vitality and cohesion to finitely register as impressions with all the nature of sensory verities except external reality or suggestion. A transmitting control then succeeds in eliciting a sensory representation of the communicated thought which results in varying external interpretations. The specific form of transmission is determined by the sense through which it is finitely expressed.

The intellectual quality of the sensitive's interpretation is determined by the available effective volume of his cumulative subconscious registration of past educational benefits, independent observation, and general enlightenment. There are no subconscious memory lapses as such, except as new methods of thought substitute different receptive modes of impression with resultant divergence in responsive reactions. Then, antecedent subconscious memory effects are practically nullified where not completely effaced by the registering details of the subsequent receptivity.

The refinement of the outward specific presentation is harmonic with the finite customs of the sensitive. The maximum ethical possibilities of interpretation are restricted to the maximum of the sensitive's harmonic spiritual culture.

This is why many brilliant discarnate minds have suffered disrepute when manifesting through inferior finite intellects. The psychically communicated thought-substance forms were completely transmitted and correctly impressed upon the sensitive's receptive con-

sciousness; but the ensuing interpretation was defective in some one or all of many requirements.

* * * *

Mental adjustment must be sharply attuned at both terminals to be efficient. One law of practice is that where it can be accomplished at all, stimulation of a sensitive's mental rates to a spiritual magnetic state does not produce varying degrees of intensity. That is why, once correctly established, the channel is constant and dependable.

Physical encroachments can be counteracted by either bringing the physical rates into quiescent harmony with those of a mental status or by stimulating the mental rates to a state where they assume spiritual magnetic properties having such marked affinity for similar influences that the process of attuning and purifying thought projections is much simplified. A sharp, pure and properly energized projection responding to a high mental magnetic attraction will cleanly puncture any attending physical magnetic insulation and penetrate to the receptive consciousness with practically undiminished efficiency.

Transmission should not be encumbered with comparatively low rated magnetic energy further than to insure sharp attunement and receptive clarity. A broad, powerful impulse of wide transmitting range permitting diverse entities to operate through the channel sacrifices clarity and scope of selective information. There is a ratio between intellectual worth and indiscriminate, garrulous comment of little moment; the one is at the expense of the other.

There is no restriction apart from harmonics on the character of thoughts which may be impressed, except that improper matter and inept practice produce mental and moral depressions on the sensitive. Purity of rapport is then lost, though it may still be sharply attuned. However, lacking purity, both in unconflicting impressions and moral standard, the circuit is soon

impaired for operating on any given rate or evolutionary level and admits intrusion by undesirable entities and influences.

Even these few technical difficulties are not at once detected by newcomers here and the inhabitants of the lower spheres. Unable to understand their inability to communicate with any degree of facility under advanced laws, consolation is sought through redoubled efforts in lower rated physical phases of psychic manifestation.

Here, the incompetent entities are more successful.

Although incapable of intelligently adjusting conflicting mental and physical finite states they are innately qualified to control the latter in the highest phases of material-substance. Forces existing between and overlapping the earth and lower spheres are brought into play. The phenomena produced are not a medium for intelligent communication except as personally occupied and animated by the directing entity. This applies to materialization, full and partial trance effects and allied tangible phenomena independent of finite mentality. It should be here remembered that all these manifestations have their own peculiar technique and complicating irregularities. There are intermediate phases evolving increased intelligence and proportionally reduced physical display and vigor as the controlling discarnate withdraws from direct contact into states approaching purely mental rapport.

Phases presented for finite physical perception utilize highest rated material-substance and essences, together with lowest spiritual matter. The available mass is plastic to the operator's will through wide exercise and admits of tangible demonstrations of extensive scope. There are many compromises in functioning here by entities of different evolutionary attainment involving reduction of frequency for lower functioning and the harmonious utilization of spiritual matter.

Controlling all physical phenomena are silent supervisors from higher spheres who specialize in governing such manifestations. Except for their restraining

presence and influences, the event would run riot with conflicting forces and effects to the detriment and often serious injury of both mortals and discarnates participating.

* * * *

There are many erroneous mortal conceptions of communicative transmission. Scant attention is given to the technical performance and once the phenomena are secured with a fair certainty of facile duplication, that element is neglected. Whimsical conceits are formulated and advanced with solemn gravity.

A sensitive can seldom explain how he receives and registers psychic thought impressions, much less define variant examples of his own phase. He rarely knows in detail all that goes on in his own activity. A large majority are even ignorant of the fact that the impressions may be altogether derived from their own subconscious and ardently defend their presentation against revision or question. The remaining minority with few exceptions reject that possibility and resent its suggestion as sacrilege, pointing to the psychic nature of their phenomena as conclusive evidence of infallibility. Questioning the competency, morality, intellect or elevation of their controls is deemed unthinkable and the investigator is regarded as something more obnoxious than an atheist.

Mortal receptivity is no indication of intelligence or refinement. Those attributes constitute the harmonic which governs the general evolutionary quality of discarnate thought attracted.

* * * *

Current mortal belief is of the opinion that the conveying channel or transmitting means is a one way funnel effect with the small end terminating within the sensitive's receptive consciousness on finite rate levels and with the large, flaring end located somewhere in

psychic realms and responsive to broad rate range impressions precipitated into it in the form of discarnate thought conceptions.

Contrary to this notion, there is a thin, vital conductive thread existing in a complete, closed circuit between finite receptive and psychic transmitting terminals or foci. This circuit consists of two distinct rate levels, the higher vibrating in thought rate effects and the lower vibrating in high physical magnetic or analogous low spiritual matter rate effects. Effecting rapport establishes a circuit.

Thought impulse excitation may occur at either terminal of the circuit, though in actual practice it is usually impressed at the psychic end. Sustaining magnetic power impulses are generally impressed in the receptive quarter but are universally regulated at the psychic terminal. The impulse course may be in either direction on either level of the circuit, though at any parallel points, the vibrational flow is opposite to that of its affinitized level.

The impressing entity or transmitting control first generates, then objectifies and finally projects a positive thought conception concentrated upon one mortal receptive condition. He need not be and in fact is seldom in the finite presence of the sensitive. Rapport and distance have no psychic ratio as creative personal thought implies instant transportation.

The control's positive thought projection automatically effects a negative attraction to the magnetic influences conveyed on the lower rated circuit level. This is an essential feature which balances the psychic terminal and imparts vigor to its functioning.

Inversely, a finite sensitive, expectantly attentive and registering a positive thought projection on the high rate basis, is negatively attuned or receptive on the upper level of the circuit. This state automatically induces the positive, physical magnetic emission balancing his quarter. Excessive drafts on the sensitive through this unwitting abstraction produces that exhaustion in practice commonly mistaken for mental

fatigue incurred by registering and intuitively interpreting high rated psychic thought impressions

It is fundamental that a positive, mental exertion is attended by a negative, magnetic receptivity, and inversely, that a negative mental receptivity induces a positive magnetic emission. This is true of both mortals and discarnates while in communicative rapport. It is also true, though in less degree, of either mortals or discarnates mentally communicating with their kind in similar phases of existence. The operation of this fundamental is of great aid in securing rapport and more active effects.

Difference of rates on the upper and lower levels of the transmitting circuit should not be confusing when it is understood that the energizing, magnetic impulses are merely impressed as a power supply to invigorate the thought facilitation which then vibrates at an independent rate determined by the ratios of its necessary constituents. The transmitting effort by a control in proper rapport transforms the magnetic influences so that they may be harmoniously utilized as a power resource. The magnetic balances obtained tend to release mental tension and quiet any unruly finite urgency.

Power impressed from a naturally harmonic source such as the affinitized physical of the active mental is readily convertible and greatly exceeds the efficiency of that procured from a foreign source. The process will not tolerate combined mortal magnetic effects. Mental phenomena is thus independent of the massed battery effects required in physical phenomena.

To what extent the control personally descends through intervening ranges to effect operating harmonics is a selective adjustment depending on how far he is inclined to compromise transmitting efficiency when located in natural environment with contingent inability in that state to stimulate the sensitive's receptivity to higher impressions; also, the quantity and quality of magnetic influences available. He rarely descends further than the point of minimum efficient

proximity. The governing factor is reason and a sense of proportion. The control's assurance, "I am here," is of more significance than the mere words convey.

Knowledge of technical performance by a sensitive who will not encumber the operation with heavily energized magnetic swirls in well meant though disruptive attempts to facilitate matters is of invaluable assistance. The control then need not constantly calm the sensitive's natural resistance to psychic effects from external mental effort and magnetic absorption.

* * * *

There are rare instances where a sensitive specially trained in that phase projects his consciousness into psychic realms and independently perceives or receives direct impressions in the normal environment of the afterworld inhabitants. Just how lucidly and accurately he can subsequently interpret his conceptions when finitely reestablished is a question. There are few tangible satisfactions gained and many lost. It is more than difficult to intelligently communicate where the control once existed in the sensitive's natural state without the latter essaying invasion of conditions he never before experienced. While practice of that method is unique, still it is possible and Orientals sometimes successfully achieve it.

The communicative phase of this method reverses the circuit current flow directions. Discarnates are then to all practical purposes mentally negative and magnetically positive while the finite visitor is mentally positive and magnetically negative.

An intense mortal calling effort directed toward some particular discarnate or a sensitive's question addressed to a control in transmitting rapport with him effects this reversed condition so that a mortal then impresses a discarnate. The latter when alertly responsive is brought into reversed rapport by mentally harmonizing with the cause of his unwitting magnetic

emission and thus recognizes the source of the abstraction.

* * * *

While all this is admittedly incomplete and applies to my personal methods, the statements are derived from something more than hypothesis and experimental efforts, and may be taken as characteristic of and conforming to standard afterworld practice.

The system explained is not peculiar to the conditions with which I now deal and is not one to which I am compelled by present necessities. True, in no other state do individuals so widely alter cases. Temperamental characteristics and intellectual level at both terminals have direct bearing which must be harmonized in actual operation, if not by one means, then by another. However, the instant conditions present nothing which compels deviation from standard practice.

How to attain facility in the method is another matter and one I am disinclined to discuss with the layman. No standard exists there and I will not assume the moral responsibility of recommending preparatory procedure which might prove wholly unsuited to the occasion.

* * * *

Indicative of some of the more intricate psychic aspects discussed and of the collateral points considered as the writers sought exact elucidations of communicative technique, the following single exhibit is representative of the searching nature of their inquiry and of the explicitness of the responses.

It is doubly interesting in that H. deferred to Another, whose treatment was somewhat different from what H. might have been expected to render. Also, in that the exhibit is an example of inspirational writing, exactly as rendered by the sensitive, unabridged, and uncorrected except for punctuation and paragraphing.

The question was not prepared in advance, being really an objection in conference to the communicants not referring certain psychic phenomena to super-dimensional functioning by competent mortals. From a possibly collateral aspect, the point immediately assumed major proportions with unique possibilities.

Reply was instant and continuous. While in some respects the answer was incommensurate, it was otherwise satisfactory, yielding matter for profound thought. Further development of the subject elicited strange, fourth-dimensional expositions outside the scope of this work, and thus not included in this exhibit.

* * * *

Q. What of clairvoyance, past and future, as a fourth dimensional, angular perspective on time?

A. What is a fourth-dimensional description but a subdivided abbreviation of a terminal supposition portrayed to allure scientific tendency to a fixed popularity which trips up the investigator in his hopeless first-hand effort to get somewhere from nowhere?

Space cannot be dimensioned, nor can clairvoyance be measured by any appreciable finite means.

Time is subservient to no fixed law as yet keenly observant in its meaning in the past or future tense, though there is much to be interpreted from the theme wherein man comes to appreciate the potential relation of what past, present and future has been, is now and will eternally be without any finite intervention of calculus other than the radial consciousness comprehensively unfolds in time and space, dimensionally reaching out into perspective relativity to individual personality. Thus alone shall individuals comprehend the dimensional status of fourth-dimensional space, together with much than ever heretofore attempted regarding what really constitutes natural clairvoyance.

There has been much inflated supposition given out enlarging upon what is a simple law easily imbibed by any ordinary intellect. Who cares aught for the

place in space he is by a natural law of being to occupy in the time set forth by creative spiritual substance and there to endure?

Satisfactorily answered in terms of finite time and relativity, this inquiry would evolve a possibility wherein man could, to quite an extent, elongate or shorten his feasible chance of living an allotted span by selective mental adjustment in time which is finite, and in space which is spiritual.

A fully developed elucidation of these terms involves a complete exposition of what kindly instructors over here long to now introduce, in the belief that it is now time for mortals to learn of time and space through a clear clairvoyance.

Do you comprehend that the angle fulfills what the dimension indicates in a suppositional division of a true purpose to place in space all that relates to a state of spirit radius alone?

Reaching out along the dimensional chart for a purposeful understanding in furtherance of man's natural place in space, requires a full appreciation of what the past has proven by fulfillment in the present as it points to a future that shall confirm a substantial and permanent foothold in the eternal etheric as one finds it subdivided into required space to be utilized for repetition again and again, adapting itself to an unchangeable purpose.

CHAPTER IX

DETERMINATIVE INCEPTION

Although asserting that he had merely scratched the subject's surface, H. had done with fundamental means and past to afterworld ethical considerations, or, as he expressed it—the effect of effects.

There was also the intimation that from here on the matter transmitted would tend to involve opinions and teaching colored by personality manifestly not altogether his own.

This candid avowal possibly anticipated instant detection of recurrent differences in communicative address and temperamental treatment not explainable as augmented transmitting ability when delivering purely ethical discourse.

* * * *

Stepping backward to the embarkation upon an effort to elucidate a few of the fundamentals of etherial life through mathematical calculation and comparison of the progress of nature's intent to develop the highest in all its workings, the subliminal extent of nature's ethical events is difficult to grasp. Yet, from man of lowest propensities forward to the demands of highest intellectual desire, there has been found no situation so impoverished that it could not be resuscitated into glowing vigor of body or soul as might be required, even though the inception of the process may be a lonely imputus since truth is nowhere attained through the easy path of revelation.

Pondering the calculations of spheric operation in close conjunction with the coarser but natural workings of laws governing finite phases of harmonic association of correlated material with an infinite mental

attitude, precipitates the germ of intuition into that comprehension which ultimately evolves final effects in conclusive rewards.

These pages are etherially evolved in tender, benignant purpose for finite exposition with no thought of reward other than to assist nature which has so abundantly assisted us in its handicapped endeavor to unfold and bestow innate blessings of instructive and refining benefits obtainable by mortals during earth residence.

Enlarging upon but not seeking to color or claim aught that has not been a personal experience in my own advancement, I now gratefully accept and transmit additional information of an ethical character gleaned from afterworld associates who are devoted to the highest aspirations of the common purpose for which I am the intermediary and sponsor in this instance.

The identity of my associates in this impersonal purpose is immaterial since mere names count for nothing here. For that matter, I am not known here under the finite name you address me by. Afterworld personal designation changes according to the spiritual qualifications of the recipient so that an entity's name in one sphere is not his in another. There is marked significance in finite Christian names though they are universally applied by whimsical caprice.

No mere personal choice ever influences the communicative operation of finite plans by scholars and teachers here for the good of mortals. We seek and secure rapport through harmonious channels alone as we cast about for responsible means to accomplish any given intent. Prearranged discussions here are often the source of accumulative material ready to transmit to earth depots when suitable negative channels are ripe for its reception. However, sex does at times receive consideration in the fibre and use of materials to be woven into the product, the female often being more receptive to love and sympathetic subjects just as the male, being more positive, imparts quality and stabili-

ty to the heavier subjects. Barring a few, seldom are our endeavors misdirected; the law of attraction is such a potent governing factor it would otherwise be practically impossible.

Parrying the doubts and fears incident to the hereditary gloom and darkness of the further shore in its seeming far-away inception, we would encourage and invigorate the trend of present day mortal thought into a clearer and more healthy channel wherein individuals may apprehend possibilities of knowledge why they first manifested upon the earth plane with all its temptations in their alluring colors and phases.

We aim to leave with those who can assimilate the substance and import of our effort a sensible and digestive impulsion to individually, though impersonally, prove the truth of facts and problems unfailing since the earth's formation. Aspiring to that end, we devoutly trust that we may have helped in small measure to energize both the etherial and finite sides of activity to its most needed impulse to seek and find the channels of possibility in their dearest import.

Let all be sanely adjured of the worthiness of resolutely living in such manner that they need not fear to undertake the change to all outward seeming, and inwardly experience only a finer result of life by thought projection into purely soul impulsion to happy effects in man's search after the intent and purposes of the creative instinct to survive all that is worth preserving.

* * * *

Be assured that all which is imparted through the intuitive process, and all is intuitive which comes through an unseen channel, is because the time has come to use it to some purpose in the great first plan for man and his progress toward completion of soul and body interest on earth and thereafter.

Positive and authoritative support and ethical stimulus in all attempts to educate and uplift mortal

mentality comes from the spiritually active forces of those on the earth plane and in the spirit, co-operating in delicately interwoven thoughts.

Nature never created an improvised thought nor opened a channel that could not be supplied, neither developed a circumstance or condition that could not be remedied, overcome or cast out. Man, harboring the undesirable, hugging close the tatters of mental stagnation, creates a quagmire clogging the footsteps of progress and resultant benefit.

Criticism, doubt and discrepancy will assail mind just so long as thought is active, for were mind to disclose all there could be to thought, mind would be dethroned even as the planets would collapse were all their components disclosed and acted on. Life is the issue of unseen and yet unknown realities to be divulged only as finite man can with safety to humanity use and profit thereby. Misapplied wisdom in unscrupulous hands could devastate the Universe.

We attribute discouragement and failure to a subtle inharmony in elemental effects which mentally chokes out efforts of good pursuit just as the hateful weeds which life nourishes have ever fought the battle of the survival of the fittest with the rose and lily which charm the eye, soothe the heart and comfort the sorrowing.

This principle evolves abortive thoughts, not strong enough of themselves in the positive resistance element to withstand the batter of assault by changing beliefs brought into disruptive mental attack on the delicate source of information. Elemental causation and spiritual effect are so similar as to entangle the groping mind in a mesh of ambiguous conclusions which prick the conscience already on the pathway of spiritual belief like brambles gather wool from an unshorn lamb.

* * * *

Denizens of the near earth gravitation are from all classes of existence, obsessed in the having or not

having the required balance to rise higher into the clarified vibrations of a permanent foundation where gain is constantly added to.

Every situation or circumstance not well balanced by experience and profit finds here a remedial supply in whatsoever required. No attempt is made to oppose natural lodgement by transplanting an entity to evolutionary environment in which he would be lost. He is left in the midst of such effects as will supply present requirements and no immediate anxiety expressed over him. It is too well known that his desires are the governing factor of his condition and that his inceptive spheric location is a mere evolutionary episode not necessarily of permanent impression on himself or others. No matter how disgraceful his condition, it should not permanently befoul an immortal state.

Nothing is ever lost and nothing can be overlooked nor left undone as one attempts to ascend in the rate vibrations of evolution beginning with enduring order born of the confusions of finite life and death.

Every good thought and worthy deed is an affinity to a thought or deed worthier and once this is imbued deep within the receptive forces, an entity begins to slough off cumbersome flesh attributes and receives a sense of uplift and clearness. Then, looking about, he perceives that the spheres are merely evolutionary conditions where attraction calls to mind in spiritual expressions never before understood and fulfills its promise by merging into higher states of being.

Here, mind and its attributes alone figure in vibrational evolution, silently and unerringly opening up the possibility of an entity gravitating from plane to plane in the unobserved manner of a flower's unfoldment. The light disclosing the new and rare conditions is as unfathomable to the particular concerned entity as original creation is to mortals.

Is not the thought comforting that advancement from sphere to sphere is not a painful process but a divine pleasure? There is an ethical formulary though seldom have I witnessed it, whereby an entity

has experienced the fifth sphere from a sense of the second, unaware of the intermediate rate ranges. However, this occurs only to those whose finite existence has preeminently prepared achievement of the possibility. True, it is natural, but nevertheless as rare as the most exquisite exotics of earth and requires an equivalent preparatory provision in an atmosphere of vibrational unfoldment. It implies only a single retardation harmonic with the lower sphere.

Man, gravitating shoreward in the natural process of finite life termination, should have had all necessary ethical preparation, but this has seldom been the case. The analytic conclusions of the majority have been so warped in the available woof of ethical constructive purpose that only a primary mapping of the structure of eternal life has been obtained while occupying the earth abode.

Man labors and lives without any design of infinite building aside from the objective of attaining Heaven and escaping Hell on the best terms possible. His omissions in that policy necessitate retracing his way and at advanced time beginning again as a child with a broader plan.

* * * *

The ethical laws of nature bestow whether it is accepted or not, and, as nothing is ever lost in the Divine scheme of things, when an entity begins to perceive the spiritual import of their operation, there has accrued a compounded interest or bestowal.

The laws of nature never cease their recurrent activity, never older, never younger, immutable and formulated by the Universal Law that brought into operation the possibility of man's evolutionary privilege.

Some of the natural subdivisions of Universal Law are evolutionary fundamentals as—Unselfishness, in its eagerness to prove spiritual laws and their unshakable foundation; Harmonic Unity with proper things

at all stages; Thrift, which propagates plenty and to spare; the Law of Charity, universal love of all Creation with tenderness for the least of these, His Creation; and Truth, so beautiful in its results, a blessing in its utterance, penetrating unto the very depths of the most hapless condition.

Immutable laws governing spheric evolution directly affect us no more than the change of seasons affects you of earth. Entities turn from folly here through acquired understanding, not from surfeit. The desire to advance here is the same emotion as desire to advance in a finite direction, but not so hindered; no price is set on advancement except worthiness.

Church and creed have no value here. Individual proclivities perverting their better teachings in tendencies which make bigotry more gloomy and give fanaticism the mastery over prudence have an allotted place and the dismal influence does not extend above it. All that counts is spiritual value and that consists of a purity of purpose toward every creative inception as one comprehends and puts it to use in co-operation of intent, the love of all mankind, seeking the spirit of life and forgetting the letter.

Constructive happiness is the end of religion—the dream of the wretched, the quest of the whole world. If your heart is full of love and your hand full of service, there need be no gloomy forebodings for you have solved the primary riddle of the Universe.

* * * *

No garbled account, no decripit proselyting of facts, no dogmatized creed, no obsessed conditions or abortive plans can alter the proof that spirit can manifest on earth or can better the pattern of the simple and direct proof made possible by the Way-shower to Life Eternal.

Mental diabolism can retard but never destroy the Creator's plans to impart the benefits of His ex-

alted ideas to the inhabitants of earth. There is no doubt of Love's ability to clear the channel of all refuse since nature so ably supports man in his clumsy efforts to acquire spiritual information derived from the suffering years of the Christ on earth.

Surely man is not an angel conceived in a physical womb; therefore being in part a physical production, he cannot at once handle purely spiritual concepts. The all-wise Creator comprehended the fitting requirements of every condition and it was His solicitous intent that man should live in harmony with nature on every plane, enjoying to the utmost the fruits of labor and love, ripening in wisdom as he passes happily gravitating in unerring succession of changes of mind and body to the finish of every intention in the sublime plan with which man finds no fault in any quarter except in man himself.

CHAPTER X

DETERMINATIVE ASPIRATION

Extending his discourse, H. continued:

* * * *

No graphic outbursts, no slimy details, no highly colored portrayals are necessary to unfold the history of life from its infancy to what is termed its old age. Cataclysms of emotional irritation are unnecessary to render a worthy and wholly acceptable narrative which shall uplift all it reaches.

The inception of life's fulfillment, both finite and subsequent, proceeds from prayerful yearning and earnest application in service. This is the wedge that shall widen the channel of opportunity flooded with results bearing fruits to every aspiring mind, loving heart and ready hand.

Life withholds no good thing once it has been earned. Every walk in life, every mental condition, all environment possesses the opportunity to initiate progression from its inspiration, though the lowest in effect often reaches the highest result and the grandest promise sometimes brings the least reward. The motive which sets the desire into action alone forces the final conclusion in all problems, physical, mental and spiritual.

A myriad impulses move man in the quest of the morsel which shall stimulate evolutionary desire from which proceeds fulfillment satisfying the original hunger.

Impulse and desire are widely divergent and must not be confused when defined in terms of finite effort. Will and impulse are flames which consume and whose ashes are scattered to the four winds; but

desire is the outgrowth of soul stimulations engrafted upon the tree of life by the Creator in the divine plan to draw out the highest faculties that they may complete the greater plan of existence.

Desire rightly directed yields no dead sea fruit, for desire is the spiritual outgrowth of fruitless efforts sown in folly, disappointment of cherished hopes and sentiments. When these have worn away the abutments of inherited fallacies and trickeries, man apprehends that destiny is a word of misunderstanding misused and is made to think of things which never had place in mind before.

Triumphant over a few victories, the soul is heartened to a measure where courage meets further inspiration and cheerfully advances to the struggle of disabusing the mind of a belief of lack and inability to accomplish the cherished undertakings supplying the ethical craving for food adequate to sustain intelligence in times of darkest stress.

Nature's storehouses are flush with ability to supply every demand of mind, every deficiency of body in the elements necessary to construct and maintain every phenomena of existence.

Nature gives its creations all necessary food to develop every faculty to its utmost inspiration, to broaden and lengthen the positive and negative qualities in diversified experience regardless of conditions of time, place or racial effects. No ban is imposed on the inexhaustible supply, no tax levied on the partaker to justify any fault laid at the door of the one great intention whereby man may acquire wisdom to become the judge of his own conscience, the dictator of his own acts, the counselor of his own mind, and thus responsible for his own salvation.

The great creative Intelligence produced every product of Its functioning without aid of laboratory or chemical prescription. For Intelligence to know, was to be. Creation was the manifestation of Omniscience in a conscious conviction of the truth of life. Ontol-

ogy supplies the channel, intuition furnishes inspiration and man demonstrates the law.

Natural law enforces the demonstration prompted by a love of humanity and results in increased harmony, evolving a distinctly visible calm which nurtures and multiplies the life principles in every established force and faculty, germinating new life, new order and higher attainment along all ethical avenues.

Man is the highest, most wonderful and finally convincing proof of God's intention towards his creatures, pointing so forcefully to His command—live, love and multiply the earth in opportunities of sowing and reaping, giving and receiving, learning and teaching Universal Truth.

* * * *

When man has attained a rate of understanding commensurate with the principles involved and compatible with his receptive forces and faculties, he has reached the ethical balance that should insure an arrangement in meaning, production, utility and finish creditable with the normal need of any student who aspires to know nature in its mysterious revelations, activities and results.

No mystery was ever so deeply hidden but truth solved it, no gloom so dark that the sunlight of music and mirth has not dispelled it and no crime so revolting that the Christ coming has not cleansed and restored the misdirected effort. Sorrow and distress are the mental chemicals that purify the dross and paint the product in harmonious effects alluring attention and stimulating appetite.

It seems necessary that man must travel dreary wastes until worn weary of the battles of finite visions in mirages which never satisfy, until he is glutted by lusts of the eye, tortures of mind and fatigues from pastimes which once helped him forget the personal moral responsibility that would eventually demand the

debt in delinquent operation be paid to the last farthing.

An early transplantation of mind from the material outlook upon all activity in the physical realm per se, into a retentive comprehension of the positive and reliable assurance of spiritual impulse behind every form of life from the lowest to the highest strata, converts conjecture into certainty and gives the intelligent mind a substantial foundation to work from.

* * * *

Modern finite law is for the protection of civil and social concerns and the physical liberty of freedom and growth, tending ever upward toward the higher qualities necessary to eventually unfold into a graduation out of material into spiritual existence.

To carry another's burdens, to shoulder another's responsibility, to countenance weakness and overlook shortcomings, to accept flimsy excuses, to condone neglect and to extend promiscuous charity is to become a criminal in the great court of nature. One thus becomes a contributor and an accessory to a brother's failure to meet the opportunity for contributing his share to the evolution of God's ideas.

Selfishness has no part in spiritual education. Despite the mists of physical concepts, there are avenues to exercise comfort, sacrificing self, even as we have been blest. Expressing such activity tends to woo the weary stranger from his lonely vigils of remorse and heart hunger after the flesh pots to the open door of the House of Mansions.

To further nature's purpose, come out of the hives of discontent into the sunlight of faith, the freedom of hope, the power to do, the purpose to get and the ability to keep the pure gold molded into links of eternal progress through the endurance and steady calm found in the assurance that no good effort can ever be lost, but constantly draws into its own personality the attractiveness so essential to the passage of years as nature intended them to pass.

The years do not go from us; quite the contrary, we go from them, stepping out from the passing year as from a discarded garment no longer suitable for our needs, no longer serviceable on our journey. As the gaze is turned backward, there stand the years, each in its own place on guard over all that has been discarded or left in trust.

In these years of trust shall be found our childhood, our youth, our maturity—our hopes, our joys and blessings, our grief and sorrows. No bribe nor prayer can return these years so full of labor overdone, opinions relinquished, cares which have successors and follies outgrown. The only resurrection is in memory. All change during the accumulation of years is the outcome of mental activity in a natural effort to nourish the seed, nurture the bloom, gather the fragrance, preserve the essence and restore the soil to the elements of time in its successive attempt to chemicalize the world.

* * * *

Silence the outward clamor of material thought and enter the closet of the soul with composure and faith fully equipped with a motive of simplicity and honesty toward the real object of evolutionary quest. Then the ever-restless soul, waiting, striving and yearning to gather home the harvest so long delayed in the journey of sense upward and onward, will come into its own.

Benign influences are ever waiting to invigorate and restore despairing efforts by all who turn to the un-failing source of spiritual inspiration which knows neither fluctuation nor shadow of change.

Spiritual thoughts bring spiritual manna from spiritual sources. Every line of constructive mental activity is an education out of a belief of finite limitations of experience.

Prove the leaven of now by discerning the spiritual facts of what the physical senses perceive. Or-

ganic senses take no cognizance of spirit—even when steeped in them, it is of necessity shut out, though material affects spirit little except to hinder. Both finite and spiritual matter forms are merely the effect of the conscious acting upon the unconscious membranes which balance in the ether, the rational against the irrational, which devoid of intelligent supervision would throw the universe into oblivion.

Mental activity when spiritually inclined, should be the constant supervisor that tills the ground, waters, cultivates and harvests the result of increased understanding. To rightly till the ground is to express intelligence and manifest courage, perseverance and patience, with spiritual qualities in hope and faith.

Attempts to modify the demands evolved by the call of the soul only dull the mental implements of the positive and negative forces always employed in building the character structure of man's habitation wherever he may be found.

Abstraction to the duties imposed by Creative Intelligence on man as his unavoidable obligation, simply transplants opportunity into foreign environment and handicaps efforts to satisfy nature's law of giving and receiving.

* * * *

Who that has lived through the yesterday would change the beautiful today, warm with its blessings, for the coming of tomorrow? Except for fulfillment today, what certainty can there be of tomorrow?

It behooves every individual to be alert to the signs of the times so clearly revealed by the trend of literature, the attitude of thinkers and the voiced aspirations of multitudes, together with the infinite effects of the present span of mortal life.

Question the mind, sound the heart and compare the past with the present to what the hand of time points in the destiny of the universe.

Is it retrogression or progression?

Is mind becoming a clear channel for nature's desire to fulfill the Law?

Shall the fear of transition into the comparatively unknown stifle the impulse to look deeper into the heart of all causation and find impossibility to withhold the power of ebb and tide in all mortal affairs? Shall that fear nullify definite influences which cheer the spirit, feed the soul and comfort the mind, and impart confidence to the happy undertaking to know all?

May not the mind know the source of being in all its tranquilizing effects to feed the forces and faculties with such spiritual influx that physical hobgoblins of dread, lack, limitation and doubt fly afar?

Blessings of gifts unused and paralyzed from stagnation of effort unfold in the sunlight of opportunity. Fulfillment germinates in the bulb of hope restored, and, nourished by faith, bears the fruits of travail in the new birth of man as his Creator intended him to be—a producer of good in all that pertains to home, love, friendship, health and holiness, a living example of all that is beautiful and grand, thus to prove that man is a spiritual being, now and evermore.

CHAPTER XI

INCEPTIVE ADJUSTMENT

Having discussed various determinative influences in ethical impulsion, H. dealt with adjustment phases ensuing mortal demise and suggested the possibility under exceptional circumstances of total individual extinction through a negative recession into elemental essences.

He also dwelt reassuringly on the infinite resourcefulness of nature to compensate the least evolutionary effort in any state of being and set forth the tendency of preferred occupational fulfillment in afterworld activity.

* * * *

Rudimental logic precipitated the facts of the continuity of life in the visions, inspirations, revelations and prophecies of the ancient lawgivers but the dense portrayals and crude symbols utilized to expound the principles have subsequently be so dogmatized by conflicting creeds that the few directly stated facts are now not clear enough to adequately impress and satisfy the evolutionary stride of man's progressive intelligence. Only fragments of the original prophecies remain to point the source of the channel from which man first builded hope of activity beyond the grave.

Everything has a source, a beginning and an object. Conceived in mystery, developed in darkness, born into light, and ascending into brilliancy, nature nourishes man all along his way until the finite labors cease. Then man resolves into the bringing forth of latent sensory organs in the birth of spiritual oper-

ation of future opportunities accruing into a possible effulgence.

Death is simply a phase of nature's demarcation, finishing one and beginning another phase of activity.

Discordant conditions immediately encountered arise solely through man's willful intention caused by a lack of spiritual development or by mental inertia in unfolding his receptivity to progressive opportunity.

Nature so willingly assists the least attempt to refute homicidal tendencies of all calumny designed to mislead or disrupt natural effort to manifest the beautiful through deductual and intelligent operation of all life in spiritual origin. That purpose is elementally fashioned so that nature's greatest channel, man's spiritual intelligence, shall have the inherent soul impulse to lay aside the cumbersome habits which bind his efforts to earth and all its illusions and for a short space of time prepare a defense for just such trials as will be encountered on his initial visit into an atmosphere of unassimilated succor and untried results.

There are strata of sensible detention in the spheres where under certain conditions entities experiencing the post-translation coma are detained until unsatisfied dependences according to nature's inexorable constructive demands are relieved or corrected. This determinative state is caused by the undischarged finite overload.

The most sorrowful construction to be placed upon this fixed phase of nature by the ethical student evolves many relays of conjecture.

It is here that individual destiny is compelled sooner or later according to sensible co-operation, to adjust the numbing mental effect of abnormal disclosures and abortive happenings attending termination of finite activity.

Here is where the word "damned" finds place in the afterworld. Inversely, here is where the full and most effective power of love can accomplish its most cleansing and appreciative work, softening, transforming, encouraging and sustaining the hazy, bewildered

memory attempting to place the confused circumstance that changed and transplanted all sensory effects from what was natural into what appears incomprehensible and beyond any inherent power to handle.

Here also, the metaphysical meaning of the law breaks in on the confusion to see the way, for it is inherent in intelligence to strive to comprehend all that is possible relating to existence and the basic principles upon which rests its fulfillment.

Not until intelligence is softened into a state of willing comprehension and spiritual desire to find a channel of expression for the life which must persist, does man seek to break the chains of circumstance he recognizes have placed him in the midst of conscious operation where he anticipated merely unconscious effect.

Wonder is appalled and vigor is dulled for a time until dawning apprehension realizes the opportunity to revive prostration that shuts off the bright hopes of adjustment equal to advancement. It is then understood with forceful logic that all the universe with its perennial manifestations including man is governed and watched over by a wisdom equal to every demand.

* * * *

It would seem sacrilegious to the majority, irrational to many and scientific to only a few to state that there are great minds here who watch over and attend propulsion through inceptive adjustment of the birth of perceptive intelligence into spheric existence.

Normal delivery is almost universal but there are occasional abnormal presentations in widely diversified cases. Among the latter are the blind, crippled, dumb and incompetent in spiritual forces, faculties and powers. Mental operations are performed on these whereby the grotesque, the abnormal or deformed spirit foetus (slumbering spiritual intelligence) is watched over and properly delivered into a vibrational atmosphere where the right requirements are found that

shall nourish its weakness, correct its deformities and adjust its balance.

Contemplation of the metaphysical side of nature should impress the advanced intellect of the wise provision in caring for irregular deliveries into spiritual activities as well as into finite existence where all such is accepted as necessary and generally unremarked. The contingency that a naked foetus of slumbering spiritual intelligence delivered into spheric existence might need to be received, nourished, clothed and harbored in order to assist nature's efforts to preserve its family, is a remote thought to all but the initiated of earth.

Profession in the afterworld simply means adequately worthy, so there are surgeons who attend the mind which exhibits symptoms of congenital malformations induced by mental accidents which deprived the spiritual senses of analogous limb and substance. There are also physicians who must attend the mind under the cloud of insanity; there are those who must correct irregularities in perceptive sensation.

Lack of facility to readily take up spiritual progress is due to a failure to understand that all future operation must of necessity assume a different phase of activity. Deprived of the grosser instincts of utility and only possessing a vague intuition that thought power must consummate all constructive purpose, conditions arise which engage the attention of noble and most able graduates who substitute a mental semblance of analogous bodily members thus insuring that peace of mind demanded for permanent adjustment.

All this is temporary as all progressive intent here has no need of the accouterments of earth habits of dependence to see, hear, feel and express.

During the post-translation coma, the gossamer filaments enshrouding the soul essence slowly gather power to assemble the undulating vibrations and chemical fumes into a shape resembling a cone or pyramidal extension from which misty draperies float afar. Out of this spirit foetus emerges the full-fledged soul.

Exceptional cases are known where an entity of a sluggish, vagabond temperament and spiritually inert, indefinitely delayed to exert the force necessary to cast off the protective shroud in a natural way—and this exertion must be from within as in the manner of the chick freeing itself from the shell, and atrophy with subsequent disintegration resulted. Congested with unutilized power, the outer coverings first hardened and lost transparency, dulled to a gray monotone and shrank into an unresponsive elemental mass; the slumbering intelligence within became numb and any remaining inherent energy was diverted to elemental attractions.

This was the end and the over-soul was drawn into the invigorating essence of some grand issue. Even a law of reincarnation could not utilize such an imperfect opportunity.

We do not have and never refer to the transpiration of effect caused by broken vibrations as an accident. Discarnates very soon understand that everything works to a sensible, given purpose. Nevertheless, the kaleidoscopic vibrations and seemingly ruthless performance of the massed emotional rupture effecting harmonic environment impresses the onlooker much as finite tornadoes awe mortals. This is seen in a more or less eruptive manner on each plane in the sense of clarifying and purifying evolution.

The storms of adversity put into circulation chemicalizing ingredients that disseminate the warmth and vigor so necessary to impart purpose and energy to the waning endeavor of growing intellect as its vision peers out into space, staring with the eyes of the mind into unborn time.

Stript of all companionship and forced to embark in loneliness upon a most uninviting journey into a country as yet never fully described by man returned in the possession of all information, who can fail to feel the heart-rent sensation of the mind in its agonized strain to yet retain a little of earth.

Successful spheric delivery amalgamates the crude mental appliances essential to encourage, sustain and defend the plastic substance that shall vibrate to the succession of changes evolving spiritual qualifications necessary to a living soul dismembered of all rude and primitive activity and now governed by a law of nature sublime in its beauty and brilliant concentration for the good in all.

In the full knowledge of all this means, why doubt of a wise and loving provision in nature supplying tender reception to the disrupted mind and body semblance and assisting the childlike situation to a bewildered yet fully appeased state of comfort and peace?

* * * *

The intrinsic good in all is the motive power behind intelligent creative love, the all-inclusive animating source of redemption. The love that Jesus enjoined upon mankind can never be experienced through the physical senses.

Words never create ideas but thought does since thoughts evolve things. Grasping the generalities, man apprehends fundamental purpose in all.

All deductions not supported by nature's independent law are radical and ephemeral.

Vagabond conclusions never lodge in the promising afterworld. Intelligent mental functioning here tends to develop the power to think open-mindedly upon the fact that all spirit is founded upon the unchangeable principle of the perennial side of nature in which the abstract never preceded the concrete. The non-perishable realities come first and the abstract phenomena later with all which its symbols imply.

Where self-induced mesmeric situations intrude distractive effects of transient satisfaction and metaphysical indications seemingly fail, prayer in its best sense is efficacious until in the balance of wisdom, man acquires the capacity that strengthens and upholds every department of his being.

Working in the unknown thought that presents no solution gained from borrowed theories in chasing succession of nowhere, mortals must emerge from darkened past history into the known of today with its hourly precepts being fulfilled in man's understanding.

Past experience should be referred to only in comparison with larger attainments. No task is hopeless, no hope fruitless, no fruit bitter to him who is willing to accept his cross by shouldering all self-imposed responsibilities.

Every intelligence in the afterworld works individually and all groups act collectively. The passing of an individual intelligence into a finer state of occupation is often cause for marked joy by those who hope to soon follow and a state of good cheer obtains.

A direct message rarely returns to those remaining, but translations in passage-descent of messages entransport to loved ones of earth, tell of accumulated experience and happy results.

If every mortal could cultivate a contented love for his labor, it would be of great future benefit since here everyone must love his occupation in order to successfully fulfill it and pass on.

Occupation can be inclination with us, but inclination comes not by laziness, rather through a polished worthiness of accrument by efforts well expended whereby each finds himself just where he longed to be.

Germinating within the kernel of intelligence, nature has enfolded all the sustenance necessary to supply emotional utility to animate any and every desire the embryonic soul may aspire to in the most lofty and far-away fulfillment.

Intuitive accomplishment by the soul consists of an overlapping, ever sustaining influence that initiates the faculties into unfolding and developing the dream-like intentions which direct the thoughts into new endeavors wherein forgetfulness is forgotten and visions become realities.

Mystery cannot subserve the end of natural good made manifest by that sweet peace which is rest for those who crave something more native than the belief in evil.

Belief is the seed time, thought the fertilizer, wisdom the harvest, concentration the sheaves enfolding the kernel that opportunity converts into raw material the craftsman can shape into an ably equipped vehicle for the soul's necessary transportation from material to spritual effects.

CHAPTER XII

EVOLUTIONARY ALIGNMENT

H. briefly declared the purpose impelling his communicative endeavors:

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In my endeavor to elucidate the effect vibration has upon all evolutionary activity right up to the moment of dissolution in finite existence and leading over into a continued interest in the infinite duties of the disembodied, I have stated the primary workings of what mortals must expect to encounter in the afterworld.

A report thus restricted necessarily sets forth occurrences similar to analogous finite effects and the relativity revealed should stimulate the mind into a wholesome trend of thought toward evolutionary alignment.

Elucidating the essential features and fundamentals of various and contrasting effects governed by phases of natural law inexorable in its demands, I have consistently endeavored to infuse a living stimulus into the many needs induced by the anguished desire experienced by innumerable minds exercising the legitimate and perfectly natural right to reach out for that which will supply a hungering spiritual cry for some channel that shall answer as a frail hope to embark their love upon in its riven affection after those who have gone from physical sight and touch.

Except for the strictly ethical aspect admitting of no interference by any conclusions emanating from conscious intelligence entering into or passing through the phases outlined, I have essayed to set forth what I inferred could be readily assimilated by the student mind in its quest for the primary situation in its closer

semblance to finite effects. I thereby hope to prepare that mind for a more metaphysical research in those truths which are not communicated with any semblance of finite procedure but which shall lead into contemplative thought that in due time will reach the sublime in operation and result.

I have not written as I aspire to write, but in a part suiting the need of the hour which is speaking for the approaching crisis when the earth will be prepared for the stronger and more perfected teaching of the purest and best over here.

Man is a child at best and as such must ever unfold not from the infinite back to the finite but from the finite with its lower elements up to the infinite in all that the latter promises to fulfill as man is prepared to receive.

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An Unnamed, though not unknown, communicator amplified H.'s declaration of purpose and intimated somewhat of its associated intent and far-reaching nature:

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A divine subliminal intent is evolving whereby the attraction of the three-dimensional attitude of the non-etherial shall merge into etherial understanding and co-operative usefulness gradually ensue.

These pages are merely an inceptive elucidation and deal primarily with leading fundamentals so vital in their import to adjust and set into vibrational blend activity affecting every impulse of finite daily life in its individual effort to intuitively conform to nature's constructive principle as revealed by primitive yet absolute laws.

Needless to say, H. has taken into consideration the mental reciprocity of this work in the variant mental channels it must traverse to reach modern mortal intelligence which demands and seeks for a rational

exposition upon every matter of such great and grave importance as herein set forth—that if a man die, does he live again.

He has not attempted to reach any individual mind or established phase of thought but has dedicated our combined experience of spiritual effects to humanity in general. It was deemed expedient in this exposition of afterworld effects to first inform the native intelligence of the channels through which may be found all the requirements necessary to fully equip and set into pulsing operation the forces which of themselves then unfold and open the way to most satisfying and observant results.

Obviating tedious formularies and setting aside the larger metaphysical speech of the graduate of spiritual investigation, he has painstakingly expounded a primary working design in simple though precise terms which shall find an abiding place in the mind and hearts of those who need and are looking for the first requisite instruction imparted through comprehensible expression.

We are fully conscious through intuitive rapport of the far-reaching and unwearied search for spiritual information that can be proven by scientific summary of finite effects in their best evolutionary trend. Anticipating that recently immeasurably intensified demand, mental preparatory schools are very active here as no time must be lost in the unavoidably slow process of obtaining proficient teachers for the consummation of the purpose who are willing to undertake the looking backward method of guiding forward the aspiring mortal mind.

We are happily confident that H.'s exposition affirms no impossible outcome and no painful undertaking, but does intimate and occasionally specifically recommended a healthy and natural manner of cooperating with nature to perfect every department of its creation.

* * * *

H. reassumed the transmitting burden and concluded his discourses with a purely ethical appeal to align spiritual tendencies with natural evolutionary principles:

* * * *

No false attitude, no hypocritical tendencies can gloss over nor unduly intrude on the undimming, far-reaching search-light of the all-knowing, inscrutable working of unseen issues of life and so-called death.

Familiarizing the mind with the inherent tendency of kindly nature in its untiring efforts to support and maintain the wasting faculties of emotional man in his mad race after visions of fleeting opportunity in diverse and despotic allurements of frothy transparency, soon disillusions the real senses in their discerning ability over the true and the false.

To rise superior to every impulse that may be unaccountable when compared with the natural order of man's true purpose in the possession of his inheritance of all faculties and powers equal to every justifiable emergency, is the requirement of a just Creator in His all-wise and beneficent division of Earth and Heaven as conditions, not place.

Every condition beneath man as God's supreme creation is subservient to man. Everything above man which includes the ethical calculus in purpose and expression, belongs to and is subservient to God or divine, superior wisdom and man must refine and subdue all his grosser inclinations in order to come under this jurisdiction.

Man enters into earth without choice of parentage, race or country. He has no choice of physical sustenance until he can to some extent acquire a portion of the savage habits of the survival of the fittest. Thence on, he strives with frenzied might and main in the endeavor to grasp his share of physical requirements to feed, cloth and shelter himself in what he presumes is duty to self first and God afterward.

In the mad race to hold in his feeble clutch the glittering baubles of mere habits, he invites disease and decrepitude through disuse of powers and faculties so ennobling in their willing and potent ability to bless and prolong enjoyment of the superior attainments in all beneficial progress. He ignores, where not denying, influences which stretch out the span of years upon earth, easing the journey out of all dreams of possession and acquirement of the fleeting and unreal into the bright light of youth in extended years and multiplied proficiency of the real and eternal benefits of journeying through matter or the clay portion of life where the potter fashions as he will.

The seed is sown in the earth plane and the sprout takes root for good or evil as the mind inclines, the pattern shapes. The angles may be crude and warped or straight and symmetrical, pointing up to the clear, nourishing winds of spiritual chemicalization where the leaven of unselfish desire, the instinctive preservation of all unto the least instead of brutal force, opens the way for entry into full enjoyment of the finer arts of storing up the fragrance of truth and the fruits of the brotherhood of all men.

Provident nature created every individual a twin existence in the first impulse of being so that he would be properly equipped to comfortably exist in any evolutionary environment that might come to be his lot on the path of progress.

Befogged by tales of limitation in the ever-whirling circle of cramming all he can of earth experience, no time is seeming where man can rest, even under his own fig tree, to listen, to wonder, to praise and to share in the ever-present affluence to be acquired through the almost unknown possession of his spiritual senses. These senses, identical in number, corresponding in useful activity and outnumbering in their developed ability but handicapped by the clog of earth depression, are doomed to bide the time when the chrysalis of spirit can open and the soul be heard in its plea to the

heart in happenings in the rush for growth, the horror of disappointment and the unholy desire to end it all.

The earth is full of symbols to guide man. On the physical plane the seasons come and go, teaching the awakening of the foetus in the womb of darkness where phenomena of all finer intelligence, beauty and activity have their first stir. Every recurrent form of activity not put into temporary motion is governed by spirit and is dark with mystery to the physical senses but fully apprehended by the spiritual senses. Through these selfsame senses is man separated from man, the outer covering finally rending itself asunder and leaving the spirit in all its nakedness to face the unknown charity of foreign conditions.

What shall nourish the ignorant fledgling whose lost opportunity shall engulf him in an environment of depraved lusts never encountered in earth life? Where shall he go, whom seek for information that shall cheer the bewildered mind and dim vision dwelling in nebulous space yet peopled with beings and activities where his powers of feeble comprehension seem to avail him little?

Right here man realizes that he is dead but that release from the activities of earth was not effected when the mantle of flesh was dropped and the naked soul was forced out or down into other and unknown surroundings where a resuscitating experience would ensue and man finds himself in the possession of a vehicle of usefulness he does not know how to utilize.

He knows not whether to walk or fly; he dare not attempt either for fear of the space which his bewildered senses cannot comprehend in their groping effort to utilize strange effects for safety, so he essays to call aloud: but no voice answers. Then he tries to think and some faint echo of sounds once familiar float in upon his senses inducing a renewed and enlarged effort to comprehend and avail of some initial support from whence to make a struggle to wake from the sleep which seems a dream and to enter again into the only reality as yet ever experienced.

The struggle of the soul to come into its own after reviving from the post-translation coma varies with differing mentalities. Sometimes this dreamlike state in which the soul drifts in space is of months duration; sometimes it numbers years as recorded by finite calendars. It all depends on the forcefulness of the spiritual inclination to break the chrysalis of indifference which was the major part of earth existence stultifying what should have been an individual privilege to acquire from diligence of personally developed thoughts instead of subsisting upon the tardy beliefs of another's labors.

* * * *

There is a principle of creative justice enjoined on every normal being as "man's inalienable rights". Though seldom recognized, this includes "man's inalienable duties" to instil into his life to the fullest comprehension the meaning and working out of Equity, Justice and Right.

When man seriously busies himself in trying to comprehend and utilize all that these three examples unfold, he begins to nourish the spirit and from a germ enshrouded in darkness he starts to gently emerge into warmth of action and beauty of service, next, to see ahead a hope of reward by the fulfillment of cherished desires through the unfoldment of higher ambitions.

When the spirit has unfolded to where superman speaks to mere man, then shall the kingdom be revealed, the seal to higher knowledge be unloosed and the habits of mental stagnation through dogmatized stupification of faculties drop away. Then shall hope rise higher, vision clear, strength renew and power enforce. Then also shall man prepare for the entry and abiding in the home not built by hands, for in spirit man neither fruitlessly toils with hands nor labors with mind, having qualified himself through opportunity to learn of wisdom's example in the pulsing activity manifest on earth in the birds of the air and beasts of the field—

they labor not, yet in freedom do they exist, fed by the product of the seasons in time and space.

Man in his most ignorant state acknowledges this, yet fears to trust himself, the Creator's noblest achievement, to the same laws that unstintingly sustain this lower creation.

Nature speaks from the four squares of the earth in mysterious whispers—"Come back to me, thou children of my womb. Ye went forth in great travail. Harken to the voice of loving admonition. Live by precept and not by practice. Nearing the cross-road, ye can no longer choose but enter into the darkness of a second birth and this shall be the transition from the superanimal into the first stage of what if ye will may become the superman."

* * * *

Man of earth, awake!

Seize the opportunity of the present enlarged channel directed toward finite affairs to acquaint mortals with the great importance of living a life which shall clear away the mists of superstition and fear.

Look duty and obligation squarely in the face.

Live, do not merely exist!

Evolve unto thyself a law sufficiently spiritual to give peace and tranquility to consciousness in all the finer meanings of what it is to really live, to acquire and to successfully utilize.

To be satisfied with the earth school, graduate in the best it has to give you as an individual.

Acquire sufficient working knowledge of what is expected of mind in co-operation with spirit so that when the moment occurs for transition to the shores of eternity, you will make the passage in the full sense of security which denotes the desire to be equipped and ready for renewed activities in alertness and awareness that no time of darkness shall settle as a pall of partial extinction upon all that is left of mortal man to whom was promised eternal life.

Man's life cannot be extinguished like the snuffing of a candle.

He who created all supplied enough facts of perpetual activity visible to finite sense to encourage mortal intelligence into a budding hope of life's continuity and eternal usefulness, merging into perfect happiness for all eternity.

That hope is a living reality, now and forever!

THE END.