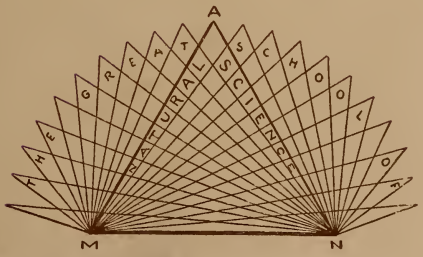
THE GREAT KNOWN



The Philosophy of Individual Life

Addressed to

The Progressive Intelligence of the Age

The Great Work

By J. E. RICHARDSON, TK.

Vol. III
HARMONIC SERIES

This book carries a hope, a message, a suggestion and a warning to all who are honestly, patiently and persistently seeking to prove that *Death does not end all.*

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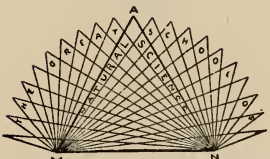

The Philosophy of Individual Life

The Great Known

Volume IV
HARMONIC SERIES
Revised Edition

By
J. E. RICHARDSON

Author of
Volumes II, III, and V,
HARMONIC SERIES,
and
Editor of Volume I

THE GREAT SCHOOL
OF NATURAL SCIENCE

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by
J. E. RICHARDSON

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ADDRESSED TO
THE PROGRESSIVE INTELLIGENCE OF THE AGE

THE GREAT KNOWN

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THE GREAT KNOWN

"Fools Deride, Philosophers Investigate"

CHAPTER I

WHAT SCIENCE KNOWS

1. Physical Science knows that Man has a *physical* body.

2. Spiritual Science knows that Man has a physical body and a *spiritual* body.

3. Natural Science knows that the physical body and the spiritual body are the *instruments* through which the *Soul* of Man expresses itself on the physical and the spiritual planes of life.

CHAPTER II

FACTS OF NATURE

Human Intelligence has identified, verified and acknowledged certain "Facts of Nature" concerning the "Spiritual World."

Since all *Knowledge* is based upon the *"Facts of Nature,"* and our theme has to do with *Knowledge* of the *Spiritual World,* it is clear that the Spiritual World is a world which exists within the realm of "Nature." Hence, whatever Knowledge Science has accumulated concerning the Spiritual World, has to do with the "Facts of Nature" related to that Spiritual World.

This means that the Spiritual World is as much a part of *Nature* as the physical world which is so familiar to us all.

Hence the Spiritual World is not an UN-natural world. Neither is it a SUPER-natural world. It is strictly and literally a *"Natural"* world, and all the "Facts" concerning it are *"Facts of Nature."*

Let it be remembered, therefore, that Science is not presuming when it extends its scientific inquiries into the realm of Nature called "Spiritual." Neither is it transcending the scope of its legitimate activities and endeavors when it seeks to identify and verify the Facts of Nature in this broader field of scientific inquiry.

It is but extending the lines of its scientific inquiry one single step beyond the limits of that department of Nature called Physical.

Physical Science is seeking knowledge of the facts of *physical* Nature. It knows nothing of any other facts of Nature. It does not care to know, because it assumes that all the facts of Nature are *physical* facts. Its methods, therefore, are strictly and exclusively *physical.* It deals only with physical matter, physical forces, physical activities and physical processes. The instruments it employs in the accumulation of its scientific data are *physical* instruments. The knowledge it acquires is limited to the facts of *physical* Nature. Its researches are limited to the plane of the *Physical World.* Its findings are acknowledged as having author-

ity and value only in the realm of *Physical Nature*. It refuses to admit, as of scientific value, any evidence other than that which it can measure and determine by the *physical* instruments at its command. Hence, it fully justifies its name as the "School of Physical Science."

Spiritual Science is seeking knowledge of the facts of *spiritual* Nature. While it recognizes the existence of a physical world, also a science which concerns itself with the facts of Nature in that physical world, it assumes that the physical world is so remote from the *spiritual* that the facts of Nature in the one are in no wise related to those in the other. It recognizes that the instruments and methods of physical science do not answer the requirements of *spiritual* demonstration. Hence, it finds no possible basis of co-operative endeavor between the two schools.

Spiritual Science makes its appeal to individual human consciousness through the channels of the *five spiritual senses*. It concerns itself, scientifically, with the facts of Nature in the realm of *spiritual* things. Its

methods, therefore, are strictly and exclusively *spiritual.* The knowledge it acquires has to do with the facts of *Spiritual Nature.* Its findings have no value or authority with the school of physical *science.* Its researches are limited to the plane of *Spiritual Nature.* It deals only with spiritual matter, spiritual forces, spiritual activities and spiritual processes. Hence, it justifies its name as a "School of Spiritual Science."

Natural Science is seeking knowledge of the facts of Nature in *all* the departments and phases of Nature, physical, spiritual and psychical. It recognizes the existence of a physical world whose substance, forces, activities and processes constitute a natural and legitimate basis for the development of exact *physical science.* It recognizes also the existence of a finer world of spiritual material which constitutes the natural and legitimate basis for the development of an exact *spiritual science.* But it has demonstrated another great Fact of Nature which is so related to these two worlds of Nature as to constitute a natural bridge between them.

It has discovered that the physical world

and the spiritual world are not so remote from each other as to be scientifically unrelated. It has discovered that, in point of their degree of refinement and activity, there is a harmonic relation between the world of physical material and the world of spiritual material which makes them interdependent and co-existent. It has discovered that the instruments and methods employed in the world of physical material, to determine exact scientific physical results, are not sufficiently refined to serve the same purpose in the world of spiritual material. It has discovered that the instruments and methods employed in the world of spiritual material, to determine exact scientific spiritual results, are too refined to serve the same purpose in the world of physical material.

Its methods, therefore, include those of physical science, insofar as they have to do with the facts of physical nature, and they likewise include those of spiritual science insofar as they have to do with the facts of spiritual nature. It recognizes the existence of physical matter, physical forces, physical activities and physical processes. It admits also

the necessity of physical instruments in the department of physical science. It recognizes also the existence of spiritual matter, spiritual forces, spiritual activities and spiritual processes.

Natural Science, which seeks knowledge of *all* the departments of Nature, is the friendly ally of both physical science on the one hand and spiritual science on the other. It desires to co-operate with both these schools and bring them into a friendly attitude of tolerance and mutual endeavor in the greater interests of humanity. It realizes that each of these two schools of science has set for itself certain arbitrary limitations which mark the boundaries of its legitimate field of inquiry. These boundaries, in each instance, are so definite and distinct that whatever oversteps them is immediately ruled out as unscientific and, hence, unworthy of consideration. This attitude leaves virtually no room for voluntary mutual approach by and between them. It leaves little or no hope of bridging the chasm which divides the two schools at the present time.

With all the knowledge of the Masters

upon the subject, they have never, so far, been able to reduce the scientific solution to a purely *physical* basis. They are willing to concede that, so far as they are concerned, such a purely physical solution is impossible to one yet in the physical body.

The Masters, during their study of the Great Problems, and their continued search for a definite method of solution, discovered the fact that, through a rigorous course of self-discipline and contemplation of a higher and finer life, they were able to develop a higher and a finer set of senses, through which they were able to come into conscious relation with a finer world of material than that of the purely physical. They designated these finer senses "*Spiritual* Senses," to distinguish them from the "*physical* senses." The world into which they were able to penetrate consciously through these finer senses, they called a "*spiritual* world." Thus began the scientific solution of the great problem of another life in a finer world of matter. And thus began the accumulation of definite knowledge concerning that finer life and world.

By their continued work and experiment, which all scientific research involves, the Masters learned that there is an exact and definite method and process of Nature, by and through which anyone who has the intelligence to receive the Instruction, the courage to apply it to the living of his own life in a right way, and the perseverance to continue his endeavors far enough to comply with Nature's demands, can develop his own spiritual senses until he is able to sense and experience the Spiritual World as perfectly and independently as he can sense and experience this physical world.

Through their continued accumulation and expansion of their knowledge through personal experience, they finally made the great discovery that there is a *Moral Order of Nature;* and that it is directly related to the method and process by which an individual may develop his own Spiritual senses and discover the spiritual world for himself.

If he keeps faith with Nature, and lives his life in harmony with her Constructive Principle, her reward is inevitable, which is his Spiritual Unfoldment and Soul Growth.

If he fails to keep faith with Nature, and refuses to live his life in harmony with the Moral Law, he reverses the process of spiritual unfoldment and bars the way to his own Mastership. He will thus never be able to make the scientific demonstration of the Great Problem this side the grave.

The methods of the Great School of Natural Science adapt themselves to the normal development of the individual human being in such manner as to enable him to retain full and complete control of all of his sense channels, both physical and spiritual, throughout his entire physical life, however long he may live. And, if he has lost control of his spiritual senses during childhood—as many do—it enables him to regain them without harm of any kind to himself or to others.

A part of the Work of The Great School of Natural Science, at this time, is to give to the world the benefits of such scientific knowledge as it has accumulated bearing upon these subjects, and open the way for the co-operation of physical science and spiritual science in the work of liberating hu-

manity from the bondage of Ignorance, Superstition and Fear.

Furthermore, it is entirely within the ability of every individual who possesses the necessary Intelligence, Courage and Perseverance to prove the truth of every statement herein contained, provided he also has the necessary time, place and environment for study under proper and efficient instruction.

When Human Intelligence has assembled its knowledge of any given department of Nature and then classified it and systematized it until all the identified, verified and acknowledged Facts of Nature have been set in their correct order, an exact "Science" has been born, or evolved.

Science is *exact.* It *must* be exact to be *Science.* In just so far as the scientist fails in this element of exactness, he becomes the *sciolist,* and his findings become *sciolism,* instead of *science.* It is the method of the Great School to eliminate every possible element of uncertainty, and thus reduce its work to the only absolute basis of exact science. If it should *fail* in this it would no longer

be entitled to the confidence of those who rely upon its findings. But it invites to its work the rigid application of every possible test, and is ever ready to abide by the results.

KNOWLEDGE: *Facts of Nature identified, verified and acknowledged by Human Intelligence.*

The first vital point to be noted in this definition is that *Knowledge* has to do with the *"Facts of Nature."*

The second is that it does not include *all* the Facts of Nature.

The third is that there is a limitation which is as fixed and definite as are the limitations of "Human Intelligence."

Only such of the Facts of Nature as Human Intelligence has been able to *identify,* as such, are covered by the definition.

Only such of these *identified* Facts of Nature as Human Intelligence has been able to *verify,* are to be included in the definition.

And finally, only such of the Facts of Nature as have been *identified,* as such, then *verified* as having been *correctly* identified, and finally *acknowledged* by Human Intelligence to exist as *identified* and *verified,* must

be incorporated in the great body of human KNOWLEDGE.

From this analysis it will be observed that the sum of human knowledge is a fixed and definite thing *only* at any *given instant of time.*

In other words, it is an *ever-evolving and growing* body. For, while at any given instant of time its limits are definite, the *next* instant some new Fact of Nature may be identified, verified and acknowledged by Human Intelligence, and the sum of Human Knowledge thus increased by one new Fact.

To what extent the possibilities of Human Intelligence may carry this evolution of its Knowledge, doth not yet appear. Who shall fix the evolutionary limits of Human Intelligence, or the growth of its Knowledge? Who shall dare to say: "Thus far shalt thou go, and *no farther"?* Who shall dare to say that the growth of Human Knowledge shall stop short of ALL THE FACTS OF NATURE? Let him who can, answer.

An important point, however, must be kept forever in mind, namely, that if Human Intelligence should be at fault in any phase

of its endeavors, in either its identification, its verification, or its acknowledgment of any Fact of Nature, the immediate and inevitable result is to destroy, or cripple, the *scientific* value of its findings.

And herein is where our modern so-called "Exact Science" so often fails to justify its designation, or name. Men of science have not always differentiated between their so-called "Facts" and their "Assumptions." Wherever this discrepancy has crept in, the scientist has fallen short in the vital element of "exactness." He has misled those who have trusted him and oftentimes has confused himself and become utterly lost in the fog of his own uncertainty.

In our search for *Knowledge* we are seeking to *identify* the *Facts of Nature* as they *exist.*

In our search for *Truth* we are seeking to know the established *relation* which these identified Facts of Nature sustain to *each other* and to *Individual Human Intelligence.*

This differentiation between Knowledge and Truth is important and should not be ignored nor lost sight of by the student who

seeks to become a demonstrator of the Law.

Knowledge has to do with *Facts.*

Truth has to do with the *Relation* these Facts sustain to *each other* and to *ourselves* as Individual Intelligences.

CHAPTER III

FACTS DEMONSTRATED

It is an accepted rule of logic that if a premise be false, any conclusion based upon the assumption of its truth must be regarded as unreliable. It should, to say the least, be regarded as unscientific.

All physical matter, both inorganic and organic, integrates conjointly with a finer ethereal or spiritual pattern, in such manner as to constitute what may properly be termed a double material entity.

No attempt will be made here to account for this phenomenon of Nature. It simply exists as one of the established facts with which Natural Science is compelled to deal. As such it forms an important link in the chain which connects the two correlated worlds of matter, motion, number, life and intelligence.

In the kingdom of inorganic matter these two bodies appear to be more equally de-

pendent, one upon the other, than are the duplicate bodies of organic matter. This is more fully explained by the facts which follow.

The integration of a physical stone conjointly with its finer ethereal pattern is of such a character that upon the sudden and forced disintegration and dissolution of the physical stone its finer ethereal body, or duplicate, remains intact for a comparatively brief period of time.

In due course of time, however, the ethereal body of the stone also disintegrates, dissolves, and to every appearance returns to its original elements.

During the time it remains intact this ethereal body of the stone is visible with perfect distinctness to one whose sense of sight is keen enough to observe it.

In the vegetable kingdom the two material bodies do not manifest the same degree of mutual dependence, one upon the other, as in the mineral kingdom.

Upon the sudden disintegration and dissolution of the physical body of an oak tree its ethereal duplicate persists intact for a

much longer period than does the ethereal body of the stone.

But in due course of time the ethereal tree also disintegrates, dissolves, disappears from the magnetic plane of the vegetable kingdom, and to every appearance is resolved back into its original elements.

In the animal kingdom the independence of the spiritual body from the physical, in its power of continuity, is very markedly increased.

At the period of physical dissolution of an animal it is clear (to one who is able to observe the transition) that the spiritual body carries with it (or accompanies) the animating principle of the animal entity. This is evidenced by the fact that during its existence as a spiritual organism it appears to possess all the natural faculties and intelligent capacities and powers which belong to the animal entity.

The animal, however, in due course of time, disappears from the spiritual plane of the animal kingdom.

It does not reappear (at least in identical or distinguishable form) upon any of the

spiritual planes of life which are distinctively related to this particular planet.

In the kingdom of man the transition we call physical death is even more clearly a mere incident in the life of the soul.

At the moment of physical dissolution of a man, woman or child, the spiritual body separates from the physical in a manner which appears to be identical with the separation of the two bodies of the animal at its physical death.

The animating principle of the double organic entity accompanies (or is accompanied by) the spiritual organism only, when physical death occurs, and in this respect the process of dissolution corresponds, in all appearance, with that of the animal.

The spiritual man, woman or child persists intact upon the spiritual planes of life for an indefinite period of time after physical dissolution, as does the animal (with the exceptions hereinafter noted).

Men, women and children upon the spiritual planes of life appear to possess all the natural faculties and intelligent capacities and powers with which they were invested at

and prior to the time of physical dissolution. In this respect also they appear to acknowledge the same law which governs the animal.

But men, women and children, in the course of the ages, disappear from the lowest plane of the kingdom of spiritual man, and yet not always in a manner which is identical with the disappearance of the animal from the spiritual plane of animal life.

In other words, man disappears from the lowest plane of his spiritual life *in either of two different manners and by two distinctly opposite methods or processes.*

That is to say, under the constructive principle and process of evolution, growth, development and progress, he disappears from the lowest plane of spiritual life, only to appear upon the next higher, inhabiting a finer spiritual organism, clothed in richer splendor, and in possession of all the natural faculties and intelligent capacities and powers with which he was invested at the time of the transition, and with the same individuality. He is fully conscious of the transition and is able at will to reappear upon the lower plane through which he has

passed, and manifest himself to those who have known him there. In an analogous manner he is able to pass on to higher planes of spirituality and life.

But under the operation of the opposite principle and process of destruction, or devolution, man also disappears from the lowest plane of his spiritual life in a manner which corresponds, in every essential particular, with the disappearance of the animal.

In this latter instance he does not reappear (at least in identical or distinguishable form) upon any of the higher planes of spiritual life which are distinctively related to this particular planet.

In the spiritual life man's ability to persist and advance from lower to higher planes of existence is commensurate with his own independent control of all his individual faculties, capacities and powers, and in response to his independent, self-conscious and rational volition and desire to so persist and advance.

He obtains this control of his individual faculties, capacities and powers only in accordance with his own independent, self-

conscious and rational desire and will, and through honest, intelligent, courageous and persistent personal effort, in conformity with Nature's Constructive Principle.

But in the spiritual life, as in the physical, man may fail, neglect or refuse to make the effort necessary to obtain or exercise control of his individual faculties, capacities and powers. Or, once having acquired such control, he may deliberately surrender it to other intelligences, provided he can find those who are willing to assume the responsibility. Or he may knowingly and intentionally prostitute his powers to dishonest and vicious purposes.

In every such instance he is proceeding in conformity with Nature's Destructive Principle, and must pay the penalty which Nature exacts therefor. The inevitable result is retrogression, involving a corresponding forfeiture of the power of self-control.

This retrograde movement of spiritual life, if persisted in, ultimately leads to man's disappearance from the lowest plane of his spiritual life.

In the light of this analysis it would ap-

pear that Paul knew what he was talking about when he declared to the Corinthians in such exact and unqualified terms that: "There is a natural body, and there is a spiritual body." (I Cor., 15, 44.) It is also evident that Christ fully understood the relation of these two bodies to the third and highest element in the triune nature of man when he asked the searching and vital question: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark, 8, 36.)

It will be understood that the physical body is but a coarser duplicate of the spiritual, and that each and every physical organ has its spiritual duplicate. There is a spiritual brain as well as a physical brain. There is a spiritual organ of sight as well as a physical one. There are spiritual organs of touch, taste, smell and hearing, just as there are physical organs of these several senses. In other words, for each separate physical organ of the brain there is a corresponding spiritual one. This being a scientific fact, it will not be difficult to understand its natural corollary, which is, that under given

conditions the intelligent soul which owns and operates these separate organisms may receive impressions through either set of its sensory organs.

Natural Science has demonstrated that man, upon the physical plane, has a physical body with five physical channels of sense and a spiritual body with five spiritual channels of sense; that through its five physical sense channels the individual consciousness is aware of the existence of the world of physical nature, and through its five spiritual sense channels it may become aware of the existence of the world of spiritual nature.

It has demonstrated that the five physical senses are not fine enough to sense the existence of the finer world of Spiritual Matter and Spiritual Things.

It has demonstrated that the five spiritual senses are too fine to sense the existence of the coarser world of Physical Matter and Physical Things.

It has proven that the normally developed human being, or Soul, has the power—by the exercise of its Will—to open or close any or all of its sense channels, both physical and

spiritual. By the exercise of its Will Power it can open the channels of physical sense, and by the exercise of that same power it can close them again. By the exercise of the same Will Power it can open the channels of spiritual sense, and by the exercise of the same power it can close them again. By the exercise of that same Will Power it can open the physical and spiritual channels of sense simultaneously, and thus sense both worlds—physical and spiritual—at the same time.

It has learned that every normal human infant is born into this physical life with all its channels of sense, both physical and spiritual, awake and active. It has also proven that, under normal conditions, the individual may even grow to manhood, or womanhood, or even to old age, without losing the Power of Will to control all its sense channels, both physical and spiritual. At the same time, it has learned that a very large percentage of human individuals lose conscious and voluntary control of their spiritual senses and powers during childhood; that some of them regain control of them in their later physical

life, and that many never regain them during their entire physical life.

But man in the physical body is generally so conditioned that his intelligence operates far more consciously through the physical organism than it does through the spiritual. This is one of the provisions of nature with which science must deal in its solution of the question here under consideration.

It is also a fact that wherever this condition obtains the individual is concerned with and absorbed in the impressions which reach his consciousness from the physical world only. The action of the spiritual organism, however, is not entirely suspended, as might be inferred. It is merely obscured or covered up, as it were, by that condition of nature which fixes the attention upon the physical plane.

The following illustration may serve to present the facts and the principle more clearly to mind:

Go into one of the large, steel manufacturing establishments of the country while the machinery is in full operation and there attempt to carry on a conversation with a

person twenty feet distant from you. However much you may both exert yourselves you will be unable to hear a word he says. The noise of the machinery and the general confusion of the factory will make it impossible. His voice is drowned in the general uproar and fails to make a sufficiently strong impression upon your consciousness to be recognized with distinctness. You are too busily engaged with the various and conflicting impressions made upon your consciousness by the thunder, clang and turmoil of the factory.

But the sound of the voice is there, just the same. More than this, it even makes an impression upon your sensory organism. Why then, do you not recognize the fact? It is only because your consciousness is so preoccupied with the more intense impressions of the louder noises of the factory, for the time being, that you fail to distinguish the sound of the voice.

In a somewhat analogous manner the average man seems to be shut out and away from all conscious touch with the spiritual world. But this is only a seeming condition, for it is not true in fact. He is merely so

absorbed, for the time being, in the more intense impressions which reach his consciousness through the physical senses that the spiritual do not impress themselves upon him with sufficient relative force to be so identified or distinguished by him.

Carrying the illustration still further, it is an interesting fact that a worker in the steel factory, in course of time, trains his sense of hearing to distinguish the sound of the human voice even in the midst of the din and blast of the factory which at first made such a thing impossible. The question naturally arises as to how he acquires this remarkable power. The answer is simple.

It is necessary for him to communicate with his fellow workmen in some manner. The only adequate means of communication with which he is familiar is the sound of the human voice. In the midst of the noise of the factory, therefore, he must still depend upon his sense of hearing and upon its ability to distinguish the sound of a human voice. He unconsciously begins a course of systematic training to accomplish the desired result. He may be, and generally is, wholly ignor-

ant of the law involved. But, "Necessity is the mother of invention," and without knowing it he begins to train his ear to the new condition of things.

His attention is constantly fixed upon the thing to be accomplished. His consciousness gradually responds. By the continued exercise of his conscious faculties and powers he slowly but surely learns to differentiate between the impressions which the various noises make upon his consciousness. In course of time and constant training his power of perception is intensified until the human voice once more distinctly registers its impressions, and to his trained consciousness stands out fully distinguishable from the general turmoil of his environment. He has simply developed his power of attention to the thing desired until his consciousness responds to the new demands thus made upon it.

By a method which is somewhat analogous to this it is possible for anyone who possesses the necessary Intelligence, Courage and Perseverance and the right desire, together with the time, opportunity and proper instruction,

to accustom his consciousness to take note of the impressions which are being constantly registered upon it through the spiritual sensory organs.

But while man is in touch with his fellow man upon the physical plane and with the plane of physical nature generally, his attention is absorbed upon that plane. He does not feel the necessity for employing other means or using other channels of communication. In most instances he does not even know that they exist. And so long as there is no absolute necessity for the development of the finer senses he continues to be absorbed with those more familiar to him. Just so long as his attention is thus confined to a plane of existence entirely below that of the spiritual his consciousness distinguishes nothing higher than *the plane of his attention.*

These facts have been demonstrated with as much scientific exactness and certainty as has the physical fact that by the action of electricity, light may be produced, power generated and messages transmitted.

Let it be also distinctly understood that the process by and through which these dem-

onstrations may be accomplished with perfect safety and the most intense satisfaction to the individual is neither hypnotic nor mediumistic, nor in any other manner of a subjective nature.

It will doubtless be observed that the writer speaks with unqualified assurance as to the facts stated. The question naturally arises, "How does he know these things?"

For the partial satisfaction of those to whom a definite answer would be deemed of special interest or value, the author wishes to state that they are the results of his own personal experiences, studies and demonstrations, together with the results of his instruction during the many years he has been engaged in acquiring the knowledge which enables him to speak with unconditional assurance.

CHAPTER IV

THIRTEEN PLANES

There are known to be *thirteen distinct planes* of life and matter—including the physical—which invest this physical planet, and through which the individual man and woman must pass in their evolutionary flight from the lowest, which is the one we are now on, to the highest which is the thirteenth.

Each of these is finer than its predecessor, and its activities are correspondingly more intense. It is impossible, however, for anyone to understand or appreciate just what this means, in all its various phases, until he has had the personal experience of passing from one spiritual plane to another. As an example, one has very little idea of what the transition from the physical plane into the first spiritual plane would mean, until after it had been accomplished.

Here is a fact of Nature which has not been explained before: The spiritual planes

of life are not identical in location. True, they are identical in space insofar as each lower plane extends out beyond the surface of the earth.

The first spiritual plane interpenetrates the earth to its center, but it extends out far beyond the surface of the physical earth. Therefore, it is identical with the physical earth plane as far as the earth plane extends. But the outer surface of the first spiritual plane—upon which the inhabitants of that plane normally dwell—is many leagues out in space beyond the surface of the earth.

In the same way, the second spiritual plane is identical with the earth—as far as the earth plane extends—and also identical with the first spiritual plane—as far as the first spiritual plane extends—but the *surface* (upon which its inhabitants normally live, move and abide) is far out in space not only beyond the surface of the earth, but beyond the surface of the first spiritual plane, and correspondingly farther away from the earth plane. In like manner, the surface of the third spiritual plane is far out in space beyond the *surface* of the second, and it com-

pletely surrounds the earth. The *surfaces* of the fourth, fifth, and so on, to and including the thirteenth plane, are correspondingly farther and farther out in space from the *surface* of the physical earth. And each spiritual plane completely surrounds and penetrates all those below it, including the physical earth as the nucleus, or core, of the planet called "earth."

Because of this natural phenomenon the Wise Teachers have named the first seven planes (including the physical and the first six spiritual) the *"Terrestrial Planes"* of life. The remaining six spiritual planes they designate as *"Celestial Planes"* of life.

It would seem that, in the spread of spiritual education upon the earth plane, there is either no knowledge of the existence of any but the seven terrestrial planes of life; or, it has not been deemed necessary or wise to mention the celestial planes which lie above and beyond the terrestrial.

Intervening between the purely physical plane and the first pure spiritual plane is the magnetic field, which partakes very strongly

of the material, or magnetic conditions, of both planes which bound it. It combines, in certain definite relations and proportions, the magnetism of the earth plane with the magnetic conditions of the lowest and coarsest stratum of the first spiritual plane.

Each of the spiritual planes, as well as the Magnetic Field, is composed of certain variations of condition which may, in a technical sense, be designated as "Strata."

There are *three* basic, primary and positive strata. Then there are *four* secondary, composite strata. Finally, there are *six* definitely distinguishable strata which seem to be mathematical combinations of those which lie below them in point of condition.

These definite strata are not separated from each other by any space demarkations.

They are differentiated from each other by varying degrees of refinement of the material conditions of which the entire plane or Field is composed.

They are significant of the thirteen definite and distinct evolutionary steps to which an individual must ascend in his progressive

unfoldment through any given spiritual plane of life.

These strata are not marked off from each other by anything of the nature of space demarkations. In truth, they are not distinguishable at all to the individual who is in the process of evolvement through any given plane, *except* that as he passes upward he is able to look back over the pathway he has traveled and distinguish those strata over which he has passed in his upward progress.

The only index by which these varying strata may be distinguished, by one who has passed through them, is by the phenomenon of *color*. The reason the individual is not able to distinguish these varying colors while he is passing through them is, that he is without the means of contrasting them with each other. This ability, however, he acquires as he passes upward through any given plane. He cannot see ahead of him into evolutionary conditions of refinement and activity which are yet above and beyond him; but he can see into those through which he has evolved. This is why the evolving individual can see and distinguish the colors through which

he has passed, but cannot see those which lie yet beyond his state and condition of development.

But, let us suppose he has evolved through the first spiritual plane, and is now in the second. From his higher spiritual condition of evolution, he is able to look back at the first spiritual plane and, looking into it, he is able to see distinctly each and all of the thirteen distinguishing colors, as well as many intermediate *shades* of color which bridge the evolutionary spaces between the different strata colors.

The three which stand out most clearly and distinctly to his vision are the three primary colors—red, yellow and blue. He is able to distinguish the spiritual conditions of refinement and activity which are indicated by those three primary colors, and the order in which they are named is the order in which the individual approaches them in his evolutionary journey upward and onward through any given spiritual plane.

Then follow in the order of their distinctness the four secondary colors — orange, green, indigo and violet. These seem to be

indeterminate strata, which in point of their degrees of refinement and material condition, bridge the conditions which lie between those expressed by the three primary colors. Consequently, although clearly enough differentiated to be equally distinguishable, they do not stand out with the same positive and obtrusive distinctness which characterizes the three primary colors.

Then follow the six still less positively marked strata which represent the intermediate degrees of refinement lying between the secondary colors and conditions. These are distinctly harmonic colors, forming mathematical nodes which stand out with sufficient distinctness to be distinguished by one who has passed beyond them in his evolutionary journey toward LIGHT.

But there are yet innumerable tints and shades of condition and corresponding color which run between the thirteen distinct conditions which have been indicated, called strata. These, however, do not stand out with sufficient distinctness and individuality to give them the importance of distinct strata. They are, rather, the intermediate

tintings with which the Great Eternal Painter fills in the delicate effects upon his great Canvas of Nature.

CHAPTER V

GRAVITY

The Universal Law of Gravity is Nature's gravimeter by which Nature determines the evolutionary status of the souls of men and women in this life as well as in the life to come.

Under and by virtue of this Universal Law of Gravity each one of us at physical death either rises or sinks—as the case may be—to a level of spiritual life and evolution exactly commensurate with his life and development immediately prior thereto.

That is to say, in our essential being the transition called death does not affect us. We are neither essentially wiser nor essentially better upon our entry into that life than we are upon our exit from this, save and except in just so far as the experience of making the transit itself is concerned.

In just so far as we have been subjects of or slaves to our evil appetites, passions, desires

and propensities here, we remain so there until by the power of self-control we lift ourselves above them to higher levels of spiritual life. In so far as we have been subjects of the Destructive Principle of Nature here, we remain so there until we are liberated through the development of the latent power of self-control.

Thus, under the operation of the Universal Law of Gravity this physical life is fraught with momentous significance and unlimited possibilities. It is, in fact, the training ground from which we pass to a higher conflict. The life we live here determines the level to which we gravitate there.

We may, if we will, so avail ourselves of the opportunities of this life as to lift the soul at physical death above the Line of Victory into the realms of light and life and Individual Immortality. Or, we may by our indifference to the possibilities of another life develop a Spiritual Gravity which at physical death will carry us into that great middle psychological state which lies below the Line of Victory and above the Line of Despair,

but still within the midst of the great battle of life.

In like manner, by complete surrender to the destructive power of our evil appetites, passions, desires, impulses, emotions and propensities, or by the deliberate and intentional abuse of the knowledge we possess and the forces we command we may destroy the powers by which it is possible for us to ascend the scale of evolutionary development. By the intentional abuse of knowledge and the deliberate misuse of power we may establish a Spiritual Gravity which at physical death will carry us at once below the level of the Line of Despair into the realm of spiritual darkness and spiritual death.

These are not the poetic imaginings of a Dante nor a Milton. They are not the charming mysticism of a Balzac nor a Corelli. They are not the metaphysical misconceptions of any creed or religion. On the other hand, they are the determined results of a definite science.

Under the Universal Law of Gravity in its relation to the evolution of individual intelligence, Individual Immortality is an achieve-

ment of the Soul and not an arbitrary imposition of God or Nature upon all mankind without regard to individual choice. It is a reward guaranteed by Nature to each individual man and woman for the right application of acquired knowledge and the right use of developed powers.

In its evolutionary ascent under the paternal dominion and guidance of God, or Nature, or Universal Intelligence (whichever term may best express the intelligence which manifests itself in all the forces, activities and processes of Nature), the individualized, intelligent entity reaches its "majority," so to speak, when it arrives at the estate of man.

At this evolutionary point the Great Intelligence invests the individual entity with the soul attributes of Self-Consciousness, Reason, Independent Choice, and an independent, self-conscious and rational Volition necessary to its self-preservation and independent action; then severs the tie which makes it a "Child of Nature" and emancipates it from all paternal dominion and control.

The individual, by virtue of the Soul at-

tributes with which he is thus invested, comes to his "majority" with a full and complete understanding and recognition of his emancipation from paternal authority, and voluntarily assumes the duties, obligations and responsibilities which his freedom imposes. This is why he calls himself a "free moral agent" and a "responsible individual intelligence." He attains this status by the simple process of Nature over which he has no control whatever. And yet, he knows that from the moment or the instant he reaches this point in the process of his individual unfoldment he occupies a wholly different position before Nature's law.

So it appears that under the evolutionary process the individual entity, without further act, process or formality, reaches its majority at the estate of man. From the instant he emerges from the infancy of animal nature into the estate of man he can no longer hold Nature or the Great Intelligence responsible for his own individual life or conduct. He can no longer demand or claim paternal protection as an inalienable right, save and except as he earns it. He is no longer bound by

filial duties, obligations or responsibilities, save such as he voluntarily assumes.

By obedience to Nature's law we discharge our individual responsibility and thereby earn Nature's reward therefor, which is Individual Immortality. And this, to us, is Compensatory Justice.

By our violation of this same great law we incur the penalty which Nature prescribes therefor, which, according to the terminology of Natural Science, is Spiritual Death, the Second Death, or total Individual Extinction. And this, to us, is Retributive Justice.

Thus, in its final analysis the Law of Justice, as it is known and exemplified in the realm of the soul's citizenship, is the law of individual Life and Death. Under the operation of this law the right of individual and independent choice is an inalienable and inviolable right of every individual man and woman.

In accordance therewith man is, in the most exact and literal sense, the arbiter of his own destiny. He goes to that destiny, whether it be in the realm of light and life and Immortality, or in that of darkness, disintegration

and Death, because he and he alone has so elected. And this is the scientific "Doctrine of Election."

A more comprehensive understanding of the Universal Law of Gravity may be obtained by noting the interesting manner in which it exemplifies itself in the daily lives of men and women upon the plane of this present physical life.

Humanity everywhere, in a large and general sense, groups itself in accordance with this law.

For illustration, men whose lives are dominated by political ambitions, political motives or political interests, in general, are drawn together by this same Law of Gravity and they form themselves into political clubs. They naturally gravitate to the common level of "politics."

Men and women who are attracted by the same ethical or religious creeds, principles and purposes gravitate together by virtue of the same law and form themselves into churches or societies. They meet upon the common level of the creed or ethical standard

they adopt and the work in which they engage.

Men and women whose lives are dominated by the glitter and license of wealth are drawn together by the common bonds of estheticism, vanity and licentiousness and form themselves into exclusive social sets. Under the operation of the same law they gravitate to the so-called fashionable sections of all the great cities of the world. Here they build themselves mansions and castles and surround themselves with all the beauty, luxury and license that wealth can buy.

Men and women who are ruled by the lusts of the flesh, but without the wealth to purchase social and legal amenities, gravitate together upon the common level of the brothel and the house of prostitution. By the same law they are found grouped together in the slums of all the great cities. In recognition of the moral and spiritual level to which they naturally gravitate, the women of this class have come to be known with singular significance as the *"demi-monde,"* or the underworld of society.

And so it is with those who are moved to action by the nobler inspirations of life.

In the progress of evolution from the lower to higher planes of life, the individual is aware of the fact that upon the earth plane, and also upon the first six spiritual planes of life, he is under the influence, or "pull," of gravity. That is to say, he realizes that there is always and everywhere a constant pull upon him toward the center of the earth, growing less and less as he advances. But when he passes from the sixth spiritual plane to the seventh, he senses the fact at once that he has reached a point of development and refinement wherein he has entirely overcome this so-called "pull of gravity" toward the earth's center. From that point forward in his evolutionary unfoldment he knows that he has not only overcome the material gravity of earth, but that he has passed into a realm and a state of being wherein that impulse seems to be reversed, and the natural tendency would seem rather to carry him away from the earth's center than hold him to it.

The higher the individual goes in his evolution upon the spiritual side of life, the far-

ther he grows away from the coarse and primitive conditions of the physical plane of life. But, in another sense, he is acquiring new and added knowledge and power which compensate for and overcome this seeming loss of touch with the earth plane.

Let me explain: The individual whose evolutionary development and consequent spiritual gravity fix him upon the first spiritual plane of life is, in point of material conditions, more closely in touch with the earth plane than one whose life is normally on the second spiritual plane. He is many times more closely in touch with the conditions of the physical plane than the individual who has evolved to, let us say, the seventh spiritual plane.

It is equally true that, in point of location, the individual upon the first spiritual plane is closer to earth than is the individual upon the seventh plane. In other words, the level to which an individual may rise upon the spiritual planes of life, immediately after physical death, depends upon the degree of spiritual evolution he has attained when death occurs. If the individual has so lived his life

upon earth as to overcome the downward pull of the Universal Law of Gravity and earned the spiritual right to dwell upon the first, second, third, fourth, or fifth spiritual plane, or even higher, the Law of Gravity will carry him at once to the exact level of spiritual life to which he is justly entitled under the evolutionary Law of his Being. Thus he will see that the Law of Evolution is at work while the individual is yet upon the *physical* plane, just as actively and potently as it acts after he has passed through the portal of physical death and entered into the "Spiritual Mansion." It is not a very unusual thing for one of the children of earth to pass, immediately after physical death, to the seventh, or the eighth, or the ninth, or even the tenth spiritual plane of life. And it is *possible* for one of the Great Souls to pass on into the thirteenth plane at once and without hindrance. This, however, is one of the great achievements of individual life and evolution.

The limitations of the Universal Law of Gravity, at any given time, are those fixed and determined by the evolutionary status

of the individual at that time. The evolutionary possibilities of Individual Intelligence, or the Soul of Man, are limitless, so far as we know. Hence, the Universal Law of Gravity seems to be a fact of Nature with infinite progressive possibilities. It is influenced by whatever affects the evolutionary status of the Individual Soul, or Entity.

Thus the Universal Law of Gravity obtains upon all the planes and in all the conditions of life both here and hereafter, as far as it has been possible to follow its operations. It exemplifies itself in all the departments of Nature and upon all the levels of individual life, so far as we know them.

Under the Compensatory side of this law every unselfish act done in behalf of one's fellow man brings to the benefactor a definite soul reward. It lightens the Gravity of the Spirit and permits the Soul to rise in obedience to the law of its essential being to realms of greater light and fuller life.

Under the Retributive side of this same law every act of this life or the life to come, so far as we know, which purposely deprives a fellow man of that which of right is his brings to

the wrongdoer a definite soul retribution. It increases and intensifies his Spiritual Gravity and in obedience to the law of his essential being he sinks toward the realm of darkness and spiritual death.

Under its Compensatory side every unselfish act which brings comfort, aid, joy, happiness or good to another carries with it the obligation upon the one so receiving to give in equal measure to those who need.

Under its Retributive side every act of this life or of the life to come, so far as known, which purposely deprives a fellow man of that which of right is his thereby fixes upon the wrongdoer the individual responsibility of righting the wrong himself if it be within his power, otherwise of rendering an equivalent service to those who need that which he can give.

Under the twofold aspect and operation of this great law the individual who knowingly and intentionally surrenders an inalienable right of the soul can never entirely recover it by his own individual effort alone. He must seek for and obtain the help of those who are able to give that which by such a surrender

he has permitted to pass beyond the limits of his own individual powers.

When the hypnotist, therefore, emerges from the valley of the shadow of death freed from the encumbrance of a physical body he realizes that the demands of his subjects have long since matured. He finds those whose inalienable rights he has sequestered (and who have not yet been able by the help of others to regain them) awaiting his coming.

A leading hypnotist of this country is reported to have fixed the number of his subjects at something like two thousand. He thus confesses judgment in advance in favor of each and every one of these individuals when he shall stand with them upon the common level of spiritual life. To whatever extent he has deprived each one of these two thousand subjects of the inalienable right and power of self-control, to that extent he has irrevocably fixed upon himself the burden of retribution. In the same measure he has invoked upon himself the operation of the Law of Gravity. Under its immutable provisions he must sink to the level of the law's demands.

Thus it is that under the Law of Retributive

Justice the man who enslaves the souls of his fellow men, by the same act forges about his own neck the iron collar of servitude. In the realm of the soul the tyrant master becomes the slave of his own tyranny. Nor can he escape from this self-imposed bondage save by the narrow and steep pathway of servitude. He cannot claim emancipation for himself until the Law of Retributive Justice is fully satisfied.

Their demands, being duly presented and verified in accordance with the "Statutes of Nature," are scheduled in the inventory of his fixed liabilities. Not only this, every such demand is a "preferred claim" under the law of its creation. It is therefore not subject to "discount." It cannot be compromised nor "prorated." It must be paid "in full."

The hypnotist, therefore, finds himself a spiritual mendicant, a pauper, a defaulting debtor. He is an insolvent, a bankrupt, without the benefit or advantage of an insolvency or bankrupt law or proceeding under which to relieve himself by scaling his liabilities. What, then, can he do?

There is but one alternative. He must

either repudiate his liabilities and suffer the penalties which the law prescribes, or he must throw himself upon the mercy of the court and ask for time and opportunity to "work them out."

Precisely the same law governs the relation of the spiritual control to its medium. The spiritual intelligence who deprives a medium of the power of self-control thereby, to the same extent, forges the chains of servitude upon himself. In obedience to the same law he must repair the injury thus wrought, if it be within his power, and if not, then he must render an equivalent service to those who need the help which he can give. There is absolutely no escape if he would rise from this earthbound condition to higher levels of life and achievement upon the spiritual planes.

Fortunately, Nature is never impatient with those who honestly and humbly seek to discharge their just liabilities under her laws. She never demands more from her citizens than they are able to perform. To the hypnotist, therefore, she would seem to say: "These are your obligations. You alone are responsible for their creation. You, therefore,

must liquidate them. While it may not be possible for you to meet them all at once, you can at least begin now. If you in good faith honor the law's demands you shall have whatever time the full limit of your abilities may require to make restitution. Go, therefore, and in the order of their maturity repay the debts you owe. By your individual service you may work them out, rendering to each and every creditor in rightful turn the full measure of his just demands."

CHAPTER VI

MUSIC OF THE SPHERES

In another sense, this is but an expression of the Great Eternal Law of Gravity which holds the planets of the physical Universe in their spiritual orbits, always loyal to the one center about which they revolve. It is the Law of Harmony expressing itself in natural attraction, and, with this concept clearly in mind, you may understand that the "Music of the Spheres" is something more than a mere figure of speech. Indeed, when we have evolved to a point where our "Cosmic Consciousness" opens to the play of universal forces, it seems consistent with the logic of science that we shall be able to hear, understand and enjoy that wondrous Symphony of Nature—the "Music of the Spheres"—as definitely as, and with infinitely greater joy than, we now can hear and enjoy such music as we are able to produce under present conditions. Then only shall we be able to understand and

appreciate to what sublime heights and depths the grand Orchestration of Nature transcends all that we understand as music today.

The fundamental activities and processes of Nature express her *Law of Harmony,* in all the departments of the universe, both physical and spiritual. In other words, *"The Music of the Spheres"* expresses a scientific fact. You have no doubt enjoyed the privilege of hearing a great Symphony Orchestra in its rendition of some of the wonderful compositions of the great Masters of Music. It may be that you have sat in Symphony Hall, in the City of Los Angeles, and listened to one of the great orchestras. If so, you know that it is possible to take a great enclosed space such as that and literally fill it to its remotest recesses with harmony so intense as to set in motion every atom of your being in harmonic sympathy with your environment. By giving your attention to the individual members of the great orchestra, you can distinguish each individual instrument as it contributes its relatively small bit to the sum total of orchestral harmony. But this requires considerable effort on your part be-

cause the voice of each individual instrument blends so perfectly into the harmony of the orchestral environment that its individual tones are merged with those of its fellows and are lost in one great soul-inspiring HARMONY.

Now, go out to the Hollywood Bowl where the mountains and the starry heavens alone combine to fix the limits of your environment. Find a seat well back beyond the boxes and loges, and there listen to another great orchestra. You know that it is made up of more than 100 individual players, each playing an individual instrument. But now you cannot identify the voices of the individual instruments as they lend their individual contributions to the harmony of this greater environment. You realize the interesting fact that, as the voices of the individual instruments are merged and lost in the sublime harmony of their environment, nothing but the realization of a complete and perfect HARMONY pervades your Soul.

When the orchestra swings into the movement of one of the great classics, you shut your eyes and forget the individual players

and instruments, and you follow the whole orchestration through all the shades, colors and combinations of harmony, until you sense but one great, harmonious individuality—that of the orchestra alone. There it is, a great, living, breathing, vibrating, harmonious *Entity,* calling to you and lifting your Soul up above all the petty things of life, into a realm where only HARMONY reigns.

Now go back with me to the moments when the members of the orchestra are all in their places but the conductor has not yet appeared. Listen now to the individual instruments, as the player of each is either tuning it up, or is playing over and over some difficult musical phrase in one of the numbers that make up the evening program. Each individual member is doing something of the same nature, but it is a case of "every fellow for himself." There is no concert of action, and each individual instrument is just talking to, playing for and communing with its master, without regard to any of its neighbors and fellows. As a result you hear only a concatenation of discordant sounds which gives you an impression of some great, harmonious, musical en-

tity that has been broken into a thousand individual pieces, and each individual piece is screeching its protest against all the rest.

But now sit quietly listening, not to the individual noises that make up the great dissonant commotion, but to the great *"noise."* Think of it as just one great, noisy individual, until you are able to sense it as such. Now, if you will fix your mind upon it, you will discover the strange fact that all these independent, disjointed sounds merge themselves into a definite musical *tone.* It is an *individual* sound. And if you will slowly let your own voice softly run the musical scale, you will find that there is some one tone of the scale that is in perfect unison with the great, multiple dissonant tone of the "shattered" orchestra.

That tone represents the disjointed individuality of the orchestra. Nevertheless, it is a distinct *musical* tone.

Again: During the recess, when each individual of the audience is at liberty to talk and chat with his friends and neighbors, listen to them. At first you hear only so many individual vocal sounds, just chattering. There

is no unity, there is no harmony. But listen, as you did to the orchestra, and slowly it will come to your consciousness that the *sum total* of all those thousands of individual voices merges into one single *tone*. It is a *musical* tone, because if you begin and slowly run the scale with your own voice, you will find that there is just one tone that is in consonance with the great "undertone" of the audience. This one tone stands for the total individuality of the assembly as a *whole*.

Now, suppose you had three such audiences near enough to each other so that a very sensitive individual could hear the undertone of each. Suppose also that one of them responded to C of the musical scale, another to E, and the third to G, so that you could hear them all at once. The result would be that you would hear a perfect musical chord—a perfect harmony of the first, third and fifth of the musical scale.

Listen: Can you now realize the fact that all the individual noises of any given planet —if they could be heard by an ear sensitive enough—would merge themselves into just *one single "noise"?* This is not only true, but

that single *noise,* when its undertone is distinguished, will be found to be a distinct *musical* tone.

Now let us call upon your creative consciousness a little further. Suppose you had three great planets out in space, each of which gave off its undertone, or overtone, so that it could be heard by the same ear at the same time. Suppose also that one of these tones had the musical value of C, one E, and one G, of the musical scale. What would be the result? You would hear a perfect musical chord. The harmony would be absolutely perfect. This would be the "Music of the Spheres" to which you were listening.

It is a literal and scientific fact of Nature that every individual planetary system is made up of individual planets so related to each other as to represent the most perfect HARMONY. As the individual planets go spinning in space, each is singing its own cosmic tone, if you please, and it is so related to its fellows that their combined tones constitute absolute HARMONY. Can you not now conceive of the fact that the great Universal Intelligence, back of all the manifestations of

Nature, has so created and fixed in their places the millions and billions of planets of His Universe to make up one great Cosmic Orchestra which expresses the infinite concept of universal HARMONY?

It is not intended to convey the idea that this is a subject which lies within the limitations of exact science. The concept, however, is one which comes directly from the Great School. The explanation was given to the writer by one of the Masters of Natural Science who, for many years, held the official position of Instructor of the School. Since then the subject has been under consideration many times, and the known facts of science have been applied to it, as far as human intelligence could go. It seems to meet the logic of science at every point and appeals to reason as consistent with the known facts of Nature.

CHAPTER VII

SPIRITUAL TRANSITIONS

Individuals pass from physical death directly into any or all of the various spiritual planes or conditions of life, from the magnetic field, to the thirteenth plane. The determining factor—under the Universal Law of Gravity — is the evolutionary status at which the individual has arrived when physical death overtakes him. Whatever development he has attained, under the great Law of Evolution, fixes with scientific certainty, the spiritual plane—as well as the stratum within that plane—to which he will rise the moment physical death liberates him from the plane of earth.

It is not true, therefore, that *all* pass from death into the magnetic field. It would be fair, though not an absolutely correct statement, to say that a very large percentage of humanity pass directly from physical death into the magnetic field. This, however,

might convey a wrong impression, if left without further explanation. For instance, many of those who pass directly into the magnetic field remain there but a very short time—often but a day, a week, or a month—long enough to awaken to a full realization that they are no longer upon a physical plane in the physical body, and long enough to divest themselves of the physical, magnetic bond which binds them to their former physical life. Thence they pass into the first spiritual plane, and from there they evolve in accordance with their several conditions.

It would seem that possibly one-half of all humanity stops in the magnetic field, for some period, from a few hours to many years of time—depending upon their evolutionary status at the time of physical death, together with their desire (or lack of it), their earnest effort (or lack of it), to rise above that plane and condition of life.

Leaving this magnetic field out of our count, because of the fact that it is so intimately connected with the physical plane below and the first spiritual plane above it, we will say that the Soul passes through this half-

way plane in its flight to the first spiritual plane. But when it arrives upon the first spiritual plane it is able to realize the fact that it is in a vastly more refined and intense material body, and that it is moving in the midst of a world of material things that seem especially consistent with and fitted to its refined body. In due time the individual learns that he has passed out of the coarse, slow-moving, physical world, and has entered a world of much greater refinement and intensity of activity.

In passing from the first spiritual plane to the second, one does not "die" in exactly the same way he does when he passes from this earth plane into the first spiritual plane. It is true that one passes out of the material body he inhabits on the first spiritual plane, and finds himself inhabiting another and a finer material body upon the second spiritual plane. But there is no complete lapse of consciousness in making the transition. Beforehand he is prepared for the change, and knows almost to the hour when it will occur. When the time comes he realizes that he is withdrawing, or being withdrawn, from the material body on the first spiritual plane. He

knows also that he is being received into the second spiritual plane.

There is another respect in which the transition from the first spiritual plane to the second differs from physical death. That is, it is accompanied by no previous suffering of any kind. It seems to be more like a "graduation" from one school to another.

In passing from the second spiritual plane to the third, the conditions attending the transition are entirely conscious. The same relative conditions follow each transition but with the fuller consciousness of a progressive unfoldment.

Those who claim to know from actual experience, tell us that in passing to the sixth spiritual plane of life the last material body is left behind. Beyond that point, the process of passing from one plane to the next above it involves merely the refining of the same material body, and thereafter it is truly a "graduation" rather than a dissolution.

There comes a time in the spiritual evolution of every Soul that has been "born of woman" upon the plane of earth, when the evolving Soul ceases to manifest itself person-

ally upon the earth plane, or even upon any of the lower planes of spiritual life upon this planet.

This is suggested by what the Great Friends tell us of the "Interplanetary Life and Conditions" which obtain after the individual has completed his evolution upon the thirteenth plane of life upon this planet. Nothing but the personal experience ever can give to anyone more than a very imperfect intellectual concept of exactly what each transition means, and just what changes attend it. But the same general principle of *"motion and number,"* or refinement and activity, prevails.

In point of actual distance, the inhabitants of the thirteenth plane, when they are living and moving normally upon the surface of that plane, are vastly farther away from the inhabitants of the earth than are the inhabitants of the first spiritual plane, or of the magnetic field.

But one must remember that the individual who has evolved to the thirteenth plane also has acquired the knowledge and the added power which together enable him to retrace his steps back through all the spiritual condi-

tions intervening, and to stand upon the plane of the physical earth. In order to do this, however, he must take on, or invest himself with, the conditions of all the several intervening planes of life and materiality. While, in one sense, the actual doing of this involves a corresponding effort on the part of the individual who thus desires to descend from the thirteenth plane and personally visit the surface of the material earth plane of life, at the same time, one must keep in mind the fact that in evolving to the thirteenth plane he has acquired the added knowledge and power which enable him to make this descent into the coarser conditions of materiality. And in the possession of this added knowledge and power, one can understand that it is, in essence, no more difficult for him to return from the surface of the thirteenth plane than it is for him to descend from the surface of the tenth, when he had only evolved to that plane and condition of life and had acquired the knowledge and added power which go with that degree of evolution.

Hence, in this sense, it could hardly be said with scientific exactness, that he is "less in

touch" with the plane of earth than he was when he had evolved only to the first spiritual plane of life and conditions.

But here is another phase of the subject which must be taken into account: As the individual evolves to higher planes, his normal life, activities and labors are upon the *surface* of his own plane of life. Whatever he may desire to accomplish for the benefit of those in the plane or planes below him, is normally accomplished by the aid and cooperation of those in the planes below him. That is to say, if one in the thirteenth plane desired to accomplish a definite work for the inhabitants of the earth plane, he would employ the services and the aid of the inhabitants of the next lower plane (the twelfth), who would hand it down to the next, and so on, until when it had reached the first spiritual plane there would be those upon that plane fully equipped and ready to do the thing desired. This is the general method employed in such events. But it does not mean that the individual could not himself descend to the plane of earth and accomplish the thing desired, or superintend its accomplishment.

One of the things which every individual must learn, when he passes through one spiritual plane to the next higher, is how to take upon himself the material conditions of the lower plane from which he has passed. To make this entirely clear, when one makes the transition from the first spiritual plane to the second, it is necessary to learn how to clothe oneself in the material conditions of the first spiritual plane. In other words, every individual on the spiritual side of life must be able to manifest himself and his presence upon each and all of the spiritual planes below him. This is one of his important duties. It is by the right use of his knowledge that he is able to clothe himself in the material conditions of any of the lower spiritual planes.

The various "planes" represent the different states and conditions of materiality *through* which the individual Soul must *pass* on its way to its individual goal—whatever and wherever that may be. The only things that remain fixed and permanent, in this regard, are the "planes" themselves and the conditions of individual life they represent. The individual himself is never in a state or condi-

tion of *"fixedness."* He is forever moving. He is *"passing through"* these various "planes," on his way to Individual Completion. As he passes from one plane to another, he makes way for another to follow him. Hence, in a sense, the great stream of human life upon the spiritual planes, just as it is on the physical, is moving on and on in an endless procession—coming in at the "bottom" and going out at the "top." Thus, as rapidly as one generation passes *out* of any plane of life, another comes *in*. Nature herself takes care of the problem of "congestion" in her own way—and in the only way that could possibly solve it.

CHAPTER VIII

SPIRITUAL LIGHT AND COLOR

To those whose spiritual evolution is such as to leave them in the lowest round of the magnetic field, the condition is that of almost, but not quite, complete darkness. From that deep shade of darkness there is a gradual ascending of the scale toward Light. At the point just before it emerges into the pure spiritual plane, it represents a fair analogy to the bright moonlight of the earth plane.

Running through the entire magnetic field there is also a phenomenon of the color scheme of Nature that is perfectly clear and distinct to one who is able to look at it from the higher spiritual view. But the individual who spiritually belongs in the magnetic field, is unable to see these colors, *except* as he has passed through them from the earth side.

In the process of individual evolution and unfoldment from lower to higher planes of spiritual life, there is always a corresponding

increase in the intensity of the vibratory state and condition of the material organism, or body, of the individual. This increase in the vibratory activity of the body manifests itself by a corresponding increase of light.

In passing from the lower to the higher planes of spiritual life, the individual develops within himself the dynamic powers and elements of LIGHT exactly corresponding with his degree of evolutionary unfoldment. The material body, as it evolves upon the spiritual planes of life, becomes a dynamo of ever-increasing power and *light.*

The Great Friends who are far above and beyond us in their evolutionary unfoldment, come from their several abodes in the higher realms of spiritual life and clothe themselves in the material conditions of all the intervening planes of life between them and the first spiritual. The light which radiates from them is so intense, and the power of its active radiation so irresistible, that the spiritual eyes of a physical individual would be blinded for a time, at least, until they would be able to adjust themselves to the dynamic force and condition of their presence and environment.

Since this condition obtains, one can readily understand and appreciate to what added degree of intensity and dynamic power it would obtain in the case of psychics who have been developed through the subjective process of mediumship. In truth, it would be impossible for the Great Friends to manifest their presence to a medium (unprotected) without destroying his or her spiritual sight entirely, for the time being.

The evidence of personal unfoldment and spiritual progress translate themselves to the senses as added LIGHT. While it is true that one takes on the material conditions of the spiritual planes when he comes to the physical plane, it is also true that back of these material conditions, and shining through them, are the higher and more intense vibratory conditions of the finer spiritual bodies within. In other words, each spiritual plane reflects some of its intensity, in the form of light, upon each and all of the planes that lie below it.

This will explain why it is that the presence of one of the Great Souls upon any spiritual plane is always accompanied by a marvelous halo of light. And that is why so many upon

the earth plane, whose spiritual senses have been temporarily opened, have been so vividly impressed with the conviction that they have seen the Master Jesus. The various physical representations of that Great Master have almost universally been made to show a halo of light either about his head, or enveloping his entire body—as in the artistic representations of the supposed "Ascension" of the Master.

These artistic representations have educated the majority of mankind, upon the physical plane, into the idea and the conviction that wherever the Master goes he walks in the midst of a "Great Light." This, in turn, has been followed by the idea that, if He should ever appear to anyone upon the earth plane, it would be in the midst of a great, miraculous illumination. And it is but one more step for them to assume that this luminosity of presence is the special and exclusive sign, index, or badge of the Master Jesus. Hence, whenever any spiritual individual has manifested itself in the midst of a great radiance of light, this fact alone has been accepted as positive evidence that the individual could be none other than the Master Jesus.

The writings since the great war mention the fact that the Master Jesus was seen upon the battlefields of Europe, by many of the soldiers; and that the evidence of His identity was definitely established by the fact that he appeared in the midst of a wonderful halo of LIGHT.

Now, whilst I believe in the perfect honesty and sincerity of those who have been so profoundly impressed; nevertheless, I am convinced, in my own mind, that they are mistaken as to the identity of the Great Master. In the first place, any Great Soul from a higher spiritual plane, manifesting to individuals upon the earth plane—as in this instance—would appear in the midst of a great and wonderful light. Hence, the presence of light is *not* the distinctive sign, index or badge of the Master Jesus, but belongs to any and all Advanced Souls upon the higher planes of spiritual life who manifest themselves under similar conditions.

I have never ceased to reverence the Martyred Master Jesus, yet it has never been my great privilege to see Him, nor in any manner whatsoever to sense His immediate presence.

I have been present on occasions when individuals in the physical body have obtained spiritual glimpses of spiritual presences accompanied by light. In every such instance the individual believed he or she was in the presence of the Master Jesus. But I, who was present, and personally knew the Luminous One, knew that the individual was mistaken in his assumption as to the personality of the Master.

The various states of consciousness, which are in reality states of the Soul, express themselves so definitely and so accurately through the color scheme of Nature, the spiritual aura of an individual upon the spiritual planes, through its various gradations and shadings of color, the psychic spectrum becomes a powerful aid in determining the real experience, emotions, impulses, desires, anticipations and purposes of the individual at any given time. Hence, hypocrisy and deliberate deception are much more easily discovered upon the spiritual side of life than upon the physical. The more advanced the individual is, the more perfectly does the Soul express itself. The higher he develops, the less is there either

desire or occasion for hypocrisy or deception.

Upon the first spiritual plane it would be much more possible to conceal hypocrisy than upon the fourth or fifth—until it becomes virtually impossible in the Celestial Realms. Evolution is always TOWARD THE LIGHT. Evolution of the individual involves constantly increasing *Knowledge*. But, *Knowledge*—upon the spiritual planes—expresses itself in *Light*. *Light* is definitely related to the ability to See. The greater the Light, the more clearly we see (within the power of the organism to react to Light).

And now we come to the significance of these various colors. They are the objective phenomena by which Nature indicates the various degrees and steps by which the individual evolves through any given spiritual plane in his evolutionary progress toward the Infinite LIGHT which marks the goal of individual endeavor—at least theoretically.

Since each individual takes on the condition of each and every stratum, as well as of each and every intermediate shade and tint, he therefore expresses in his personality the exact evolutionary status at which he has ar-

rived at any given time. To those who have traveled the evolutionary pathway ahead of him his life is thus an open book. To all who are ahead of him, upon the path of individual evolution, his exact status is known by the color of his spiritual body; or, by the emanations of spiritual vitality which constitute his spiritual aura.

CHAPTER IX

SPIRITUAL PENALTIES

It is true that those in this physical life who defy the Laws of Nature, and of Nature's God, must inevitably suffer the penalties for all such violations and transgressions. This is as true of the material bodies of *spiritual* men and women as it is of the minds and souls of those who inhabit the spiritual realm.

In this world of physical material and earthly conditions the individual who puts his hand into the fire suffers Nature's inevitable penalty for his violation of Natural Law. He is *burned.* He thereby suffers pain. The same Law carries over into the spiritual world. It is just as true of that world as it is of this physical world. In the spiritual world there is the analogous process called spiritual fire. If spiritual men and women violate that law, they know full well that they must suffer its inevitable penalties. Virtually the only difference is in the *nature of the penalty.*

If we, in this physical life, violate the moral Law and thereby offend our conscience, we inevitably suffer mental and psychical torture. The same is literally true in the spiritual life. In other words, the five spiritual senses which register the impressions of the spiritual world upon the Soul, are just as sensitive as are the five physical senses which register the impressions of this physical world upon the Soul. Nay, they are even more sensitive, because they are more active and intense. When they are impressed with the constructive and beneficent conditions and processes of Nature they convey to the Soul the sensation of pleasure. When they are impressed by the destructive and disintegrating conditions and processes of Nature they convey painful conditions and experiences, just as they do in this physical world.

As we come to the full maturity of our intelligence and wisdom, we come to know more and more definitely just what Mother Nature has in store for us at every step of the way. When we defy or violate one of her established organic Laws, we know beyond the peradventure of a doubt that we are go-

ing to suffer for that same defiance and violation. And, in proportion to our knowledge of the Law, is our knowledge of exactly just what her penalty will be. In like manner, when we comply with the righteous demand of one of Nature's Laws we know, in exact proportion to the degree of our knowledge of the Law itself, not only that we will receive our just reward, but exactly what that reward will be.

Even the infant, after it has learned by experience, knows the fire is hot and that if he defies it he will suffer. He also knows that the suffering will be in the nature of pain resulting from the burn. There is no uncertainty about it; and the little individual learns from experience that he can always depend upon the same resultant penalty.

On the other hand, the same infant, after sufficient experience, knows that by complying with the *benign effects* of the Law, he will enjoy the life-giving warmth and comfort of that same fire which, under wrong or destructive conditions, has caused him great suffering. There is no uncertainty about

it. The result is as fixed and definite as the Law itself is immutable.

This is why the Great Friends and Masters of Natural Science have said throughout the ages: "Know *Thyself";* for man is an epitome of Nature. He is its microcosm. Hence, insofar as we know ourselves, we know *Nature* and the ultimate goal of mankind is to *know himself thoroughly;* and in so knowing himself he learns to know *Nature and her Laws,* her rewards and her penalties, that he may walk ever in the sunlight of Eternal Truth and enjoy the beauties and beneficences of Nature. Thus he may command the approval of the Great Universal Intelligence of which Nature is but a manifestation and an objective expression.

The individual who passes from the physical life into the spiritual is neither better nor worse, neither wiser nor more ignorant, when he arrives in the spiritual life than he was when he departed from the physical. He takes up the new life exactly where he leaves off the old. He brings into the spiritual life all the hopes, ambitions, desires and purposes which stimulated him to personal effort upon

the earth plane. If he is profoundly religious when he leaves the physical life, he will be profoundly religious when he arrives upon the spiritual side of life. If he has been surcharged with all manner of superstition during his physical life, he will carry these superstitions with him over into the spiritual life. He will be just as deeply impressed with them, and just as profoundly influenced by them in the spiritual life as he was in the physical—*until* he has had time and opportunity to learn that he has been in error. This takes time, and often it requires patient educational effort as well as *Faith* in the eternal verities of Nature, and in the Great Architect of the Universe.

Hence it is, that there are religious fanatics in the magnetic field, and even in the first spiritual plane, just as there are in the physical world. They are equally earnest in their efforts to impress their beliefs and their superstitions upon their spiritual fellows as they were upon their physical companions; and when they learn that it is possible for them to join with those of the physical life in these religious revivals and other religious works,

many of them do so with all the energy and enthusiasm they possess. This is the class of spiritual individuals who attend the revival meetings assisting the evangelists, the ministers and co-workers in their labor of "Converting" the irreligious, the ignorant and the superstitious.

The Law of Individual Unfoldment and Growth is just as inevitable and as true in the spiritual life as in the physical. The individual who expects to find the spiritual life one of eternal inertia, inaction and "rest," has in store a great and beneficent surprise. He finds that physical death is not the end of all his possibilities of progress. He finds that the same Law of Individual Unfoldment and Progress obtains there as here, namely, the *Law of Individual Effort.* He learns that the spiritual life is as truly a life of action as the physical, but with manifold intensity. He observes that evolution proceeds in that life from the exact point to which he attained in this.

In short, he learns that the spiritual life is but a continuation of the physical, except upon a higher and finer plane of intensified

activity, and that the Laws of Spiritual Life are but a natural extension of the Laws of the physical; that there is nowhere a break in the perfect continuity of Nature; that nowhere does this Law of Continuity appear more wonderful than it does in the evolution and development of Individual Life, on both planes of existence.

He learns to know and appreciate the fact that God, or Nature, bestows upon us our powers and senses, so that we may *use them* in conformity with the *Law of Individual Being;* that the fundamental *purpose* of our life, both here and there, is based upon the LAW OF SERVICE.

If men and women abuse their powers, their capacities and their just privileges, they only miss that much of the joyous possibilities of life; and that is equally as true upon the spiritual planes as it is upon the plane of earth. Obedience to Law always means organic and right development, growth, unfoldment and the highest measure of personal enjoyment. Disobedience and defiance of the Law just as inevitably bring to the individual penalties which the

Law prescribes. And there is no such thing as evading or avoiding the Law or its consequences.

But, it takes some individuals many years to learn all these things in a manner to apply them to their own lives in the spiritual life, just as many of them never learn the Law of Individual Unfoldment while they remain upon the physical.

The individual comes to realize that he can progress in the spiritual life just as in the life of earth, only by his patient and persistent Personal Effort along the Pathway of Evolution. And the progressive intelligence inevitably comes to appreciate the fact that the corollary of this is just as true and just as vitally important, namely, that the sooner he sets out upon his path of Personal Achievement, the earlier will he arrive at the natural goal of his endeavors; that the more intensely he strives and the more closely he conforms to Nature's Laws, rules, principles and regulations, the more rapid will be his progress and the greater the rewards of his labor.

It is of the utmost importance for men and women yet in the physical body, to under-

stand, as early as possible, that *they need not wait until they arrive upon the spiritual side of life to begin their study of the noble lesson nor the application of its principles to their daily lives and conduct.*

For, by their own Personal Effort, in conformity with Nature's plan, it is possible for them to earn her reward, by being permitted to pass at once through the darkness of the magnetic field, and to find their natural spiritual habitat and home far up the heights of evolutionary unfoldment, in the midst of the Radiant Splendor beyond all their present ideals and concepts. In this, again, we see the beneficent consistency of Nature in all her wondrous works. She has so provided that no effort, even of her humble children, is ever lost, forgotten or omitted from the balance-sheet of Individual Life.

Even the lowliest child of earth may enter upon his journey toward the *Light* at any moment he so elects. And he may rest content in the absolute assurance that every honest effort he exerts in the right direction will advance him a step nearer the goal toward which he travels. The rewards of the Law

are as inevitable and as sure as the Law itself.

Men may establish their social and civil laws and customs, and they may evade or avoid them at will—so long as their fellows permit them to. Thus they may, and do, evade and avoid the penalties of their own self-made laws, in many ways and in many instances. Not so with the Laws of Nature. These are inexorable. They need no man or set of men to enforce them. They are as automatic in their penalties as they are self-acting in their rewards. No man can evade or avoid them. *Obedience* is the only safe road, as well as the only just and happy pathway of life. Hence, *obey* them to the full measure of your knowledge and abilities. This is the Way of *Life*. It is likewise the Way of *Health*. Moreover, it is the *Way of Happiness*.

The earlier the individual sets his wayward feet in the Evolutionary Pathway and pushes forward along THE RIGHT WAY, the farther he will find himself on his journey when he crosses the Great Divide.

CHAPTER X

SPIRITUAL SOCIOLOGY

It seems difficult for us to learn that the inhabitants of the spiritual world are only exhuman beings, in *feeling* as well as in *fact*. We take for granted that all spiritual people —who are old enough—find serious *work* to occupy all their time and efforts. It does not occur to us that there is a purely social side to mature spiritual life. Most of us seem to think the spiritual life is too serious for that. But, if one will bear in mind the fact that the spiritual world is but a world of finer material substance than the physical, but possessing the same properties, it will help him to understand the perfect *naturalness* of the spiritual life in all its varied manifestations.

It may seem to those in the physical life that those in the spiritual life have no room for anything apparently "so frivolous" as social gatherings, or mere entertainment and

enjoyment—especially among those who are no longer children.

It will help us if we will remember always the fact that Nature is consistent. She never creates anything without a definite purpose. Having bestowed on us our five channels of sense, she is careful to furnish us the means upon which to exercise them in a manner to derive from them the highest measure of wholesome enjoyment possible.

Bear this one important fact in mind: The conditions of the spiritual life are, in every sense, but a finer replica of the physical. Science has accomplished many things in the spiritual life that have not yet been accomplished on the physical plane. Especially in the matter of eating, and of renewing the spiritual body, they have gone far ahead of us upon the physical plane. It is not at all *necessary* for people upon the spiritual side of life to go through the process of eating and drinking to nourish and sustain their spiritual bodies. They have learned how to accomplish that result by taking, directly from the elements of spiritual nature about them, whatever is necessary and proper to sustain

the spiritual body. Hence, eating and drinking, in the spiritual life, constitute nothing more than one of the methods the spiritually embodied individuals make use of in the enjoyment of their sensuous epicurean desires.

Through the process of eating and drinking spiritual people are able to enjoy their senses of taste and smell far more intensely than it is possible for us to do through our physical senses. This is because all the processes and experiences of Nature and Life are more intense in the spiritual world than they are in the physical. Hence, there are those in the spiritual life, as there are in the physical, who employ much of their time and energies in catering to the senses of their fellows. The methods of deriving enjoyment have been reduced to a much more exact science upon the spiritual side of life than they have been upon the physical.

Sometimes they play games. Sometimes they have music. Sometimes they dance. Sometimes they have someone give them an address on some subject in which they are mutually interested. Sometimes they just visit and talk concerning all manner of sub-

jects. And sometimes they have a feast of good things to eat and drink.

Their social enjoyments are correspondingly more intense and their gratifications correspondingly more perfect.

When spiritual people, on the various spiritual planes, meet together for the purpose of enjoying a feast of the senses, they confine themselves entirely to the mineral and the vegetable kingdoms of the spiritual world. For instance: They have an abundance of the most delicious fruits of all kinds—many, in truth, very unlike anything we see upon the physical plane. It would seem that Nature has stored up in these wonderful fruits and vegetables every possible shade of enjoyable appeal to the senses of taste and smell. The spiritual people eat these fruits and vegetables, not because that process is really necessary to their bodily life—as it is here—but because they derive from their juices and essences, the most intense sensuous enjoyment.

Then, again, these harmless and innocent indulgences of the senses during their social functions, only add to their social enjoyment and increase the sense of mutual fellowship.

One should be able to understand and appreciate this from the analogous experience upon this earth plane. No doubt, if he will go back over his past life, he will agree that some of the most enjoyable experiences of himself and his friends have come from the spirit of fellowship and good cheer, as they have gathered about the festal board and there have partaken of the food and drink offered. Through it all runs the golden thread of mutual companionship, intellectual enjoyment, real fellowship, and the desire to add to the happiness of the occasion.

One should bear in mind also, in this connection, that the senses become keener and more actively responsive in proportion as the individual evolves from lower to higher planes of life. Since it is possible for us upon the physical plane of life to derive pleasure and satisfaction from the innocent and proper gratification of our senses, remember that upon the higher and finer planes, those of the spiritual life have a great advantage over us in that respect. Their enjoyment of the senses is beyond the ability of

the people of this physical plane to understand or appreciate.

They build themselves spiritual houses because there is in them—as there is in us—that which craves an abiding place. It may be that a time will come in our development when we shall outgrow this "homing" desire. I do not know how this may be; but so far as I have traveled the evolutionary pathway, the concept of "home" seems to be vital and fundamental in every Soul.

In this they are but following the same impulse and the same desire which impel us upon the earth plane to build our homes that we may have a *place* wherein to provide whatever may seem to us necessary and desirable in making that particular *place* attractive to those we love to have near us. It furnishes us a center of influence toward which we seek to attract those whose inmost lives seem to be in harmony with our own. In these we have our greatest pleasure. Our "home" constitutes the radiating center from which our vital influence reaches out and impresses itself, for good or for evil, upon the rest of the world.

The people of the spiritual world build their homes from the spiritual materials at their command. In this they are permitted far greater facilities for gratifying their æsthetic tastes and ideals than is possible upon the earth plane. They all have their individual concepts of what their own particular home ought to be in order to make it conform to their highest and most perfect ideal. Therefore, they think out their plan something as we do upon the earth plane. They then select the kinds of material that appear to them best adapted to the execution of that plan. In their homes they employ all the science and art which they possess, to make the combination one harmonious whole which shall express, in the highest measure possible, their best concept of utility and beauty combined. The impelling motive is to make this the central depot of all their individual enjoyments. Into this home they invite those whom they love and admire. There they do what they can to add to their enjoyment and happiness. With them, far more than with us upon the earth plane, home is the center from which they radiate

the vital energy of both their personality and their individuality, for good or for evil, upon all who come within the radius of their influence.

In their spiritual homes they are not bound, as you and I so often are, to harbor discordant elements; for they obey the natural Law of Attraction which impels them all to seek only those who are in harmony with their own ideals and purposes.

The same general principle, but upon a broader application thereof, applies in the development and upbuilding of their spiritual cities and villages.

CHAPTER XI

SPIRITUAL EDUCATION

On each spiritual plane there are great universities, colleges and schools of learning, covering every department of educational endeavor. As soon as the individual conditions make it possible, those who pass from the earth plane to the first spiritual plane make their way to some one of these great educational institutions. Therein they are taught all the various branches of learning necessary to their complete education, to qualify them as loyal and intelligent citizens of their new environment and state.

The very first thing after arriving on the spiritual side of life, to attain the largest and most rapid spiritual growth and development is for the individual to adjust himself to the new environment and conditions of his life. This involves a careful study of his new environment, of each and every condition of life and nature involved in it, a clear and

accurate understanding of the meaning and purpose of each individual phase of that environment and a definite knowledge of its effects upon himself. Having done this, he is in position to know just how to adjust himself to the new conditions so that he may take up his life with the least possible delay, push forward along constructive lines and take the next regular step in his own evolutionary unfoldment and growth.

The individual must possess the quality and degree of Intelligence to enable him to understand the instructions he is to receive and how to make an intelligent application of that knowledge to the Work in which he is engaged. He must possess natural Desire for Knowledge which complies with the demands of the Constructive Principle of Nature. It must be a wholesome and constructive desire. He must have the necessary power of individual Attention, the Moral Courage, the Determination, the Perseverance, the Unselfishness, the Cheerfulness, the Humility, the Tolerance and all the other characteristics and qualities of a "Good Student."

Nature has her own methods of working out the evolution of humanity. An important link in the chain of her method is this physical life. No other link can take its place. Those who make the most of this life of earth have traveled far more rapidly toward the goal of individual life than if they had spent the same time upon the spiritual plane. This is because during physical life Nature is giving the individual a special schooling fitted exactly to his then existing state and condition. If he puts forth the same effort during this earthly schooling he will make more evolutionary progress than he could have done had he been on the spiritual plane making the same effort. Why is this? It is because the physical life has its own definite and specific part to perform in the evolution of the individual. He may overcome the handicap of not being permitted to take the physical schooling all the way through, but it will take him longer just the same.

It is also equally true that, after one has had the advantage of the physical schooling, he will progress more rapidly upon the spiritual planes. This is simply because Nature

knows her own business. She fits the physical life to the needs of the Soul during the allotted span of physical life. Those who are enabled to live out this life through a reasonable span, have had the very best schooling possible for them *during that part of the journey.* If the individual dies young he is denied the opportunity—in this one incarnation—to get the benefit of what physical life can give him. But, if what the Great Friends tell us about Reincarnation be true, Nature will give him his chance some time, and he will make up anything he may have lost by reason of the misfortune of an early death.

We are taught to look upon the physical life as equally important with the spiritual, but not more so. Each, in its proper sequence and turn, has its rightful place in the development of the Individual Intelligence, or Soul. And the individual, who desires to hurry on out of this physical life, just because he finds it hard, or because he has come to believe the spiritual life will prove more pleasant, is making one of the greatest mistakes possible. If he will just bear in mind that both lives have their definite and specific

parts to conserve in his Unfoldment and Soul Growth, and then set himself the task of taking each in its proper turn and making the most of it, he will find himself much farther along the Evolutionary Road than if he had neglected any of the opportunities which each life affords him, in its turn. Hence, in the final results, the individual grows most rapidly in whatever life he is at the time—*provided* he avails himself of the opportunities therein afforded him for development and growth. He cannot improve his condition by trying to hurry over any part of it, however hard it may be.

The "Border-Land Workers" constitute one of the most important Schools of Spiritual Endeavor. Let it be supposed that the individual desires to enter upon that specific occupation. He must pass a rigid examination before he is permitted to assume the responsibility that every individual Border-Land Worker must be prepared to discharge in full. His examination must show—to the satisfaction of those whose business it is to pass upon the qualifications of those who enter that service—that he possesses a sufficient

degree and quality of each individual characteristic to enable him to *develop,* under the necessary instruction and help, all the qualities and characteristics of a Good Helper in the Work. If his Intelligence is deficient, if his earnest Desire is wanting, if his Moral Courage is lacking, these things would disqualify him for immediate service. But if he proved that he possessed all the necessary qualities in sufficient degree and quality to *develop* into a Good Helper, with time and instruction, he is so classified and given the right to enter the School of Preparation.

The earth-bound condition is one which must be overcome, in some manner, before it is possible for the liberated Soul to evolve from the magnetic field of spiritual life. This is an educational labor which devolves upon the Border-Land Workers on the spiritual side of life. If it could be accomplished, the destruction of the physical body would destroy this earth-bound condition at once. But, inasmuch as the spiritual workers have no definite means of accomplishing that end, they are forced to rely exclusively upon

their efforts to educate the individual in the problem of his own evolutionary development until he is able, by the exercise of his own evolved powers, to break the tie, or overcome its effects, and thus liberate himself from the earth-bound condition.

Those who have attained to a high degree of spiritual evolution and unfoldment before physical death overtakes them, are correspondingly free from the earth-bound condition, from the moment the separation of the two bodies is complete. Or, if the magnetic bond is sufficiently strong to hinder them in their freedom of spiritual action, they soon overcome it by their own inherent power.

In truth, many of the most highly evolved Souls upon earth have learned to overcome this magnetic attraction of the physical body, even *before* physical death occurs. Such as these pass directly through the magnetic field and ascend at once into the pure spiritual realms.

The entire problem of spiritual evolution has its foundation in *the living of a life* in

conformity with the individual's highest concept of Equity, Justice and Right.

Such a life results in a constant refinement of the material body in which the individual Soul clothes itself upon any given plane of life. Accompanying this active exemplification of moral principles goes hand in hand the educational work of the individual by which he must acquire such knowledge through experience as enables him to master all those forces and powers which make it possible for him to prove that he is ready to pass on to a higher plane of life and endeavor.

When he has acquired the knowledge necessary upon any given spiritual plane, and has attained to the degree of refinement necessary through the exemplification of a moral life, his preparation for the next higher round of life and experience is complete and, by the natural law of his Being—the Law of Spiritual Gravity—he passes on, leaving behind him the spiritual conditions which have bound him to the lower plane of life.

Remember, however, that this process of

refinement through the *living of a life* may be accomplished *while the individual is yet in the physical body and upon the earth plane of life.* When he has acquired sufficient knowledge, together with sufficient refinement of his spiritual body, he may pass out of the physical plane of life directly into any plane of spiritual life for which he may thus have fitted himself to ascend. And that, indeed, is one of the most inspiring rewards which every individual has upon the earth plane to make his life a living expression of the Moral Law, and to acquire knowledge through experience in conformity with the Evolutionary Principle of Life.

Remember also that no individual effort to acquire knowledge and experience for beneficent purposes is ever lost. In the great Book of Nature is recorded every act of true and unselfish service in the Cause of Humanity. And every such effort has its specific and adequate reward in the preparation of the individual Soul for advancement to higher planes of life, to greater accomplishment and happiness.

The Man of Nazareth was not deceiving

his disciples when He assured them, in effect, that if they would do the things which He indicated, and exemplify *in their lives* the Law of Evolutionary Unfoldment, the time would come when they would not only be able to do the things which they had marveled at—when they saw Him do them—but they would be able to accomplish even *"greater things than these"*.

He was but outlining to them the inevitable operation of the great Law of Compensation.

This great Law which is "the same yesterday, today and forever" is the key to all individual unfoldment and development. It works today exactly as it did two thousand years ago; yea, even two hundred thousand years ago, or from the beginning of Time—if Time ever had a beginning. And it will continue to work the same inevitable results to the individual who applies it to his life, tomorrow, two thousand years hence, or two hundred million years hence, or until the end of Time—if Time ever has an ending.

The great fact which I desire to impress indelibly is this: The Laws of Nature are

fixed and immutable. Her processes are unvarying and inexorable. Her rewards are changeless and inevitable. We may rely upon them today with the same assurance and the same guaranties as did the Great Friends —the Wise Men of the East—who followed the "Star" that led them to their infant Master in Bethlehem of Judea. Knowing the Law, they followed its leading, knowing with absolute certainty that it would guide them aright.

The Great Friends of today also know the Law and they travel the pathway of life with the same unwavering Faith in the beneficence of Nature and of Nature's God.

One of the most common errors committed by those who pass into the spiritual life, is to take for granted that their earthly philosophic and religious views are correct. They seek only to justify their earthly views, rather than to learn wherein they have been at fault. The natural result is individual stultification and a cessation of all spiritual growth. Such individuals often remain years upon the magnetic field, before making suf-

ficient advance to gravitate to the first spiritual plane.

Some years ago a devout minister of the Baptist Church became interested in the Science and Philosophy of the Great School of Natural Science. It so appealed to his sense of logic and good sense that, in spite of all his internal religious protests, he could not put the philosophy out of his mind or consciousness. He frankly admitted that he was profoundly disturbed lest he might find, upon arriving in spiritual life, that his religious views and doctrines were all wrong. His friend, during the course of a long and interesting discussion, asked him what he would do, if, on arriving in the spiritual life, he should find things very unlike he had been preaching them to his congregation:

"I've been thinking about that for some time, and I've made up my mind, in that case, to ask the first man I meet on the spiritual side of life to tell me where I can go to find somebody who can teach me the truth about life. I'm not going to preach baptism, predestination, foreordination, eternal punishment, nor infant damnation over there un-

til I know more about that life than I do about this. In fact, I think I'll take a *vacation* the *first* thing, and then organize an exploration commission to find out the TRUTH about life, before I accept another call to preach."

His attitude of Soul is one that might well be recommended to a very large number of those who carry their dogmatism, full blown, with them into the spiritual life, only to find their mistakes by the slow process of humiliations and defeats.

The open mind is the Highway to Knowledge. Whoso travels that Way will earliest reach the goal of his desires.

CHAPTER XII

SPIRITUAL OCCUPATION

One cannot accumulate vast treasures in money and estates in spiritual life.

"SERVICE" is the only medium of exchange, and the individual must therefore *earn* everything he possesses, and he must earn it in *personal service.*

Remember, that a human Soul in a physical body is the same identical *Soul* after it passes on into the spiritual world. The only difference is in the fact that it has left its physical body behind. It is just as much a *spiritual* being while it yet occupies its physical body as it is after it has withdrawn from that body and emerges upon the spiritual plane clothed in its spiritual body.

The *Soul*—which is the intelligent essence of individual life back of all its material bodies—is the same essential individual at all times. The real individuality, in fact, is in the *Soul* and not in any of its bodies. It

is the *Soul* that sees and hears and feels and hates and loves and enjoys and suffers. When it discards its physical body and enters into the life of spiritual material and spiritual conditions, it is the same *Soul,* possessing all the attributes, the feelings and the desires it possessed while it yet walked the earth clothed in its physical body. In other words, it enters the life of the spiritual at exactly the point where it leaves off the life of earth. It is in nowise changed in its essential nature. In truth, it is just a human being who has moved into a new neighborhood and a new environment.

A man who is a "devil" in physical form will continue to be a "devil" in spiritual form —until he has learned the great lesson that *it does not pay* to be a "devil" upon *any* plane of life. If he has been a good man on earth he will continue a good man after he arrives in the spiritual life, because he will soon learn that goodness is the only thing that *really pays*—in *any life.* If he has found his place in music upon the earth plane, he will continue to find it in music upon the spiritual plane. If he enjoys social life and entertain-

ment upon the physical plane, he will seek the same upon the spiritual. If his ambition upon earth has been to become a great artist, the same ambition will govern him in the spiritual life, and he will try just as hard there to gratify that ambition as he did here.

His own natural desire and preference determine the individual's occupation in the spiritual life. For instance: If his natural desire and preference are to become a great spiritual musician, he is first instructed in what are the duties and responsibilities of a "Great Musician" in the world of spiritual life. He is made to know just what are the opportunities which that profession opens to the individual to *serve his fellows.* He is schooled until he knows the Motives that must govern the musician in the *service* he is to render.

Those of the spiritual life have musical instruments and organizations which transcend beyond all comparison, anything we have upon the earth plane. In some of their great symphony orchestras there are many thousands of players, using hundreds of different kinds of musical instruments un-

like anything we have in our greatest earthly orchestras. They also have vocal associations containing hundreds of thousands of the greatest vocal artists. To hear one of their grand operas or concerts is a musical treat to those who hear it beyond anything that we of earth are permitted to enjoy. It is in such instances as these that those of the spiritual life employ their records for the benefit of the masses and the public. These records can be transmitted and reproduced in such manner that many millions of their people may thus enjoy their benefits.

At this point arises a suggestion which should be of especial interest to artists of all kinds upon the earth plane, including musicians, painters, artistic designers, and so on. It is this: We upon the earth plane have a musical scale of only seven distinct tones. But running between these seven tones of our musical scale are infinite shades of tone which are not expressed by any of our arbitrary instruments upon the earth plane. Even the human voice and such instruments as the violin and the cello conform themselves to the strict seven-tone skeleton, or conventional scale, in

all forms of musical expression excepting what we term the "slur." In this expression, the voice slides from one tone to another and in its course touches all the intermediate tones possible.

But in the spiritual life their musical instruments, as well as their methods of vocalization, are constructed upon an infinite scale, instead of a scale limited to seven tones. Thus they are able to express every conceivable shade of musical tone the Soul is able to conceive. The work of artists, therefore, becomes infinitely more complex but at the same time infinitely more perfect and beautiful. When compared with the musical instruments of the spiritual planes our physical instruments appear clumsy and imperfect, as well as inadequate.

The spiritual painter makes use of every conceivable *shade* of color running between the recognized primary colors of the physical universe. They give expression to sense experience which is unknown upon the physical plane. Our physical painters, in their endeavors to "mix" colors, are able to obtain certain intermediate colors which only serve

to suggest the infinite possibilities of art upon the spiritual planes, where every conceivable shade of every color is utilized in bringing out the finer effects of their artistic ideals.

This differentiation in the power of expression is observable in every department of artistic lines of endeavor upon the spiritual planes. The intensified refinement of spiritual material adapts itself to the unfoldment of the higher and finer designs of the Soul in every department of Nature.

After the individual has been educated sufficiently in the basic principles of spiritual life to have a clear understanding and appreciation of just what is involved in any particular occupation, he is informed in the same way concerning other lines of endeavor; and, when he is able to do so intelligently, he is permitted to select his vocation and proceed to qualify in it, with every facility to that end. If he should learn, however, that some other department of endeavor will afford him greater opportunity for *Service,* he may abandon his "Chosen Career"—as one may in this life—and substitute some other vocation. But every inducement

which may influence his decision in this physical life may exert its influence in that life. After all, he is left free to determine the field and the lines of his occupation there, as here. And this is entirely consistent with the Law of Life which makes each individual the sole arbiter of his own destiny. If this were not true, what would become of the Law of Personal Responsibility and Moral Accountability? Remember that Nature is *Consistent.*

There are special times and conditions when and wherein an individual in the spiritual body may be of special service to one or more in the physical life—*provided* he knows definitely the conditions existing. Under other conditions, however, he may be of far greater service to his fellows of spiritual life, because of the fact that they are upon the same plane of life with him, and the facilities at his command for service are better adapted to his uses and needs. Here, again, it is a case of "each in its proper turn."

If the individual does everything in his power to live a constructive LIFE upon the earth plane, that fact of itself cannot fail to

carry great and beneficent help to all within his environment on *all* the planes of life within the range of his influence. After all, the greatest problem is to be found in the *Living of the Life* in such manner as to *Exemplify the Law*—and this whether one is in the physical or in the spiritual life.

There is not a scientist or inventor upon the earth plane of life but has a strong spiritual support consisting of a group of spiritual intelligences who are interested in the particular lines of their scientific discoveries and inventions. These form themselves into a strong force, surround the physical scientist or inventor, make a spiritual environment of strong magnetic conditions which are most favorable for clear and concentrated thinking on the part of the earthly scientist or inventor. At the same time, they establish conditions which enable them to carry on a method of mental suggestion, so delicate and so unobtrusive as not to disturb the scientist or inventor, nor suggest to him that he is being influenced or helped by spiritual intelligences.

Thus, the spiritual intelligences are able to

make an environment for each and every physical scientist or inventor, in which he is not only able to do his own best independent thinking and mental work, but in which they may also drop a mental suggestion now and then, which will set him thinking along new channels, and often in the very line which enables him to make a new discovery of great value.

Doubtless there are many instances where spiritual intelligences exercise hypnotic control over inventors upon the earth plane. All such cases result in great harm to the individual under hypnotic control.

It is possible to make spiritual conditions which will constitute a wonderful environment and atmosphere in which a physically embodied man or woman may be able to work out results which otherwise would be virtually impossible, and do it without in the least exercising control of any kind or degree over the mind or powers of the individual. It simply results in removing from the individual every spiritual condition and obstruction which would divert or hinder the absolutely free and normal activities of the

physically embodied mind and intelligence.

It is even possible, as in the instances I have already mentioned, for spiritual scientists and helpers to make conditions through which independent telepathic suggestions may be transmitted from them to the physically embodied cooperator, without in the smallest degree invoking the destructive power of subjective psychic control.

To understand this it is necessary to keep in mind the fact that any sort of mental association which leaves each mind free and independent to act according to its own rational volition, does not involve subjection or control to any extent or in any form. When you and your neighbor meet upon the street and hail each other, or stop and pass the time of day, or discuss the weather, or the news of the day, or even engage in political controversy, there is no subjective psychic control of either over the other. You are simply exchanging independent thoughts voluntarily.

Now, it is possible for spiritual intelligences to establish such conditions and relations between them and an individual in physical life, that the same sort of independent

exchange of thought can occur without harm to either.

These thoughts and suggestions thus transmitted are free and independent mental suggestions, transmitted over spiritual wires, as it were. They reach the individual through his spiritual channels of sense, even while he is using his physical channels to their full capacity. You may call this telepathy, spiritual suggestion, mental suggestion, or anything you like — *except* hypnotic or subjective control.

Thus, it will be observed, the occupations are as many and varied upon the spiritual planes of life as upon the physical.

CHAPTER XIII

SPIRITUAL COMMUNICATION

The method of communication among those on the spiritual planes is entirely a matter of individual choice. Those who are best learned in the English tongue speak the English language; those who are accustomed to speaking the French language make use of that language; others use German, Italian, Greek, Hebrew, etc. In truth, every language of earth is spoken upon the spiritual planes of life. But, as soon as the spiritual individual learns the forceful language of impulse, these various forms of speech are of no special advantage to the individual. This is because, no matter what language an individual may employ upon the spiritual planes in which to clothe his thought, the *thought itself,* is the thing which is transmitted, and *not* the *words* in which it is clothed.

Thought is a force; or, at least, it involves the exercise of a force. This means that

each and every thought the mind formulates, sets in motion the etheric substance of the universe.

This thought-force, when not definitely directed by the thinker, radiates in all directions from the center of thought, just as do the etheric and atmospheric waves radiate in all directions from one of our modern radio stations. But the direction of their travel is absolutely within the control of the thinker, so that he may direct them into definite currents, as he wills. When I call the Master, I fix him definitely in my own mind. That act alone, on my part, establishes a fixed and definite line of sympathy (or communication) between my mind and his. This creates the definite channel (or wire) over and upon which my thought then travels directly to him along that fixed and definite line.

The nearest approach to this process which we have on our side of life is in our use of wireless telegraphy and wireless telephony. This is but a much coarser physical means of transmitting thought than the one I use to call the Master.

By the wireless telephone, the sound of

the voice travels upon the etheric waves of the earth plane. One can direct them in straight lines, by the establishment of wireless stations, or "nodes" — as our spiritual scientists call them.

I make use of the same method in calling and talking with the Master, only I am on the earth plane, while he is on the spiritual. It is all a matter of the *degree of fineness of* the force employed.

Thought is not only a mere force; it is a force that is set in motion by the *Soul* of the thinker. The *Soul* impulse—or *psychic* force —carries through *all* the planes of matter, and can be caught and understood by all who are sensitive enough to respond to it. The physical words, which are but a crude clothing of the soul impulse, carry solely upon the physical plane—and often but a very short distance even there. They can be heard only by those who are equipped with a physical ear and a physical brain; for these are the physical instruments for the transmission and the reception of purely physical sounds from one individual to another on the earth plane.

Thought is simply an impulse, propelled

from the individual mind through the power of his own Will and, when it reaches the thought receiver of another Soul, that other Soul registers the exact impulse of the mind, or Soul, of the sender. In this case it is not expressed in words at all, but is merely an *impulse of the Soul.* It is something more than what we generally term "Thought Transference" or "Mental Telepathy," as we know of these methods upon the earth plane at the present time. The important distinction lies in this: In the process of mental telepathy, as we employ it upon the earth plane, the sender endeavors to transmit some definite statement expressed mentally or otherwise in definite words. This is not always true, but it is the more frequent method employed.

In the Language of Impulse, however, there is no effort to transmit any message expressed in words. On the other hand, it consists of an impulse of the Soul which the sender desires to transmit to another individual Soul. It may be, and often is, but a very definite desire or a very definite sense experience. The sender realizes in himself the ex-

act impulse that would express the meaning he desires to transmit. Then by the power of his Will, fixed upon the receiver, he gives the propelling power which transmits that impulse as a definite experience. The receiver gets it, not as a spoken message, but as an exact experience which is being realized in the Soul of the sender at the time.

Every thought expressed in physical words is an impulse of the Soul and, as such, is also expressed at the same time, and by the same impulse, in spiritual words. You will better understand just what this means, if you will bear in mind the scientific fact that the impulse of *speech* is an impulse of the *Soul*. It expresses itself through both the physical channels and the spiritual at the same time—*provided* both sense channels are open and active.

This is equally true of those upon the physical plane, even as they go about their daily tasks and occupations. It is for this reason that those upon the spiritual plane can hear what we, upon the physical side, say to each other when we converse without any thought or intention of conveying our

thoughts to any but those upon the physical plane with whom we are directly talking. Even though we are conscious of using only our physical organs of speech, those upon the spiritual plane who desire to do so can get our thoughts which are conveyed to them through their spiritual channels of communication entirely. The Soul, which is back of both our material bodies, and expresses itself through them, sends its impulse of speech through the sense channels of both bodies. Therefore, when both channels of sense are open and clear, each receives and registers every *Soul impulse* at the same time.

Those upon the spiritual side who hear us get the spiritual impulse only—but it is just as clear and distinct to them as it is to the individual who hears it upon the physical plane with his physical ears only.

The power of thought is so potent and so refined in its action that a physically embodied Soul, through the channels of its spiritual body, may transmit its thoughts, its desires and its purposes to those upon the spiritual plane with definite certainty. In truth, whether the individual so intends or other-

wise, whether he knows it or not, virtually all his spiritualized thoughts and desires communicate themselves, through its spiritual channels to the spiritual planes of life, somewhat as the Radio operates—where they may be "picked up" by anyone who comes within the radius and plane of their activities. The individual, however, who knowingly and intentionally makes a definite effort to communicate with one upon the spiritual plane, and transmit a message of love or of sympathy and helpfulness, accomplishes his purpose with a definite certainty far beyond his powers to transmit thought upon the earth plane.

He does this by first fixing his attention upon the individual to whom he desires to send his message. The instant his attention is so fixed in loving attitude, the magnetic bond of communication is definitely established between those two specific individuals. Then if he will formulate his mental message, as clearly and definitely as possible even in spoken or unspoken words, his message will travel over the magnetic bond thus established in a scientific way analogous to that

which accompanies the transmission of a telegraphic message over the telegraph wire.

This, however, does not mean that there are no other methods of communication on the spiritual planes of life. Indeed, they can employ any one, or all, of the channels of sense for the purpose of communicating their definite thoughts from one to another. But aside from the Language of Impulse, the channel of *sound* is the one most frequently employed. By this is meant the spoken words; for, spiritual intelligences are able to express their thoughts in any language of words with which they are familiar, as well as we upon the earth can do. And, for almost all purely social purposes, this is the method employed.

Those of the spiritual life also have various methods of transmitting their thoughts in written form. These methods are employed where it may be important to refer promptly to an exact record of what has been said concerning some definite subject by some particular individual. Those of the spiritual life not only keep certain written records for reference, but they employ a more perfect

record which is clearly analogous to our physical phonograph. By this method they are able to make a record which, when reproduced, gives back an exact expression in vocal words, with every shade of vocal emphasis and inflection of the voice so recorded. They can transmit these records to almost any distance instantaneously. This method is employed whenever and wherever it is intended or desired that the records shall be reproduced in the presence and for the benefit of a number of individuals at a distance. It is employed when any of the Great Spiritual Friends are speaking for the benefit of the general public, or for the benefit of the students in the various spiritual institutions of learning. The record of a public address may thus be duplicated and sent wherever desired and there reproduced in the presence of all those who desire to hear the address.

Suppose an audience consisted of an Englishman, a Frenchman, a German, a Bulgarian, a Persian, a Turk, a Hindu, a Japanese, a Chinaman, a Swede, and a representative of each additional language on earth. Suppose also they were able to receive

a message conveyed by the language of impulse. If they were each to attempt to convey the same message in *words,* each of them would employ the language in which he is accustomed to express his thoughts. The Englishman would clothe his thought in English, the Frenchman in French, the German in German, and so on throughout the entire list. This fact is here explained in order that the reader may understand what occurs upon the spiritual planes when a speaker is delivering to an immense audience a message in the language of impulse. His audience may be composed of those who naturally speak the various languages of earth. Each one of them will formulate his impulse received in the language with which he is familiar; and if he attempts to pass it on to another who is not able to receive the language of impulse, he will clothe it in the words with which he is familiar.

The "Language of Impulse," is the language most commonly employed.

There are a few on the earth plane who are able to transmit and to receive *Soul* impulses of thought. They do this, however, inde-

pendently of their physical bodies or physical organs of sense.

It is possible to receive a telepathic message from one beyond the magnetic field, by an individual who is fully awake upon the physical plane.

This does not mean, however, that all individuals upon the earth plane are sufficiently developed to receive such messages. It refers only to those who are.

CHAPTER XIV

SPIRITUAL GOVERNMENT

Each and every spiritual plane, from the lowest to the highest, has its own distinct form of government. In most particulars these various forms of government, on the different spiritual planes, find their analogies upon the earth plane. Perhaps the more exact expression would be that each and every form of government existing upon the physical plane of life has its analogy upon some one or more of the spiritual planes.

But there is one essential particular in which the analogy does not hold—as yet. This is in the fact that the earth plane of life has no centralized, general government for the entire physical plane. Up to the present time, each nation upon earth has its own form of government, and that government is supreme. Its citizens recognize no other government as having any authority whatsoever over them.

I think it would not be unfair to say that we have virtually every known *form* of government existing anywhere on the spiritual planes—on the earth plane. We have everything, from the absolute autocracy to the broadest and most liberal democracy.

But we have no centralized government—as yet—to which all the nations of earth acknowledge allegiance, and to which they all submit as the one supreme governmental authority for the entire earth.

The one difference between the governments of the various planes is in the fact that each spiritual plane has its central government which extends through, and has jurisdiction over, the entire plane. There are no nations, or states, with their separate and distinct jurisdictions and supreme authorities to contend with. There is but one government, to which every individual upon any given spiritual plane acknowledges supreme and unqualified allegiance, so long as he remains upon that spiritual plane. When he evolves beyond that plane and enters upon the next higher, he becomes a citizen of that next higher plane and acknowledges its authority

without reservations, until he has evolved to a yet higher plane of spiritual life—and so on.

No two spiritual planes of life have exactly the same form of government. And, taken together, the governments of the several spiritual planes of life represent virtually all the various forms of government existing in the various nations upon the earth plane.

For illustration: The government of the first spiritual plane of life is a pure democracy. It is, indeed and in truth, a government of the people, for the people and by the people. It has its president, its senate, its house of representatives and its departmental heads. These are all *chosen by the people by direct vote.* Their duties, responsibilities, prerogatives and powers are all defined by the people. They are chosen in such manner as to establish the absolute loyalty of each individual to the cause he represents. In this plane the machinery of government involves the combined energies, intelligence and conscience of a vast number of men and women.

The machinery of government is so much cleaner, so much more easily understood, so

much more wisely administered, that political intrigue and treachery are virtually unknown, even upon the first spiritual plane.

Upon the second spiritual plane the form of government is still democratic, but the machinery is simpler. The number of individuals chosen by the people as the representatives is much smaller. This is because, with added intelligence and increasing loyalty on the part of the people, the task of government becomes less and less difficult and burdensome. There is a natural tendency toward self-government in all the evolutionary rounds of spiritual life.

It will not be necessary for me to follow the development of government through all the planes of spiritual life; for I will be able to state the principle which governs the evolution of governments, or of government, so you will be able to understand it. All I need to say in this connection is that, with each higher spiritual plane of life, the form of government becomes more and more centralized, until in the highest spiritual plane of this planet the entire governmental authority is vested in one single Individual.

This Individual, however, is still chosen *by the people.* His position is not hereditary, as in the monarchies upon the earth plane. He is still the *representative of the people.* But He is vested with absolute power and authority to administer the laws of His plane. This is because He possesses the intelligence, the conscience and the Soul Evolution and Unfoldment necessary to discharge the Responsibilities which His position fixes upon Him.

Furthermore, inasmuch as He represents the highest development of intelligence possible to the evolutionary status of the earth, as an individual planet in the solar system, He has general jurisdiction over all the various governments of all the planes of life below Him. He stands alone as the authorized and chosen "Ruler of the Planet."

By adoption He is recognized as the Great Father of all the children of earth. If you will consider Him in this sense, you will have a clear and definite answer to many of the perplexing questions which grow out of the various religious concepts of earth concerning "God," or the "Planetary Ruler."

Women are recognized as the equal of men in *importance*—in all that pertains to the well-being of all political interests and the maintenance of social and political institutions, and in upbuilding the power and authority of governments. There seems to be as natural a cleavage in the political relations of men and women — upon the spiritual planes—as there is in the sex relation upon the physical plane.

Women, as they advance upon the spiritual planes of life, more and more markedly gravitate toward the sphere of educational activities and responsibilities. They become the great moral force *back* of all governmental activities. They find their natural sphere of activity and effort in all the great educational institutions. They also represent the æsthetic and artistic background of society. In music and art, they become the natural leaders and teachers, especially of the young upon the lower planes, and of the less developed upon the higher planes.

Men as naturally gravitate toward the legal, administrative and executive phases of

both society and government. It is for this reason that the active responsibilities of the government machinery are more especially laid upon the shoulders of men, while the educational and æsthetic responsibilities are laid upon women. It is still the same principle which impels men upon the earth plane to assume the positive, aggressive, forceful roles of life, while women seek the more passive, domestic, æsthetic, artistic and moral activities.

Upon the spiritual planes of life more and more clearly the Soul of woman is attuned to the æsthetic, the social, the altruistic, the moral and the LOVE Principle of Nature; while that of man is drawn with equal force and intensity to the more positive and aggressive activities of governmental and administrative problems of Nature.

This natural cleavage, which seems to run parallel with the cleavage of sex, appears to contain within it the one element which naturally and automatically avoids what might be termed "sex competition." By this I mean that it leads men and women to select naturally those lines of activity which no-

where bring them into personal competition for either place, power, influence or position.

It is for this reason that, upon the lower spiritual planes, where this principle has not yet found expression in the sexes, we find, here and there, women in positions of governmental and political importance. For the same reason, the sphere of men upon the lower planes of spiritual life is not so definitely marked nor perfectly defined as it is in the higher planes.

But, as they evolve to higher planes, and the Law of Sex operates with less and less obstructions, both men and women find their natural places as harmonic concomitants in the economy of Nature. Upon the higher planes of spiritual life, the active responsibilities of government are laid upon men exclusively, and women are not found in positions of political power or administrative responsibility. But they do stand as the great Moral, Altruistic and Love Force back of government, which all men honor, and to which all men acknowledge allegiance.

In this exemplification of sex evolution we note the fact that Nature never loses sight of

the great fundamental principle of Harmony which finds expression in every phase of life and activity.

Thus, it will be observed, that *"government"* is one of Nature's established institutions; that it exists on all the planes of life; and that it adapts itself to the progressive development of all conditions of Individual Life, Intelligence and Society, corresponding to their development at any given time.

CHAPTER XV

SPIRITUAL WARS

There is not a principle of life or of relationships which impels men to go to war upon the physical plane but has its supporters upon the spiritual planes of life. To make this entirely clear, even before the great World War, there were those upon the spiritual plane of life who were deeply interested in the controversy. Some of these were on one side of the question and some on the other. There were millions on the spiritual side of life who were in sympathy with the Germans, and there were millions more who were in sympathy with the Allies.

The ablest scientists of the spiritual world were at work constantly, endeavoring to assist our earthly scientists and inventors in the discovery of new and improved methods of warfare. It is equally true that, in many ways, their efforts were successful.

When the actual clash of arms came, these

opposing spiritual legions aligned themselves upon either side of the great controversy, according to their sympathies. While they could not actually bear physical arms and fight in the same sense that the contending armies of earth fought; nevertheless, they could and did align themselves as closely as possible with the contending forces of earth, and they exerted all the *influence* and force in their power, through psychic methods, to sustain the courage and fighting spirit of the contending earthly armies, navies and air forces.

Those who desired the Germans to win gathered their spiritual forces into great armies, and entered into the magnetic field, where they could approach as closely as possible to the German armies upon earth. They went with the Germans and their allies into every battle, accompanied their forces in every charge, exerted all their powers to make their presence known to their earthly comrades, cheered them as far as they could do so, through psychic means, sustained their courage, took away from them all dread of physical death, added the strength of their

magnetic force to every blow that was struck by their earthly allies, and did everything in their power to help win the war for the side they had espoused.

The same thing was equally true of the spiritual forces that aligned themselves with the cause of the Allies. They not only did all they could to sustain the soldiers of the Allies upon the physical plane, but they exercised all their savage powers to overcome the influence of the spiritual hosts arrayed against them.

But this was not a hand-to-hand struggle of the spiritual forces with each other, nor with the purpose or intent of "killing" each other; for this would have been impossible. Nevertheless, it was possible for one of the spiritual armies to exercise its powers against the other in such manner as to destroy its support of the physical armies of its choice.

There were some very definite instances also where it was possible for the spiritual forces to exercise so powerful a magnetic impulse upon the physical plane as to turn aside, or push back, the clouds of poisonous gases that covered the earth. In a number

of instances the Germans were completely dumbfounded by the fact that their poisonous gases were turned back upon their own armies, notwithstanding the fact that the wind and other physical conditions were such that, by all the known laws and conditions upon the physical plane, they should have been carried straight forward upon the armies of the Allies and should have overwhelmed them.

These apparent "miracles" were due entirely to the fact that the spiritual forces opposing the Germans were able, at those points, to center their spiritual magnetic forces upon the physical magnetic conditions of the earth and reverse the currents which carried the poisonous gases.

In many other instances the spiritual forces were so numerous and the magnetic conditions they made were so strong and intense, that there must have been a semi-materialization of the spiritual armies upon the earth plane. It was not an uncommon thing for the physical soldiers to see their spiritual comrades. In some instances they were able to get well-defined glimpses of great armies

of spiritual soldiers marching with them into the very heart of the most terrific battles of the war.

Reports of these conditions were sent from the battle-front, from time to time, and were published in some of the leading newspapers of the world. Little credence, however, was given to these reports. They were considered mere fairy tales, or gross exaggerations of natural conditions, and of no value from a scientific or psychic viewpoint.

It has been stated by reputable correspondents of the leading newspapers of England, France, Germany and our own country, at various times, that it was not an uncommon experience among the soldiers, especially just before some very important advance, charge or battle—and more especially in the midst of the most terrific battles—to see great hosts of spiritual soldiers accompanying the movements of the physically embodied army, and often leading the advance with charging cavalry and waving banners.

Such experiences are entirely within the range of scientific possibility. Of course, due allowance should be made for such literary

and dramatic ornamentation as would fall under the head of "reportorial license," in the labor of putting such narratives into acceptable verbal expression. Those who have been present with the spiritual forces on such occasions, or who have accompanied them for the purpose of observation, are in position to view the entire subject with more calmness than have been most of those who have given their written reports to our physical world. This does not mean that they question the integrity or good faith of any writer who has had the rare courage to give to the world such information as has come within the range of his investigations. Neither does it mean that they are assuming any more exalted standard of morality for themselves than that which has actuated our best writers. It means only that their point of observation has been such that they could view the activities upon both planes of life at the same time and could, perhaps, differentiate more clearly and accurately between them.

When great bodies of men meet upon the earth plane, they generate and give off a vast amount of physical magnetism, until the sur-

rounding environment is surcharged with it. Assuming that such a vast body of men upon the earth plane will attract to it an equally large body of men upon the spiritual plane; and assuming that it is a common interest in some great movement that thus attracts them together—all of which is true in many instances—you can readily understand that these conditions bring the two bodies of men very closely together, in fact as well as in sympathy. This vast spiritual throng also is generating and giving off into the common environment, a constant flood of spiritual magnetism which mingles with the physical magnetism of the physically embodied hosts.

The quality of this magnetic energy, in every instance, is governed very largely by the grade and quality of the emotions and passions of the men constituting these two coordinating throngs of men so brought together into sympathetic association. And the grosser the emotions and passions which impel them to action, the coarser and more tangible to physical men is the magnetism they generate and contribute to their mutual environment.

These two vast armies of men, meeting in one coordinate body from the two planes of life, are actuated by the emotions and passions which take men into battle to face death and destruction. Following the principle just explained, it is but natural that the magnetic conditions of the common environment are not only of the coarsest, but also of the most intense. Hence, we have here all the conditions most favorable for the production of phenomena that would enable the spiritual forces to manifest themselves to the sense channels of the hosts of men upon the physical plane. The spiritual forces have been drawn down as nearly to the plane of earth as possible. That is, they have been drawn into the magnetic field and thus are in such close contact with their physically embodied comrades that almost nothing separates them from each other.

On such tragic occasions, and under such intense magnetic conditions, it is possible for the magnetic forces so to combine as to bring the entire spiritual army clearly within the physical view of an entire earthly army of men. On some of the most intense occasions,

during the great war, it is more than likely that just this thing occurred. It is virtually impossible to get together a dozen men and women upon the physical plane without finding that one or more of them possess a considerable degree of spiritual development. Some of them, however, appear to have virtually no spiritual development whatever. Others have but little. Others, still, possess a greater degree; and so on, running the entire gamut between virtually no spiritual development at all, and a very high degree of spiritual unfoldment.

Bearing this simple fact of Nature in mind, you can readily understand that, in a vast army of men such as made up the hundreds of miles of battle-front, on either side, there would be a considerable number, all along the battle-front, who possessed sufficient spiritual development and unfoldment to enable them to get many very clear visions of what was transpiring upon the spiritual plane, within the range of their immediate environment. Naturally, there would be a very large percentage of such an army who would be entirely oblivious to all but the things that

appealed to their physical senses alone. Then there would be many who would obtain but a fleeting vision, now and then, governed by their natural state of being and the intensity of the magnetic environment.

The type and character of spiritual people who would thus be impelled to participate in wars upon the earth plane are only those who naturally inhabit the magnetic field and the lower strata of the first spiritual plane. This includes the fanatical types, and those whose spiritual development is least advanced. There are many upon the first spiritual plane who have not outgrown the impulses, desires, prejudices, superstitions and evil propensities of their earthly development.

The religious fanatic of earth remains a fanatic upon the spiritual planes of life until education, environment and the evolutionary impulse have lifted him above that level of development. The political fanatic and partisan on earth is a political partisan and fanatic when he passes into the spiritual life, and remains so until he evolves above that level of development. The criminal and the degenerate of earth are impelled by the same

desires and impulses in this higher life until time and the evolutionary process of Nature have lifted them into higher rounds of spiritual life. Many of these various classes are natural leaders of men and powerful organizers of concerted movements. In such great impulsive crises as that of the great World War they find inspiration for the unlimited indulgence of all their fanatical zeal and intelligence. It is these who organize and direct the spiritual armies in their activities during such crises; and it is the less intelligent masses who follow where they lead.

In many instances the results upon them are devolutionary and destructive, and they retrogress until they come to recognize their fundamental error, or by superior educational influences they are made aware of the destructive nature of the process they thus invoke. Others who follow are often able to recognize the destructive effects of their activities, and they voluntarily abandon the destructive attitude and seek to participate in good endeavors. As the masses of humanity upon the earth plane evolve to higher and more constructive attitudes of soul, the effect

will be to diminish the number of those upon the spiritual side who will participate in such wars and destructive movements of earth life.

CHAPTER XVI

SPIRITUAL ANIMALS

Animals of all kinds, from the lowest forms to the highest, have spiritual bodies. They pass out of their physical bodies at death as do men and women. They find themselves inhabiting a finer material body upon a higher material plane. But all animals pass directly at death into the magnetic field.

All the lower forms of the animal kingdom, such as the insects, reptiles, fish and many others, never rise above the magnetic field. There they live their little round of spiritual life, die, or disappear, and are seen no more —as such.

But the higher orders of the animal kinddom, such as the dog, the cat, the horse, the birds—especially those we designate as "domestic," and which, upon the earth plane, become the helpers and the pets of mankind —possess the inherent capacity, under the intelligent fostering care and scientific training

of their masters, and those who love them as pets, of rising above the magnetic field and condition of life into the first spiritual plane. By those who understand the natural Law of Refinement, this may be accomplished in a very short time. If left to themselves entirely, comparatively few of them would reach the first pure spiritual plane.

We can obtain some suggestion of this application of scientific knowledge to the lives of animals, in all the various improved forms of animal and bird life upon our own plane, wholly due to the scientific knowledge of men. By their knowledge of the Law they have improved the various species, such as the dog, the cat, the horse, the hog, the cow, the chicken, the pigeon, so far above the wild animals and birds from which they originally sprang, that it would tax the credulity of most men if they could but compare the wild ancestors with their domestic progeny. And all this breeding and improving, through the application of the scientific knowledge of mankind, has been along the line of material refinement.

If left to themselves, however, these domes-

tic improvements would, in a very few generations of miscellaneous breeding, revert to Nature's original types. The domestic dog would revert to the wild coyote or wolf; the beautiful angora, or Persian cat, would revert to the savage wildcat; the splendid race horse and the mighty draft horse would revert to the wild mustang; the wonderful types of the domestic pigeon would revert to the common wild pigeon; the Plymouth Rock chicken, and all other fine breeds, would revert to the sagehen or the prairie chicken; and so on.

I call attention to these facts (which you can readily verify) only that you may obtain some slight suggestion of the power which human intelligence has to supplement Nature in all her evolutionary methods. Through this line of inquiry you may learn how it is possible for man to lift certain animals far above their normal spiritual level and thus keep them as their pets almost indefinitely.

And this is important, because there seems to be great diversity of doctrines, beliefs, and so-called scientific pronouncements, among the best intelligences of our physical world, concerning the subject.

From the foregoing, it will be observed that the subject of animal life upon the spiritual side is one of profound importance and well worth our serious consideration, as it gives us a better understanding of Nature's Evolutionary Plan.

Among some, if not all, of our tribes of American Indians, there is a custom which has its interest in this connection. At the physical death of an Indian brave, his friends and fellow warriors upon the physical side kill his favorite horse and, in some instances, bury the bodies of the two together.

This custom grows out of the fact that the Indians, through their psychics, come to know that both animals and men persist after physical death. They also know that the Indian finds his greatest pleasure in his horse. Assuming that he carries with him into the spiritual life the same desires, ambitions, loves and longings, they conclude that when he arrives upon the spiritual plane the one thing he will most keenly miss is the horse that has afforded him so much enjoyment on the physical plane of life. Therefore, they send him his horse at once, so that he may

have with him the means of finding greater happiness in his new life.

In this they have reasoned correctly, for it is true that the first thing an Indian brave inquires after when he arrives upon the spiritual side of life, is his horse. And often the horse is quite as much gratified to be with his master again as is the master to have him.

This knowledge among the Indians is the result of their exact knowledge of the spiritual world. There are many among them who are natural psychics and who are far more definitely conscious of the spiritual environment than are the majority of the older races of humanity.

CHAPTER XVII

SLEEP

Sleep is a state and condition of the individual Intelligence.

But what is that particular "state and condition" of the Intelligence we designate as Sleep?

The Great School has made a special study of the subject for more than 100 centuries. During that time it has learned some things; but it does not profess to have learned all there is to be known on that subject.

Among the things definitely known are:

The physically embodied individual, in the sleeping state or condition, is for the time being unconscious of the physical channels of sense.

But he is not entirely unconscious. This is proven by the fact that he is still intensely susceptible to the power of intelligent suggestion.

He is, for the time being, conscious of im-

pressions that reach him through the channels of the spiritual senses.

In perfect physical sleep the physical body is generating magnetic energy rapidly, but expends none whatever.

In physical sleep the Soul withdraws, as it were, away from its direct and immediate touch with and relation to the exclusively physical elements of its organism. This does not mean that the Soul gets outside the physical body, nor entirely independent of it, during physical sleep. The withdrawing is rather a drawing within, until the consciousness is out of touch with the purely physical texture of the body. For the time being it has taken refuge in the purely spiritual texture and elements of the composite body. Its channels of communication with the physical world are, for the time being, closed, or suspended.

During this condition the Soul is in immediate touch with and relation to the purely spiritual elements of the composite body. In its receding from and letting go, as it were, of the physical elements of the composite body, it has merely laid down temporarily its phys-

ical instrument and for the time is identified with and operating through the spiritual only. This letting go of the physical has reference not only to the physical brain but equally to all parts and particles of the physical organism. But bear in mind that it does not mean the separation of the two bodies. These sustain virtually the same relation to each other as they do when the individual is physically awake. They still interpenetrate and interblend.

Sleep is also a normal condition on the spiritual planes, in that (within certain conditions and limitations) it is one of the established provisions of Nature for the renewing and rejuvenation of the spiritual organism, very analogous to that of the physical organism.

But you will please note the parenthetical phrase,—"within certain conditions and limitations." This has reference to the fact that in the refining process of the spiritual body, as it evolves from lower to higher spiritual planes, sleep becomes less and less a vital necessity—in direct proportion to the degree of evolutionary refinement and intensified

activity—until the seventh plane is attained. From this point forward sleep is not necessary to the renewing and rejuvenating process of the spiritual organism.

Up to this evolutionary point, however, sleep is a necessity—but its *amount* is invariably proportionate to the degree of refinement and evolutionary unfoldment of the individual organism.

Sleep is a state and condition of Soul wherein it has withdrawn, temporarily, from the plane of physical consciousness and closed the physical channels of sense. In deep, dreamless sleep the physical channels of sense are entirely closed to all sense impressions; and the Soul is functioning only through the spiritual senses.

The Soul is in the *spiritual body always;* but the spiritual body *may* be locked in the physical body, or it *may* be *out* of the physical body—depending upon the conditions which obtain during physical sleep.

In the very largest number of instances the spiritual body, during physical sleep, is locked within the physical. In this case the Soul is actively functioning through the spir-

itual body and is completely awake on the spiritual plane; because, as previously explained, the physical senses are entirely closed during deep sleep, and the spiritual experiences make no impression upon them at all. It is only during *partial* sleep that the individual is able to carry the spiritual experiences over into *physical* consciousness; and this is because the physical channels are partially open and capable of receiving impressions to that extent.

In a few cases, comparatively speaking, the spiritual body leaves the physical during deep sleep. In such cases, there is no physical remembrance after physical awakening. This, however, does not occur often. In truth, very rarely does it occur.

The last three sentences are especially important in that they directly contradict the idea that in ordinary physical sleep the two bodies (physical and spiritual) separate, and that the Soul during that time inhabits the spiritual body and travels at will throughout the spiritual realms, independently of the physical body. This is not true, in natural sleep. It is seldom true even in hypnotic

sleep. It is only under the most extreme conditions of subjectivity that it is possible to force a separation of the two organisms, and whenever it does occur through the subjective process it is accompanied with the greatest danger.

In natural and complete physical sleep the Soul recedes into the spiritual body, relinquishing for the time its hold upon and use of both the physical body and physical magnetism, and retaining its direct touch with, hold upon, and use of the spiritual body and spiritual magnetism in its conscious operations.

Upon the physical plane of life, sleep may be either voluntary or involuntary. For illustration: With the infant, before it has arrived at an age where it has any understanding of the process involved, there is no question as to the fact that sleep comes and goes without the control of the individual Will. In other words, during infancy sleep is entirely involuntary.

And, indeed, the same is literally true of most men and women. With them sleep seems to be quite beyond their individual control.

But, now and then, we find an individual who has made the subject a matter of deep and profound consideration. He finds that, when he is not disturbed, or when he is in a state of nervous relaxation and rest, he is able to banish from his consciousness all the conditions that interfere with sleep; and he will tell you that he is able, consciously and intentionally, to put himself to sleep. What he does, however, is merely to remove from his consciousness, for the time being, all recognition of the things and conditions that keep his attention awake and fixed upon the physical plane of consciousness. When he has done this, Nature closes the channels of physical consciousness, and he is asleep—without really knowing how and why he became so.

But there is yet another degree of Self-Control, attained after long-continued study and personal effort, in which the individual attains what is known as "Mastership". This is a development and growth, the direct result of individual effort in alignment with his individual *attention*. From this condition of *Mastery,* he is able, of his own volition, to

withdraw his consciousness from the plane of physical nature, as truly and voluntarily as the average man is able to remove his clothing, turn down the cover of his bed, cover himself and do everything else necessary to induce the relaxation of nerves out of which sleep comes to his physical consciousness.

One who has attained to the development of complete Mastership is personally able to control the channels of physical sense to a point, or degree, where it is not only possible but very easy for him to withdraw his consciousness from the plane of physical sensibility, and voluntarily close the channels of physical sense perception. In this state of development the individual is master of physical sleep.

But it must be understood that this voluntary closing of the physical sense channels produces nothing more than what we call "*physical* sleep". In other words, it produces only a state of individual unconsciousness upon the purely *physical* plane. During complete sleep on the physical plane there is no consciousness of anything whatsoever that

is occurring on the purely physical plane of life.

But this must not be understood to mean that the individual *Soul* is also asleep upon all the spiritual planes of life at the same time.

In truth, so far as Science knows, the individual *Soul never* sleeps. If this be true, then what we call "sleep" is nothing more than a state and condition of individual consciousness wherein the channels of sense are closed to one or more of the planes of life upon which the individual consciousness functions.

It would seem that throughout the evolutionary development of individual consciousness, what we call "sleep" is a "universal need of life processes", until the Soul has evolved to the state and condition of the *seventh plane.* From the time, however, that the Soul arrives at the plane of individual unfoldment corresponding to the *seventh,* that need—which has been "universal" up to that point of evolution—is entirely overcome.

CHAPTER XVIII

DREAMS

Dreams are of two distinct classes and arise from two distinct psychological conditions of the dreamer, namely:

1. The ordinary, illogical, disjointed, unsequential jumblé of impressions from which the dreamer is unable to bring back to waking memory anything of intelligent meaning or significance. These seem to be nothing more than a kaleidoscopic series of unrelated impressions, without intelligent significance. One will see a horse with a silk hat on one ear and a grin on his face resembling some individual he knows. The horse speaks to him, but while he is talking the horse becomes a negro mammy with a pickaninny under one arm. She honks like a Ford machine, falls over a precipice, turns into a negro camp-meeting, and a crow sits on a treetop and sings the Toreador song in a bass voice.

In the process of going to sleep the chan-

nels of physical sense become closed, if the sleep reaches the depth of complete unconsciousness. But on the way to that state of deep unconscious sleep, or on the way back to physical consciousness from that same state of deep sleep, the consciousness passes through the process of letting go of, or grasping again, the physical channels of sense. In many instances the individual does not reach the state of profound unconscious, or *dreamless* sleep.

In either of these cases, the physical channels of sense, which are but partially closed, register upon the physical consciousness the fleeting scraps of memory, without sequence, neither clear nor complete, but in a sort of fleeting jumble of unrelated impressions. Doubtless you have had many such experiences and have been amused by them. They arise from the fact that the physical channels of sense are not completely closed, but are just sufficiently open to catch the fleeting impressions that flit through the semi-conscious mind on its way to or from the land of deep and dreamless sleep.

These, in truth, are the only real "dreams" we experience.

2. As the consciousness of the individual is on its way to or from the land of dreamless sleep—before the physical channels of sense are entirely closed—consciousness begins to register through the spiritual channels of sense impressions which it is receiving directly from its spiritual environment on the other side of life. These are real spiritual experiences, but they are brought back to waking physical consciousness only because the channels of physical sense are not entirely closed. Sometimes the fleeting physical impression of *real dreams* becomes confused in the consciousness with these purely *spiritual experiences,* and the sequence of spiritual experiences is lost.

But in most of these experiences, where the spiritual channels of sense are registering vivid impressions, definite personalities impress themselves upon the senses with sufficient vividness to carry the spiritual experience to the threshold of physical sense perception, and the waking consciousness carries

the complete spiritual experience back to physical consciousness.

Before the physical senses are entirely closed, or suspended, the attention of the individual becomes definitely fixed upon the spiritual plane and its environment. The result is that the partially opened physical sense channels pick up the spiritual impressions and carry them back to physical consciousness.

In such so-called "dreams" there is always a definite and sequential chain of experiences which carry the unmistakable impression of actual experiences. Many times these experiences take the form of a clear and distinct "vision." The individual actually sees the spiritual environment, the spiritual people, and hears with distinctness what the spiritual individuals are saying. In most of these spiritual experiences (for that is what they are) there is a definite purpose which seems to run through all the "vision." This is because oftentimes, in such experiences, the spiritual Friends are endeavoring to convey to the "dreamer" some definite suggestion, message, vision or experience which they de-

sire him to carry back to physical memory.

Sometimes one is distinctly conscious, after awaking to physical consciousness, that he has been with somebody of importance, or in the midst of some definite situation and experience that has an important meaning for him—and yet, he is unable to bring back the consciousness of any definite personality, or any distinct situation or scene. He brings back with him only the *impression* of something important and significant. He gets no intimation or suggestion of just what it is, or what it is like; but nothing can eradicate the fixed impression of the experience as a fact, and that it was of importance either to himself or to others.

In such an experience one may see, with great distinctness, a group of people, men and women, sitting about a table, or moving among one another in a reception room, or listening to one who is addressing them from a rostrum. Every phase of the picture, or vision, is suggestive of some definite purpose. The events observed are natural and sequential, and are definitely related to each other as a part of the whole experience. The peo-

ple may be, some of them, relatives or friends of earth who have passed into spiritual life. In any event, the dreamer brings back to physical consciousness enough of the experience to identify it as something definite and distinct, having a purposeful meaning of some sort; but often he is not able to carry it back to physical consciousness. He may have the distinct impression that this is an experience he must remember after he is physically awake. He knows that it has some definite meaning for HIM, and he determines to *remember* it all after he is physically awake. In many instances the very effort he makes to carry back the message or the vision or the experience to physical consciousness is the thing that closes the physical channels an instant before his consciousness is physically awake. In such instances he comes back to physical consciousness with the distinct realization that he was making an intense effort to *remember,* but that *"something slipped"* just at the wrong time, and the meaning of the experience is not brought back to physical consciousness. He can even see the personalities with vivid distinctness, and hear

their voices. He can hear the central figure in the vision say to him: "Now, remember this that I am telling you, and do not let it get away from you." He tries to obey, and is sure of his success; but just at the crucial instant when he is on the very threshold of physical awakening, that "something slips," and he comes back to physical consciousness with a gasp, but with the disappointing sense that "the thing got away" from him.

There are infinite variations upon these real spiritual experiences; but they generally differentiate themselves from the jumble of *real dreams* by the fact that there is something in them that impresses one with the fact that there is a *purpose* back of them, and that he was on the verge of learning some lesson of great importance—*if he only could carry it back to physical memory.*

Again, one awakes to physical consciousness with the definite and distinct impression that he has been out of his physical body and has traveled to some great distance and returned again. He may have the distinct impression that someone accompanied him on his journey into the unknown country; but

he could not see the individual clearly, or the individual kept himself concealed purposely, for some unknown reason.

In some of the experiences of traveling "in foreign countries" one is able to bring back to physical consciousness the fact of leaving the physical body. He even turns, after he is out and free, and looks at his own physical body lying upon the bed. He starts to leave it, turns and looks back at it, and indulges himself in rational speculations concerning it. Then he goes away, and is conscious of traveling, of sailing through space at great speed, of seeing many wonderful things; then he returns. He realizes with definite certainty, that he is coming back to his physical body. Finally, after moving on and on through seemingly endless space, he at last arrives at his starting point. Sure enough, there is his physical body, lying just as he left it. He watches it for a time. It lies there breathing as if it were sleeping naturally. He wonders if it is really necessary for him to enter it and take up the physical life again. The experience through which he has just passed is one of such a delightful sense of liberty

and freedom from all limitations, that he is reluctant to leave it and come back to earth. He is tempted to say "goodbye" to the physical body and sail back into space again. Perhaps he would do so, if it were not for the fact that he feels the urge of the mysterious companion who keeps himself concealed from his view, silently but positively impressing him with the fact that he must go back into the physical body again, and that he must not delay the matter longer.

Then there comes the acquiescing impulse to get back. He wakens and knows that he is back again in the physical body. But still there persists the unmistakable realization of the fact that he has literally and truly been out of his physical body, has traveled swiftly through great distances, seen many unusual things, experienced many inexpressible emotions, and is back at his starting point to take up his physical life where he left it.

These are not "dreams."

True, they are generally treated as dreams, and are so classified by some of those who are recognized as professional psychologists. Nevertheless, these are actual experiences

upon the spiritual plane of life. One is able to carry them back into physical consciousness because, in that particular state of consciousness, the spiritual senses are wide open and functioning clearly and normally; and, at the same time, the physical channels of sense are partly open, and just sufficiently active to permit the spiritual experiences to carry over and consciously register upon the physical consciousness.

In the course of the perfect development of the independent psychic, the time comes when the consciousness will register clearly upon both planes of life at the same time. This only means that the individual is fully awake both physically and spiritually at the same time. Both channels of sense are functioning normally. In this case the individual knows perfectly what is occurring upon both sides of life.

It sometimes occurs that this same condition exists in what we call "sleep." Both channels of sense are open and functioning normally, but, at the same time, neither is *sufficiently* active to lift the consciousness to the plane of complete wakefulness. In such

case, when the individual returns to full physical consciousness, he is under the impression that he has been dreaming. In one sense he has; but, in another, the thing he called a dream was, in reality, a spiritual experience.

CHAPTER XIX

PROPHECY

Now and then, we learn of psychological experiences which are called dreams, but which seem to possess the element of Prophecy. One will "dream" that a friend or relative is coming from a distance, is on the way and will arrive on a certain day, at a definite hour. When that day and hour arrive, the individual arrives. Or, the "dream" may be to the effect that someone whom we love devotedly is going to die at a certain time, and even in a certain definite manner. When the time comes the death occurs, and in the exact manner indicated.

You may call them dreams if you like, but in just so far as the element of prophecy enters, the experience is not properly classified as a "dream." So far as the individual himself is concerned, it is a genuine "prophecy" or "prophetic experience."

The prophetic element works itself out in the following manner:

The condition or state of the Soul is that of partial sleep. The physical sense channels are but partially closed. In truth, they are sufficiently open and active to carry over into wakeful consciousness the real experiences that have occurred spiritually. In the spiritual experience, some spiritual friend or associate who is able to see certain actual conditions as they exist, having a much clearer perception of the principle, or Law of Cause and Effect, perceives that, in the nature of things, a certain event is going to occur; and according to the speed with which events are moving, it should occur at a certain time. This individual, by the language of impulse, conveys the suggestion to the semi-sleeper. It is done so subtly that the sleeper fails to realize that the suggestion comes to him from any other individual. He simply seems to *realize* that the event is going to occur, and at a certain time, etc. To him, it is as if the cosmic universe has opened to him for an instant and this prophetic suggestion comes to him out of its deepest

depths. The partially open channels of physical sense carry the prophetic suggestion and impression over to the physical waking consciousness, and the thing is accomplished. For illustration:

A railroad and a country automobile road both run upon the level of the ground over which they pass. They cross each other at a point where corn, at its full height, is growing on both sides of both these roads. In these conditions neither the engineer of the railroad train nor the chauffeur of the automobile approaching the crossing, can see the other. This is because they are both down on the level of the two roads, and the corn obstructs their view.

But at a distance of a hundred yards from the crossing, in the midst of the corn, a great rock rises to the height of 200 feet above the level of the two roads. A man is standing on the top of it. Neither the engineer nor the chauffeur can see that the other is approaching the crossing. Both the train and the automobile are making so much noise that neither party can hear the approach of the other. Hence, neither is aware of the dan-

ger that is approaching him. But the man on top of the rock can see them both with perfect distinctness. He can see that they are both traveling at a terrific speed. He calculates quickly the distance each is from the crossing. He then estimates the speed at which each is traveling. He finds that distance and speed will bring them to the crossing at the same instant of Time. He is in position to see who is driving the automobile, and he knows him well. He foresees, as an inevitable fact of Nature, that there is going to be a wreck, and his reason tells him that his friend is going to be killed.

Now, solely because he is at a greater altitude than the others, he is able to foresee the inevitable fact of an approaching wreck. He also sees the death of his friend "in a wreck at a crossing."

Now, he is not a "prophet." He is simply up where he can see what is happening on all sides of him. Just ordinary, good, *common sense* tells him, *in advance,* that a wreck will occur at a certain time and place, and that his friend is going to be killed.

Down on the other side of the rock, how-

ever, away from the crossing is another man. He happens to be what is called a "sensitive." When the man on the rock first realizes the fact of the impending wreck, his whole being is centered in an impulse that goes out from him with intense force. The sensitive man on the other side of the rock gets the shock of that impulse. He "senses," for an instant, what is in the mind of the man on the rock. He, *also,* "senses" the impending wreck, His impression is that a wreck will occur "at a crossing of a railway and an automobile road, at a certain time." He doesn't know a thing about the train and the automobile, nor the engineer nor the chauffeur; but he knows the chauffeur, and that he is a friend of the man on the rock.

He rushes home and relates his vision. His neighbors and friends call it a "prophetic vision" — and he becomes a *"prophet"* — to them.

Now, let us apply this to the conditions which often obtain in so-called "dreams," or in semi-sleep: The individual in semi-sleep is in a state of consciousness wherein he becomes an excellent "sensitive." He is in

the place of the man down on the side of the rock, away from the crossing. He can see nothing himself; but some spiritual friend is up in the clear atmosphere of a spiritual altitude, where he can see all that is occurring on every hand. With his clearer vision, his greater facilities for determining the results of cause and effect, he sees that a certain individual is traveling in a certain direction along a certain road. Through his greater spiritual facilities he learns who the individual is. He sees also that if he travels at the same speed along the same road he will reach a certain point just as a tornado traveling across his trail will reach the same point. He foresees the result instantly, that the man will be killed in the tornado. That impulse is so strong that it communicates itself to the "sensitive" who is in semi-sleep. The sleeper awakes and carries the spiritual vision into his waking, physical consciousness. He relates it to his wife, who is the sister of the traveler. Next day she receives word that her brother was killed in a tornado—"just as her husband had dreamed he was."

This was a "prophetic dream." And this

is the exact method whereby many such so-called prophetic dreams occur. But would YOU call it "prophecy"? Is it not merely a case of clear vision on the part of one who is in position to see and estimate the results of the Law of Cause and Effect more definitely than others who are about him? If you ask HIM, he would tell you there was no element of prophecy in it at all. He would tell you exactly how he figured it all out.

But not so with the sensitive who telepathically receives the picture that came to him over the invisible wires of spiritual sense. HE would call it a "prophetic dream." And, so far as he is concerned, that is not so far from the truth. The only trouble about the whole thing is that we have taken all the *mystery* out of it—and by so doing we have reduced the incident itself to a mere matter of mathematics—and *who cares for mere mathematics, or exact science,* in a matter of this nature, where all the enchantment lies concealed in the "mystery" of it?

It is true that there are many instances of so-called "prophetic dreams" very much more complex than the illustration here given.

Some of them contain elements which do not lend themselves to definite comparison nor exact figures. But it is the wisdom of the Great Friends that so-called "prophecy" is as much a matter of exact science as any other experience of life. It is a mere question of discovering the *process* by which results are accomplished. When that is done "prophecy" becomes as much a matter of fact as anything else in Nature.

Portraits of dying individuals are flashed to the consciousness of distant relatives and friends on earth in the same manner.

Some spiritual intelligence is present who is mutually interested in the dying individual and the living relative or friend. He finds that the relative or friend is sufficiently sensitive to spiritual impressions to receive the picture from him. He gives out the impulse with intensity, and the sensitive picks it up as the radio picks up any message that comes over a wave length of ether to which the radio will respond. It is all a matter of science.

CHAPTER XX

GUARDIAN ANGELS

There is a basis of truth in the religious concept of earth, that each individual—especially those who belong to the various churches—has upon the spiritual side of life one or more "Guardian Angels" whose chief duty, responsibility, pleasure and occupation are concentered in the one business of looking after the individual, guarding him from harm, ministering to his needs and satisfying his wants, while he yet remains upon the earth plane.

But here again may be observed the industrious activities of human imagination, as well as of religious idealism. It is true that while every human infant has a physical mother, father, or other friends to receive it and care for it when it arrives upon the physical plane, until it has grown to a development that enables it to assume the burden and the responsibility of its own individual

care, yet that is not all. At the same time, some definite spiritual individual either voluntarily assumes, or is definitely assigned to, the responsibility of becoming a helper and more or less a guardian to each individual born into the physical world. It is the duty and responsibility of every such spiritual guardian to do whatever can be done to improve the spiritual environment of the child, and thus render it such help as will enable it to grow into a wholesome mental, moral and spiritual development.

While there is always at least one such spiritual individual for each human infant, there may be a number of others who volunteer their services also to the same child—always, however, subordinate to the one who assumes the chief responsibility. These spiritual guardians usually become deeply attached to their human wards and derive great pleasure and satisfaction, not only in the association but also in the services they are able to render. But these spiritual guardians have their own limitations, and it is not always possible for them to control the spiritual environment of an individual. They merely do what they

can to render unselfish service and give a wholesome spiritual impulse to the life of the individual entrusted to their spiritual guardianship. The spiritual guardian is but a complementary addition to the family circle in each and every earthly home, thus often bringing into very close association a considerable number of spiritual individuals, all interested in the welfare and development of a single earthly family.

Based upon my own personal observation, I have never seen anything, so far as I can recall, to suggest that there is a class of exalted individuals who inhabit the spiritual world and who are called "Angels"—having wings as a distinguishing mark or badge of their angelhood.

As a distinctive class of exalted beings, there are no such things as Angels. It is true, however, that it is not an unusual thing upon the spiritual planes of life to see individuals dressed in flowing white robes and wearing upon their shoulders artificial wings merely as ornaments of dress. It is more than likely that the angelic concept had its origin in the fact that some earthly psychics

may have glimpsed some of these ministering spiritual people going about their work upon the spiritual planes. However this may be, they are, nevertheless, but men and women who, at some time, have lived upon the earth plane, and who have passed from that life into the spiritual life and have found their places among the spiritual workers whose special mission is to serve those who are in need of such help as they can give. From this it can be readily seen that there is some slight basis of truth in the concept of angels, even though it has been distorted by superstitious minds and given a meaning to suit the fancy of the religious idealists.

The statement is often made by mediums that two "Guardian Angels" always come to one on the physical plane, three days before his death, remain with him to prepare him for the transition and, at death, lead him to his appropriate plane in the spiritual life.

The statement is not true, in its essential details. There is, however, a sufficient element of truth in it to furnish some foundation for the statement. As an illustration, it is true that there are always those on the

spiritual side of life whose work, either voluntary or selected, is to care for all who, by death, pass from earth life into the spiritual realm.

In all cases, where death is the result of any character of illness which enables those upon the spiritual planes to anticipate approximately when death will occur, certain individuals on the spiritual planes, from among the specific workers referred to, are assigned to the case. Sometimes one such spiritual worker alone is either assigned or volunteers. Sometimes two or more are so assigned, or they volunteer, in certain of these cases. These assignments, or volunteers, are selected many days ahead of the anticipated transition. Other times they are selected but a few days in advance—depending on the nature of the case and what, if anything, they might be able to do to be of service to the individual in their charge.

From the time such assignments are made the individuals selected for that duty devote themselves, as far as they can, to the service of the patient, in every way possible. Oftentimes they are able to allay the physical suf-

fering of the patient. Sometimes they are even able, by the aid of the physician and nurse in charge, to restore the individual to a measure of health and thus prolong his life upon the physical plane. This is a part of their work, wherever the experience would seem to be of value to the patient.

But when the hour of death comes the spiritual workers who have been so selected are at hand to render every assistance possible to their charge in making the transition. And when the patient emerges from the physical body they receive him, care for him and minister to him in every way within their power. It is their specific duty to clothe him spiritually, to minister to his comfort, and especially to educate him in a proper knowledge of the fact that he is no longer an inhabitant of the earth plane of life, but has actually passed into the spiritual life and must prepare himself to take up his duties and responsibilities in accordance with the law of his individual evolution.

That those of earth may better understand and appreciate what these "Guardian Angels" are able to accomplish, and the diffi-

culties with which they have to contend, they should know that almost every individual who passes out of the physical life has some definite views and convictions as to the spiritual life into which he is going—provided he is old enough at that time to have acquired views. In a large percentage of these cases the individual is a member of some church, religious school or cult which teaches its members all about what they may expect to see, hear, feel, experience and find when they have passed from earth and have arrived in the realm of spiritual life and experience.

It is not saying too much to state that, almost invariably, their concepts, ideas and convictions are radically at variance with what they actually find upon their entrance into the spiritual realms of life. As a result, they are mystified, uncertain, incredulous, and sometimes bitterly resentful against those who are assigned to aid them in the process of adjustment to the new life and conditions. So at variance are their beliefs and convictions from the facts of spiritual life, as they find them, that they refuse absolutely to ac-

cept the fact of their own death. The only alternative that will satisfy them is to accept the entire experience as a dream. It then becomes the business of their spiritual aides to "awaken" them from their assumed "dream," and bring them to full realization of the fact that they have actually passed through the experience of physical death, have arrived upon the spiritual side of life, and that they are in the midst of the actual experience of the new life.

This awakening process, to a full realization of the new life, and of the meaning of the process called death, oftentimes involves much time and labor on the part of the spiritual workers and their associates. This calls for the utmost patience, loving kindness and consideration on the part of these "guardian angels."

An authoritative statement as to the time this awakening and adjusting process requires cannot be given. Perhaps an average of all such cases would be from one to two days. In some instances the awakening and full realization and acceptance of the important facts come very swiftly, even where the

individual has entertained radically erroneous ideas and views as to the meaning of physical death and the conditions awaiting him in the spiritual world. This depends upon the degree of spiritual evolution the individual has attained at the time of his death. But there are many instances where weeks, and even months, are necessary to the adjustment of the individual to the new life and conditions, and to a full realization of the truth.

A large percentage of deaths occur very suddenly. Many of them, the result of so-called accidents, cannot be anticipated, either by the individual himself, or the spiritual workers whose responsibility it is to receive him and care for him in the spiritual life and help him over the educational process of spiritual adjustment.

In all such cases as these it will be readily understood that there is no way of making assignments of "guardian angels" two days ahead of death. But, even though no specific assignments have been made among the spiritual workers, in such cases, they are provided for with just as much certainty as any

other. Among the spiritual workers in this field — called Border-Land Workers — is a very large number of "Emergency Workers." It is the special responsibility of this "Emergency Corps" to be fully and constantly prepared and on guard, so that no so-called accidental death shall ever occur without the immediate presence of one or more of these emergency helpers. The perfection of the spiritual organization of workers in this field, together with the facilities for transmitting information instantaneously, and the ability of the spiritual helpers to travel with the swiftness of thought, make it impossible for the most unexpected and sudden death to occur without some of the emergency helpers arriving fully equipped and prepared for instant service to meet every possible contingency.

CHAPTER XXI

THE BREATH OF LIFE

From the instant that physical conception occurs, there begins the development of a physical body which the Soul is to inhabit when the first "breath of life" is taken into its lungs at, or soon after, birth. But, at the same time, and synchronously with the development of that physical body, is a spiritual body which interpenetrates the physical and is interpenetrated by the physical, in such manner that when the Soul is incarnated it is the possessor of two bodies, a physical and a spiritual body. These two bodies are not only interrelated but interdependent in their relation to their Soul inhabitant.

The Soul of the incarnating individual does not enter the physical body at conception. It does *not* enter at any time during the prenatal period of nine months between conception and physical birth. It does not ***necessarily*** enter at the instant of physical

birth. The Soul of the incarnating individual enters the bodies of the infant synchronously with the first physical breath which the infant breathes into its lungs. Normally, this occurs almost instantly with physical birth. But this is not always true, for the reason that, in many instances, the first physical breath is not taken into the lungs of the infant until several minutes after actual physical birth. In some cases the attending physician finds it necessary to use mechanical means to induce the first physical breath. Whenever the process of suscitation requires the assistance of mechanical means, it may require several minutes to accomplish it. Even so, the incarnating—or reincarnating—Soul, as the case may be, *does not enter the bodies of the infant until the first physical breath enters its lungs.*

And this is the "breath" referred to as the *"Breath of Life."* "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the Breath of Life; and man became a living Soul." (Genesis II, 7.)

If it should die, even before the next breath is taken into its physical body, the

Soul has entered the spiritual body of the infant, and passes with it into the spiritual life, as a spiritual infant, and follows the natural course of spiritual growth and development thenceforward, as do other spiritual infants.

But suppose the physical body of the infant is born, and the first physical breath is never taken, what then? In that event *there has been no Soul-incarnation. The Soul has not entered the spiritual body of the infant.* Hence, the spiritual body disintegrates with the physical and is resolved back into the elements from which it was integrated.

The presence of the awaiting Soul is the "Fact of Nature" which makes the first breath of the infant possible, and that is the only instant when the entry of the Soul is possible. If the Soul did not enter with the first "Breath of Life," that breath would be its last, and would become the "Breath of Death."

Let us suppose we have a chemical explosive. It consists of a number of different chemical ingredients. They are so proportioned and combined that the addition of a single drop of nitric acid will cause the explosion. Now, suppose the drop of acid is never

added, the explosion will never occur. It is the presence of that one drop which completes Nature's process. After that one drop has been added and the explosion has occurred, there can be no other, or later, explosion from that combination.

If the Soul were not present and entered with the first "Breath of Life," then "Man" would never become *"A Living Soul."* There would be nothing remaining but a *dead body.*

Some individuals may be inclined to believe it would almost lead to the extinction of the human race upon earth, if humanity generally knew that the Soul does not enter the bodies of the new-born infant until the first "breath of life" is breathed into the lungs of the physical body. In other words, if prospective mothers generally knew that they could destroy the physical body of an unborn child without destroying a living Soul, would not the number of criminal abortions be multiplied many times—until it would become the rule, rather than the exception?

This is not true. Prospective mothers do not consider that question at all, when they are contemplating an abortion. They are im-

pelled to such an act by selfish and personal motives which would override any such consideration, even if they knew the Law. So long as man-made laws treat voluntary, deliberate and unnecessary abortions as "murders," it is safe to assume that no prospective mother is going to commit such an act unless she has made up her mind to defy the law and take her chance of evading its penalty.

When the mothers of the future are taught to know that in the process of motherhood they are helping Mother Nature to prepare the way for human Souls to come to earth and work out the evolution of their Individual Completion and Happiness, they will enter into cooperation with Nature in the most glorious undertaking it is possible for the human mind and Soul to conceive. This knowledge will stimulate the development of the Mother-Love nature of womankind.

Furthermore, with this higher education of mothers they will be taught, and will come to realize the fact that the future welfare, the Individual Completion of their own Souls, and their consequent *Perfect Happiness,* are all involved in the Soul attitude of Cheerful-

ness demanded by Nature of every prospective mother in her glorious labor of motherhood. The most profound responsibility that Nature lays upon her children is that of parenthood; and more especially of motherhood; because this involves the intimate personal relation of the mother to her child during the preparation of its bodies for occupancy and use. Any failure on her part to discharge the profound personal responsibility which Nature fixes upon her in the process of motherhood, also fixes upon her, at the same time, the most terrible penalty of devolutionary failure and unhappiness from which it is impossible for her to escape.

When the future mothers of the race come to understand these things, the personal responsibility of motherhood, the rewards of compliance with the Law, and the penalties of failure or refusal—the personal happiness in store for the real mother on the one hand, and the personal degradation and suffering upon the other—no further stimulus will be needed to enlist all the constructive energies of her body and Soul in her glorious work for humanity and herself.

CHAPTER XXII

CHILDREN

Children are not born of spiritual parents upon any of the spiritual planes, insofar as we know the facts of life upon this planet. Upon the planet of earth it would seem that the individualizing of all intelligent life has its inception, its beginning, on the physical plane alone. It is true, however, that many infants are, in one sense, "born" into the spiritual life; but these are "born" only through the process of physical death. They arrive upon the spiritual plane as infants, but they are the children of physical parents, and their infancy had its real beginning upon the physical plane.

Children and infants appear upon all the planes of spiritual life. And, they appear there immediately after they have been liberated from the physical body by physical death. I have heard positive statements made several times, by mediums, that there are no children in the spiritual life above the first

spiritual plane. Then, again, there are those who assure us that there are no children beyond the fourth spiritual plane. There are others who fix the limit at the seventh spiritual plane.

As explained, the spiritual evolution of an individual at physical death determines the exact level to which he will immediately rise when liberated from the physical body through the process of physical death. If his spiritual development is low when he reaches physical death he will rise to a corresponding low plane of spiritual life. If his spirituality is high at the time of his death he will rise to correspondingly high levels of spiritual life as soon as he is liberated from the physical body through the process of death.

But the same Universal Law of Gravity applies to those who die in infancy or in childhood, as well as it does to those who die after they have reached physical maturity.

We find that there are many physical infants and children who, at physical death, stop in the magnetic field of life. There are many others who pass at once through the magnetic field and find their natural level

and home upon the first spiritual plane. There are yet many others who pass directly through both the magnetic field and the first spiritual plane, and stop upon the second spiritual plane. There are yet many more who rise at once, when liberated from the physical body by death, into the third, fourth, fifth, and all the other planes of spiritual life, even to the highest.

This means, when translated into scientific analysis, that there is as much difference in the spiritual evolutionary status of infants and children, at physical death, as there is in the spiritual status of those who have arrived at physical maturity before death overtakes them.

We have learned that spiritual unfoldment and development are the results of *Spiritual Evolution.*

This means that an infant who stops in the magnetic field, after physical death, has not attained as high a degree of *Spiritual Evolution* as the infant or child who passes at once through the magnetic field and stops in the first spiritual plane. It means also that the infant or child who passes directly into the

seventh, the ninth, or the thirteenth spiritual plane, at physical death, has attained a vastly higher degree of Spiritual Evolution than the infant or child who stops in the first, third, or fifth spiritual plane.

But, Spiritual Evolution is the result of *Individual Experience.* And, Individual Experience comes only through the process of time, personal effort, actual *living* and *doing* and *accomplishing.*

Other things being equal, we know that a stock of corn which is seven feet tall, fully tasseled out and having two large ears of corn upon it, is older than the stock that is just peeping through the soil. In this we see plainly that the element of *time* is an important factor in the evolutionary process.

In like manner, when we see a spiritual infant whose spirituality enables it to reach up through the magnetic field, the first, and all the intermediate planes of spiritual life, into the seventh, eighth or ninth—we know that this is due to the elements of *time, experience and personal effort.* When we compare this with the infant whose spiritual head is just peeping through the magnetic field and ap-

pearing upon the first spiritual plane, we know that the elements of time, experience and personal effort are the determining factors which differentiate the one from the other.

From the moment an infant emerges from its tiny infant body and enters the spiritual world, it goes on growing in size, as well as in mentality. This growth and development of its spiritual body go on very much as it would have proceeded had it remained upon the earth plane. This means that it goes on growing and developing until it passes through all the phases of infancy, childhood, youth and maturity.

But there are three essential particulars wherein the spiritual development differs from the physical:

(a) Its bodily growth upon the spiritual plane is not so rapid as it is upon the physical plane. To make this entirely clear, while a child upon the earth plane grows to its full physical height and weight in 18 to 21 years, it requires an average of almost twice the same period upon the spiritual side to develop the spiritual body alone to its full size and

proportions. Why this is so I am unable to tell you, except it would seem that the physical element adds an impulse to the development and growth of the material bodies, and when this element is eliminated—as in the event of physical death—Nature finds herself unable to complete the process with the same facility as she could have done had the infant remained upon the earth plane until its physical body had been developed to maturity.

(b) No matter how old a spiritual being may be, its spiritual body never becomes withered with the marks of age or decrepitude. When the spiritual infant reaches its full bodily maturity it ceases to grow in both size and the appearance of age. It always remains what we upon the earth plane would call "youthful" in its appearance; although those upon the spiritual planes have no difficulty in determining the relative age of any spiritual individual.

(c) The third particular in which there is a marked difference between the physical and the spiritual developments of individuals, in point of growth, is this: One who reaches old age upon earth before death overtakes him,

appears upon the spiritual plane as an old man, bearing all the bodily evidences of age and decrepitude that were manifest in the physical body at the immediate time of death. But instead of going on from that point growing older in appearance, he begins at once to grow younger in bodily appearance. This rejuvenation continues until the individual has reached that state and condition of bodily development just referred to as youthful.

This will explain the experiences of many earthly psychics in their endeavors to identify to their earthly associates the relatives and friends who have passed on into the spiritual life many years before. If the individual passed out of the physical body in infancy, the psychic will see him as a youthful form, apparently many years older than the little babe that died. On the other hand, if the individual died in old age, the psychic will see him in his rejuvenated appearance of youth.

It is only where the spiritual individual himself understands these facts and voluntarily and intentionally takes on the appearance of infancy—in the one case, and of old age in

the other—that the psychic is able to identify the individual at all to those who are seeking for the evidences of identity that will satisfy them.

These facts will explain certain difficulties of some of the most honest and genuine psychics who often find themselves unable to identify those on the spiritual side of life, to the satisfaction of their relatives and friends on the earth plane of life. These natural discrepancies in the bodily appearance upon the spiritual planes—when compared with the appearance of the individual in the physical body at the time of death—will account for all these apparent failures on the part of honest psychics.

There is always a strong magnetic bond between a spiritual infant and the physical family into which it is born. This is usually strongest between it and its physical mother; although, where the family relations, environment and conditions are harmonious and happy, the same bond may exist toward other members of the family. In this case, especially, the spiritual child is permitted to grow

up in very close association with those it has left behind upon the physical plane.

But where the mother-love is not strong, and dissension and hostility exist in the family, the spiritual child does not desire to remain in close association, and those who have its spiritual guardianship and care, soon develop other and better conditions for its spiritual development and welfare. In this case it does not remain a member of the physical family. It follows the natural law of individual attraction and harmony.

The men and women on the spiritual planes in whom the love of and desire for children in the home are still strong, voluntarily seek and take these little ones into their home, care for them, educate them and help them in every way possible in their evolutionary growth and development, until they have grown to that age of discretion which stands for "spiritual majority." From that point forward the parental adoption becomes null, and the child is released from all the ties that bound it thereunder.

There are many subsidiary questions which arise out of the reciprocal relations between

members of the same family on both sides of life. But they are mainly worked out consistently with the Law of Individual Evolution. Of course, there are many cases where the evil and degrading influences of the physical life are magnetically very strong and hold the spiritual child until the Border-Land Workers are able to help him break the destructive bond that holds him to earth.

Where the family tie is strong and constructive, those who pass into the spiritual life are joined together into the family relations upon the spiritual planes. In this case those who die in infancy are taken immediately into the care and guardianship of the family group upon the spiritual side. But this is a matter which is governed by the Law of Natural Attraction. The "tie of blood" alone is not strong upon the spiritual side. There it is far more a question of *spiritual magnetism and psychic harmony.*

Those who are specially appointed, or who volunteer for that purpose, prepare for the coming of the spiritual infant. They make every possible arrangement and preparation for its care and its comfort, and they receive

it upon its arrival, and assume entire responsibility for its care, comfort, education and welfare, as rapidly as it develops. It takes up its spiritual life exactly where it left off its physical. It has to be cared for—although children do not die of starvation in the Spiritual world—until it has evolved to a point where it is able intelligently and consciously to cooperate with Nature and become an active participant in its own evolutionary unfoldment and growth. After it has developed to the point where it becomes an intelligent and voluntary party to its own evolutionary development, the process is greatly intensified by the combined efforts of both Nature and the individual working together in harmony.

It often occurs that spiritual members of the family are appointed, or volunteer, for this service.

All this, however, is within the jurisdiction of the duties and responsibilities of the Border-Land Workers who have general direction and supervision of the work of receiving and caring for *all* who pass from physical life into the spiritual. And these

Border-Land Workers use their best judgment in making their selections of guardians, in all cases. In this they are largely governed by the character and condition of the spiritual individual when he arrives upon the spiritual side of life.

Each infant is clothed immediately upon its arrival; and its clothing is provided by its selected spiritual guardians, and those who volunteer their services. The quality and style of dress are likewise determined by those who have been selected and charged with the responsibility of receiving and caring for the individual infant. The same, however, is equally true of all others who pass into the spiritual life. It does not matter whether they are infants, children, youths, or those of mature life, or those decrepit with age. They all must be cared for until they can be taught and helped to care for themselves. But as soon as they become self-reliant and able to care for themselves, their guardians are no longer necessary nor of real service to them. Hence, they pass on to others who need them.

From this explanation it will be seen that

every possible contingency is provided for upon the spiritual side of life—and that none are neglected or overlooked.

We know that all normal, human infants are born natural psychics. We also know that very few of them retain their psychic powers beyond the period of childhood.

One of the fundamental principles of individual development is that all human unfoldment is in line with the *attention and personal effort* of the individual. This means that in whatever line the attention of a child is fixed, and his effort awakened, in that line will he develop most rapidly.

Applying this principle to the average child, it will be found that, almost from the day of his birth the conditions of his life are such as to fix his attention upon his physical environment and hold it there during his waking moments. The mother, from the day of her child's birth, seeks to attract its attention to *her*. The father does the same thing. He seeks to fix its attention upon *him*. If there be other children in the family, or other relatives near, they all take their turn. The infant child has little or no time or op-

portunity to give *any* attention to its spiritual environment. Naturally, it develops the physical senses more and more; and, in exact proportion, it neglects the spiritual. By the Law of use and non-use, the physical senses grow more and more dominant and the spiritual less and less so. It requires but a very few years of this manner of life entirely to obscure the spiritual senses and powers. In due time, the child ceases to use them entirely, and then forgets that it ever possessed them.

If parents understood that their children are all natural psychics at birth, and would then observe the natural Law of development, the Law of USE, there would be no difficulty in so rearing their children as to develop the spiritual senses and powers equally with the physical. And, in this case, the child would grow to maturity, and even to old age, without loss, or even obscuration, of its spiritual senses and powers.

The records of Atlantean civilization disclose the fact that, in those ancient days, parents understood the law of natural development and so trained and instructed their

children that most of them grew to maturity as natural psychics, and retained their natural development throughout their entire lifetime. We are informed that it was the exception, rather than the rule, that the child lost conscious and voluntary touch with its spiritual environment. The same condition might obtain in this modern age and civilization, if men and women understood the Law of Life and Individual Development and applied it to their own children. Indeed, it is one of the hopes and aims of the Great School of Natural Science to bring this knowledge back to humanity again, and inspire men and women once more to become the spiritual Teachers and Educators of their children and aid them in the work of normal unfoldment in all the departments of life and its activities.

All development is in the line of attention and personal effort.

One of the simplest things for the mother to do would be to provide her baby a room where it could spend two or three hours every day *alone,* where it would have no physical objects about to attract its attention.

The room should be absolutely quiet so that even physical sounds would not obtrude themselves upon its attention. Being thus left alone where its physical environment could not attract its attention, it would naturally turn its attention to its spiritual environment. Thus it would soon have a number of spiritual friends who would keep its attention fixed upon them and their spiritual environment. This would normally develop the infant's spiritual senses and powers, and if this were continued through its childhood, with proper instruction, it would retain those spiritual powers even to maturity.

The development of the infant is a natural development. It is in no sense negative. The child's attitude of Soul is never negative, and only the negative attitude could possibly be taken advantage of by those who would control it subjectively.

Furthermore, under such conditions an infant is always under the protection of one or more of its so-called guardians, on the spiritual side, whose responsibility it is to guard it against such conditions.

CHAPTER XXIII

SOUL AND SEX

The impulse of sex attraction obtains on the spiritual planes of life, as it does in this life of earth, but with the exception that it is upon a higher and more exalted plane.

Upon the physical plane of life the impulse of reproduction is a very strong element in the attraction which draws men and women together in marriage, as well as into the home and family relation. However much the individual may endeavor to disguise the fact—from himself or herself, as well as from others—there is, in the attraction which brings them together in the marriage relation upon the earth plane, a fundamental desire for and anticipation of children. The rearing of children constitutes the basis upon which Nature perpetuates the human race upon earth, as well as populates the spiritual realms that belong to this planet. Hence, it is but natural that she has implanted in

the Souls of men and women the impulse and desire for children, which impel them to meet Nature's demand for reproduction.

But when the physical life is done and the physical body is put away, the impulse for reproduction ceases to attract men and women. The sex *attraction* is still there *in the Soul;* but, as soon as they learn the meaning of the transition and understand the conditions of life upon the new plane, the attraction shifts to the higher plane of the spiritual. It is, however, none the less potent, nor is the relation any the less exclusive in its demands upon the two individuals.

There are many, however, who carry over into the spiritual life the Soul's fundamental desire for children in the home life. Nature has provided for all such cases by the fact that infants are constantly passing from the physical life into the spiritual.

The spiritual body is an exact replica of the physical body with which it was associated upon the earth plane. It has spiritual organs corresponding to the physical organs. In other words, it has a heart, a liver, a stomach and all the other organs corresponding to

those of the physical body, including the sex organs and the organs of generation. Each of these spiritual organs has its definite and specific use and function. Reasoning entirely from the physical viewpoint, one would be very apt to conclude that such spiritual organs perform functions, analogous to those of their physical replicas. In this, however, one would not be entirely correct.

Nevertheless, these several spiritual organs still have their practical uses. They are all the seat of various sensations of the body. And on the spiritual side they employ them chiefly for the purpose of the sense enjoyment of the highest measure of harmony of which they are capable. The stomach is still the seat of sensation which tells when the spiritual body is in need of nourishment, and when that need has been supplied. It still gives that sense of satisfaction when the store of nourishment is sufficient for all the purposes of the body.

In the same sense, the generative organs of the spiritual body have their use as centers of sensation. And, since Spiritual Beings have learned how to conform their lives, in all

their many aspects, to the Law of Unfoldment, they have learned how to employ the sex organs in processes that afford the most intense gratification of the individual love nature. Their function in life is to afford the individual a spiritualized expression of the love relation. An illustration from the plane of our own life may help you to understand the meaning of this explanation more fully:

In the warm climate of our physical world men often wear coats. In these coats are pockets. They use these pockets as convenient receptacles in which to carry various of their personal possessions. In the northern countries, where the winters are cold, they use these same pockets for the purpose of keeping their hands warm; and in this latter case they are quite as useful as in the former, and convey to the individual consciousness even greater sensation of pleasure.

This illustration only brings out the fact that environment may have much to do with the uses to which we put things, quite regardless of what may have been their primary purpose and function.

It is not difficult to understand the fact

that, whilst the original and primary function of the generative organs was and is reproduction, upon the physical plane, these same organs, in another and different environment and condition, may be put to other uses and other purposes quite as important to the comfort, well-being and happiness of the individual.

Sex is not a thing of the body alone. It is fundamentally a thing of the Soul.

The material body gives but an objective manifestation of it. But this outward manifestation is merely a manifestation of that which is back of the material body, namely, the Soul. It marks a cleavage which runs throughout all Nature—the masculine and the feminine —and these are immutable. A man is always, under all circumstances and conditions of life, a MAN; and in like manner, a woman is always, under all conditions and circumstances of life, a WOMAN. *The sex of an individual never changes, any more than does the individuality itself change.*

In the spiritual life—except in the cases mentioned where men and women assume the responsibility of rearing spiritual infants from

infancy to spiritual majority — the home is founded upon the exclusive love relation of one man and one woman. There is no obligation to children which binds them together in the marriage relation. It has now become an exclusive and personal relation which constitutes the unbreakable bond between them.

Marriage ceremonies no longer exist. They have been discarded along with the responsibility which provided for the rearing of children upon the earth. But men and women still continue, upon the spiritual planes, to find their exclusive happiness in each other. Because of this provision of Nature, they come together in a voluntary association for their own personal happiness and for the greater accomplishment which such a relation makes possible. They are drawn together by the natural Law of Attraction and they remain together under the same Law.

But if, for any reason, a man and a woman (who have lived together upon the spiritual side of life in that exclusive personal relation upon which spiritual homes are founded) should find that the bond of attraction between them is not sufficiently strong and har-

monious to bring them the personal happiness in each other which their Souls crave, they at once know that they are not perfectly mated. When this fact becomes conclusive to them they separate as naturally as they came together and without bitterness or unhappiness in any sense.

Spiritual life and conditions are such that men and women are able to obtain a much clearer idea as to this natural attraction between the sexes. While they still make occasional mistakes, especially upon the lower planes of spiritual life, these are exceedingly rare. Consequently, separations are very few, even upon the lower planes.

There is no formal or legal institution of "divorce" upon the spiritual side of life. As in the case of voluntary union between men and women, there is no formal ceremony of marriage, but a mutual recognition of the sex attraction which draws them together; so, when the attraction ceases to bring the happiness which the two Souls desire and crave, they simply separate as voluntarily and as naturally as they came together, and the personal relationship ceases to exist.

There is neither legal marriage nor divorce upon the spiritual side of life. When the one man and the one woman come together upon the spiritual planes of life, by the natural Law of Sex Attraction, into the perfect love relation, they find themselves bound together by a bond which neither desires to break, and which neither *could* break. Indeed, when the relation of perfect sex harmony and union is once established, it is the strongest bond that exists in human nature, and it abides throughout all the planes of life, even to eternity—so far as we know. It is the one great, beautiful, wonderful and mystical tie upon which all true, personal happiness is based.

Until that relation is discovered and established between a man and a woman, they both are forever seeking and searching for it. And this ever-active search for perfect companionship, and for the happiness which it brings with it, is the central inspiration which moves them in all their Soul activities.

Truly, *"Love is the Greatest Thing in the World." Indeed, it is the greatest thing in any world,* so far as Science knows.

CHAPTER XXIV

WHEN DEATH BEGINS

In cases of death resulting from long-continued sickness which depletes the physical organism and its stock of vitality, slowly and steadily—until death comes as a result of the worn-out body and the depletion of its vitality — the separation of the two bodies almost always begins *before* the heart has entirely ceased to function. But it is never *complete* until the heart has entirely ceased its action. In truth, there are comparatively few instances where the separation of the two bodies is complete until at least a little time has elapsed *after* the last heart-beat.

In cases of heart disease—where the individual is full of vital energy until the instant when the heart action stops—the separation of the two bodies does not *begin* until *after* the heart entirely ceases to function. It is the actual stopping of the heart, in such cases, that stops the normal flow of the vital cur-

rents and thereby dissipates the vital elements upon which the association of the two bodies depends. In such cases the actual separation of the two bodies seldom, if ever, is complete until from one to three minutes *after* the last heart-beat.

The same is equally true in all cases of instantaneous death from violent causes, such as gunshot, or the sudden and complete crushing of the physical body—as from the falling of a stone or other heavy body upon it—or from hanging. In the latter case, although consciousness ceases almost immediately, the heart often continues to beat for five to ten minutes, and in exceptional cases, even longer. Even so, the separation of the two bodies is not complete until *after* the heart ceases to act.

In cases of sudden explosions, where the physical body is torn into bits, the separation of the two bodies is as instantaneous as the stopping of the heart action. In such cases, no appreciable time elapses between the last heart-beat and the complete separation of the two bodies. This is because the physical body is virtually disintegrated, leaving no center

of connection with the spiritual body. In this case the separation of the two bodies and the stopping of the heart's action are virtually synchronous and instantaneous.

If the physical body is surcharged with vital energy and health at the instant the heart ceases to act, the bond between the two bodies is correspondingly strong, and will persist until the entire store of accumulated vital energy has run out. This is why it is that, when sudden death comes, in the midst of health and vigor, the actual separation of the two bodies is not completed instantly, but requires from one to three minutes and, in some instances, longer.

For the same reason, when death follows from long illness which slowly depletes the normal store of vitality, the store of magnetic and vital energy is extremely low when the heart ceases to beat. The separation of the two bodies is virtually complete when the heart stops.

In cases of lingering illness, where vitality gradually runs very low before death occurs, often the separation of the two bodies actually begins, the heart almost ceases to act

and physical dissolution really sets in; but, before the separation is complete the attending physician administers a strong heart stimulant. Instantly the heart responds and the life current is set in motion once more. The spiritual body — already partly withdrawn from the physical — is drawn back again, and life is renewed for the time. Then the heart stimulant loses its effect, the vital forces and energies wane, and the process of physical death sets in again. Once more the two bodies begin to separate. This time the separation is almost complete when the attending physician administers another strong heart stimulant. The heart responds and instantly the spiritual body is drawn back again into union with the physical. This process may be repeated many times, and each time physical death actually begins; but there comes a time when the vital forces and energies run too low and the heart no longer can be made to respond to temporary stimulants. Then the separation becomes complete and physical death results.

There have been many interesting cases of resuscitation from drowning, in which the

separation of the two bodies has been complete. The individual is conscious of the fact that he is entirely out of the physical body. He even floats above it and is able to see its *etheric* counterpart lying there upon the bed. He sees the *spiritual* forms of the doctor and his attendants, as they work over the physical body. Suddenly the heart begins to beat. The vital current is again set in motion and, without knowing how it is done, the individual feels himself drawn back once more into the physical body, as it were. With a gasp, he awakens to physical consciousness, and finds himself once more inhabiting his physical body, as physically sound and well as ever. In this case physical death actually began and was virtually complete when the process of dissolution was arrested and the vital activities restored. Such an individual may live many years after such an experience, during which time he may enjoy perfect physical health.

Such experiences as these, and many others, show that death may *begin* long *before* the heart actually ceases to beat; or, it may not begin until after the heart has entirely ceased

to function — depending entirely upon the physical condition of the individual at the time.

From the moment dissolution and the separation of the two bodies begins, there is neither pain nor suffering of any kind, *except* where the element of fear enters. Many approach the transition of physical death with a profound sense of dread. If the mind and Soul of the individual have been deeply impressed with the suggestion that death is an event of horror to be dreaded and feared, the last conscious impression of the individual is that of fear and dread.

So long as the individual is conscious upon the physical plane he may, and often does, suffer the most intense pain and agony, as from a fatal wound, or from certain forms of disease—such as rheumatism, blood poison, gangrene, and especially from burns.

But, from the instant the transition called death really *begins,* and the spiritual body proceeds to emerge from the physical, all pain and suffering cease, and whatever sensations there are—of which the individual is conscious—are those of peace, quiet and en-

joyment. The exception, however, occurs in cases where fear and dread have been irrevocably implanted in the Soul in advance.

This is meant to convey the information that the transition itself from the physical life to the spiritual does not involve pain or suffering of any kind whatever. All pain and suffering, in other words, occur while the individual is intelligently conscious upon the physical plane of life. This is because the instant the two bodies begin to separate, the channels of physical sense are broken and it is impossible for sensations of any kind, either painful or pleasant, to pass from the physical body to the Soul which inhabits the spiritual body.

Sometimes it occurs that one who is approaching physical dissolution loses physical consciousness for hours, sometimes for days, and in extreme cases, for weeks, before the actual transition begins. Our earthly physicians call this a state of *"coma."* From the instant the individual loses physical consciousness and enters upon the state and condition of coma, his pain and suffering end. From that time until the separation of the

two bodies is complete, he remains in a state of complete unconsciousness. This means that he has no knowledge of what is occurring upon either plane of life.

In such cases this period of coma seems to be a complete blank in his life, for he has no knowledge of it at the time, and afterwards no remembrance of it. But this state of complete unconsciousness does not always occur. In truth, it is rather the exception than the rule; for, in very many instances, the individual loses consciousness only upon the plane of the purely physical. In this case he has no knowledge of what is occurring upon the physical plane—except as it may be reflected to him through the spiritual sense channels. All physical sensation, however, has ceased. This is for the reason already explained.

But the Soul is intensely awake and entirely conscious upon the spiritual plane. The individual sees and hears and otherwise senses the presence about him of those upon the spiritual plane who are only waiting to receive him as he, in his spiritual body, emerges from the physical. In such cases,

the individual also sees and otherwise senses the spiritual forms of those who are yet in the physical body and near him. He is even able to hear what they say—*not* with his physical ears, to be sure, but with his spiritual sense of hearing.

It often occurs that an individual who is approaching physical death falls into the state of coma. He may remain in that state for hours before death occurs. Then he will return to physical consciousness for ten, fifteen or twenty minutes, just before death occurs. During this interval of physical consciousness he will betray the fact that he was spiritually awake and intensely conscious during every moment of his physical comatose condition. Many such cases have occurred where the dying individual has narrated, with singular vividness and accuracy, most of the things which were said and done by those about him on the physical plane, including the physician, the nurse and the members of the family who were present during that time.

This is possible only because the dying individual receives the Soul impulse upon the

spiritual plane; and, since those upon the earth plane have both a spiritual and a physical body, their thoughts express themselves *spiritually* as well as physically. Those on the spiritual side receive the *spiritual* impulse and thought.

There are many cases where the individual who has awakened from his comatose condition will narrate many interesting experiences he has had—during that period—with relatives and friends who have preceded him in the spiritual life. By many who are not acquainted with the scientific facts, but who are strongly religious, these experiences are taken and accepted as positive assurance of the correctness of religious faith. There are many, however, whose religious faith satisfies them as to the existence of another life, but they do not believe that it is possible for those who have passed into the spiritual life to return and make their presence known to those upon the physical plane. Such experiences as those above referred to naturally have the effect to modify their religious convictions in this one particular.

The foregoing facts will suggest something

of the care and discretion that should always be exercised by those upon the physical plane in the presence of those who are in the comatose condition. Not a word or thought should be expressed, in the presence of the dying, nor in the presence of those in the comatose state, which might not rightly and properly be expressed to the individual if he were consciously awake upon the physical plane of life.

If this suggestion were always followed and enforced by physicians and nurses, it would save many a dying individual the most intense agony during the last moments of his physical life—which ought to be made as perfectly peaceful and harmonious as possible. It is hoped that this suggestion may be made of practical value by our future educators in teaching humanity the right Attitude of Soul to be maintained by those in the physical body who are present in the environment of those in the comatose condition. They should be made to realize that their own attitude of soul may become a great and beneficent factor in making the

transition one of peace and joy, and even of happiness.

For illustration: Those who are present upon the physical plane and surround the death-bed, should fix their thoughts upon the dying individual, with the earnest desire to convey to him a message of love and hope and faith and confidence and assurance that all is well. They should hold in mind the conscious and earnest desire to help make the last earthly moments, and the transition itself into spiritual life, as peaceful and happy as possible. The time will come when every such individual will *know* that he has rendered to his fellow, in the Hour of Need, the help most needed.

The analogous suggestion holds equally good with those who are physically present with one who is in the comatose state and condition. Every thought and every impulse of the Soul should be constructive and charged with the earnest desire and purpose to Serve in the Hour of Need.

This is "Practical Psychology." Do not forget it. Study this subject with the utmost

care until the meaning of physical death is, to you, clear and definite. Do not stop until you have analyzed correctly the meaning and significance of the comatose state and condition of those who may be restored to physical life and health again. Then, whenever you have the opportunity, put into active practice the knowledge you have gained. Not now, perhaps, but *some time,* you will come to know that you have been a real benefactor, and that you have rendered to another the greatest possible service in the hour of his GREATEST NEED.

CHAPTER XXV

SUSPENDED ANIMATION

This subject is one concerning which our physical scientists know but little. It is one, however, which means much to the Masters of Natural Science—especially when they are physically separated by distance and conditions which prevent them from meeting together physically when such meetings are vitally important to the welfare of humanity.

Suspended animation is a condition which any Master of Natural Science has the power to create at will. The vital currents and activities are simply stopped, or suspended, in their onward flow, without the operation of any destructive, disintegrating process or condition. The vital machinery of the physical organism merely stops at the point where the Master Mind wills that it shall stop.

In this condition, however, the individual who controls the process is able to withdraw

the spiritual body from the physical, and voluntarily "travel in foreign countries" without the physical body. He may also return to the physical body, re-enter it, resume the activities of the physical functions at will, and voluntarily restore himself to a normal, physical condition.

But while he is out of the physical body entirely, and traveling in the spiritual body alone, there is always a vital, magnetic cord, running between the two bodies. It is the existence of this vital cord which makes it possible for him to return to, and re-enter the physical body at will. If, perchance, during the time he is out of the physical body, anything should occur to break that vital magnetic cord, physical death would occur instantly. In this event, he would not be able to re-enter the physical body, nor cause it to resume its normal functions.

The Soul may travel in the spiritual body alone to any distance upon the plane of earth. It may also travel in the magnetic field, and most usually does during that experience. It may, however, reach the plane of the first spiritual. But so long as the magnetic cord

remains intact with the physical body, the Soul cannot travel above or beyond the first spiritual plane. This is due to the gravitative pull of the physical body.

But there is yet another condition of suspended animation. This is, however, the result of the condition which physicians call "catalepsy."

The cataleptic state of suspended animation has been known to continue uninterruptedly for more than one year, without the slightest perceptible change in the physical condition of the individual. It seldom occurs, however, that the individual passes *through* actual death directly from the cataleptic state. Whilst this does occur, at very rare intervals; nevertheless, in most instances, a few moments before death actually occurs the physical functions—including the action of the heart—are resumed. In such cases the process of separation of the two bodies is governed by the general conditions already explained.

In those few cases, however, where death results without restoration or resumption of the physical functionings, the actual separa-

tion of the two bodies may not even *begin* until long after the heart has ceased to act.

As to the length of time one may be out of the physical body, under such conditions, it depends very much upon the development and condition of the individual. If low in spirituality, he may not remain out of the physical more than a few hours; but if the spiritual development is of a high order and degree, he may remain much longer, even two or three days. In this case, however, reference is made only to the normal condition of profound sleep.

It is important to know that, in cases of suspended animation resulting from catalepsy, the two bodies are thereby inseparably bound together and the Soul is locked within them *so long as the cataleptic condition continues.* In such cases consciousness also is suspended.

But between Catalepsy and the voluntary Suspended Animation, there are two important distinctions which should be noted:

1. Ordinary catalepsy is not a voluntary process, while the suspended animation of a Master is entirely voluntary.

2. In catalepsy the two bodies are bound together, and the Soul is locked within them; while in voluntary Suspended Animation, the union of the two bodies is under the control of the Master-Mind that caused the suspended animation. By the power of his Will he may cause the two bodies to separate; and clothed in his spiritual body alone, his Soul may travel at will in the spiritual realms of life. In this state and condition the Master may remain out of the physical body and in the spiritual body almost indefinitely, without harmful results, until he is ready to return and take up his physical body again.

CHAPTER XXVI

WHEN DEATH ENDS

It has been said that there are exceptions to all rules. Perhaps this is true. Judging from the results as seen from the spiritual side of life, it would seem that, in the very large majority of cases, the individual does not at once realize that physical death has transpired. It often occurs that, for some time he labors under the impression and conviction that he is dreaming and that, in due time, he will awake and find himself back in the midst of the conditions which existed at the beginning of his "dream," namely, the instant when death overtook him. Usually he sees his physical body—or, rather, its magnetic or etheric counterpart; for the physical body itself is not visible to the eyes of the spiritual—and recognizes it as his own. He also recognizes and feels the pull of the magnetic bond that still attracts him to it. All this serves to convince him that he is simply

dreaming and that when he awakes he will find himself back in his physical body in the midst of the conditions he left when the shock came and carried him out of his physical body.

There are many instances, however, where the individual is dazed and confused and bewildered for hours, sometimes days, or even weeks. In either of these cases it often requires time and personal effort to bring the individual to a fuller realization of the fact that he is really and truly "dead."

Slowly and surely, however, he comes to realize that he is no longer in the old physical body, in the midst of the old familiar physical conditions and environment. Then he turns to his spiritual companions and helpers in the hope that they will be able to show him how to make his presence known to those of his loved ones he has left behind him upon the earth plane. From this point it is never difficult to convince the individual that he is, indeed, "dead" to all those he has left upon the physical plane of life.

But these conditions obtain chiefly with those who have never contemplated the sub-

ject of physical death nor in any manner prepared themselves for the transition which it involves.

The same conditions, though by no means to the same extent, exist even with those who have thought much upon the problem of death—especially where the individual has entertained strong convictions concerning the spiritual life which are radically different from those he finds when he awakens upon the spiritual plane—or the magnetic field —as the case may be. Indeed, it often occurs that such as these find the conditions of the spiritual life quite as different from their preconceived notions as do those who have taken the entire subject for granted. This is especially true of the most ardent and devout religionists whose ministers, priests and teachers have mapped, charted, designated and located all the streets, crossings, temples and points of interest in "The New Jerusalem."

These also find the new life and country so utterly at variance with the landmarks of the map and chart they have been taught to follow as their guide, that they cannot bring themselves to accept the fact that they are

really "dead" in the conventional sense. They therefore assume, as in the other case described, that they are dreaming and that, in due time, they will awake and find themselves back in the midst of the old familiar scenes and conditions of their former physical life, once more inhabiting the familiar physical body.

With such as these, also, it often requires much time, thought and effort, on the part of those whose mission it is, upon the spiritual plane, to help those who go over from the plane of earth unprepared to assume at once the duties and responsibilities of the new life, to educate them into a full and complete understanding and acceptance of the spiritual life just as they find it. With these, also, it is a matter of education.

But there are those who approach the new life fully prepared to enter upon its duties, activities and responsibilities. These are they who have arrived at a point in their evolutionary unfoldment where they have overcome the superstitions, the religious errors, the doctrinal fallacies and the philosophical prejudices of earth life, and are prepared to

accept whatever conditions they find, whether consistent with their own philosophical deductions, or not. These, while yet upon the earth plane, may not be able to open their spiritual eyes and look ahead of them into the spiritual life and see the conditions of that life as they are, but they have grown to that splendid stature of intelligence of Soul development from which they can view the world as they find it, freed from either scientific, philosophic or religious preconceptions and prejudices. Often these are classed upon earth as "Agnostics"—which simply means those who are willing to admit that they *"do not know"* what lies beyond this life of earth, but whatever it may prove to be, they hold themselves in readiness to accept it as they find it, and proceed at once to adjust themselves to the new conditions and make the most of the situation.

Then there are those who, by virtue of their psychic development upon earth, are permitted to look beyond the limitations of physical nature and physical life, and see for themselves the true conditions of the life beyond. These do not find it necessary to depend upon

the teachings of any church, sect, cult or school. They have personally solved the great problem of "another life" for themselves, in a manner that answers every demand of the most exact and exacting science. They understand both the meaning and the purpose of the change called "death"; and they know, through a definite and personal experience, the conditions of the new life, as well as the duties and responsibilities it involves.

And, with such as these, whether the transition comes with the swiftness of the assassin's bullet, or through long and painful illness, or through the peaceful process of sleep, the result is the same insofar as their entry into the spiritual life is concerned, as well as its effects upon them.

Such as these may well exclaim:

"O grave! Where is thy victory?
O death! Where is thy sting?"

CHAPTER XXVII

PSYCHIC EFFECT OF SUICIDE

The specific manner in which the individual comes to his death often has a direct and potent effect upon his psychic conditions afterwards.

This leads naturally to a study of suicide and its psychic effects upon the individual after he has passed into the spiritual life. This study develops some rather startling phases of the subject which, it would seem, should be of vital interest and importance to all who are earnestly striving for happiness and progress.

This is a subject that ought to be better understood by people upon the physical plane of life. It involves certain scientific problems which have a powerful influence upon the evolutionary condition of the Soul after death.

There is something in the very Soul impulse of self-destruction which, when once

set in motion by the physical act of suicide, continues psychically as a destructive force in the life of the individual, *until* it is overcome or counteracted, either by the voluntary or intelligent Will of the individual himself, or until it is reversed through the aid of those who are wise enough to understand the scientific process involved.

In some respects it is analogous, in its action upon the Soul, to the action of certain destructive acids upon the physical body. Once it is applied—and the process thus set in motion—it goes on and on until the *cause* is removed. No permanent restoration of constructive conditions within the Soul can be established until the Intelligence, the Will and the Determination of the individual himself can be set in motion to counteract the destructive processes invoked by the original psychic impulse of self-destruction which led to the death of the physical body.

Doubtless a very large percentage of suicides are committed under the impulse and desire to get away from painful or unhappy conditions upon the earth plane. The act is committed under the impression that physical

death will accomplish the desired result. In this the individual is profoundly and vitally mistaken: for *it is not true.*

If humanity could be educated to a definite and scientific knowledge of the important fact that suicide *never* evades nor avoids either painful or unhappy earthly conditions, but serves only to plunge the individual into the midst of conditions upon the spiritual side of life even more painful, unhappy and destructive than he seeks to evade or avoid, suicide would soon become a thing of the past.

In the case of murder there is no impulse of *self-destruction* set in motion in the mind and Soul of the victim. The psychic impulse and desire to live are at no time, nor in the slightest degree, interfered with nor diminished. The destructive impulse is wholly and entirely in the mind and soul of the *murderer,* and not in those of the victim. The latter takes up his life on the spiritual side with all the constructive forces of self-preservation fully alive and active. He begins the new life exactly at the point where he leaves off the old. In no degree nor manner is he handicapped by destructive Soul impulses or

desires. He is still as full of the impulse and desire to *live* as he was before his transition. All this is different with the suicide, who must reverse all the currents of his being before he can overcome the destructive impulse of his own Soul, which led to suicide.

Suppose an individual is under hypnotic control, and commits the act of self-destruction as the direct result of the Will of the *hypnotist* who controlled him at the time. It will not be difficult for one to realize the fact that the impulse of suicide was not present at all. It was solely and entirely the impulse of the hypnotist in obedience to whose hypnotic *command* he performed the act. In this case, whom would you hold personally responsible for the death? Naturally you will say the hypnotist, and you are right. In *essence* the act was that of the hypnotist, although it may have been the hand of the subject that executed the deed. Under those conditions the hand that performed the act was simply an *instrument* which acted in response to the free and independent Will of the hypnotist. The intent and purpose which resulted in the death were those of the hyp-

notist alone. For these reasons he alone is responsible. There has been no conscious purpose nor intent on the part of the subject to destroy himself. In truth, he is not aware of what he has done, nor of what has been done to him, until he awakes from the hypnotic trance upon the spiritual plane.

So far as the psychic effects are concerned, they are precisely what they would have been if some stronger person physically had placed a dagger in the hand of his victim, then closed his hand over it and, by the greater power of his own hand, had caused the hand of the victim to plunge the dagger into his own heart. In this case, as in the other, the intent and purpose to kill were in the mind of the stronger man physically. In truth, you will agree that there was no *suicidal* impulse or purpose at all. It was the impulse of *murder* in the mind of the stronger man. You can see at once that the psychic results would be those of *murder,* and not those of *suicide;* and they would be the same as those upon *one who has been murdered.*

This explains exactly what would be the psychic results of death under such condi-

tions. The individual would pass into the spiritual life as free from suicidal impulses as he was at the moment of his physical death.

It is merely a question of determining whether death occurred as a result of the conscious, intelligent, independent purpose and intent of *self-destruction* in the mind of the individual who thus died.

There can be no responsibility where there is no intelligence, deliberate purpose and intent, independence of Will, and the concurrent impulse of the Soul. Hence, in the case of self-destruction by one who is insane, the elements of responsibility are entirely lacking, and the psychic and spiritual results are exactly the same as if the individual had died a natural death.

One phase of the question, however, must not be overlooked. The very condition of insanity itself is one which, under certain conditions, leaves the individual weakened both spiritually and psychically, for a time. This, however, is entirely due to the *insane* condition, and immediately upon passing into the spiritual life, such an individual turns to his

task of self-development, and soon overcomes his weakened condition.

In the case of one who dies insane solely because of physical conditions—as, for instance, because of a fractured skull—physical death results in almost instant recovery. In some instances there may possibly result a short period of confusion, but this is due to other conditions, and not to the physical causes of the insanity.

In the separation of the two bodies, the spiritual body sometimes experiences a greater attraction away from earth conditions, requiring a strong effort of the Will, or even outside help, to bring it back into its earthly environment again. This is something which depends upon the degree of evolutionary development the individual has attained, or the Attitude of Soul that inspires him while out of the physical body.

There are many instances where even temporary liberation from the physical body would mean death, because the individual would refuse to return and take up the physical burden again. In such cases it is fortunate for the race that Nature has protected it

against voluntary extinction in that way. It is fortunate that the power of voluntary withdrawal from the physical body is withheld from the individual until he has arrived at an evolutionary development where his sense of Personal Responsibility protects him from that sort of suicide.

CHAPTER XXVIII

CREMATION

The subject of how best to dispose of the physical bodies of our dead is one which has commanded the thoughtful consideration of our advanced thinkers throughout the past ages. It is still a subject of profound interest to humanity. It has never been determined with sufficient authority to develop a method that is acceptable to all classes of society. The methods employed are:

(a) Interment, or burial of the body in the earth, where, in due course of time, through the slow processes of Nature, it is gradually disintegrated, dissolved and returned back into the elements from which it was originally integrated.

(b) A method of burial in vacuum vaults, so cemented in stone caskets as to exclude all possibility of air, or moisture in any form, from entering the casket. The idea seems to be that this method will prevent disintegra-

tion and keep the body in a state of preservation indefinitely.

(c) Cremation, which means any method of reducing the body to ashes through the action of heat.

(d) The method of embalming which results in preserving the physical body, in some degree of perfection, during many thousands of years. This method is based upon certain religious concepts, which need not be explained at this time.

(e) Chemical dissolution, which employs the action of chemicals that cause very rapid disintegration. This method has not become general, as yet, upon the physical plane. The process of disintegration by a spiritual chemical known to the Wise Men of Science upon the first spiritual plane, is far more rapid and perfect than that of cremation upon the physical plane; but the purpose is the same, namely, to resolve a discarded and useless body back into the elements from which it came, and thus give it back to Nature for her use in other ways and for other purposes.

But it is not always that the spiritual body is thus disintegrated. Like the problem of

disposing of the physical body after death, it is held to be, more or less, under the control or direction or disposition of its former owner. However, it would be for the best good if immediate dissolution and disintegration were required in all cases.

There are those on the first spiritual plane who are inclined to take possession of these undissolved bodies, and they often use them in ways which do not appear to be altogether honest or good. For instance, a number of those who are engaged in controlling a medium on the physical plane, can make use of one of these discarded spiritual bodies in such manner as to make it luminous, and bring it within the spiritual vision of the medium. Sometimes they can even clothe it with sufficient magnetism from the magnetic field to bring it within the vision of those upon the earth plane who are attending the seance. Those upon the physical plane, however, cannot tell whether it is alive or not. Naturally, they take it for granted that it is a living individual upon the spiritual plane. For this reason, it may be used by unscrupulous spiritual people to deceive those who constitute

the more credulous physical sitters in any seance of that nature. Thus, they may be made to believe they have actually seen the ex-carnate individual who formerly inhabited the body, when as a matter of fact, the individual may be upon a higher plane of life far away at the time. From this you will observe that there are those on the spiritual plane who do not hesitate to practice legerdemain and deceptions upon those on the lower planes of life.

Taking all things into account, Cremation is the method approved by the Great Masters and Spiritual Wise Men. The chemical method, however, is even more rapid in its disintegrating results than is the action of fire; but this method is not understood by our physical scientists, as yet, and it involves the action of elements which would put into the hands of the unscrupulous both the power and temptation to do great harm. Hence, this particular chemical formulary has been withheld from scientists of the earth plane, and will not be divulged to them until all doubt as to the wisdom of so doing has been overcome.

At present, therefore, Cremation is the quickest and safest method of disintegrating the physical bodies of the dead, and resolving them back into the natural elements from which they come.

One of the express purposes accomplished by cremation is to destroy entirely all magnetic conditions which might, under any circumstances, constitute sufficient attraction for the spiritual body to hold the Soul in an earth-bound condition. The action of fire dissolves and dissipates all magnetism of the physical body.

One point may not be entirely clear concerning the magnetic effect of the physical body, after death, upon the spiritual. So long as the physical body remains intact it holds within itself sufficient magnetism to constitute some degree of attraction for the spiritual. The degree and power of this attraction depend upon a number of conditions, but more especially upon the degree of evolutionary unfoldment to which the individual had attained at the time of his death. If the individual is of the "earth earthy," low in point of intelligence, on the lower rounds of evolu-

tionary development, devoid of spirituality and morality, the attraction of the physical body will be correspondingly strong. The converse of this is equally true. If the individual has attained to a high degree of spirituality, intelligence, morality and evolutionary refinement, the attraction of the physical body will be correspondingly weak.

The particular point it is desired to make clear in this connection is this: No matter what may be the evolutionary status of the individual at death, whether low or high, the magnetic attraction of the physical body does not, in any manner, make the liberated individual sensitive to anything that may occur to the physical body. In other words, the sense channels are closed between the physical body and the intelligent Soul of the individual at the instant the separation called "death" is complete. Beyond that point the physical body may be subjected to any treatment whatsoever without pain or suffering to the liberated Soul, even though the magnetic bond of attraction may exist until the dissolution of the physical body is complete and its particles resolved back into their original ele-

ments. This may serve to make more clear why it is that Cremation, however soon after physical death, does not involve pain or suffering of any kind whatsoever to the liberated Soul of the deceased.

Conforming strictly to the science of the subject, the moment death occurs and the separation of the two bodies is complete, the liberated individual is not in any manner or degree sensitive to any processes which affect the physical body. The instant the physical channels of sense are closed—which is true almost the instant physical death occurs, and oftentimes equally true before actual separation is complete — the liberated soul in its spiritual body is completely out of touch, as it were, with the physical body, and completely liberated from all sensations through its sense channels.

Cremation may take place at any time after complete separation of the physical and the spiritual bodies of the individual has occurred; and this separation occurs within one minute, under ordinary circumstances, after the last physical breath and physical heart-

beat—*except* where cataleptic coma exists, as previously explained.

Through the teachings of certain occult societies of earth, there has come to be a well-defined notion that where Cremation is employed it should never be used until at least three days (72 hours) have elapsed after actual death has occurred. By the representatives of such societies, it is asserted that Cremation before that time has elapsed results in the most intense pain and suffering to the "dead." The writer is aware of the fact that such ideas exist on the part of certain occult teachers upon the physical plane. He is glad, however, to be in position to state, with absolute certainty, that there is no foundation in fact whatsoever to sustain such teachings. It has been the privilege of the writer, through the channels of his spiritual senses, to witness a number of cremations. He has been with the liberated "dead" during the process of cremation. Therefore, the earlier Cremation occurs after physical death, the better it is for all interests involved on both planes of life.

Naturally this is a subject concerning which human sentiment exerts a very strong influ-

ence. The mere thought of placing the body of a loved one into the fire and reducing it to ashes seems to be exceedingly repulsive to many intelligent and good people. They know the destructive nature of fire, and almost inevitably they associate it with the most intense pain and suffering. For this reason it is impossible, as yet, to obtain the sanction of many who would approve without an instant's hesitation, but for the sentiment which rebels at the use of fire in disposing of the physical body of one they have loved. The human mind refuses to grasp the fact that the intelligent Soul which occupied the body before physical death is no longer associated with it in any sense. And with these sentiments we must be charitable, for they have their root and foundation in the love-nature of mankind.

On the other hand, can there be anything more repulsive than the thought that the body of a loved one is lying in the ground, slowly disintegrating, and is being eaten by the worms of the earth? It would seem that the sentiment which would reject Cremation would even more strongly and emphatically

reject this method of burial. But there is no accounting for the vagaries of the human Soul. It does not seem to be bound by any law of consistency.

Disinterments of physical bodies of the dead have proven, beyond all question, that a startling percentage of the supposedly dead have only been buried alive. This is due to the fact that there are certain psychic conditions, such as catalepsy, and certain forms of trance (through the process of hypnosis and mediumistic control) which so closely resemble physical death that none but the most expert scientist would be able to differentiate between them and actual physical death.

This condition not infrequently occurs in cases of slow, lingering illness, whereby the vitality of the individual is gradually depleted. The individual falls into a state of profound coma and is believed to be dead.

It is not a pleasant thing to contemplate the experiences of such of these as may regain consciousness after burial, only to die of suffocation.

The problem, as a whole, is both complex and subtle. It reaches in so many directions

and touches so many conflicting interests that its complete solution should be entrusted to those only whose intelligence, judgment and moral concepts are of the most exalted character.

Cremation prevents burial alive.

It is by far the most sanitary method.

It involves least risk of spreading disease among the living.

It is clean and wholesome in every respect.

Wherever magnetic conditions might have any tendency to bind the liberated Soul to earthly conditions more closely — which is true in a very large percentage of those who die—Cremation destroys that magnetic bond from the physical side and liberates the Soul at once from all physical attraction of earth. This enables the Soul to proceed at once out of the magnetic field, into the first spiritual plane, and there to enter immediately upon its evolutionary pathway and take up the lines of its constructive work among those who are ready to be of service in every way possible.

As to the best method of disposing of the ashes of a cremated body, this is wholly a matter of individual choice. If the deceased

has expressed any wish in the matter before his death, it would seem that such request would be held binding—unless there are conditions which make it either impossible or gravely inexpedient. But if no such request has been made by the deceased, and sentimental reasons do not intervene, the ashes may be scattered either upon the earth or on the water. There can be no objection to either disposition, insofar as science and the welfare of humanity are concerned.

The embalming process does not dissipate the animal magnetism of the physical body. In truth, it arrests, to some extent, the disintegration and dissipation of the magnetic forces and conditions of the physical body and thus preserves, in some measure, the *chain* of attraction between the two bodies so long as this condition continues. But it does not bind the spiritual and the physical bodies together in that bond of association which obtains during the continuance of physical life.

In the very largest number of instances it serves to establish, or preserve, the magnetic attraction between the two bodies, to such an extent as to constitute—while the attraction

lasts—a real and definite hindrance to the perfect freedom of the spiritual body in its action upon the spiritual planes. Wherever the individual may go—after physical death, in such cases—he is always conscious—while the magnetic condition lasts—that there is a definite bond of attraction which, to some extent, hampers his spiritual freedom of action.

In many cases—especially where the individual is of the undeveloped type, or one whose life upon the physical plane has been destructive, or has intensified the bond of his physical gravity—this magnetic bond between the embalmed physical body and the liberated spiritual body is sufficiently strong to bind him very definitely within a certain radius of action from his physical body. Such individuals, while thus bound, are known as "Earth-bound Souls." This means that they are definitely bound to the earth plane by the magnetic bond of attraction between the two bodies, until the magnetic tie has been worn out, dissipated, or broken and overcome by the individual himself.

CHAPTER XXIX

MOURNING

Out of the experience back of the scientific knowledge covered by this volume, supplemented by many added experiences that have followed them, one vital lesson stands out upon the trestle-board of individual consciousness in letters of living fire. This refers to that which, from habit, has become a sort of "social custom" in so-called civilized countries and communities, namely, the *custom of publicly mourning for our dead.*

Unless the signs of the times, as well as the motives of mankind, have been entirely misinterpreted, it would seem there is no single phase of this earthly life wherein we and our fellows, generally speaking, display such glaring and puerile inconsistencies, as in the attitude we have been accustomed to assume concerning our dead. This is more especially true in the lives of those of us who have either definite personal knowledge of, or an abiding

faith in, the continuity of individual life beyond the incidental event we call physical death. And, though it is said with reluctance and humility, all this seems to be more especially true with reference to those of us who presume to call ourselves "Christians," and who thereby accept the benefits of the sacrificial offering, made for our especial benefit upon the Cross of Calvary, in the ancient days of Herod, the King.

The Master Jesus, it was, who taught us the great scientific fact of life beyond the grave. He it was who held up to our mental vision the beauties, the glories and the splendors of that life—to those who follow His teachings and example. He it was who voluntarily promised that He would go to prepare a place for us in the house of the Father—that "House Not Made with Hands, Eternal in the Heavens." It was He, therefore, who taught us that death is but an *incident in Life* —that it means but a liberation from physical suffering and bondage, and a share with Him in the greater glory of a more *perfect life.*

To one who has a personal and definite *knowledge* of the great fact of Nature, that

physical death is but a beneficent evolutionary transition—a mere passing event in the continuity of individual life—there can be nothing whatsoever in the incident for which to mourn—any more than there should be in the departure of our loved ones to enjoy themselves in the more delectable climate and social conditions of some foreign country whence we know they may never return to us in this life. We all will agree that in such cases there is not the least occasion for putting on the black vestments of unconsolable grief, or the sombre habiliments of hopeless mourning and sorrow. Neither is there the slightest occasion for real *grief* or *mourning* in the simple and altogether natural fact that some of our loved ones have gone forward a little ahead of us to the "Celestial City of Sarras" —the City of the Soul—there to enjoy its beauties and its glories and to await our coming.

In truth, when the real meaning and purpose of physical death are known and understood, and its beneficent mission is accepted as a part of Nature's unalterable plan, consistency demands that there should be nothing

but sincere and unselfish joy in our hearts when we say "Godspeed" to one who is leaving us, only for a time, to enter upon the progressive journey through a more exalted and perfect state of being upon the spiritual planes of life. This, in truth, is the view of every individual who knows from personal experience that our passage through the "Valley of the Shadow" is but the beginning of a more glorious journey which leads onward and upward into the Light of a more exalted spiritual Life Beyond. And it is but the logic of *"Consistency."*

It would also appear, in all humility, that this same logic should apply, with equal force, to the consistent followers of the Nazarene, whatever doctrinal creed they may accept, or to whatever denominational church they may belong—*provided* they, in truth and sincerity, accept His teaching and conform their lives thereto. For, there is nothing in true Christianity—when intelligently understood—to justify its disciples and devotees in making any public display of their sorrow over the death of even their most loved and trusted companions of earth, nor to warrant

them in publicly, or even privately, indulging themselves in grief or sorrow at all over such an event. While it is true that, to those whose spiritual senses and powers are dormant, there is at least an apparent separation, for the time, and the natural loneliness which such a separation necessarily involves; nevertheless, any definite and satisfying Faith or belief in a life after physical death, should sustain those who possess it, against all purely selfish grief or sorrow which would advertise such a temporary separation to the world at large as a tragic *"loss."*

To be able personally to witness just one transition of a loved one who is ready to go, it would seem, should inspire only the most profound joy and gratitude in the hearts of those who remain behind. At any rate, this is just what it has meant to the author; and not for one single moment has he ever wished any loved one of earth back in this physical life again to take his or her place with him once more, as of old. Indeed, it would grieve him far more to see them back among us on this physical side of life, knowing they must endure the suffering incident thereto, than it

did to see them pass through the gateway of death and enter triumphantly into the life of the spiritual World Beyond.

Then, again, virtually every genuine message that has ever come back to earth from beyond the dark valley, concerning this subject, has emphasized the fact that all selfish grief and sorrow of the inhabitants of earth, over the death of their loved ones, only distresses those who have passed on into the spiritual life, and constitutes a real burden which holds them upon the lower planes of spiritual life—so long as it exists.

The grief of an earthly husband for a spiritual wife, or that of an earthly mother for her spiritual child, binds the one in spiritual life to the plane of earth by a magnetic bond which few in that life are able to overcome. The bond of sympathy for sorrow is one of the strongest ties of the Soul. The efforts of those upon the plane of earth to communicate with those upon the planes of spiritual life fixes and holds the attention of those in the spiritual life upon the plane and conditions of physical life and physical things. This has the inevitable effect of retarding the growth

of the Soul and interfering with the otherwise normal progress in spiritual life and in the spiritual realms. Therefore, from the viewpoint of spiritual life, evolution and progress, this problem raises and involves a vital question of Morality and Personal Responsibility—especially with all who understand the Law.

To be sure, if we have neglected or abused those whom the Infinite Father has given into our keeping and care in this life of earth—or if we have failed in our responsibility to them, and they have passed on—then the agony of *remorse* and *repentance* should gnaw at our vitals until we are permitted to follow them and make due recompense. In that case it seems not only proper, but eminently just, that we should grieve and mourn—in sackcloth and ashes, if necessary—so long as we continue to live upon earth; but not otherwise. Even so, our grief should be a thing too sacred to parade before the gaping and curious public.

If the historic narrative of the personal life and experiences of the author would serve to inspire his readers with a better understand-

ing and a more wholesome appreciation of the real meaning and purpose of physical death, and lift from their souls the burden of selfish sorrow and agony over the supposed "loss" of their loved ones, he would deem it a duty and a privilege to take the public into the Sanctum Sanctorum of his own Soul and there uncover the most intimate and "tragic" experiences of his earthly life.

He is thoroughly convinced that the time will come when the great fact of the continuity of individual life, and the knowledge that death is but an incident in the evolutionary life of the Soul, will be so universal upon the earth plane that sorrowing for the "dead" will become a thing of the past and that physical death, for the most part, will be accepted only as a consistent liberation from the bondage of earth life—to all who make an honest and earnest effort to know the Law of Life and to LIVE it.

Just what this can mean to those who pass into the other life from normally wholesome conditions may well be suggested by the experience of a dear friend who passed on into the spiritual life only a few years ago. She

was a natural psychic, of splendid intellectual attainments, a fine education and a heart of gold. The spiritual life was almost as familiar to her—even before her death—as this physical life. The association between her and the author in this physical life has continued without interruption since she passed on into the spiritual life.

From the day she entered through the Valley of the Shadow of Death, into the spiritual life, her experience was one of unalloyed peace, contentment and happiness. And this was chiefly because she knew that those who remained behind understood that she was not "lost" to them in any sense, but simply waiting until she should be able to receive them into that life after their liberation from this.

She was not grieved because of her inability to reach her friends and make them know she was as truly with them and of them as she was when she was still in the physical body. She knew that they understood. She also knew that she was at perfect liberty to devote herself to whatever might contribute to her own spiritual development, or increase her power to serve those who might be in

need of the help that she could give. And that is exactly what she did.

Almost immediately upon her entrance into the higher life she was admitted into the fellowship of the Border-Land Workers who devote themselves to helping those who pass out of this life under conditions which render them comparatively helpless, for a time, in that life. She was very happy in her work, and often she came to her friend to tell him of her interesting experiences, of the wonderful work her companions and fellows were doing, and of the joy they all derived from the mutual results of their labors.

She was continually reminded, by the experience of those in the spiritual life, that the deepest sorrow and distress which can come to the vast majority of those in that life arise out of the fact that they cannot make their presence known to those upon the earth plane who love them and grieve over their death.

A part of her time and effort, therefore, was devoted to those about her who needed comforting and helping until they could adjust themselves to the new conditions of life in which they found themselves. Among

these she became a powerful educator, teaching them the meaning and the purpose of physical death, and helping them to understand the responsibilities resting upon them to take up the new life in a right attitude of soul and fit themselves for some beneficent service.

Through this experience, as one of the Spiritual Teachers and Helpers, she came to realize what a blessing had been bestowed upon her in the fact that her relatives and friends upon the earth plane had never grieved nor mourned over her death. Thus they had liberated her from every unhappy tie which bound her to earth's conditions. But for this fact, she also might have been one of the "earth-bound," until time and properly directed effort alone had lifted the burden from her and had liberated her from a cruel bondage of grief into which so many pass from earth life.

One who has lived the life of an independent psychic on earth for many years is often oppressed by the realization of his inability to impress the vital nature of this problem upon those who are unable to penetrate

through the veil of earth and see for themselves how real and how intense is the suffering of those upon the spiritual side of life who cannot console those upon the earth who grieve for them in ignorance of their presence and of the conditions of their life upon the spiritual plane. It is one of those things which cannot be understood nor appreciated, except through the personal experience. Alas, how few there are who have that!

It may be, however, that what has been said will be sufficient to set in motion a wholesome impulse to reason the problem out. If so, this effort will not have been in vain; for no man can use his intelligence upon the subject without arriving at an approximate knowledge of the truth. Once the matter becomes clear to the intelligent thinker, the problem of "death" assumes an entirely different aspect, and becomes one of Nature's beneficent provisions by and through which the Soul of man moves forward to its individual evolutionary destiny.

This does not mean that we should court death, nor seek to shorten the span of this earthly life. On the contrary, there can be

no doubt that Nature charges each of us with the duty and the responsibility of rounding out this physical life as fully and as completely as possible, so that we may enter upon the spiritual life as free as may be from the drag of unfulfilled duties and undischarged responsibilities. The great Law of Continuity throws the arms of its protecting care over us all—both here and hereafter. Let us accept cheerfully its responsibilities and cheerfully discharge our duties thereunder; for then only may we enjoy, in fullest measure, its inevitable and beneficent reward. Let us put away forever the somber habiliments of mourning—which only serve to advertise our ignorance, our selfishness and our inconsistency.

CHAPTER XXX

REINCARNATION

Reincarnation is one of the mooted questions, even upon the spiritual planes of life. It is doubtful if this is a question that can be answered definitely, and with scientific certainty, by any individual who has not yet attained to the Celestial Planes of life, in the course of his Evolutionary Unfoldment and Growth. The writer has asked the same question of his own Great Teacher, and even of some of the Great Masters upon the Celestial Planes of life. Those in the terrestrial planes universally respond that they do not know, of their own definite and personal experience, whether Reincarnation is a fact of Nature or not. Some of them say very frankly they believe it is true, in that it is only one method of accounting for the many apparent inequalities of Individual Life and Development.

Those who have passed into the Celestial Realms, however, respond with assurance

upon the subject. They declare, without reservation, that Reincarnation is one of the great facts of Nature, and that in due course of his development, each and every individual will arrive at a point in his spiritual unfoldment when and where he will come into a definite and personal knowledge of the facts.

While the writer does not absolutely know, from conscious personal experience, that Reincarnation is a fact of Nature, he has the definite and unqualified assurance of the Great Spiritual Teachers who are vastly wiser than he, that it is not only true, but that it is one of the greatest of the Great Truths of Nature, and that the time will come when all shall be able to speak from personal experience.

In the meantime, permit the writer to say, with all seriousness, that he *believes* in the truth of Reincarnation; because it seems to him to be in perfect harmony with all we know of individual human evolution upon this physical plane of earth. In addition to this, it seems to him to explain much that otherwise would appear to suggest that Na-

ture is unjust in her dealings with her children. This latter, to him, is the grossest libel or slander that any human being could utter against the Mother of his own being—Mother Nature.

Insofar as he has progressed in his evolutionary journey, he has found that Nature is not only consistent, but *just* in all her dealings with mankind, as well as with individual life in every form.

When we come face to face with the infinite shades and degrees of "inequality" which exist in the individuals of each and all of the several races of mankind upon the earth, we realize that the only means by which Nature herself could possibly avoid the charge of *"injustice,"* is in the fact that these infinite variations and apparent inequalities but express the different evolutionary rounds to which the individuals have attained through the process of Reincarnation.

Indeed, there is no other solution of this apparently infinite inequality of Nature that will satisfy the demands of eternal *Justice.* And Reincarnation *does* account for every

degree and shade of seeming inequality, not only among the several races of the human family, but also among the individuals constituting the several races.

The Great Friends never cease to remind us of the profound fundamental fact that *Nature is always, and under all conditions and circumstances,* JUST.

While this is a fundamental key, they tell us that whenever and wherever we discover in Nature that which appears to express inequity, inequality or injustice, the very fact that it so appears to us must be taken as evidence positive and conclusive, that we have seen but a superficial view of the Great Eternal Plan. It is our business, then, to go back over the course we have traveled until we find the point at which we diverged from the main road and took to the by-path of fallacy. When we have searched long enough and with sufficient diligence and perseverance, we will surely find the door of knowledge into which our key will fit perfectly. And when we have inserted the key, turned the knob and opened the door, we inevitably will find the reward of all our labors in the scien-

tific proofs we demand to establish the consistency and the justice of Nature in all her works.

They tell us that, except for this grand, equalizing process of Nature, the statement that "all men are created equal" would have no possible basis in fact. They point to the further fact that there is an inequality, patent to all mankind, in the several races of the human family, as they appear upon the earth plane of life. The very fact that we have a black race, a brown race, a red race, a yellow race and a white race proves, by the Law of Color alone, that we have at least four distinct races of humanity as *unequal* as are the several colors by which Nature has seen fit to distinguish their status. By the broadest concept of which the mind is capable it is utterly impossible to make the infant of the black race equal to the infant of the brown race; more impossible is it to make him equal to the infant of the red race at the time of his birth into the physical life; still more impossible is it to conceive an equality between the infant of the black race and the infant of the yellow race at the time of their birth

upon the earth's plane; and this inequality reaches its maximum when we compare the infant of the black race with the infant of the white race at the time they make their appearance upon the earth. This is absolutely proven by the Law of Spiritual Evolution, by which the various shades of color, running all the way from black (the lowest) to white (the highest), mark the degree of evolutionary unfoldment to which the individual has attained at any given time.

But, when they also assure us, with all the emphasis of absolute personal knowledge, that each and every human individual first enters the earth plane as an infant of the black race; that this is the lowest point of his individual human evolution; that from this point forward he enters upon the process of human Reincarnation; that with each Reincarnation in higher human form his color grows lighter, until he has reached the white race; whereupon he proceeds to work out his evolution in that race until he has received all the knowledge, through personal experience, which this earthly plane of life can give him—then we realize that the seeming

inequality at physical birth is accounted for. In fact, it no longer represents to our minds inequality at all, but merely different steps in a great *Evolutionary Plan* by which *all* mankind must travel literally the same evolutionary road, in order to arrive at the goal which Nature has fixed as the limit of his evolutionary possibilities upon this planet of earth.

During all the lower rounds of individual life upon all the planes of life, up to the sixth spiritual plane, the incarnating and the reincarnating process is a purely involuntary process on the part of the individual Soul. This means that during all these lower rounds of evolution the process of incarnation and reincarnation is entirely under the control of *Nature,* and proceeds apparently without regard to the likes or dislikes, the desires or preferences, or other considerations on the part of the individual Soul. But when the evolving Soul reaches the sixth spiritual plane (the seventh plane, including the physical), it is emancipated from this dominance of Nature, and becomes a free agent. That is to say, from that time forward he has the power to reincarnate, or not, as he chooses.

Therefore, if he should reincarnate thereafter, it would be solely because he, of his own free will and accord, elected to do so, and not because it was absolutely necessary.

In other words, he has arrived at a point where Nature chooses to entrust him entirely to work out his own individual destiny. This is what is meant by his "Spiritual Majority" —or, his "Spiritual Emancipation." This is where he becomes "his own man," as we say upon the physical plane when a boy reaches the age of twenty-one years.

Whenever any individual reincarnates after he has reached his Spiritual Majority, it is because he is convinced that by so doing he will be able to render some great benefit to humanity upon the earth plane. It may be he realizes that a time has arrived upon the earth plane when its inhabitants greatly need to know some fundamental Truth that will enable them to take an important evolutionary step at once. He believes, that by reincarnating under right conditions, he would be able to give to the world a message that would carry them over and beyond some impending crisis they are facing.

He decides to accept another reincarnation as a part of his Personal Responsibility, and proceeds at once to prepare for that event.

It is now within his own power to determine the conditions and choose the environment in which to reincarnate. In determining these important points, he seeks out a family upon the physical plane which represents the highest type of physical, mental, moral and spiritual development; and he decides to reincarnate as a member of that family. Then he proceeds to equip himself with the added knowledge that will best serve him in getting over the message he has to give humanity.

When the time comes, he is fully prepared. He reincarnates in the new-born infant of that family. He knows whether it will be a boy or a girl, and before the hour of its birth arrives he knows whether its physical body is perfectly developed. He has done all he could rightfully do to impel the mother, during the prenatal period, to preserve the right attitude of Soul and obey the laws of health, physical, spiritual, mental, moral and psych-

ical. He even invokes the aid of other Great Friends in this work of preparation, so that when the hour comes for his reincarnation everything has been done that could be done rightfully from the spiritual side of life to make the conditions that would best enable him to develop a physical body, a spiritual body, a moral character and a condition and attitude of Soul that are necessary to enable him successfully to deliver the message to humanity for which he "came to earth."

In a general way, he knows in advance the conditions he is to meet; and, in the same general way, he is able to anticipate and forecast much of the experience ahead of him. But I am not led to believe that he is able to know in advance each and every personal experience through which he must pass in his development from infancy, through childhood, youth and maturity; nor does it seem possible for him to know with certainty what will be the ultimate results of his ministry during his reincarnation.

If this be true of one who has attained a degree of evolutionary development where his reincarnation becomes a matter of his

own voluntary and individual choice, it would appear that one who reincarnates long before he has reached that degree of evolutionary development, and comes back to earth without either his own knowledge or consent, would have virtually no knowledge as to the conditions, the family, or the environment into which he is coming.

In this case the individual himself has no voluntary part whatever in determining any of the conditions. Nature fixes the environment in which his Reincarnation is to occur, in exact accord with the evolutionary development he has attained at the time. Nature determines also the locality, the nationality and the parentage of the infant body in which he is to reincarnate.

But in both instances there is a great underlying purpose of NATURE, which is being worked out and accomplished — on the one hand with the intelligent and voluntary cooperation of the individual, and on the other without that conscious and voluntary cooperation of the individual.

In this we also have an explanation of another interesting phenomenon which has been

the subject of much serious and scientific study and inquiry upon the lower spiritual planes.

There are many who are constantly disappearing from the various lower spiritual planes of life, who do not reappear upon the next higher plane. They simply disappear from the spiritual side of life and we do not know where they go. The Great Teachers of the Celestial Planes of life tell us that these disappearing individuals have only reincarnated upon the earth plane, that they may acquire added knowledge, through experience; and that this process of reappearing upon earth will continue until each individual has attained to that degree of evolutionary development where he is invested by Nature with the power to control his own destiny beyond that point, insofar as his further Reincarnations may occur.

There are many other facts of Nature which seem to be in harmony with this exposition of the Law of Individual Evolution.

Her great PLAN seems to contemplate that a time will come in the evolution of each human Soul when it will have attained the

highest degree of evolutionary unfoldment possible to it upon this planet of earth. The information comes down to us from those far beyond, that there are myriads of other planets, some below the earth in evolutionary conditions, and many above it — and that when an individual has reached the highest point of evolution possible to him upon this planet, he passes from earth and all its spiritual realms and finds his way to some other planet which contains evolutionary conditions adapted to his further experiences and development.

How far this continues, the wisest of the Great Spiritual Intelligences say to us, *"We Do Not Know."*

According to the information received from the Great Friends, a Soul incarnating upon the physical plane, or reincarnating from the spiritual planes, always enters the physical body of an infant.

In truth, the only conditions upon the earth plane which make incarnation, or Reincarnation, possible, are those which exist at the instant when a new-born infant body involuntarily takes its first physical breath. It is

the presence of the incarnating, or reincarnating Soul, which makes that first "Breath of Life" possible. And the Soul of the infant enters the body with it. If the Soul were not present, the first breath would never be taken.

The number of Reincarnations for an evolving Soul to attain a sufficiently high order of intelligence to align itself with Nature's Constructive Principle depends very largely upon the individual himself. You will grasp the significance of this more fully if you will follow carefully this illustration:

Two boys of the same age enter the same school at the same time. They are in the same classes and have the same facilities and advantages to progress in their work. But one of them graduates at the end of four years, while the other requires six years to accomplish the same result. Why is this? Merely because one makes better use of his time and energy than the other. Two men enter a musical college at the same time. One becomes a finished artist in four years, while the other works a lifetime without reaping the same degree of efficiency. Why?

Because of the difference in their *individuality.*

Does not this suggest to you why it is that one individual may accomplish in a single incarnation what it may require another many incarnations to accomplish?

The fundamental principle of "Individuality" is the thing that accounts for this variation of time and personal effort in the accomplishment of individual results. If the individuality were the same, the results would be the same.

There is no definitely fixed time that can be defined or determined, when one may consciously recall former incarnations and their lessons. This is a purely individual achievement. It must be worked out by the individual himself in every instance. It represents a certain degree of spiritual unfoldment. The power to recall past lives and their results and purposes comes to each individual whenever he reaches that certain degree of spiritual evolution and unfoldment which evolves the degree and quality of memory necessary to that end. Hence, it cannot be de-

termined in any given number of days, weeks, months, years or lives.

If you were to ask—When will a child learn to walk and talk?—the answer could not be given in days, weeks, months, or even years. This is because it depends upon the individuality of the child. Whenever the child has evolved to a point where its powers of locomotion and speech fall under its power of individual Will, or Volition, it will walk and talk, but not until then. The answer depends upon the working out of the Law of Evolution in the individual.

But we have the assurance of those who claim to know, that such a time does come in each individual life; and, since that time comes to each individual only when he has earned it under the Great Law of Compensation, it follows that each individual must answer the question himself. He must *earn that reward* before it will come to him; and whenever he has *earned* the reward, Nature will not withhold it from him one single instant of time. *It is his the instant he has earned it.*

CHAPTER XXXI

HELL

There is "Hell" *enough* — for all who *need* it.

But you need not be shocked; this has reference only to those who devote themselves to frightening innocent, ignorant, superstitious men, women and children into a veritable "Hell" of mental and psychical torment, in their efforts to avoid the inevitable penalties of the great Law of Compensation. For such as these, there is "Hell" enough to satisfy all their most ambitious designs and requirements. But, it is a "Hell" of their *own design and manufacture.* It is therefore especially adapted to their own needs; and it is especially devoted to the process of cleansing their own souls from the natural consequences of so great a libel and slander upon the Great Father of all Good, as well as upon the wisdom and justice of His great Natural Law of Compensation.

Do not forget that in *neither* world is there such a thing as an *arbitrary* penalty or reward of Nature. The "Hell" that is preached by our evangelistic and ministerial friends, represents but an arbitrary exhibition of *anger* on the part of the GREAT CREATOR OF THE UNIVERSE. It is therefore not true. It is neither just nor natural.

The term "arbitrary" is here used in its usually accepted significance. Any arbitrary reward or penalty is one which is not fixed and governed by Law. It is subject to the individual Will, caprice, impulse or fancy, and may be modified or entirely changed at any time, and in response to any whim.

Neither rewards nor penalties, under the organic Law of Compensation, are subject to the Will, caprice or whim of any intelligence or individual. Being the result of Natural Law, they are as fixed and immutable, as inevitable and inexorable, as the Law itself.

Our evangelistic friends would tell us that such are the rewards and penalties to be doled out to us by a God whose Will is subject to change at any time.

They tell us, with all the authority of the most rigid dogmatism and fanaticism, that we will pass from physical life directly into a place and condition called "Purgatory"—a sort of half-way place between "Heaven" and "Hell." It is supposed to be a place and condition from which the individual can rise into "Heaven" only through being "purged" of his sins. And if he fails to obtain "purgation" he not only fails to rise into "Heaven," but he inevitably sinks under the weight of his sins, into "Hell"—the antithesis of "Heaven."

Almost all of these dogmatic religionists pass, at physical death, into the magnetic field, for a time, and (solely because it so nearly corresponds to what they have been taught concerning "Purgatory") they accept it as such and adopt it as their "home" until they can have time to obtain the "purgatory" aid of their priesthood, and ascend into "Heaven."

The very fact that they find themselves, on arriving in the spiritual life, in a place and condition so nearly answering their own conception of what a "Purgatory" ought to be,

they assume that they are really and truly in the Purgatory of which they have been told by their religious, earthly teachers and priests. Immediately they set about adjusting themselves to the conditions of this new life and environment, with that conviction definitely fixed in their minds and souls. And, not understanding the meaning or the application of the Law of Individual Evolution, the meaning or value of Individual Effort, they accept the situation as they find it and make no effort to rise above the conditions, until the Border-Land Workers, through the educational help they can give, are able to lead them into the Light of Truth, and point them to the way which leads upwards and out of their miserable condition of darkness, into Spiritual Light. Some of the most fanatical religionists resume the lines of their former religious work upon earth, and join the organized bands of religious fanatics on the spiritual side of life who spend their time and efforts in trying to influence those of earth whom they have left behind.

So forcibly and emphatically have they been impressed, during physical life, with the

necessity for this place of "Purgation;" and so vividly is it fixed in their consciousness, that often it requires long and patient effort on the part of the Border-Land Workers to free them from their superstition, obtain their intelligent cooperation in the work of their own liberation, and help them out of the magnetic field into the first spiritual plane.

From this explanation you will be able to appreciate something of the evil consequences of such a religious doctrine and dogma. It handicaps the individual from the moment he emerges from the physical body until, through the patient process of education, his religious superstition is finally overcome and removed.

Again bear in mind the fact that there is a great and fundamental LAW OF LIFE which governs this entire problem. It is the ennobling and inspiring Law of Individual Evolution; and when the Law is understood by humanity upon earth, that fact will go a long way toward depopulating both "Purgatory" and "Hell," as well as disposing of

the superstitions of all dogmatic religions of earth.

The people of earth carry all their religious beliefs, convictions and superstitions over with them. Not only this, they are just as eager to find justification of their religious beliefs as they were in the physical life. A Methodist on the physical plane remains a Methodist on the spiritual side of life—*until,* through education and personal effort, he has outgrown the narrow limits of his church creed. A Presbyterian, in like manner remains a Presbyterian, and a Catholic remains a Catholic—*until,* by the same process of education and growth, he rises above his superstitions and his destructive fear of punishment.

In due course of time, all come to realize that they have been imposed upon by those of earth who have filled their minds and Souls with all manner of unnatural and superstitious fears and fallacies. It is only when they have learned their mistakes and have put away their superstitions and unworthy fears that they begin the upward and

onward evolutionary climb from darkness to Light.

Nature's rewards to her children, for obedience to her Laws, are far greater than it is possible for those of this physical life to understand or appreciate. Indeed, they reach the acme of all our hopes and desires; but they are bounded not by the "New Jerusalem" with its streets of gold, nor by the little, inadequate man-made "Heaven" wherein the Souls of men and women find nothing better to do than sit around the "Throne of Grace" and sing God's praises, and plunk a harp, through endless eternity—while their former comrades and fellow sinners languish in a Hell of everlasting fire.

The individual comes to know that the only "Heaven," or the only "Hell" there is for him, or for his fellows—of both that life and this—is the Heaven or the Hell he makes for himself by his own individual obedience to, or violation of, the Law of Individual Life and Evolution.

CHAPTER XXXII

DIVINITY

It is but natural that the devotees of Christianity should be interested in the problem of "Divinity." For almost 2000 years the question of the "Divinity" of Christ has been a subject of consideration, discussion, disputation and debate among the best intelligences of every age and every people. It is still a mooted question, and we find that in this, the modern age of "Science and Religion," of Physical Materialism and the most exalted Spiritualism, of coldest Rationalism and the hottest Emotionalism, the best intelligences of earth are arrayed against each other. The question is still "before the house," as it were, and the discussion is quite as torrid as at any time since the Master was born in Bethlehem of Judea, and the Wise Men came from the East "to worship Him."

May we not, therefore, without offense to the tender sensibilities of anyone—but "with

malice toward none and charity for all"—add our humble contribution in behalf of the Great School of Natural Science, whose exalted researches and scientific findings are impelled alone by this search for Truth?

More especially, may we not do our humble best to answer that age-old, but ever-new, question: "Was Christ Divine?"

If the answer should prove to be at variance from the views and convictions of anyone who holds himself to be a "Christian," let him not forget that it is given in the spirit of honest conviction, but with profound respect for the views and convictions of any and all who differ from the views herein expressed.

The answer depends somewhat upon the exact meaning attached to the word "Divine" or "Divinity."

Assuming, however, that the term means "Possessing the attributes of God, the Father of Mankind"—Christ Jesus was Divine. For, unless all our concepts are at fault, nothing seems clearer than that the great Martyred Master Jesus, possessed, and still possesses, every individual attribute possessed by the

Divine Creator—without raising the question of *degree.*

This does not mean that the Master Jesus was, in any essential, different from his fellow-men in point of essential attributes. The most exalted concept of the human mind which has ever been expressed as to the Divinity of Christ is contained in the assertion that he was the *"Son of God."* This would surely establish his "Divinity"—granting that the Sonship is established.

But again, this does not necessarily lift him above the status of his fellows of earth; for it was none other than He himself who declared and taught the doctrine that all men are "Sons of the same Father."

In other words, Jesus maintained his Brotherhood with all mankind, as well as his Sonship with God. This means that all men are Sons of God. Hence, if Jesus is "Divine," then all men are equally Divine; for they are all "Sons of the same Father," and they are all *His Brothers.* If Jesus possesses the attributes of Deity, then also do all his Brothers. Is there any flaw in this logic?

In truth, the Master Jesus was a man

like other men, born of woman, as other men. He traveled the pathway of evolution, as other men have traveled it and are still traveling that way. It is true that he traveled much farther along the road "toward God" than the large majority of his fellow-men. But this does not mean that He has traveled beyond the relationship of "Brother to all men." He is our Brother today just as truly as He was on the day of his Crucifixion. He made no claim to an "Immaculate Conception," nor to any "Divinity" in which all mankind do not share with Him.

When He spoke of *"The Father,"* He was *not* speaking of the GREAT CREATIVE INTELLIGENCE who rules the UNIVERSE and whose creative Intelligence is back of all the manifestations of Nature. He was speaking of the *Exalted Ruler of this planet,* the One Individual whose spiritual authority extends to all the planes of life upon the earth, both physical and spiritual. For the great wisdom, sympathy, love and power of this Exalted Ruler are such that He is looked up to, revered and loved as a real *"Father"* to all the children of earth. Again and again He has

been referred to by the Wise Men of all times as "God the Father," as "The Father of Humanity," as "The Great Father"; and by various designations, each and all of which betray the fact that there is truly a *Spiritual Father* to whom all mankind, upon all the planes of life, look as the highest concept of a *personal Ruler* and *Loving Father* combined.

One of the greatest comforts and inspirations those of the spiritual life enjoy is in the fact that the Exalted Spiritual Teachers and Masters who are, as yet, above and beyond them in point of individual development and spiritual unfoldment, are constantly assuring them that they have passed over the same road all men are traveling, experiencing all the joys and sorrows, all the failures and triumphs, which have come to them in their own struggles toward spiritual illumination; and that they are thus able to understand and appreciate every phase of human experience. It is because of this assurance that we of earth may gather inspiration, from day to day, to go on traveling the upward path which they have traveled before us. In this realization that our own feet are pressing the

soil in which theirs have left their sacred imprint, we find the inspiration and the assurance that we also shall be able, one glorious day, to stand where they stand today; and that we, too, shall be able to give to those below us the uplifting inspiration that shall carry them up through every trial and make them triumphant over every obstacle in the pathway of their development and final illumination.

If we could, deep within our inmost Souls, believe that one whose essential nature made Him *perfect* in the sight of God, the Father, was sent as an example to men whose essential natures are most *imperfect*—and that salvation depended upon the ability of the imperfect individual to emulate that supreme example and thus exemplify *perfection*—there is not one among mankind who would have the courage, or the rashness, to make the effort.

But when you know that one who, like yourself, has been human in every sense, has lived his life amidst the same hard conditions with you, and has triumphed over every obstacle you see ahead of you, as well as be-

hind, you have an abiding conviction that the task is *not* too big for you, difficult as it may appear. By this assurance that *another of your kind* has traveled the road, you are inspired to put forth every effort which lies within you to follow in his footsteps.

It is in this general misconception as to the true and essential nature of the Nazarene, that the religions of earth today erect the most stupendous barriers to the progress of humanity toward the true goal of life.

But the time is coming, and it would seem to be approaching with unusual swiftness, when the doctrines of "The Fatherhood of God" and "The Brotherhood of Man"—including the glorious and glorified Master, Jesus Christ—will be acknowledged as the fundamentals of all true religions.

The "Divinity of Christ" and the "Divinity of Humanity" are synonymous in the Wisdom Religion of the spiritual realms.

Experience assures us that there is a "Right Way" and a "Wrong Way" to travel the path of Life, on this side of life as well as on the other. We know, by the same token, that for every Truth there is a corresponding Un-

truth. We know that for every *obverse* thing in Nature there is its corresponding *reverse* side. We know that for everything in Nature we call *"good,"* there is a corresponding *"evil."* We know that for everything in Nature, or Life, that we recognize as *"constructive"* there is its reverse side, which we recognize as *"destructive."*

The greatest of the Great Friends tell us they do not know enough, as yet, to declare with the certainty of Truth that there is a *"personal" God.* By the same token, we do not know, as yet, that there is a *"personal" Devil.* But, by the logic of analogy, it would seem safe to assume that if there is a personal God which exemplifies the *Principle of Good* in Nature, then there must be a *personal Devil* which exemplifies the *Principle of Evil* in Nature — unless the personal God created a "Devil" *without personality.*

The Great Friends tell us that they know nothing about "devils"—in a personal sense. Much less do we. We personally know nothing of either a *personal* God—the Creator of the Universe—or a *personal* Devil. But, IF these do exist, it would seem that they must

stand for absolutely fixed and immutable *Principles of Nature;* and, being *fixed and immutable,* they are not subject to *The Law of Individual Evolution.*

Hence, it would seem that IF there is such a being in Nature as a *personal* Devil, his character is *fixed and immutable,* and thus not within the scope and purpose of the Law of Evolution.

There can be not the least doubt that *Man* —who is distinctly a *personality,* and who is subject to the Evolutionary Principle of Life —can "go to the Devil" over there, with just as much facility as he can go there on our side of life. This seems to be one of the primary elections which Nature has given to mankind as an individual. He may either obey the *Law of Life,* in which event he goes forward and upward along the Evolutionary Pathway of Life until he has reached its goal of individual harmony and adjustment to Nature's Law of Evolution; or, he may elect to defy the Law of Life, in which case he enters upon the devolutionary pathway of DEATH, the ultimate goal of which *seems* to be individual disintegration and final death.

And, no matter to what height of individual evolution he may have attained, it is within his *power* to turn about and retrace his steps at any time. It is this divine *right of individual election* that makes him "Captain of his own Soul" and "Master of his own Destiny."

Any religion or philosophy of life which takes from individual man this fundamental right and power of election, makes of him but an automatic instrument under the domination and control of a Destiny that has been fixed "from the foundation of the world." And such a religion and philosophy of life would establish the doctrines of Predestination and Fate in all their seeming injustice and tyranny; and, at the same time, would destroy the power of individual human Will as a determining factor in Evolution and in the destiny of the Individual Soul of Man.

The Wise Ones have indicated, in many ways, their unqualified acceptance of the Evolutionary Law and Principle of Life for all mankind. They acknowledge the freedom of individual Choice, as well as the power of individual Will of Man. For, upon these

principles alone is it possible to predicate that Man is either *personally responsible or morally accountable,* in any sense whatever.

Take from him his Personal Responsibility and Moral Accountability, and you have, by one and the same act, divested him of every uplifting Hope, Aspiration and Inspiration which give to Individual Life either meaning or value.

Banish the thought! It is enough for us to know that the Master Jesus is Divine, and that we are his Brothers in the Universal Human Family.

And we honor and glorify the Great Creator of All—even though we are too "young," as yet, to be able to identify Him as a Personality. There are many of the truly Great Things we do not know—as yet—but we are traveling the Road to Knowledge and we are glad its end is yet beyond our view—if it has an end.

CHAPTER XXXIII

GOD OR NATURE

With reference to an explanation of the terms *God or Nature,* I will confine myself as closely as may be possible to the things which are within the range of my own personal experience (knowledge), the demonstrated facts of Science, and the established truths of Nature.

Now, under this pledge, if I claimed, or professed, to know anything definitely about *God* (in the sense of the Great Universal Intelligence back of all manifestations of Nature), I would be false to my promise and unworthy of confidence; for it is a *fact* that I do not definitely *know* anything, whatsoever, about the great First Cause of Things, nor do I know anyone who *does* know.

Even the greatest and the wisest of the Great Friends, with whom I have come into personal acquaintance and fellowship on the spiritual planes of life, when asked for defi-

nite knowledge on the subject, say with the utmost frankness, simplicity and humility, *"We do not know."*

In order that I may not justly be accused of assuming knowledge which I do not possess, I have used again and again, the terms "God or Nature," to indicate to the reader that I do not assume to know *which* is scientifically the correct term.

A careful search of the Bible will disclose the fact that the term "God" is not always used to designate the Great Creative Intelligence, or First Cause. But in some instances, it seems to have been employed to designate a Great Spiritual Intelligence whom the Jews seem to regard as their particular "God," or "Ruler"—thus, by inference, rather suggesting the idea that there may be other "Gods" than the "God of the Jews."

In my writings I am brought face to face with the fact that among religionists generally, and more especially among the ministry, the term "God" is used quite generally to designate the Great Universal Intelligence, the Great Creative Intelligence, responsible for all things whatsoever, in Heaven and

upon earth, or elsewhere in the universe; while the physical scientist employs the term *"Nature"* to express his concept of all that he knows of a "Cosmic Intelligence."

In order that both classes may read my statements understandingly, and without prejudice, and free from the feeling that I am dogmatizing upon the subject, I employ both terms interchangeably, or in such manner that the contending disputants as to the great First Cause, may not be able to accuse me of assuming a knowledge I do not possess.

I do not hesitate to say that I *do not know* whether there is a great Intelligent Personality back of Nature, or not. I see everywhere evidences in Nature of intelligent *design,* and I know that Nature *represents* Intelligence. But *what,* or *who* or *where* that Intelligence is, I do not *know.* Neither do I know anyone who seriously *claims* to know, when called upon to answer the question from the basis of his own personal knowledge.

I do not know whether the Great Intelligence that is responsible for Nature is *back of* or *in,* or *throughout,* or *above* Nature; or whether the Great Creative Intelligence

and Nature (taken together) constitute *God*. I have some ideas and convictions on the subject; but since I do not *know*, these ideas and convictions would be of little or no value to anybody who demands definite *knowledge* on the subject.

As to whether God is a conscious, or a self-conscious Spirit, Creator of All, and Nature as the manifestation or expression of himself, *I do not know*.

I have studiously avoided giving any expression of my own *"beliefs"* on this subject, because I recognize the fact that concerning ultimates, and other things we do not know, my own *beliefs* are of no greater value than those of my most obscure and humble reader.

If I should tell the reader what I *believe*, he would be not a whit wiser as to the *realities* than he is today; for my *beliefs* are not necessarily *true*. His may be more nearly the truth than mine. Therefore, it seems to me that I would be assuming a heavy responsibility in putting forth my mere "opinions and beliefs" on so profound a subject, lest he or someone else might not always differentiate carefully

and accurately between my *beliefs* and what *Science actually knows.*

I have endeavored to confine myself as closely as possible to the findings of Natural Science, quite independently of either my own beliefs or those of others.

The facts of Nature on all the planes of life, so far as the Wise Men have been able to observe them, everywhere suggest to the student of Natural Science the operation of what appears to be a Universal Intelligence. The forces, activities and processes of Nature, as far as they are able to follow their workings, appear to indicate a conformity to universal principles. Back of these seemingly universal principles the human intelligence searches in vain for the motive power or intelligence which formulates and operates them.

Notwithstanding their confessed inability to locate, circumscribe, define or identify the great Universal Intelligence which inspires and guides the forces, activities and processes of Nature, their individual intelligence intuitively recognizes its existence as a fundamental fact.

In so far as they have been able to trace the history of man there never has been a time when human intelligence has failed to sense that which to man has meant a Universal Intelligence. Even the professed disbeliever betrays his intuitive recognition of this Universal Intelligence in the very profanity he employs to emphasize his disbelief.

Although we are unable to locate, circumscribe, define or identify it, we all, nevertheless, have a name for it. Some call it "God." Others designate it as the "Father." Some name it "Law." Others term it "Nature." Some there are who give it other names. Others of us express our conception of it more fully in the term "Universal Intelligence."

It does not seem to be a vital matter whether *"God and Nature are one,"* or whether *"God is Creative Intelligence and Nature his manifestation."* Neither does it seem vital to the problem of *"Life Here and Hereafter,"* whether *"God is an Individual Intelligence,"* or is simply *"Universal Intelligence without Personality."*

And why do I say this?

Because these are problems which, as yet,

are beyond the range of human intelligence, so far as we know; and the problem with which The Great School and its Work are concerned most vitally, is that of "Individual Life Here and Hereafter," and the evolutionary possibilities of man, insofar as we are able to ascertain them through the means and methods of Natural Science.

I do not think at *this stage* of our evolution we can comprehend "God." Furthermore, I am convinced that we have several "rounds" of evolution ahead of us before we will be able to comprehend Him, Her, It, or Them. And because of this fact, it seems to me that there are many vitally important things a long way *"this side of God,"* or our knowledge of "God," with which we might occupy our time, thought and personal effort, to much more practical value.

Recognizing Man as an individual intelligence, possessing Consciousness and Will, and assuming that he is a result of creation, it is but logical to assume that his Creator also possesses the same or equivalent attributes. But, you see, it seems to be impossible for us to approach *"God,"* or the great Creative In-

telligence, from any angle, without having to *assume* so many things that our conclusions are of little or no scientific value.

So far as I know, *God,* the Great Universal Intelligence that is responsible for the existence of this little earth and its inhabitants both physical and spiritual, is beyond the knowledge of the wisest of the Wise Men.

We are told by those who are our Great Instructors — far above and beyond us in point of knowledge and unfoldment—that there are other planets than earth which are inhabited; that the earth is but one very small planet among myriads; that the great plan of Nature fits each and every planet into its own distinct and individual place in the great evolutionary scheme of Nature; that when individuals have evolved to the highest point possible upon this planet of earth they have but finished their earthly pilgrimage in the pathway of their individual evolution and are then able to pass on, either into interplanetary realms, or to some other planet whose state and condition are such that the individual can there take up the line of his own

evolutionary unfoldment and go on and on—how much farther we have no concept.

It is not believed possible for the *Finite*—as yet—to understand the *Infinite*. Hence, it would seem presumptuous for us to follow the subject further. The wisest of the Wise Masters do not claim to know anything of scientific value concerning the Great, Supreme, Exalted, Universal Intelligence who created the Universe, the earth, the moon, the sun, the stars, the myriads of planets that constitute the Infinite Universe of Space, and people the planets with individual beings, all moving, automatically or consciously and voluntarily, onward and upward along the great evolutionary pathway toward INFINITY.

They make no claims to definite acquaintance with, nor knowledge of, the Great Universal Creator of all things, save and except as they recognize His presence in each and every manifestation of Nature, in the mountains, the valleys, the rivers, the lakes, the oceans, the planets, in the springing of vegetation into life, in the unfolding of the rose, in the love song of the bird, the smile of the infant, the sweep of the comet, the roar of the

elements, the sublime Symphony of Nature.

In all these manifestations of life, intelligence and power, they read the Story of Creation. To them, each of these is but a manifestation of the Exalted, Universal Creative Intelligence and Power above, beyond, back of, in and through all that means LIFE to us. They can go no further. With greater awe than we—because of their greater intelligence and knowledge—they stand, with uncovered heads, in the presence of the Sublime UNKNOWN—and marvel.

THEORIES
OF
"THE WISE MEN"

THE GENESIS OF DOGMA

If our modern scientific thinkers, investigators and writers could be prevailed upon carefully to tabulate under separate heads their "facts" and their "theories" and speculations concerning those facts, it would materially simplify the work of their students and readers and avoid the most prolific source of confusion which prevails in almost every department of scientific investigation and thought.

It is not in the spirit of hostility nor unfriendly criticism that this suggestion is offered, but rather as a friendly observation from one who has often encountered the perplexing difficulty referred to.

We all love to theorize and speculate upon the things that are out beyond the range of our definite personal knowledge. It is a part of our natures to do so. To many of us it takes the place of intellectual recreation and entertainment. This is more especially true among scientists and philosophers.

The scientist discovers what he recognizes as a "fact." His mind at once demands to know its meaning and value. If, perchance, it should lie outside the sequential line of those facts with which he is already familiar, he studies it, reasons upon it, speculates about it and *theorizes* over it until he reaches a conclusion. No matter how remote that conclusion may chance to be from the truth, if he is for the time being satisfied with it, he is strongly impelled to give it to the world along with the fact.

We all possess, to some extent, either consciously or otherwise, a feeling of admiration for the man who discovers a fact in Nature and gives it to the world. For this reason we are much inclined to entertain favorably whatever *theories* he may be impelled to present along with it.

Therefore, unless he is exceedingly explicit and thoughtful of the manner in which he distinguishes his fact from his theories and speculations concerning it, we who follow him fail to differentiate between them.

As a natural result of these conditions, the vast body of what we have been pleased to

designate as "Science" is made up of a comparatively few *demonstrated facts,* mixed with an enormous quantity of *theories,* both wise and otherwise.

It is the purpose of this work, as far as may be possible, carefully to differentiate between the facts of *science* and the *theories* of men concerning those facts. The definite statements and declarations therein contained may, therefore, be accepted and classified under the head of "Facts Demonstrated."

The specific intent is to outline as accurately and as carefully as possible a few of the most important *theories* which the Wise Men of the ages on both planes of life have formulated relative to some of the facts stated in the preceding volumes.

The only reason or excuse for presenting these *theories* at all in connection with this work is that they will doubtless give to the intelligent student a valuable suggestion as to the specific lines of inquiry along which the most enlightened scientific intelligence throughout the ages has been and still is moving.

It is stated as an unqualified fact of science

that animals, in the course of the years, disappear from the spiritual plane of the animal kingdom, and that they do not reappear (at least in identical or distinguishable form) upon any of the planes of spiritual life which are distinctively related to this particular planet.

The natural inquiry of every intelligent mind is, "What becomes of them?" *The inquiry thus far remains unanswered so far as science is concerned.* The Wise Men of both the physical and spiritual planes of life have brought to bear upon the problem all the knowledge and intelligence they possess. Thus far, however, the *scientific demonstration lies beyond the limits of their understanding.*

With a view to its possible solution, however, the following widely different hypotheses have been made the bases of their study and investigation:

FIRST HYPOTHESIS

It is *assumed* that the disappearance is but a transition in the upward movement of the individual ego, or entity, in its evolutionary progress toward a higher state of individualized intelligence and being.

This *theory* involves the process of metempsychosis or transmigration, through the operation of which the animal ego is supposed to be transferred from the spiritual plane to the physical organism of a higher order of life and intelligence upon the physical plane. Here again it undergoes the progressive processes of physical growth, development, maturity, decline, old age and death, at which last named point it returns again to the spiritual plane one round higher in the evolutionary process.

Again, it is *supposed* to disappear from the spiritual plane and reappear in a higher order of physical life, only to go through the same process of physical growth, development, maturity, decline, old age, decay and death and reappearance upon the spiritual plane of animal life, each time representing a higher order of individualized intelligence and being.

This evolutionary process is *supposed* to continue until the highest form of individualized animal intelligence disappears from the spiritual plane of animal life, only to make its appearance upon the physical plane

in the lowest form of human life and intelligence.

To the foregoing general *theory,* or working hypothesis, the reader will be able to trace a number of the most conspicuous and interesting tenets of both theology and science as well as of ancient philosophies.

For illustration:

1. We have the doctrine of the transmigration of souls. This doctrine, as it has appeared from time to time upon the physical plane, is evidently referable to the foregoing *theory,* or working hypothesis of the Wise Men, concerning the disappearance of the animal from the spiritual plane of animal life. But it has also undoubtedly become confused with, or modified by, that other general *theory* of the Wise Men concerning the disappearance of man from the lowest plane of his spiritual life, to which *theory* reference will be made further on.

This is suggested as a most natural conclusion for the reason that the doctrine of transmigration, as it is generally expounded upon the earth plane, does not stop with the animal, but also includes man. That is to say,

under this particular form of that doctrine it is generally held that the soul of man also may, at physical death, enter the physical organism of an animal, and that such an act is not necessarily a retrograde movement on the part of the intelligent entity.

A still further corruption of the original *theory* is found in the doctrine, or assumption, that transmigration always occurs at the instant of physical dissolution, and at no other time.

2. The doctrine of Transubstantiation is doubtless also referable to the same general source. Under this doctrine the Catholic Church has formulated the dogma that, in their celebration of the sacrament of the Lord's Supper, the literal substance of the body and the blood of Christ enters into the bread and wine used in the sacramental service.

3. On the purely physical plane the doctrine of the physical evolution of man from the plane of animal nature would seem to be but another expression of the same general hypothesis. The search for the "Missing Link" in the upward movement of organic,

physical evolution has been a search made upon the *theory* that man is but an ape evolved.

Upon the structural side of organic, physical life, more especially, this *theory* is strongly supported by an array of scientific data which no student of Nature can afford to ignore. But up to this time even the evolution of man's physical structure from that of the animal is held, by able exponents of physical science, to be nothing more than a "working hypothesis."

SECOND HYPOTHESIS

The second general hypothesis of the Wise Men and of Natural Science holds that the disappearance of the animal from the spiritual plane is, indeed, all that it appears to be, namely, total disintegration, dissolution and a resolution of the animal entity back into Nature's elements, from which it came. This, of course, means total extinction of the animal as a separate, distinct and individualized entity.

At first view this hypothesis would appear to be in direct conflict with the very essence of the evolutionary principle. But a further

study and analysis of the subject show that such is not the case.

Under this second general hypothesis, in all this upward movement of Nature we name "evolution," Universal Intelligence is engaged in the process of individualizing intelligence. The one object or purpose of this individualizing process, as it appears, is ultimately to evolve an order of intelligence which shall possess the knowledge and the power of indefinite self-perpetuation which is known to science as Individual Immortality.

In the animal organism Nature has not yet reached a point in the evolutionary process where the entity possesses that power. As a natural result the animal disappears from the spiritual plane of animal life in response to the law of its being, and, if the hypothesis be true, is resolved back into Nature's elements from which it came.

If this be true, the student is ready to ask, What, then, is the purpose of all the gradations of animal life, running from the amoeba to the anthropoid ape?

The answer in brief is, that in all this

multiplicity of animal life, running through all its varied gradations, from the lowest to the highest, we see only the mechanics of a stupendous plan by and through which Universal Intelligence refines and raises the vibratory activity of matter on both planes of life, until it is capable of co-ordination with the Soul Element of Nature, which is individualized in man alone.

THIRD HYPOTHESIS

In "Facts Demonstrated," it is stated that man disappears from the lowest plane of his spiritual life by either one of two different processes, and in response to the operation of two different and opposite principles:

1. Under the constructive principle and process of evolution, growth, development and progress, he disappears only to appear upon a higher plane, etc.

2. Under the opposite principle and process of destruction or devolution he also disappears in a manner which corresponds, in every essential particular, with the disappearance of the animal.

It is also stated that in this second case he does not reappear (at least in identical or

distinguishable form), upon any of the higher planes of spiritual life which are distinctively related to this particular planet.

The question of his destiny as an individual intelligence in this case is a matter of even more absorbing and vital interest to those who have undertaken its solution, than is the destiny of the animal.

But here again Nature seems to hold a secret.

Nevertheless, two working hypotheses or *theories* have been formulated.

The first of these holds that man may, of his own volition, pursue a deliberate course of retrogression in conformity with the Destructive Principle of Nature in Individual Life, until he reaches the point in the downward path toward spiritual darkness, where he disappears as does the animal. But, according to the *theory* here under consideration, this fact does not necessarily involve his individual extinction or dissolution as an individual intelligence or entity. On the other hand, it is held that he simply falls below the point of co-ordination with the Soul Element of Nature, thereby loses his independent, self-

conscious and rational volition, and reverts to the plane of animal life.

Here he begins the evolutionary struggle under the guiding wisdom and power of Universal Intelligence, until once again he reaches the plane of human life. Here he co-ordinates with the Soul Element of Nature, is reinvested with an independent, self-conscious and rational volition and given another opportunity to choose between the two alternatives of evolutionary progress on the one hand or devolutionary retrogression on the other. It is still within his power to choose the downward path. If so, and he persists in that choice, he must again descend to the plane of animal life and begin anew the evolutionary struggle under the guiding direction of Universal Intelligence.

This process is supposed to be repeated as often as may be necessary to develop in him the natural desire for the higher life, after which he proceeds of his own voluntary choice on the upward course of individual self-development to that celestial destiny of individual attainment and power which lie

beyond the limits of our present understanding.

The opposite hypothesis holds that no matter from what heights man may descend, if he persist in his downward flight until he loses his independent, self-conscious and rational volition, under the law of his being he thereby forever forfeits the power of self-perpetuation and Individual Immortality.

In this case his disappearance from the spiritual plane means to him precisely what it means to the animal under the *Second Hypothesis,* namely, disintegration, dissolution, individual extinction and a resolution back into Nature's elements from which he came.

FOURTH HYPOTHESIS

It is well known that theologians widely differ in their views concerning the ultimate destiny of the persistent sinner. Their differences hinge, in a general way, upon their various understandings and conceptions of man's immortality.

Without taking into account the intermediate shadings, there are two general, theological dogmas concerning the immortality of the Soul, which, briefly stated, are as follows:

1. That man is inherently, intrinsically and essentially immortal. That he is so created. That immortality is a primary and essential property or characteristic of his individual being. That whether saved or lost, in a religious sense, he is in either event immortal and therefore can never die nor lose his individuality.

From this particular conception of the soul's immortality naturally follows the doctrine of eternal happiness for the saved, and never-ending torture for the damned.

2. On the other hand, it is held that the soul is not inherently and essentially immortal, but that it may become so by conforming to the law of God—or Nature—upon which individual immortality depends.

In other words, under this theological conception man's immortality comes to him as the gift of God. It is the reward of his obedience to God's commands. Or, from the philosophic standpoint, it comes to him as the natural result of his own personal effort. It is the logical and necessary result of his obedience to the constructive principle of Nature which is the law of individual life.

From this conception of the soul's immortality it follows that the man who does not earn it, or who does not receive it as a gift from God, is necessarily a mere mortal and nothing more. In this case when death overtakes him he goes down to the grave, is eaten by the worms of the earth, his spiritual as well as his physical body is resolved back into Nature's elements, and he perishes forever.

In this view of the subject, "The Wages of Sin is Death," and death in this case means total, individual extinction.

The reader is reminded that this is a statement of *"theories"* only. In it general hypotheses have been briefly but carefully stated. They are presented without comment for what they may be worth. No attempt has been made to prejudice the mind in favor of or against any of them. On the contrary, it is suggested that even those who have at command all the facts and all the data thus far accumulated bearing upon the subject are still withholding judgment.

These four *theories* are here presented merely as a suggestion concerning the particular lines of thought and inquiry which have

engaged the attention of those students of Natural Science who have endeavored to solve the great and absorbing problem of the ultimate destiny of animal and degenerate human life and intelligence.

About these four *theories* cluster an almost endless number of religious and philosophic speculations, opinions and beliefs which have occupied the minds of theologians and laymen, physical scientists and their students, philosophers and thinkers all down the ages, so far as we are able to follow the authentic history of civilization.

A few of the more conspicuous of these innumerable opinions and beliefs have been stated, and their relation to the fundamental hypotheses of Natural Science suggested. These, it is hoped, will be of value, in that they may, in some measure, lead to a clearer understanding and appreciation of the manner in which a perfectly legitimate scientific hypothesis may be made the basis of innumerable religious dogmas and philosophic speculations which only serve to confuse the minds and warp the lives of the unscientific and the ignorant.

UNSOLVED PROBLEMS

The following problems reach out into a realm of inquiry beyond the limits of definite human knowledge. For this reason they do not fall within the limitations of "What Science Knows of the Spiritual World."

Although the following statements may not entirely satisfy the demands of the critical, scientific inquirer, nevertheless, they betray a degree and quality of intelligence which cannot fail to awaken profound respect in the mind of any honest searcher for Truth. Hence, they are given only for what they may be worth to the individual reader, and are not to be taken as anything more than an effort to enlighten the inquirer as to the process of reason employed by the Great Friends on some of the most abstruse problems of Nature, too deep for scientific solution—as yet.

FIRST PROBLEM

Does the human Soul always inhabit a material body through which to manifest itself? In other words, is it possible for the

human Soul to manifest itself, its presence, its activities, or its powers, in any other way than through the agency of a material body?

So far as we know, it cannot. What we do know is that the only authentic knowledge we have concerning the individual Soul of man is that which we obtain through its *manifestations.* And, the only manifestations of which we are definitely and positively conscious are those which express themselves through the material body, or bodies. it occupies at the time.

Upon the physical plane of life, the only positive knowledge we have of our fellow human beings is that which we obtain through the fact that they inhabit physical bodies by means of which they manifest their existence and activities to us. Through these physical bodies alone, and the organs they furnish the Soul for its use in expressing itself, we have learned all that we now know concerning the individual Soul within, or connected with, each of such physical bodies.

The same is just as true upon the spiritual planes of life. All we know of the individual Souls of men and women on the spiritual side

of life is what we learn of them through their material manifestations; and they manifest themselves to us on the spiritual side only through their spiritual bodies.

And, so far as we know upon the spiritual planes of life, it is impossible for the Soul to manifest itself in any other way than through the agency of a material body fitted for expression on the plane upon which it manifests itself. A Soul without a material body is a phenomenon of which we have no knowledge. And yet, we do not assert, with dogmatic certainty, that such a phenomenon is impossible. The most we can say is that we have no knowledge which would sustain such an assertion, or suggestion, and no evidence that would sustain or justify such a conclusion.

Moreover, the wisest of our Great Teachers upon the spiritual planes of life, have no knowledge or information that would even seem to justify any other conclusion than that which I have indicated.

SECOND PROBLEM

In the King James version of the Bible there are found a number of references to the

"second death." This would seem to indicate that the Ancient Wise Men looked upon what we now term "physical death" as a *first* death. This of itself would seem to infer that they knew something of another death than that of the physical body. Indeed, the matter is not left in doubt or uncertainty, for they had in mind some very grave and important event which they named *"The Second Death."* This so-called "Second Death" has been interpreted by some of our modern religionists to mean "Spiritual Death."

There are instances in which the individual does not seem to be ready to proceed at once to climb the ladder of spiritual evolution. Where this is true, when physical death occurs the individual stops in the magnetic field. If he continues in that attitude of Soul he remains there, gradually but surely growing weaker, *until the Soul finally withdraws and disappears from view entirely.*

In these cases the spiritual body speedily disintegrates and is resolved back into its original elements, analogous to the dissolution of the physical body. We do not know what

becomes of the Soul in these instances. This is one of the many unsolved problems.

I have a very definite conviction, however, that somewhere locked within the innermost recesses of this great problem, is contained one of those profound secrets of Nature which it is not in the interests of the race to disclose to any of us—until we shall have attained to an exalted degree of wisdom, such that it will enable us to make use of that knowledge only for the best good of humanity.

While this last described process—or seeming spiritual death—would appear, upon its face, to represent a distinctly retrograde movement of the individual Soul, I do not hesitate to say that I cannot bring myself to believe it means the *"death"* or *"extinction"* of the *Soul itself*. I say this only because, according to my own way of interpreting the Law and the Processes of Nature, there is, and there can be, no such thing in Nature as the total *extinction* of any intelligent Individuality. Let me explain myself more fully:

Our physical scientists have found that, in the sublime economy of physical Nature, no provision has been made whereby it is possi-

ble for even the smallest individual particle of matter to be totally annihilated and destroyed. They base their conclusion upon their knowledge of the fundamental Law of the Conservation of Energy.

If their conclusion is correct as to physical matter, how much more vital it is, in the economy of higher Nature, that the same Law should apply to the spiritual universe.

While I do not even claim to know, yet I am firmly convinced that the disappearance of the Individuality, or Soul, in the case referred to, means only that we are unable to follow it in its evolutionary migration; but that it still persists as an individualized Intelligence, and will continue to exist, as such, throughout eternity.

Accept this, however, as my personal conclusion—drawn from such facts of Nature, as I have been able to verify—and not as the authorized instruction of Natural Science.

THIRD PROBLEM

Can a spiritual being commit suicide?

There is a process by which a spiritually embodied individual on the spiritual side of life may accomplish the dissolution of his

spiritual body on any given spiritual plane to which he has attained. In a sense, this might be called "suicide," on that particular plane, but it does not mean the *death of the Soul.* The result here suggested can be accomplished simply by reversing the course of his life from that of spiritual evolution to the destructive process of spiritual *devolution.* If he should adopt a destructive and devolutionary course of life and persist in it long enough he would, in course of time, reach a point when and where he no longer could maintain himself upon that particular plane of spiritual life. In that event, his spiritual body for that particular plane dies and the individual himself disappears from the view of his fellows.

Moreover, he does not reappear upon any higher spiritual plane, because he has not built himself a spiritual body finer than the one which he has dissolved and disintegrated. Neither can he fall back upon the next lower spiritual plane, for the reason that he has cast off the spiritual body which belongs to that plane and to all planes below him.

What becomes of him? We do not know

positively, for it is not possible to follow the individual Soul of man, except as it manifests itself through a material body on some definite plane of life. But we have a theory concerning the matter. We believe that in such cases the individual drops entirely out of the spiritual planes of life and, by the involuntary process of Nature, is reincarnated in human form upon the physical plane of earth. Indeed, this is one of the incidents of life which seems to us to have no other adequate explanation than that of Reincarnation.

Hence, we assume that, while it is possible for an individual upon the spiritual side of life to cause the dissolution of its spiritual body through the destructive process of devolution, at the same time, we are wont to account for the disappearance of the individual Soul through the process of Reincarnation upon a lower plane of life—particularly the earth plane.

There are those upon the physical plane of life who die under conditions which cause the entire disappearance of the individual from all our knowledge. He does not appear upon the first spiritual plane, nor even in the

magnetic field. He simply *disappears* and we are unable to follow either his course or his condition. While we do not know positively what becomes of the individual Soul, or the essential Spark of Individuality, we feel justified in assuming that it follows the same general course suggested by the disappearance from the spiritual planes through the devolutionary process. If our conclusion is correct, then there is but one answer as to where the individual has gone. He must have reincarnated in some lower level of life upon the human plane of earth. He may have fallen even below the plane of *human* life entirely, and found his natural level in the plane of animal life below that of the human.

At least, this is the theory of many scientists upon the spiritual side of life, as well as upon the physical plane. Doubtless a time will come when this mystery will be solved through definite scientific knowledge, as have so many others concerning the evolutionary march of the human Soul toward its ultimate goal of Self-Completion, Individual Completion and Perfect Happiness.

FOURTH PROBLEM

Can a spiritual individual on this planet travel in interplanetary space?

Now and then we come in contact with individuals upon the various spiritual planes who tell us they were never born upon the physical plane of this planet. We are told that they had their physical birth upon some other planet than this. And there is that in their appearance which would seem to indicate that they do not naturally belong to this earth, as do those of us who pass into the spiritual life through the plane of earth by the process of physical death. They seem to represent a distinct type which does not conform to any of the well-defined types of earth.

These are called "Interplanetary-Spiritual Beings," which would seem to indicate that they may have had their physical birth upon some other less developed planet than the earth, and, after having made the spiritual rounds of their own native planet, have evolved to a point where they have been able to overcome the gravitative influence of their own planet, and have come to this earth as the

next regular step in the pathway of their evolutionary development.

But this is a subject concerning which the Wise Spiritual Intelligences seldom speak, because they do not feel that they are, as yet, sufficiently learned to speak with certainty.

When an individual has evolved until he normally belongs on the sixth spiritual plane, he has overcome the gravitative influence of the earth, and is no longer absolutely bound by the Law of Gravity to the earth's center. Having thus overcome the pull of gravity toward the center of the earth, it is possible for him to get away from the planet and travel in interplanetary spaces.

Such as these are said to gather much knowledge of Nature out in the infinite spaces beyond the limits of this one little planet we call "earth."

If this be true, then it is quite possible that individuals from either the seventh, eighth, ninth, tenth, eleventh, twelfth, or thirteenth planes, could travel in interplanetary space.

This, however, is not given as any definite part of "What Science Knows of the Spiritual World." It is only passed along, for

what it may be worth to the individual reader, as a part of the reports that are handed from the higher planes of spiritual life beyond our present limitations.

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