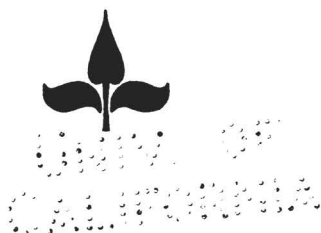


The Strenuous Life Spiritual
AND
The Submissive Life

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THE
VINDIC
ALPHABETICAL

The Strenuous Life Spiritual



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ERRATA

THE STRENUOUS LIFE SPIRITUAL

PAGE 31. Line 14 should read: *Labored to evolve the Divine in their own lives and in the lives of all with whom, etc.*—See page 236, line 25 of “Balthazar the Magus.”

PAGE 38. Line 15 should read: “*that is*” instead of “*this is*.”

PAGE 92. End word of line 15 should read: *transcendental* instead of *transcontinental* as printed.

THE SUBMISSIVE LIFE

PAGE 54. End word of line 10 should read: *rocks* and not *roofs*.

PAGE 92. End word of line 4 should read: *workings* and not *war kings*.

PAGE 111. Line 7 should read: *All-Good* and not *All-God*.

The STRENUOUS LIFE SPIRITUAL

UNIVERSITY OF
CALIFORNIA

THE STRENUOUS LIFE SPIRITUAL

CHAPTER I

THE STRENUOUS LIFE MATERIAL

THE twentieth century is destined to be a century of strenuous work and accomplishment. The centuries past have been centuries of preparation, of development, and of the formation of elements. The present century has for its special task to gather those elements, many seemingly heterogeneous, to assort them and to assign them to functions in the social, civic and spiritual fabric, where they can work in harmony with their neighbor elements, and be of greatest service for the betterment of man's material welfare and spiritual development.

Theodore Roosevelt, the first citizen of our land,*

*This was first written when Mr. Roosevelt was President of the United States. Our work was interrupted by the great holocaust which turned San Francisco into a heap of ruins.

10. The Strenuous Life Spiritual

has inaugurated this forward movement of earnest work. In his grand book, entitled "The Strenuous Life," he has detailed with a masterly hand, the duties of the citizen. No man could indicate in a more forcible way, or I should say in a more strenuous manner, the duties good citizenship demands and should obtain. The book is a compendium of good practical common sense throughout—of duties plainly but eloquently set forth—and so convincing are his arguments that no honest reader can peruse this book without feeling in his heart a warmth akin to that which the patriot feels when his country is in danger and calls upon him for help. In this case the warmth goes toward good citizenship, the very basis of patriotism. The reader easily realizes that on the quality of citizenship depends absolutely the good or bad status of the country itself, its real worth through good government, or its degradation through corruption.

Mr. Roosevelt has placed this alternative before his readers in a masterly manner, with a zeal derived from a deep-rooted conviction, and an enthusiasm which only the highest aim a noble soul and a deep love of country can inspire. No other book need be read—no treatise on moral and mental philosophy be consulted—all is here a grand, complete, but yet simple and plain catechism of good and noble citizenship.

This is then the first work the twentieth century

must undertake, the grand task which confronts us, a supreme duty toward our country, an incessant striving toward the accomplishment of good citizenship. Mr. Roosevelt has laid the foundation and planned the structure in all its details. Let us, one and all, lend him a vigorous helping hand, and set to work with an unswerving strenuous will. May God be with us all in our task, bless our efforts and bless him, Theodore Roosevelt!

The second line of work now outstretching before the American citizen, yes of all lands—facing every man and woman—is the strenuous life spiritual. Innumerable materials have been gathered for centuries past, in all countries, for the accomplishment of this strenuous spiritual life. Many of these materials, however, are desperately heterogeneous, their classification difficult, and to assign them to a place where they may prove of greatest service will require faithful and unremitting efforts.

This "strenuous spiritual life" the twentieth century must inaugurate in all earnestness, and as we have determined upon citizen Roosevelt's suggestion, to make strenuous efforts to become good citizens in the life material by truthfully fulfilling all our civil obligations and moral duties toward the country and toward one another so must we make strenuous efforts to attain to high citizenship in the life spiritual. The two lives or worlds are, however, so closely interwoven, that good citizenship in the one,

especially in the higher one, leads directly to good citizenship in the other, or in the one below.

Mr. Roosevelt writes: "I wish to preach not the doctrine of ignoble ease but the doctrine of the strenuous life, the life of toil and effort, of labor and strife; to preach that highest form of success which comes, not to the man who desires mere easy peace, but to the man who does not shrink from danger, from hardship, or from bitter toil, and who out of these wins the splendid ultimate triumph.

"A life of slothful ease, a life of that peace which springs merely from lack, either of desire or of power to strive after great things, is as little worthy of a nation as of an individual."

If the above emphatic statement is true of the life material, how much more is it true of the life spiritual, the life of paramount importance.

The spiritual life of slothful ease is met with everywhere; it is all around us. The faithful churchgoer attends regular services on Sunday, reads regulation prayers in a regulation prayer book, joins in hymns sung out of a regulation hymn book, listens kindly to a sermon confined within the regulation limits of each particular creed, goes home, and his spiritual endeavors have terminated for the week. The spiritual life of this goodly church member is a life of spiritual peace, undoubtedly; but it is also a *life of slothful spiritual ease, lacking both in desire*

and in the power to strive after greater spiritual achievement.

The soul of this good man sleeps in a slothful *dolce far niente*, while his material life, very likely, continues its strenuous efforts to gather unto himself riches and means of which he is in no need. This goodly churchman, although his lips may, on Sunday, pronounce His name in a feeble, automatic invocation, "is as little worthy" of God as he is of himself spiritually speaking. This man may, however, be an exemplary good citizen in the material life.

Next comes the class of unbelievers. Their awakening intellects, forced by continual practical observations in every-day life, have caused them to grow above the stereotyped exactions of the common creeds, and to discard their cold dogmas which no longer command either their respect or sympathy. These unbelievers often enclose themselves in the strait-jacket of stern moral ethics, which they endeavor to find sufficient to guide their daily actions; and indeed, they very often constitute a class of excellent men, performing faithfully the duties of wordly citizenship. Their lives are, however, cold, without sunshine, deprived of high ideals, and consequently they lack either the desire or the power to lift themselves above the common atmosphere of the earth; hence, they remain intensely material. They are spiritually dead.

The higher intellectual classes come next in the evolutionary series. It is useless to try to conceal the fact that these classes are laboring under the pang of an invincible spiritual disappointment. For them the past with its illusory beliefs is fleeting fast into oblivion. Our new acquisitions in the moral, intellectual, philosophical and scientific fields, have made havoc of the creeds which for many centuries have given satisfaction, hence peace of soul, to our ancestors.

The mind of the modern intellectual man, ever active, has become relentless in its search after the "whence, why and whither" of existence, the grandest problem now agitating humanity. Naturally enough, psychological science has been applied to for help, in solving this momentous riddle, and this science has now certainly become the absorbing subject of contemporaneous thought.

Our increasing sensibility; our ever-developing faculty to sense, to perceive, to apprehend through the intellect, or through some higher attribute, is growing every day more complex, as M. Baie,* a

*At the time I was writing this essay, over a half dozen years ago, a copy of a Belgian evening paper, "Le Soir," came to my notice. I perused therein the literary review of a book the title of which I forgot. Soon I became interested in the reading, as it described in a masterly manner, the psychological conditions obtaining then, and yet to-day, in the world of advanced thought. I took several notes of the ideas put forth therein, but these notes have been lost during the change and confusion which accompanied the earthquake and fire

Belgian literary critic so truthfully and eloquently relates, and is rendered more acute by the vast knowledge we possess in the multiple branches of human attainments. These latter constitute reservoirs into the depths of which the mind may delve at will, as it endeavors to discover a rational basis for the ideals it never ceases to create.

Psychological research and analysis are prone to give rise to vistas of infinite possibilities, to forebodings, and deep-seated presentiments which extend this faculty to sense into the invisible, into the mysterious worlds. The very depths of long past civilizations are questioned in zealous efforts to extort from them the secret of their undeniable greatness, and of the mysterious powers wielded by their sacerdotal hierarchies.

We would fain possess titanic arms, and in a gigantic embrace rescue humanity from the materialistic quagmire in which the majority of men wallow, and place it at once upon the pedestal of happiness and enlightenment.

We vibrate ever, like the cells of a prodigious brain, the custodian of many centuries of culture, of suffering, of stupendous dreams. Never sated in our limitless outreachings, we feel a thrill of happi-

which destroyed the city of San Francisco. I am thus confined to crediting M. Baie with a fine comprehension and thorough analysis of the dangers and also of the beauties afforded by psychological science.

ness in our perpetual soarings after the unattainable; unafraid and hopeful, the mind delves into the abyss of the unfathomable; we delight in the dizziness of our endeavor to grasp the great unknowable, and still hope against hope while contemplating with an eagle mind the vastness of the realm over which these elusive fairies of the intellect reign supreme.

These desperate efforts, however praiseworthy they may be, conceal a danger, the danger of exhausting the resources of an energy however immeasurable it may appear, and of a sensibility which may become morbid through very acuteness.

Moreover, these violent desires to know, disproportioned to the means of satisfying them, impress upon the soul certain scars, deformation perhaps, which render the mind incapable of any action, or continued effort at action, thereby paralyzing any attempt at the realization of its giant dreams, those poems endowed with a supreme energy, but which a positive personal character and a strenuous determination alone can chisel or mould into shape or usefulness.

In this particular disposition of mind the will, instead of forming into homogeneous groups ideas begotten by logical deductions, often accomodates itself with themes picked up at random, furnished merely by circumstances or passing suggestions. The will, then, may lose itself in capricious creations of its own, in thoughts replete with vague no-

tions, in memories of fleeting forms, which lead in the end to vertigo, the vertigo, it is true, of a grand and sublime reverie.

"Fiery steeds of thought," says Selestor in "The Scribe of a Soul," by Clara Iza Price, "have brought man to that realm where stoppeth all investigation; yet the mind is supple in its leaps as a hungry tiger, and stoppeth not at barriers, but beateth against bars and breaketh the bonds down.

"Such is the symbol of the great motive power in man, which goeth on and on and ceaseth never, but buildeth and rebuildeth, and thus souls are wrought." Yes, and thus souls are wrought. If the soul laboring under the vertigo of a grand and sublime reverie, has arrived at those dizzy heights by mere intellectuality, has had no other aim than to gain mental knowledge, no other motive power than the one furnished by the brain and the desire to learn the secrets of the psychic world—and perhaps through this knowledge enhance its own personality—then disappointment is sure to follow. In the inaptitude of conciliating the laws of the world with its ever-expanding inclinations, the weakness of the poor soul will only become too apparent. "Its hopes, however," continues M. Baie, "never lessen; they increase in proportion to the very hopelessness of the realization of its dreams."

We can easily surmise the depth of a sentiment thus originated, and how much it is disposed to

feel the crying insufficiency of our social laws and reforms. The early ushering into the intellectual life, the excitation of the brain, the abundance of refined ideas, and of ambiguous dreams, have, for a long time, filled the soul with immoderate desires, which unfortunately must fall at the threshold of the real.

Unable to find happiness at the end, the poor dear soul gets unnerved through perpetual tension, fruitless in its results, and finally may settle down in a cold skepticism, deprived of all energy or inclination to continue the struggle. This mental state is the most depressing as it is superinduced by a long series of disappointments. This soul, after many years of ardent study and intellectual effort, has landed, perhaps, on the shore of reality a pitiful spiritual wreck. It then styles psychology a sad and disappointing science and may bury itself finally in absolute incredulity, the lamentable result of long ill-controlled, misdirected hyper-sensibility. This is one of the sad results to which the study of psychological science may lead.

The majority of those students who delve into the mysteries of that science are endowed with a nature more or less emotional, and their endeavors mainly center in trying to discover laws, or ways and means, by the aid of which they may attain certain psychic powers and thereby place their personality upon

some high pedestal of more or less material usefulness.

Generally, however, and it is consoling that it is so, the sensibility of the investigator or student of psychical science gradually spiritualizes itself as it ascends the summits of abstraction. But there also lurks a danger, the soul may be absorbed and lost in those transcendental dreamings with which it identifies itself, for our new acquisitions, alluded to before, in the moral, intellectual, philosophical and scientific worlds, are reluctant to substitute a new creed for the one from which their revelations have just released us. Furthermore, science itself seems inclined to abandon us at the threshold of unexplored avenues, fearing its powerlessness to accompany us in the investigations of new territories perceived by a sensitive and cultured consciousness, albeit these territories may hold forth the promise of discoveries of transcendent import, yea, of eternal verities vouchsafing infinite joys to those who dare to venture beyond their border line.

The poor soul, thus abandoned, is left alone to trace its own pathway, to build its own credo, to work out its own evolution, guided solely by that same sensitive and cultured consciousness acquired by deep study and profound meditation.

And now, when the soul has come to be fully conscious that solely upon its own efforts it must depend

for its salvation, that it alone must plan and build the path that may lead it, in its own judgment, to a transcendental knowledge and truth, to eternal life, then it must inaugurate in earnest the **STRENUOUS LIFE SPIRITUAL**. It must take hold of the practical spiritual life with a determined will. It should not abandon by any means its beautiful dreams, but descend to earth to realize these dreams here and now. It should be fully armed for the battle and equipped with coat of mail, helmet and sabre, ready to slash right and left, to clear the upward spiritual highway of all obstacles, to eradicate the brambles and briars which would assuredly render the road one of painful ascent.

Theodore Roosevelt writes:—"The creed which each man in his heart believes to be essential to his own salvation is for him alone to determine; but we have a right to pass judgment upon his actions toward those about him."

Mr. Roosevelt is right. The good or bad result of a man's belief is always determined by his actions in everyday life.

In our Western civilization we cannot and we should not endeavor to lead the life of abstraction which characterizes the life of the spiritual leader in the Orient. We cannot proceed to the jungle, abandon wife and children, live with the beasts, or stand on a column for months, in order to spiritualize

ourselves or gain strength of will against evil. The disciple must stay in the midst of his fellow men, live with them, intermingle with them, be an exemplary citizen, and thus by his daily actions prove the true value of his creed, which is a test as necessary to himself as it is to his fellow man.

Mr. Roosevelt again states:—"The cloistered virtue which timidly shrinks from all contact with the rough world of actual life, and the uneasy, self-conscious vanity which misnames itself virtue, and which declines to co-operate with whatever does not adopt its own fantastic standard, are rather worse than valueless, because they tend to rob the forces of good of elements on which they ought to be able to count in the ceaseless contest with the forces of evil."

No man in good health and vigor is justified in isolating himself for life from his fellow men, however high his purpose for the attainment of spiritual efficiency may be.

Our country is a country of solidarity and interdependence of its citizens. The enormous and glorious facilities for obtaining a general education, the comparative ease with which every well-balanced citizen may obtain a livelihood for himself and family, are powerful instruments to obliterate class lines, to bring high and low within hearing—within calling distance. Our work, then, in the spiritual field must

be a work performed among men and for others as well as for our individual selves.*

*Reviewing this essay a last time before delivering it to the publisher—this being in the month of November, 1911—I feel it impossible to dismiss Mr. Roosevelt without giving, in conclusion, a short thought concerning him and his career.

To Mr. Roosevelt is certainly due the inauguration of that era of political and social purification now sweeping in a mighty wave over the entire area of the United States. Of his achievements in that line, and of the immensely beneficent influences he has sown with plentiful hands all over the land, emphasizing the necessity, in all justice and in all honor, of according a SQUARE DEAL to every man, woman and child in all their activities of life we will not speak. These achievements, glorious as they are, are known and duly appreciated, not only in our land, but in all civilized countries of the whole world. This appreciation has been proven by royal receptions granted him by emperors, kings, and other ruling heads of the countries of the world, after the conclusion of his long term as President of this Republic.

Since Mr. Roosevelt has resumed the duties of the plain, common citizen he is continuing his good work, the pen having replaced the rapier. The criticisms which had continually assailed him during his career as President have not been abandoned; but, on the contrary, have at times grown to greater vehemence. It has been steadily brought forward that Mr. Roosevelt, instead of descending anew in the seething arena of politics, ought to have retired to private life immediately after his triumphant return from Europe, where all possible consideration and honor had been bestowed upon him. "He should have rested upon his laurels," it was suggested on every side, and these laurels were pronounced abundant enough to have formed a comfortable couch for him to rest upon in peace, glory and contentment all the remaining days of his life!

Not he, Theodore Roosevelt! Honors, glory, peace, while duly appreciated by him, and while acknowledging, with his good natured broad smile, the little halo they threw around him, he will never submit to their caresses and go to sleep under their soothing influence. Duty! Duty!! Duty!!! is Theodore Roosevelt's watchword. Duty to his fellow men, duty to his country, duty to his God. Helping him to rescue the children of earth, his beloved children, from the thralldom under which they are now hopelessly groaning.

The inner urgings of his soul, the mysterious energy constantly impressing his consciousness with the necessity of working for the rescue of his fellow men, are the impelling forces directing Mr. Roosevelt's life. Over these forces he has no control; their urgings he must obey, toward the redemption of his fellow men on earth; he must labor devoutly, endlessly, for he has been chosen and declared a faithful servant of the Lord. And what may his reward be? The same reward accorded to all faithful servants as indicated by the angel "Selestor" "The Submissive Life," forming the second part of this book. He said to the young prophet: "**CROWNS OF LIGHT, CROWNS OF GLORY, CROWNS OF SUFFERING, AND CROWNS OF JOY I SEE FOR THEE.**"

CHAPTER II

THE UNIVERSE, ITS LAWS, ITS DESTINY, AND THE RÔLE MAN IS ASSIGNED TO PLAY IN IT

To UNDERSTAND the rôle man is designed to play in the grand drama of creation it becomes indispensable that he should have a fair comprehension of the laws of the universe in which he lives and has his being. Thus only may he be enabled to conform to those laws, learn what is required of him and why, and thus work out understandingly the purpose of his existence; yea, his very destiny.

To convey to the reader a preliminary insight to the mighty processes of divine involution and evolution, these basic facts and eternal foundation of all that is and of all that will be forever, we will cite here as an illustration, easily apprehended, the instructions imparted by a high priest of the Himalayan brotherhood to one of his initiates* :—

To make you readily and thoroughly understand this great mystery of involution and evolution, let us take, by way of illustration, a piece of ice, which we will call inert matter. Apply to it a higher tempera-

*On the Heights of Himalay." Fenno & Co., New York.

ture and it becomes water. In this state the ice will have undergone a change and advanced a step in its evolutionary process; will, in consequence, have higher qualities. It can be utilized as drink for man, beast and plant; for motive power, and is a solvent of matter, which the piece of ice could not be.

“A step further in its evolution, and under a still higher temperature, the ice becomes steam. This steam has more potentialities than either ice or water; it is invisible, it has greater mobility than water; is capable of expansion, has more properties, and is possessed of more of the attributes of force. One step higher and we have what, for a lack of a more suitable phrase, is called superheated steam. This, man has not, as yet, been able to control. It is completely invisible. Its potentialities are immense, incomprehensible; so much so that some of our most terrific earthquakes are believed to be caused by the water of the ocean coming in contact with subterranean fires and producing superheated steam in large quantities, thereby uplifting the crust of the earth for hundreds of leagues.

“Another stage in the evolution of that piece of ice and it becomes the ether of the scientist, filling all interplanetary space. This ether is identical with the Akasa of the occultist, contains the essential elements of everything in existence, and is one of the organizing and life-giving forces of the universe.

“Still another step, and this piece of ice becomes

celestial essence, or an atmosphere in which creatures near to God have their being. A few steps more in the evolutionary process and it has become the essence of Parabraham or God himself.

“In this grand laboratory of God, the brain of man is the first apparatus on earth which can convert matter into thought-force; and that power, everlasting in its effect, is a very potent factor in the evolutionary process of all things, either a baneful, thwarting force, or helpful and sublime, the very handmaid of the Heavenly Father in the fulfilment of His designs.”

The foregoing example of the block of ice becoming finally an integral part of the Cosmic Energy, of the Absolute himself, is an illustration given by the high priest of the evolutionary process in nature, or the attainment to supreme potential, through the acceleration of vibratory motion. Reversing the process, through involution, or decreasing the rapidity of vibratory motion and consequent lowering of the Supreme Potential, the God essence or Pure Spirit gradually descends into materiality, assumes successive forms of matter, ending in the block of ice in which the God essence and pure Spirit are still immanent.

To obtain a more thorough understanding of these transcendental processes of involution and evolution, the real basic cause of all that is, the reader will permit us to refer to a masterly exposé of the spiritual

cosmogony of the universe as given by Balthazar the Magus to his disciples.*

“The primal cause of all that is, the first principle of the universe and all that it contains, is the incomprehensible, inscrutable, unmanifested, an unsolvable and eternal mystery—the ABSOLUTE! No human mind, however high it may have mounted on the steps of the throne, can apprehend the idea of the Absolute. It is beyond the reach of intellect, intuition, clairvoyance itself. He, the Absolute, is the origin of all creation, of all life. He is Omniscience, Omnipotence, all that was, is, and shall be. He is, eternally, Himself and unchangeable. He is Life, Motion, Existence! All that is is of Him and from Him; yet, although always giving, He is never depleted, for He is forever receiving and throbbing from very fulness. The Absolute is the Principle, the core of all Force, the Origin of all Motion, the Primal Cause of all Manifestation, the center and sphere of supreme POTENTIAL. From this center, his great heart, pulsing and vibrating with life, flow into space emanations which form a second sphere encircling the first like a halo. This is the Aura of the ABSOLUTE and constitutes the zone of PURE SPIRIT. This zone is impregnated with all the attributes and potentialities of the Absolute himself, for it is HIMSELF.

*“Balthazar the Magus.” Fenno & Co., New York.

“From this sphere of pure spirit, as a first differentiation, emanate primarily the Spiritual Ions which are the initial units and principles of all soul-formation; secondly, the ions of force, and thirdly the ions of substance. Although differentiated, these three series of ions are one, constituting as an aggregate the source of all creative force of the universe. *They represent the first phase of VOLUNTARY INVOLUTION of the Absolute in his descent into matter.* They are the general parent of all existences, the occult ultimates of the ions that are already recognized by modern science. The spiritual ions, the first radiations from the zone of pure spirit, are, as I have stated, the units and initial principles of soul-formation; they are potentially supreme. Next in power come the Ions of force. They are the occult messengers of the ABSOLUTE, the unquestioning executors of his never-varying laws. The Ions of substance are also ultimates, the ultimates of those ions that have replaced the atoms of science. They are infinitesimal, beyond the reach of any invented or ever imagined microscope, yet they are REAL SUBSTANCE—the first cosmic matter in its highest condition of etherealization or sublimation. These three series of Ions are the first emanations from the sphere of pure spirit, which sphere is a zone of secondary emanations from the Absolute himself. Therefore these Ions are still HIMSELF.

“The spiritual Ions, inseparably united in the past

with the Ions of force and substance, must remain so united throughout the æons of future ages.

“Through countless peregrinations in the accomplishment of their multifarious destinies, the ions must, fatally, obey the dictates of the Absolute during his voluntary descent into matter—*His Involution*; and this involution is eternal. These Ions exist and perform their mission in perfect but passive harmony until involution has attained the extreme limit of materialization, when matter has reached its lowest potential of vibration. Then, the Absolute has offered himself in divine holocaust to the countless existences presently to spring from his bosom.

“Matter is now king! Matter holds the Omnipotent a prisoner in its embrace. From supreme Unity, the Absolute has now diffused and disseminated himself into the infinitude of the infinitesimal. His sacrifice of himself is now complete. In divine abnegation he is totally absorbed into matter; yet *matter is still Himself*.

“With the total absorption of the Absolute in matter, with his renunciation of active will, comes chaos. Fiery elements combat in violent efforts to form planets; lurid flames shoot up for incalculable distances in mid-space; terrific electric disturbances circle around them, they are the last throes of warring matter approaching its lowest potential. Gradually these disturbances subside; the fiery elements

confine themselves to zones or burning spots, and vaporous bands form around them. Gradually, slowly, during ages, their temperature lessens until finally the lowest potential of energy in matter is attained, followed by glacial epochs or apparent immobility and stagnation.

“At this point Involution is complete; and as there can be no cessation in cosmic motion (the supreme law of the universe being continuous activity), EVOLUTION has here its beginning. The Divine Essence henceforth gradually divests itself of matter, or rather, it spiritualizes matter, that it may return to the bosom of the Absolute from which it was a direct emanation.

“The process of the evolution of animate and inanimate nature is conducted by the occult workings of the spiritual Ions, whose activity is the never-ceasing energy of the Absolute immanent in them. Accelerated vibration is produced, constituting a call to life and action. The spiritual Ions are no longer content to remain passive and buried in a shroud of matter. They begin to vibrate forcibly; they have a work to accomplish, they must free themselves from the domination of the Ions of substance, with which they are, however, indissolubly united. In the awakening to life they find allies in the ions of force also immanent of the Absolute, and acting by his influence. Together they wage war against the ions of substance, knowing instinctively that the

victory will award them a high destiny. This victory will also benefit matter by elevating and purifying it, for MATTER IS ALSO GOD. From this moment, evolution will proceed on its infinite journey, developing slowly and by infinite transformations, creations of constantly ascending types. This process operates first in the mineral, then in the vegetable, last in the animal kingdom. Animate nature gradually tends toward perfection in the moral, intellectual and spiritual worlds; in overcoming matter and liberating the ABSOLUTE from its bonds, it gradually incorporates more and more of the divine. So, the evolutionary process will continue until the sphere of pure spirit is again attained. There the great souls who have labored to lives of all with whom they are brought in contact—they, the higher products of spiritual evolution—shall dwell in everlasting bliss.”

In the Absolute the spiritual ions are of course endowed with their supreme potential, for they are the Absolute himself. The zone of pure spirit being the first differentiation of the Absolute, in His involution or descent into matter, the spiritual ions in this zone are the product of a less exalted potential, caused by a lessening of their vibratory force or velocity inherent in the zone of pure spirit. This lessening of the vibratory force gives rise to the first manifestation of the ions of force and of those of substance.

A good illustration of this process is given in the first course of physics in the laboratories of our colleges. The professor causes to be painted upon a large disk all the colors of the rainbow or prism. This disk is attached to a spindle which can be made to revolve at any ratio of the speed. When a very high velocity is induced in the disk all the colors of the prism disappear, lose their individuality and blend into a pure white, like the light of the sun, of which the prismatic colors are component parts. Reduce the number of revolutions of the disk gradually and as gradually will the different colors reappear and resume their original and individual aspects.

In a similar way do the spiritual ions differentiate themselves into spiritual ions of a lower potential, into ions of force and into ions of substance.

This statement that the ions of spirit lose something of their potential as they are differentiated through involution is a most momentous occult truth which underlies and affects all creations; and so it is likewise with the ions of force and the ions of substance with which they are indissolubly united.

In the same measure as the Absolute descends into His voluntary involution, his emanations are lowered in potential; consequently, the vibratory force of the ions of spirit, of force, and of substance is lowered, for they are the emanations of Himself, they are still Himself.

When involution has nearly reached its lowest po-

tential, for instance at the glacial epoch, the ions of spirit seem to remain dormant, the ions of force appear equally difficult to be aroused, and the ions of substance have consolidated into solid visible matter, as did the colors of the prism become individually visible when the revolutions of the disk upon which they were painted reached their lowest velocity.

Another illustration may here be given, to aid in the comprehension of the differentiation of the Absolute into a lower potential, for this fundamental truth must be thoroughly understood by the disciple. Take our sun, for instance. The heat in his own body we consider to be supreme and all-consuming. This intense heat, however, grows gradually less as it travels farther from the parent body, and in measure as the vibrations of its rays decrease in velocity causing a lowering of temperature, it permits of an infinite series of creations to spring up, each absorbing a greater or lesser degree of heat according to the need of the particular constitution of each series or species, until at last this heat, in its lowest rate of vibration remains dormant, so to say, in a block of ice.

We are aware that all these differentiated creations are composed in part of the ions of substance, which, owing to their lowered potential, have become apparent or visible. These ions of substance, however, being eternally and indissolubly united to

the ions of force and of spirit, and these latter ions having also had their own potential lowered conjointly and in harmony with the ions of substance, now visible matter, they form creations in which the three series of ions work in harmony, under the guidance of the perpetual urging, due to the immanence of the Absolute in these ions, which are still Himself.

We, human beings, are only an infinitesimal part of the universal creations, a very small note in the grand concert of things. All creations are, each and all of them, equally infinitesimal parts of the same universal creation, their aggregate forming the body of the Absolute himself.

"All are but parts of one stupendous whole,
Whose body Nature is and God the Soul."

Every individual cell in the hundreds of millions of cells composing the human body, although but a little microscopical thing, is an entity in itself, has its own particular work to perform in the body, is closely connected with the other cells, and all are guided by higher forces giving them strength and intelligent impulse to perform their task rightly and in harmony one with another.

Likewise, all creations must work in harmony one with another in order to perform, in accordance with the design of the Infinite Father, their allotted rôle

in the cosmic body or outward manifestations of the Absolute.

If, in the body of man one cell or a series of cells, acting upon misguided impulse, should isolate itself from the aggregate of cells, refusing to do the work allotted to it for the healthy maintenance of the body, these rebellious cells would no longer receive strength from the health current of the body, consequently would become ill, or atrophied, and cause partial disorder in the entire body. And so it is likewise with the man cell, a wee little creation in the universality of being. If by misguided impulse man should give way to the exacting demands of the senses he would isolate himself from the higher life currents, become morally and physically unhealthy, live a life out of harmony with his fellow creations, be a discordant note in the cosmic body or outward manifestation of the Absolute, and such a man does not worthily fulfil his destiny.

All the creations existing in the great cosmos are, from the infinitely small monera up to man himself, the result of, and made possible only, through the lowering of the vibratory potential of the three series of ions always united in harmony.

If the potential of the sun's heat were not lowered, these creations could not exist. Let us imagine for a moment, for illustration's sake, that the full potential of the sun's heat strikes the Earth. All visible life would instantly be consumed. A similar illus-

tration applied to the ions of spirit holds equally good, for if the Absolute in his highest potential were to descend upon the earth, all creations would disappear at once, being absorbed through instantaneous and final spiritualization into the bosom of the Absolute. The Good Book truly says: "No man can behold the face of God and live."

The occult truth is thus demonstrated that all existences, from the apparently immovable rock to the plant, and onward to man himself, are each and all, individually and collectively, a group, a concretion, a congregation as it were, of ultimate ions of spirit, force and substance. These ions, in infinitely varied states of vibratory potential, through endless stages of differentiation, all work in harmony to perfect their own little special creation. The harmonious grouping of ions constituting the bodies of these individualized creations are brought together by natural selection, affinity, attraction and repulsion, superinduced by the polarity of each ion in its actual condition of differentiation or attenuation of vibratory potential.*

The ions, consequently, composing all existences, mineral, vegetable or animal, have the same origin in the Absolute, of whom they must ever remain an integral part, although of immensely lower poten-

*We take the liberty of referring the reader to the appendix in "Balthazar the Magus" for a scientific demonstration of the Vibratory force underlying all forms in creation.

tial, just as truly as the rays of the sun here on earth are always a part of their parent, only of an immensely lower potential of heat.

In the lower order of creation the ions of substance are preponderant, the ions of force coming second, and the ions of spirit third; latent perhaps, but present, and all these ions still urged onward and upward through the Immanence of the Absolute.

Man, then, in his most intimate constitution is in close relation, a relative in fact to all things in existence. He belongs to the same family with the rocks, the plants, and all animals.

The spiritual ions at present smothered in the beast, in the course of multiple transformations and existences must and will ultimately be incorporated in man and through the endless and, so far, mysterious operations of the law of evolution, return to the Infinite Father, the Absolute, whence they sprung.

CHAPTER III

OUR DUTY TOWARD ALL EXISTENCE

IT becomes evident that our relations with all existences, close or distant, should result in a feeling of sympathy, ranging, perhaps, from a mere sentiment of commiseration for the creations of the lower order to that of loving sympathy for beings approaching nearer to us. We must arrive at the realization that *there is only one life; the Universal Life*, and we are a little part of it like all other things and beings. And all such things and beings as well as ourselves have a rôle to perform in that universal life, however insignificant that rôle may appear to us, but still a rôle the faithful performance of which is necessary to the harmony of the ultimate fulfilment of the mysterious yet most momentous destiny of all ~~this~~ is——

This kinship with all creations man may not forsake. Separateness is harmful mental isolation; it means cutting off the current of the universal life forces. This must act detrimentally on man's health, stultify soul growth, and arrest spiritual unfoldment.

This universal kinship with all that is cannot be too strongly emphasized. It is a kinship of our

spiritual ions, principally with the spiritual ions embodied in all created things and beings, a kinship with the Almighty, the Absolute himself who dwells in all that is, for ALL THAT IS IS HIMSELF.

YEA, A KINSHIP WITH THE INFINITE FATHER!

We may verily exclaim, yes, every one of us:—
The Infinite Father and I are One.

We must, however, enlarge the analogy by rendering it universal. We should sing out in joyful tones: "*The Infinite Father and I and all created things and being are one; we are all molecules in the universal life.*"

THIS IS INDEED THE SUPREME OCCULT TRUTH UNDERLYING ALL THE MANIFESTATIONS OF THE UNIVERSE.

Ramacharaka, the famous Indian Yogi, states: "The universal life is an emanation of the Absolute. The emanation from the Absolute is in the form of a grand manifestation of one universal life, in which the various apparent separate forms of life are but centers of energy or consciousness, the separation being more apparent than real, there being a bond of unity and connection underlying all the apparently separate forms. The highest and the lowest are part of the same one life. Each of you has the same life blood flowing through your veins; you are connected with every other

form of life, high or low, with invisible bonds, and none is separate from another."

Man is correlated with all; that is, just as one single cell in the human body is correlated with all other cells in the same body; and all must work in harmony as the only means to keep the body in a healthy condition, thus permitting it to work out his allotted mission or ultimate destiny.

It behooves, then, each one of us; yea, it becomes a paramount duty, to help all other cells in the universal life to assume a healthy condition, be they represented by plants, animals, or man. Are we not infinitesimal cells ourselves in the gigantic cosmos, in the univercolum, WHICH IS THE BODY OF THE INFINITE HIMSELF? What great consolation it is, indeed, to be able to say verily: "In alleviating the pain of this animal, assuaging its suffering by a few caresses; in helping my brother man in his hour of need, consoling him in his sorrows, straightening this broken flower and supporting its suffering limb; yea, to be able to say within our very soul. In doing this good work, of helping others, I am not helping myself alone but am working the vineyard of my Lord God; I am helping the Infinite Father in His great and glorious scheme of creation by caring for the welfare of those things and beings which He created to be His instruments

in the carrying out of His divine and mysterious plan—the evolution of His universe!”

Our Brethren in Slavery

The city of ——, in a Latin-European country, much civilized indeed, is surrounded by a large number of coal mines and consequently is a manufacturing center. In a village near by I noticed a dozen women standing in a row near a series of coal cars which were being unloaded. These women had on their backs, solidly strapped over their shoulders, a large wooden hod or basket. They turned their backs to the cars, and, from the top of the pile of coal, workmen dumped large shovelfuls into the baskets, which came down with a thud. The women stiffened their shoulders to counteract the shock, which, however, caused their bodies to quiver every time a shovelful reached the basket. Then the poor things straightened up again to receive another shovelful, until their hod was filled, when they trotted off to discharge their burden at the indicated place. This was the daily task of these women, and for which they were paid a paltry pittance.

When I saw these poor creatures thus enslaved, and when I realized that in them the same spiritual ions were dwelling as in myself, of course, a feeling of immense pity took hold of me. I deplored profoundly the terrible industrial system compelling this

slavery, entirely for the benefit of the mine owner and manufacturer.

Never before did I so thoroughly understand that the comfort of the higher classes has its main root in the underpaid toil and sweat of the downtrodden children of God.

Duty of the Disciple

The disciple on the Path should always be a staunch defender of the inborn rights of his co-pilgrims or fellows in the universal life. These poor suffering brethren or sisters are prevented from fulfilling their destiny in this world, from even obtaining a glimpse of their higher, their true nature, through the brutalizing labor to which they are condemned from their childhood. These unfortunates are compelled, by necessity, to labor as soon as their little arms can carry a tool or a basket. Their schooling is of no consequence to the mine owner, for as long as these people can be kept in ignorance of their inborn rights, just so long will they remain obedient slaves.

These lines are not written for the ordinary industrial or commercial man, learned or unlearned, for he considers his personal interest paramount over the rights of others. No, these lines are written for the man of industry who has commenced his evolution seriously, and has ventured on the Path.

It will be readily understood that the illustration

given of these poor coal carriers is only one in a thousand.

Industrial slavery exists to some extent everywhere in manufacturing centers.

Hence, in all walks of life; in whatever position our activities may have placed us, whether in high or low estates, let us remember that there is only one life—the UNIVERSAL LIFE; and that we, ourselves, with all other creations, are a part of it, and that if we have an inborn and inalienable right to existence and to a minimum of suffering during that existence, so likewise have all other creations the same rights. Our own rights we must demand, and insist that they be granted, and in all necessity and justice we must respect and grant the same rights to all other existences, whatever they may be.

To revert to these unfortunate women, the coal carriers, we would suggest a moment's meditation. Suppose we should have a few daughters of our own, and say to them: "Dear children go now forth into the world to make your own way in life; the world is wide, it belongs to you all. You possess the gifts and rights awarded to all human beings, the instincts of self-preservation, the average intellect of your race, a conscience enabling you to discriminate between right and wrong, telling you what you may do and may not do. You possess also an inbred consciousness of the existence of some Higher Power always urging us upward, and ever protecting us

when we live in accordance with those urgings. Now go forth into the world among your fellow men, your brethren, your co-pilgrims on this mysterious road of life, and among them and with them work out your destiny, for you are free to choose your own path.

Suppose after many years you discover these daughters standing in a row near the coal cars, with great hods on their backs into which large shovelfuls of coal are being thrown, causing their poor bodies to quiver at each shovelful their hods received?

Your heart would break at this discovery, would it not? Suppose these women instead of being your daughters should prove only distant blood relations, you would surely feel sad, and would exercise every endeavor to better their condition and rescue them from their lot, so full of bitter hardships, would you not?

Now these poor coal carrier women found standing near the coal cars in the vicinity of the city of _____ and quivering at every shovelful dumped into their hods are children of the almighty God. The divinity is inherent in them as well as in ourselves.

The most distressing feature of their hard lot, however, is that the poverty in which they are kept has forced them to forego the advantages of even a scant education. This keeps them almost to the level of animals, of beasts of burden, having no time or inclination to give a single thought to their higher nature; yea, even totally ignorant of its existence,

as well as of the privileges, rights, and possibilities to which every human being is entitled.

So, then, if we would fain rescue these poor women if they were our daughters, or any blood relatives, from their arduous task, does it not become a supreme duty for every one of us to go to the rescue of these women and similar slaves of industrialism and commercialism, now that we know them to be a part of us, a part of the almighty God—constituting with ourselves equally important parts of His general creations; yea, atoms in the universal life! And, likewise, with ourselves, they have an important rôle to perform in the great drama of creation, a rôle these poor victims are unable to fill through the selfishness of the social conditions which have made slaves of them, and which have atrophied in them the feeling of their human possibilities by compelling them to play the rôle of a discordant note in the sublime symphony of the universe.

O thou disciple, we enjoin thee to be faithful to thy duty, to encourage and lend a helping hand to the many endeavors of noble souls trying to create social conditions intended to gradually set free the soul of the white slave, our brother. O disciple, heed thou this!

CHAPTER IV

OUR HIGHER SELF—DISCIPLINE OF THE LOWER SELF

AND now comes the great theme of Our Higher Self. What is the higher self? The name alone suggests that it is not a thing separate from our bodily self, but something higher, nobler, purer than our ordinary terrestrial self, our everyday bartering, bargaining, speculating, planning, scheming, ambitious, money-loving, worldly self. It is a self that is not outside of us but within us, hidden in the deepest, most secret, and perhaps holiest recesses of our being. It is an inner burning light, a spark of the zone of pure spirit of a potential considerably higher than the average potential of the spiritual ions composing our individuality. Is our higher self an agglomeration of the combined auras of our own spiritual cells, localized, perhaps, in the mysterious solar plexus, or in some of the inner recesses of our brain, where it inhabits its own sanctuary? And is this sanctuary more or less in affinity with the grand reservoir of cosmic spiritual energy from which it may draw forth strength when need or prayer demands? Is the higher self our soul? What is our soul? Higher self or soul is certainly not a thing

away from us, for it is always with us, ever present. We feel its beneficent influence at the least call. Its urge toward higher things is unceasing. In sorrow we feel its soothing caresses; in despondency its uplifting encouragement; in danger we suddenly apprehend its warning. In important transactions, likely to have a serious bearing upon our moral life or material welfare a decided inhibition of the brain force sets in, a stopping of all thought, as it were, and again we understand and heed the warning.

A single electrical cell or element possesses only a feeble current; but taking, for instance, fifty of these cells and connecting them into a battery, this battery will possess a great potential, and through its instrumentality we will be able to perform important work. And so it is with the spiritual ions in the cells composing man's body or brain; their combined auras may, and do, form the spiritual potential or our higher self, or, perhaps, constitute what is called soul by the scholastics. This higher self or soul is certainly a spark of the divine ocean of life. It is in constant communion with the reservoir of all spiritual energy and may gradually partake of its bounteous treasure, in measure as our growing spiritual life encounters higher radiations, thus ever nearing the resplendent zone of pure spirit.

It is this accumulated power given forth by the spiritual ions or cells which constitute the higher and holy potential used by our higher self or soul. It is

that which protects us, warns us, urges us ever upward—showers upon us life's benedictions.

"The real self is the ego," says Ramacharaka, "and is independent of the body which it inhabits.

"The real self is the soul.

"The self is a drop from the divine ocean.

"Do not think of your soul as a thing apart from yourself, for YOU are the soul, and the body is the unreal, which is changing every day, and which some day you will discard."

Ramacharaka thinks that our real self or higher self, or soul, constitutes our true individual. He says: "Webster defines the word 'individual' as follows: 'Not divided or not to be divided, existing as one distinct being or object, single; one; the word arises from the Latin word "individuus," meaning indivisible, not divisible.'"

The Yogi makes a marked distinction between our individuality and our personality, for he states further on: "Webster tells us also that the word 'person' originated from the Latin word 'persona,' meaning a mask used by actors. The same authority informs us that the archaic meaning of the word was 'a character or part, as in a play,' the higher self using the lower self as a theatrical personage to convey its meaning or to work out its activities in life. But when the actor is bad or undeveloped, what can the poor individual or higher self perform? 'The poor actor may think sometimes he is the real

playwright, the genius itself, and what a poor mess he may make of the drama of life, of the real part that should be played through him.' Back of the mask is the Great Individual 'the indivisible,' the 'universal life,' and through his mask, his actor, he comes in contact with the various creations of the universal life, in which you are a center of consciousness and activity. Your consciousness so enlarges as you unfold, that you will feel in the end your identity to be the identity of the Universe."

How may we make our higher self more powerful, endow it with a greater potential?

The higher self and the lower self in us are very intimately interblended, inseparable. The one constantly endeavors to obtain control of the other. In their mutual and never ceasing efforts consists the battle of life.

Our lower self has all the power of our senses arrayed on its side, and they are ever aggressive. Our higher self has the influence of the spiritual ions to aid it in the battle. The one is the attraction of the animal in us, the other is the suggestion of the angel.

These two contending forces are ever present, watching one another closely, each one endeavoring to get the upper hand over his adversary and keep him down.

The lower self, controlled by the senses, gets its

ammunition from the earth, the higher self obtains its strength from the skies.

Which one of these two warriors in us will win the battle? This is a most momentous problem for us to solve, and the solution lies all together with our own individual selves.

Now which one of these two contending forces in us do we desire to win, to come out victorious? Are we going to array ourselves with the terrestrial or lower self, or do we intend to take sides with our higher self?

Taking sides with our lower self will be a comparatively easy task. Let physical senses control our lives; give right of way to all our animal propensities; satisfy in fullest measure our desires for earthly honors; barter to our cravings for power over our fellow men; bend our best energies to the acquisition of wealth to gratify our multiple appetites, and, as a result of these unceasing and strenuous efforts, we may find ourselves at the apogee of worldly honors, with the power of untold wealth behind us, flattered by all, bowed to by the multitude; in fine, we may, as a final result of the complete victory of our lower self, have blossomed into a terrestrial animal of the highest type, having attained to earth's loftiest pinnacle, that of enjoying a supreme happiness similar to the happiness of the ox standing knee deep in clover, his desires satiated to the utmost, and finally lying down in his luxuriant pasture, eyes half

closed in ecstatic satisfaction, chewing his cud with most supreme contentment and happiness!

Oh, the beast!

But then, man of the lower self, what next?

On the other hand, the man who has battled valiantly for the supremacy of his higher self and who has conquered, will enjoy privileges of a nature utterly incomprehensible to the animal man. He will become conscious of the universality as well as of the oneness of all life, and he will realize that he is an integral part of it. As a result of this higher consciousness he will nurture large sympathies for all things created, and a heart full of love for his own species—his fellow men. He will be tolerant, charitable, and forgiving toward all shortcomings, except toward his own. Nature will appear beautiful to him in all her aspects, and he will discern the wisdom of her varied manifestations. He will find poetry in the flowers, the mountains and the breeze. All sunsets will be glowing to him, the stars resplendent; he will ask of them their secrets. The ripples of the brook will murmur mysterious symphonies to him, and the wind, playing in the leaves of the forest trees, will touch his heart with sweet whisperings. The solemn chant of the ocean will uplift his soul to the mighty powers that be, and he will give adoration to the omnipotent author of all the marvels of creation.

He will suffer with the poor, console the widow,

laugh with the children. His heart will be a reservoir of sunshine, and from his whole being will radiate an atmosphere of love and contentment, whose vivifying and beneficent influence will be felt by all those who are privileged to come in contact with him.

His life will be like a song, a hymn, full of unending satisfaction, for he feels himself in touch with the Infinite. The whispers of the spheres will be understood by him, and he will be aware of the protection from those above, which he will feel to hover over him at all times. The voice of the Father will speak to him in his heart, the supreme blessedness of the holy ones will be with him ever, for he will be like unto a child of God.

Discipline of the Lower Self

And now what will be required of our disciple so that he may attain to that state of blessedness here on earth. What weapons will he call to his aid in order to conquer his bitterest antagonist—his lower self? And still this lower self is not his bitter enemy; it is to be compared solely to a truant boy entirely undisciplined, who uses the exuberance of his vitality to play mischievous pranks, who gives full sway to his youthful impulses, gratifies all his appetites without the least thought for the consequences which are bound to follow. In fine, the lower self is a truant boy who detests going to school,

shuns his teacher, speaks even disparagingly of him, and ridicules his teachings at every opportunity.

Now what this truant boy or lower self most needs is a good lesson in discipline, administered by a loving but strong hand, sympathetic advice, encouraging words, all holding forth the promise of glorious reward when full obedience shall be cordially granted.

The lower self, then, brought to reason and understanding, will cease to be the higher self's opponent; will, instead, become his ally, his handmate in the working out of his high destiny. The youthful spirits of the truant boy will give vigor and enthusiasm to the higher self. From this time on, truant no longer, he will become a docile pupil of the higher self, will gradually appreciate the beauties of the doctrines held forth by his teacher, and finally love him and give him willing obedience.

Henceforth teacher and pupil will work together hand in hand, heart to heart, soul to soul, for the joint spiritual evolution of their combined selves; separate no longer, yea, constituting forthwith but one self—the higher self, the spiritual self, the supreme self.

Now the lower or terrestrial self has entered into full consciousness of his other self, his higher, nobler, his Godly self, and slowly, gradually, becomes immersed, absorbed in it. It now enters into its final spiritualization and may enjoy, in full force of soul,

the glorious attributes and powers of the illuminati or holy ones.

The first lesson to be learned by the lower self is the universality of life. That there is in reality but one life and that we are a part of it. That we are related to all other creations which, with ourselves, constitute the one life. Consequently, it becomes imperative that we should nourish in our hearts a feeling of kinship with all the multifarious creations in existence — Wishing them well, in fact according them, whomsoever or whatsoever they may be, the warm sympathies of our heart.

In our daily relations with our fellow man, be he high or low, we must come to realize that within him exist the very same spiritual ions that dwell within ourselves; that, in time, those ions now existing in separate bodies and dominated by different wills, must needs one day be united in the embrace of the most tender love and friendship, and form, for their mutual protection, an offensive and defensive alliance; in fact, must all be in closest affinity before they may be permitted to approach the divine sphere of pure spirit.

CHAPTER V

ENVIRONMENT—ITS INFLUENCE

ENVIRONMENT has a decided influence upon the soul, either for good or for evil. If that companionship which everyday life forces upon us is congenial; if the aims, thoughts and ideals of our forced companions are in harmony with our own ideals, with those we make constant efforts to attain, then the upward march is a journey of joy—is one of uninterrupted progress. Hand in hand, heart to heart, soul to soul, the pilgrims lives are a happy and exultant ascendant and the bliss of heaven is upon them.

Unfortunately, however, these harmonious conditions are seldom met. In the world as it now exists psychological science is not yet understood by ordinary intelligent people. They think it is a visionary science without foundation; in fact, full of danger to the mind, giving rise to vagaries and to more or less insane notions; that it upsets the simplest duties of life and has a tendency to weaken the family ties. With such ideas in mind it is not at all strange that as soon as a member of a family manifests interest in psychological research it too often causes the other members to look upon him with misgivings,

apprehensive of a weakening and later of a tearing asunder of the sacred family ties, of the creation of inharmony between parents and children, between man and wife.

It is most unfortunate that this prejudice should really exist. It makes the upward road of the one thus isolated one of painful ascent—a very Calvary. Strenuous and never relaxing efforts are in such cases indispensable to the pilgrim to keep him from agitation, from worry, from resentment at times; for a calm, peaceful mind is ever necessary to spiritual growth. Often, very often indeed, when a woman has been touched by the wing of the infinite, her soul set to vibrate by suggestions from above, her husband does not sympathize with her new belief. Soon, upon hearing her express new and elevated thoughts, a little out of the ordinary for him perhaps, he looks upon her with misgivings, and when he gradually perceives that his wife becomes more and more interested in her new investigations these misgivings are converted into a real opposition, and perhaps into a disdainful and pronounced antagonism. The situation thus made is certainly very painful to a sensitive woman, and there lurks the danger that through the incessant vexations which he heaps upon her, the love she bears to her husband may be turned into contempt and into an equally strong antagonism. The affectionate family relation is then obliterated; the upward progress of the soul stifled through con-

stant agitation and worry. Just here at this turning point is where the strenuous spiritual life must commence to assert itself by inaugurating in the devotee a relentless discipline against self; yea, a life of sacrifice of self.

A case in point comes to mind. A married lady, the wife of a prominent business man, had for several years been investigating psychological science. Her investigations had been induced, as is generally the case, by hearing wonderful discourses by trance speakers of high spiritual development. She had paid only a passing attention to these stories of wonderful revelations by mediums until one day she lost her favorite child, a boy fourteen years old, the sweetest lad imaginable, and giving promise of noble mind and heart, of developing into a most worthy specimen of manhood. Then, heartbroken, the poor mother assisted at a few public seances, later at private sittings and further on at circles in private families of respectability; all of which, both false and true, had persuaded her that somewhere beyond this earth are spheres where new life exists, new activities take place, and into which, after our earthly death we will be ushered, there to work out new destinies through æons of ages. This lady was a very sweet woman with a sensibility highly developed, and her studies of psychological forces became more and more attractive to her.

Her husband was much absorbed in his business,

but a good provider. Their entire fortune came from the wife, but he was withal a nice kind of a husband as the world nowadays would judge. His wife, in the beginning, confided to him her new investigations and the wonderful things she had witnessed. The good husband listened to it all, without much interest, it is true, but quite politely and with resignation. Things ran on smoothly for a long time until one evening, at the club frequented by the husband, the subject of Spiritualism and Theosophy became the theme of conversation. Various opinions, pro and con, were exchanged, until a doctor of repute, in an authoritative manner, emitted the opinion that all these investigations invariably sooner or later lead to insanity; that any person who seriously interests himself in occult pursuits, gives, thereby, incontestable proof of a feeble mind, of incipient insanity. The husband of our sweet lady, much agitated by this statement, managed before leaving the club to see the doctor alone for a few minutes, during which he asked him whether he meant, in earnest, what he had stated concerning the sanity of the people investigating those unseen forces. The doctor's answer came in an emphatic "Yes."

The distressed husband then confided to him that his wife was very much interested in occult research. "Keep her away from it by all means; she will surely get crazy," he responded in a positive tone of voice. From that moment the manners of the good husband

changed gradually toward his sweet wife. When, in the overflow of soul, she related to him some new experiences, some new inspirations which had grown higher and loftier all the time, he opposed her by saying that all this was nonsense; that he was afraid she had become the prey of tricksters. Later on, he asserted that she had put her common sense entirely aside, that she had become a visionary through excessive brain excitement, that her mind created the wonderful things she related. Later on, again, he suggested that she had better quit all these nonsensical pursuits or that she would surely lose her mind; that a prominent doctor had very seriously told him so; that she should remain faithful to the religion of her youth without trying any further to delve into the mysteries of the hereafter, which should be as sufficient to her as it had been to her parents and to her ancestors, who had all been reputed good, honest and devoted men and women.

From that time the life of the dear lady became almost unbearable, at times desperate. The sympathy and affection which her heart so ardently craved were denied to her on all sides. What should she do? What could she do? Her husband, whom she still dearly loved, manifested a constant antagonism toward her; sometimes real harshness. Her two boys, in business with their father, partook of the feelings of the latter, and the mother could read, in their eyes, the misgivings which filled their hearts.

She felt she would die if she had to continue the sad life made for her by her husband and children. She asked again—what could she do? What should she do?

The idea of a divorce from the man she still loved caused her to shudder. A legal separation? This could be secured easily enough, for the fortune of the family was hers personally.

Or, as a last resort, to end all her miseries at once, take a dose of chloroform? To all these suggestions she opposed a firm no. She became ill, and so seriously that she was advised to go to a certain summer resort in the mountains. She went. The bracing air, the delicious spring water, brimful of earth's radio-activity or electroide, as Mr. Rhykoski would name it, which could be seen condensed in white vapor on the water in cool early mornings, helped her much toward recuperating her health.

CHAPTER VI

HIS HONOR THE JUDGE

OUR invalid lady made a few acquaintances at the springs. She visited one family living next door to her own cottage, composed of an elderly gentleman, his daughter and her two children, who were really cultured and enjoyable people. The head of this family was a distinguished gentleman, well known in the State, and the author of several successful books treating of science and religion, trying to harmonize both. He was a retired Justice of the Supreme Court and had been on the bench of many Superior Courts for nearly thirty years.

His honor the Judge had remarkably fine features, a kind eye, a sweet mouth, large forehead, all encircled with beautiful white hair and beard. Age about seventy, figure tall and erect when walking; in reality a venerable and lovable personality.

Our lady, whom we will name Mrs. Peterson, and his honor were acquainted but a short time before each sensed the soul of the other, discovered that both had many feelings in common, the same aspirations. Later, they found that their ideals ran on parallel lines, and, additionally, through a little un-

guarded word here, an ill-suppressed sigh there, and perhaps a futile tear in the lady's eye furtively brushed away, that a secret sorrow lay burrowed in the heart of each; yea, that suffering was not or had not been unknown to them.

In truth they were both orphaned souls. The Judge was very unhappily mated. His wife, although a scion of the bluest American blood, a direct descendant of one of the noted Puritan families, was after all a commonplace woman, intellectually speaking; certainly she dressed well, possessed fine manners, was kind-hearted toward her acquaintances, especially toward those who flattered her. Her devotion to her children and grandchildren was unlimited. Toward her good and noble husband, however, she manifested a constant antagonism. This, became apparent to Mrs. Peterson during a short visit to the Judge's wife, made at the resort. She showed herself most affectionate to her daughter and her children, but was most indifferent toward her husband; even sometimes discourteous. His honor, however, seemed not to take cognizance of her impolite behavior or capricious moods. He was ever polite to her, attentive to her wishes, and often sent flowers to her room.

Mrs. Peterson was at her wit's end to understand the Judge's behavior toward his wife. She cold, discourteous, often a little aggressive; he calm, peaceful, unmindful of her heartless behavior, often put-

ting himself to some inconvenience to perform a kind act that he realized would please her, but at the same time aware that she would never acknowledge the good intent; still he appeared happy in doing these kind acts, bestowing these little favors.

The Judge's wife returned to the city. Mrs. Peterson and the Judge met again. Their acquaintance continued pleasantly, growing more intimate, both being anxious to open their hearts to each other. The opportunity came, as it always comes to two congenial souls desiring to confide their mutual feelings, be they of hope, of happiness, or of suffering.

The Judge asked Mrs. Peterson how she liked his wife. Her hesitation to answer caused him to smile.

"Well," volunteered the Judge, "I read your thought. No, my dear wife does not entertain much sympathy for me. She simply detests my literary work. You have read the books I have published. They treat of the higher life, of the philosophy of universal religion; they endeavor to study in a scientific spirit the hitherto unknown forces of the universe. My good wife thinks this is all moonshine, as she calls it, merely a loss of time which could be profitably bestowed upon more serious matters belonging to this present world."

The good old gentleman went on pointing out the reasons for his wife's antagonism to him. He explained, with some signs of emotion, how her behavior toward him had nearly broken his heart at

first, how much he had suffered. However, he was happy to be able to state that now his suffering had ceased, that his soul was at peace. He had arrived at that state of mind, through a course of discipline more or less strenuous, which at last leads to a spiritual life, affording contentment and peace.

The Judge perceived tears filling Mrs. Peterson's eyes. The kind-hearted gentleman took both hands of the lady, covering them with his big broad palms, and still moved by his own recital, asked in a sympathetic voice why those tears?

Poor Mrs. Peterson then opened her heart to him. She told her own story in full, terminating it by stating that the Judge's own books, which she had perused several times, had been greatly instrumental in causing her to follow the path of the higher spiritual life. "And now, dear Judge," she added, "I would earnestly ask of you, after having gone yourself through all the agonies I am at present undergoing, how and by what means have you succeeded in attaining that peace of soul you seem to possess, and the indication of which is impressed upon all your features?"

"Here are the means, my child," answered the venerable Judge, with a slight accent of solemnity in his voice, "that have helped me to overcome the suffering of my poor heart. They are efficacious, they are within every one's reach. Avail yourself of them

as I did, they will help you as they helped me, I am certain."

The good Judge, then, in an impressive manner related the following rules of moral discipline to his very attentive and profoundly interested listener:

"To make myself well understood and to make plain the rules which helped me to peace of soul I must go back a few years, perhaps revert to the period when my heart was lacerated by my wife's behavior toward me, full of sarcasm and continued discourtesy. At one time I was almost desperate. I grew ill. The doctors advised a trip to the Hawaiian islands. I embarked. The trip restored my health tolerably well. The ocean breezes and the quietness of the voyage calmed my ruffled spirits to the extent that I was able to canvass with considerable calmness my actual mental condition.

"Often did I question myself whether the cause of this harmony did not rest within me alone. What could well be the matter with myself? My wife I was bound to confess was a very tender-hearted woman, sacrificing herself to her children but most especially to her grandchildren. She was surely a good woman, but why that antagonism toward me?

"In all honesty I was obliged to confess that my constant efforts were directed to keep harmony in the family, that I forgot myself at every opportunity to oblige my wife, but to no avail. It became only too plain to me that I had no place in her thoughts,

and of course nearly all the demonstrations of affection vouchsafed by the children were given to my wife alone.

"Still I may assure you that my heart craved for a little affection. The older we get the more our poor hearts desire some slight return for the many years of loving care and the sacrifices, joyfully made, for the bringing up and educating our beloved ones so dear to us.

"Well," continued the good old gentleman, overcoming the emotions betrayed by his voice, "on the steamer I tried to think out a course of practical philosophy, the rules of which when faithfully followed I sincerely believed would bring some peace to my anguished and often distracted mind.

"After a thorough and honest diagnosis of our domestic relations I was forced to acknowledge, most reluctantly, however, that my wife's conduct toward me was neither just nor right, indeed was really cruel at times, while constantly humiliating.

"I decided to look at the matter in a cool-headed, common-sense way and try to judge things as they actually were.

"My wife has no sympathy for me I said to myself; that is evident. She does not recognize any merit in me, shows not even the least consideration for my position in life, even speaks disparagingly of me to my friends and neighbors. What shall I do? Get a divorce? A separation? or stand on my rights

as head of the family and compel her to obey me and henceforth live as dogs and cats? No, I could never have assumed that rôle, my heart would have revolted at such proceedings.

"I felt, however, that in all necessity I should soon arrive at a situation capable of affording me peace of mind in some degree. Without such peace all spiritual progress would be impossible, my soul would be at a standstill through deprivation of all spiritual aspirations and effort. Rather than live such a life I should want to die.

"After much thought and perhaps a few tears here and there I arrived at what I thought a practical philosophical conclusion by arguing in the following manner: If I demand and I expect to obtain from my wife that which it is impossible for her to grant, because her nature does not possess it, then I am wrong in asking for what she cannot give. Continuing my reasoning in a way of illustration I said to myself: If I expect that a common sour apple will give me the flavor of a pineapple, and the common sour apple does not give me the flavor of the pineapple expected from it, then, no blame can attach to the sour apple; all the blame must rest with me for having expected from this sour apple a quality it does not possess, hence could not grant. In all justice, moreover, I should acknowledge that the common sour apple is endowed with certain good qualities esteemed by some persons and in apprecia-

tion of these I should respect the sour apple, although its acrid acidity may be highly repulsive to me, for it has a right to existence and to the attributes and characteristics inherent in that existence.

“I gave much thought to this practical theme, and the justice of it grew steadily in my mind. Gradually a certain degree of tranquillity took possession of me. Life became more bearable in measure as I applied the rule more faithfully toward my wife. I grew more tolerant, took less note of her eccentricities, had increased patience, and avoided strenuously giving utterance to any word she might construe as antagonistic to her, as she was wont to do.”

Dear Mrs. Peterson’s black eyes shone with a ray of hope as the narration of the Judge’s story proceeded. She realized profoundly the struggles to which he had been subjected, and admired the victory he had won over them.

“Well, your honor,” she exclaimed, “I appreciate your philosophy and your courage. I understand fully the strenuous efforts you have been obliged to make to arrive at the point you have now attained, giving you considerable peace and a large degree of contentment. However, you could not have reached this condition, which I would characterize as one of indifference, without being obliged to close your heart and stifle your finest feelings toward your wife, whom you say you still love!”

"Yes, I do love her still, notwithstanding her oft-expressed ill-feelings toward me, for I can never forget that she is the mother of my children and, as such, I owe her and will give her at all times sympathy, respect, and protection.

"Often," continued the good Judge with a deep sigh, "when she really hurts me in my tenderest feelings and I feel like revolting against her uncalled-for tyranny, I always succeed, sometimes after quite an effort it is true, in stifling any aggressive demonstration by recalling to my mind, as vividly as I can, the days of our youth, when we began our career in life together. We were not rich and we had many obstacles to overcome. In those days of worry, she was really my consoling angel. Her piano had changed to a washboard. The hours she could wrench from the care of the children and the household duties she bestowed upon embroidery and many kinds of fancy work. These she took personally to the stores and I will never forget the gleam of cheerfulness on her face, when she opened her little hand before me, exhibiting the coins her industry had earned.

"This and similar remembrances are always a sure antidote to any aggressive or outward expression of hurt feelings her heartless manner sometimes resuscitates in me. And I should very seriously counsel any one in my or your position to use the same

method—The remembrance of the kind deeds of the past.”

“I like this better,” answered Mrs. Peterson, “than the sour-apple theory. In regard to my own case I think I still have some love for my husband, regardless of his heartless and inconsiderate conduct toward me. I could never call the poor boy a sour apple or a persimmon, though that he surely is, and he often hurts me in my most sacred feelings. May the Almighty protect me and protect you, dear friend, and give us courage and divine forbearance.”

“Amen!” added the Judge.

Then he seemed to enter into meditation for a moment, after which he continued his narration to Mrs. Peterson.

“Your reflection concerning the sour apple is a just one.

‘After I had adopted that sour-apple theory and had adapted it to my every-day life, certainly a fair degree of contentment came to me, but sometimes I surmised it was mostly due to indifference. I was not really happy, although I often thought I was. Something within me whispered to my inner ear that the rule of life I had adopted was a selfish one, deprecatory, humiliating to my wife, and, realizing this to be true, I felt unhappy at times.

“An occult saying sets forth that when the disciple is ready the teacher appears, and true it proved in my case. By mere chance, as it were, a book came

into my hand, explaining in a most intelligent and simple way, the philosophy of the universal life. It was a treatise on the philosophy and faiths of the Yogis in India. They believe in a universal life of all things in existence. That we all belong to one life; are, each one of us, a part of it and each one occupying a stage, endowed with greater or lesser perfections according to the degree of evolution we have attained. If a frog in a frog ambient conditions in the cosmos have made him a frog and these same conditions could have brought into existence nothing else but a frog. And the frog has his usefulness in the plan of creation or he would not be. And thus it is with all other creations in the universe, high or low; all are the result of circumstances, of environment, either material in the lower creations or moral in the higher. Hence their existence is legitimate and, whatever that existence chances to be, it has a right to work out the special idiosyncrasies appertaining to it; they are inherent in its nature and as such must be considered.

"I gradually grew to realize that we are all a part of that universal life, each one carrying his or its own characteristics and special attributes to which he or it is perfectly entitled. Of course," said the Judge, smiling, "a sour apple is still a sour apple, but it has a perfect right to be a sour apple, and it is not our privilege to blame it for being sour.

We have the right, however, not to like its taste and to discard it."

Mrs. Peterson returned the knowing smile of the Judge.

"But again, concerning my wife," continued his honor. "I tried, and I think I succeeded, in my efforts to apply this philosophy to my behavior toward her. I had become convinced that she, as well as ourselves, all occupy our own legitimate place in the evolution of man. She resides on a plane far above many people. I am aware also that she is below many others, and so, equally, am I. Her birth inheritance, her environment, have fatally determined for her the place she actually occupies in our world. That place with all its special attributes and idiosyncracies is hers in her full right, and no man or woman has the right to blame her for occupying such place, as she could not possibly occupy any other. Besides all this she is blessed with many excellent and meritorious qualities, as before stated. Hence this my decision concerning her: I must respect her; I must respect that which she is. In my daily relations with her, I would be unjust to expect of her a conduct or behavior out of harmony with her characteristics, with the condition of evolution she actually occupies."

"Such philosophy is really grand," admiringly ejaculated Mrs. Peterson, "and its lofty principles I hope to readily apply toward my husband. It is,

moreover, a safe and beautiful philosophy for all men and women to apply through life under all circumstances in our daily social relations with our neighbors and acquaintances. No ill-feeling can possibly spring up between men or women who practice this generous and eminently just rule of life. It begets the utmost tolerance, a broad sympathy toward our inferiors and even intelligent and forgiving charity toward those who try to hurt or slander us."

"This reminds me," continued the good Judge, "of a little incident which happened a few weeks ago in this very place. An attorney of the Supreme Court, a splendid soul and a great heart, was told by one of his colleagues of a villainous slander that was being spread broadcast in regard to his administration of an estate, accusing him of robbing orphans, etc. The attorney, my friend, whom I knew to be entirely innocent of the charges, and who had even gone so far as to protect the interest of these orphans against their hungry relations by making financial sacrifices, answered with much calmness and dignity. "These slanders do not affect me, my friend. Slanders are like the messages of wireless telegraphy. There is the transmitter and the coherer or receiver. If the receiver is in harmony of vibration or in syntonism, as they call it, with the transmitter the message is received and recorded. If the receiver is not in harmony of vibration with the transmitter, the message will simply pass by neither received nor

noticed by the receiving instrument. And likewise it is with slander,' continued my friend, 'it concerns only the transmitter, the originator, of the slander and the receiver who is in affinity of vibration with it. It does not concern me in the least. If, however, I should unfortunately take notice of the slander, the message would pass through me and the murky and maleficent atmosphere it conveys would overtake me. I might in consequence lose in moral worth and purity of mind, through angry mood perhaps, and desire for retaliation.'"

"I admire the generous philosophy of your friend," Mrs. Peterson could not refrain from confessing. "It is, I think, an excellent theme for us all to meditate upon, and, above all, to put into practice."

Some More Confidences.

A FEW days went by. The Judge and Mrs. Peterson had grown to be quite good friends. Each realized that both had much in common, in high ideals as well as in suffering, and that both were making strenuous efforts toward a true spiritual life.

Meanwhile, Mrs. Peterson received a visit from her husband. He found his wife's health much improved, and she was also in a much pleasanter mood than he used to see her at home.

He was introduced to the Judge, whom he found

a very pleasant old gentleman indeed, as he expressed himself to his wife.

During the two days of the husband's visit, he and the Judge became quite friendly. A few moments before his departure Mr. Peterson took the Judge apart and spoke very confidentially to him, saying in substance: "Judge, I wish to speak confidentially to you for a few moments, as I desire to ask a favor of you, though I must confess that our short acquaintance seems hardly to justify my making the request. Your well known kindness, however, encourages me to take this liberty. You are a gentleman of mature age and gifted with rare common sense, as I have been able to appreciate during my short stay here. You may render me an immense service; yes, a service upon which may depend the permanent happiness of both my wife and myself."

"I shall be very happy, indeed," responded the Judge, but not without a little misgiving about what was to come, "to do anything in my power to render you service whenever and wherever I may. Speak, Mr. Peterson."

Mr. Peterson unburdened himself. He told the Judge about his wife's vagaries and belief in Spiritualism, her strange notions concerning life and her attendance at trance-speakers' lectures; he spoke of the uncanny books she read on Occultism, Christian Science, Buddhism, Theosophy, etc. He desired the Judge to speak to his wife and advise her to become

an every-day common-sense woman; to leave the next world alone; that it would be time enough to busy with it when she would be there; to cling to this world with all her might, so as not to lose her mind in the pursuit of senseless vagaries and "moonshine" things. Then, he whispered most confidentially in his ear that an eminent doctor had told him that if she did not quit meddling with all those spiritual follies she would surely become insane.

The poor husband was sincere enough and thoroughly believed in the truth of what he said.

The dear old Judge did not know what to answer. He saw very well that it would be of no earthly use to try to convince the husband that his wife was highly justified in her belief and that she was not in the least danger of insanity. But he promised that he would try to give the best advice possible to Mrs. Peterson. The good husband departed in peace of mind, recommending to his wife, in a last kiss, to keep in close touch with the old Judge and to take counsel with him. The good soul promised, with a most lovely smile, that she would try as much as lay in her power to follow the advice of the venerable magistrate.

That same afternoon, when the Judge and our lady were seated under some beautiful redwood trees in a secluded little nook of the park Mrs. Peterson asked his honor what he thought of her husband.

"I have a good opinion of him," he answered.

“He appears to me to be a good fellow, a thorough business man, as the world goes, entirely absorbed in material affairs, a respectable citizen I should say, but not possessing either in body or soul the least flickering spark of spiritual light, nor has he any desire for it. On those grounds you will never agree; your lives will never run in parallel. So, dear Mrs. Peterson, you may as well make up your mind to live, henceforth, by that little philosophical rule we discussed together the other day. This is, I think, the only way that will enable you to live in peace and continue your cherished studies and high pursuits—to never speak about spiritual matters before him, in order not to irritate him, and preside, like every other lady, over your household duties carefully so as to please him.”

“Oh!” answered his interlocutor, “I have fully made up my mind in regard to my line of conduct in the future. I have given much thought to all the beautiful and safe rules of life you have held out to me, and will do my best—my utmost—to abide and live by them.”

“Now, dear Judge, is it not utterly regrettable that such inharmony should exist between man and wife; yea, I would say could exist?”

CHAPTER VII

IS MARRIAGE A FAILURE? IS DIVORCE A CRIME OR A BENEDICTION?

"WHEN we enter the sacred bonds of marriage, oh what ideals we erect before us! Lofty feelings and poetry permeate us both. The most intense devotion fills our hearts. We are ready for any sacrifice, ready almost to die for each other. And indeed this loving life goes on for many years. It is cemented more firmly by the birth of children. Alas, why does the time come when we drift apart? And why should the breach ever grow wider?"

"Yes, dear child," answered the Judge in a paternal tone, to Mrs. Peterson, who had just uttered the foregoing inquiry "such is life. Nobody knows this sad condition more thoroughly than an attorney or a Judge. Both are made the depository of human woes. All the miseries of humanity, of man and woman, husband and wife, are laid bare before them.

"After more than a quarter of a century on the bench I may almost authoritatively state that there is a skeleton in the closet of every family. The exceptions are so very few that they may be neglected.

“Of course, so long as the married couple are young and full of love they will always make up their differences. When years have elapsed, however, the children grown to manhood and passion has been stilled, differences are wont to spring up. The golden hues of love which overspread the younger days have disappeared. The married couple reaches by slow degrees a condition where each one assumes his or her own particular individual idiosyncrasies and characteristics. If there are some asperities in the character of the one, some natural weakness or intolerance in the other, these, together with many other peculiarities, more or less unpleasant in both, are bound to come to the surface. With these inharmonies steadily asserting themselves, both necessarily arrive, some day, at the conclusion that if love had not absolutely blinded them they would never have entertained for one moment the idea of taking for a life companion such a person as the wife or the husband has proved to be; hence the radical incompatibility.

“And this picture is, alas, only too true. Still they are married. They have solemnly promised to love and cherish one another ‘until death doth part them.’ And there they are,” exclaimed the Judge, throwing out his arms and slapping his legs with some force, perhaps remembering his own case. “It is easily surmised how painful the future before them will be.”

“Now,” continued the good old gentleman, “if the married couples in this predicament had reached the stage of evolution where they had become acquainted with that little rule of philosophy of which we spoke lately, and endeavored faithfully to apply it, both might get along nicely and life would surely become bearable.

“When the daily common duties which each one owes to the other are fulfilled then they might pursue the ideas or ideals which they, individually, would deem necessary to their happiness, be these ideals either toward the acquisition of material or spiritual possessions; and especially when life’s activities are directed toward these latter they must have ample freedom and exercise themselves unhampered. Unfortunately, this is not the case generally; man and wife, no matter how well educated they may be, no matter what social position they may occupy, each one will stand by what he or she calls their rights; each will incessantly try to bring the other to his or her particular way of thinking, stating that the other one is absolutely wrong and mean, hence inharmony reigns supreme.

“Their life has thus grown to be a hades. Every lofty thought becomes impossible, for the mind is perpetually occupied with aggressive and uncharitable thoughts cast toward each other. Intellectual as well as spiritual progress is arrested and life’s object is destroyed. The soul is dead. In my ex-

perience on the bench I have seen in many cases either the husband or the wife entirely overpowered by the other. If it be the wife who is crushed, as is most frequently the case, the poor woman bears life's burden like a stoic, devoting herself, an effective slave, to the household duties, to the welfare of her children. She lacks all enthusiasm in her sacrifice. She knows no joy. Her life is without a ray of sunshine. Sometimes, the poor soul, almost desperate, takes solace where she should not.

If it is the husband who is overpowered by the wife he finds his little comforts outside of the home, in his club; perhaps with his cups if he is of the world, worldly. He also finds solace elsewhere where he should not.

"But if he be of a lofty nature he caresses beautiful ideals. He may find relief in the higher studies, trying perhaps to fathom the hidden forces of the universe. These studies afford him supreme consolation. Perhaps, also, he may adopt and apply our little practical philosophy toward his wife, fulfilling manfully his destiny, doing justice to all and shedding sunshine wherever he goeth."

"All this is very sad," rejoined Mrs. Peterson, "but, alas, it is only too true. From all this it would appear that the experience you have derived from your contact with the world's matrimonial woes during your long judicial career has inclined you to

answer in the affirmative the much-mooted question of to-day: 'Is marriage a failure?'

"To that question," replied the Judge, "I would give the same answer that I would to the question 'Is divorce an evil?' I would say marriage is either a blessing or a curse according to the characteristics of the persons contracting it. Divorce is also either a blessing or a curse according to the motives of the persons applying for it.

"I will relate to you on that subject the opinion of one of my colleagues of the supreme bench. He is a little waggishly inclined on this marriage question, for he has had a large experience with divorce cases.

"'Our happiest days,' he used to say when in a familiar communicative mood, 'are passed in childhood. Life is exuberant then, cares unknown, pleasures keenly felt and enjoyed. Happiness exudes from every pore of life. This glorious period has a duration of about fifteen years, a little more or a little less according to individuals and climate. This happiness is followed by a period of insanity called love. Both boys and girls lose their heads, reason disappears and gives way to erratic impulse. They quote poetry. "The breeze sighs in the boughs." "The birds sing soft lullabies to their mates." "The flowers smile to heaven." "The stars, angel eyes, wink at us." "The brooks murmur sweet ditties." "All sunsets are glorious." The girl is an angel. Her languorous blue eyes reflect the azure of the skies.

Her lips are brilliant coral, her teeth pearls, her cheeks roses. The young man is equally idealized. He is a hero of the first water. He looms up like a giant of a California forest. All other trees are shrubs.' ”

“My colleague sententiously adds: ‘From my long experience with divorce cases I freely state that one of the wisest things the Almighty ever did was, and is, to make the young folks a little crazy before they get married, else, I am afraid, they would never get their necks into the noose and get the knot tied.’ ”

Mrs. Peterson laughed heartily at this raw little exposé of the opinion of the Judge’s friend, but she could not prevent unconsciously letting her head drop into a hardly perceptible nod of assent.

“One of the divorce cases my friend tried on the bench,” continued the Judge, “nearly broke his heart. A young miss of very good parentage had received a superior education in one of the foremost seminaries of the country. She had as sweet a little soul contained in as lovely and beautiful a body as the most gifted poet might desire to idealize. She was as innocent and pure as a dewdrop, was gifted with literary talent, a very fair poet herself, besides being a talented musician, letting her dear little heart unconsciously speak through the sweet melodies her ideal fingers evoked.

“Well, when her education was finished she returned home, and of course her parents, as all parents

are wont to do, wanted her to make a good match, marry a fine fellow with lots of money and a young man of respectable standing in society.

“The young man came in sight. An employe of a large bank, well-dressed, amiable in mien, distinguished in manners, a society man, a club man, owner of a fast and stylish horse which he mounted with much grace and riding ability. Well, apparently, a very desirable match.

“The match was quickly made, for the parents brought them much together; theatre parties, little dinners, musical soirees, and the dear, sweet soul, utterly inexperienced in the ways of the world, was soon intoxicated with the new life into which she was being ushered. Then, as could be expected, insanity set in; I mean that insanity called love. The young man at the contact of such lovely innocence got the love brain-fever also, and the marriage between these two insane persons was solemnized with great pomp, and all were happy, parents and children, and friends, valets and maids, dogs and cats and parrot.

“Two years later they came into my court. The sweet, dear, beautiful, poetical, melodious little soul, unrecognizable; her face was pale and haggard, her eyes were sunken, her whole countenance betrayed long and intense suffering. Her plea was extreme cruelty. Her husband had soon tired of his sweet little bird. She had proven too tame for him. He found her love sickening. He was accustomed to meet

and live in the company of fast and fashionable fellows, of lively society ladies and others. To this brilliant world and to its magnetic attractions which he could not resist, he returned slowly, and was soon absorbed in its meshes. The dear little bird, with her sweet soul attuned to the finest whisperings of nature, found herself soon neglected; after a while accorded but scant consideration, and thus, slowly, the extremely painful conclusion was forced upon her that she was an obstacle in the way of her husband's fast life. She bore his neglect, lack of consideration and impolite words bravely. She cried much, and, at times, intense agony caused every heart-string to quiver. Her health gave way by degrees. She revolted, however, one day when proof was handed to her by one of her college friends that her husband was unfaithful.

"She related her trials to her parents. She was their only child. They behaved nobly. A suit for divorce was instituted and assigned to my court. I granted the decree of divorce and gave the husband an upbraiding, that if he has any spark of soul left he will remember as long as he lives, and, perhaps, afterwards.

"I shudder to think of the suffering that dear little martyred soul would have had to undergo if the divorce law had not been on the statute books.

"After the divorce was granted and the memory of the bitterness of the past two years somewhat pali-

ated, the little bird slowly regained her smile, with a faint tinge of sadness in it perhaps. Her mind returned gradually to her literary pursuits, poetry, music and sunshine. She devoted all her moments to the study of the higher ethics of life. Her past sorrows had qualified her in an unexampled manner for these studies. She became a really beautiful spiritual and noble woman. The divorce law had rescued her soul from hades.

"This," concluded the Judge's friend, "is a case where divorce comes as a benediction. Of the other side, when divorce is a curse, I will not speak; it is too sad and too multiple."

Our American girls, receiving generally an excellent education, many of them being university graduates, are great readers of excellent and often progressive literature. Gradually high ideals spring up, and in measure as their understanding matures they reach a lofty conception of life and its importance, of their present duties and of their ultimate destiny. They no longer believe that they are created especially by the Almighty to serve as plaything for man, to be his slave, obey him in all his whims and desires, whatever these may be, high or low, or even repulsive.

No. Our American girl realizes that when she marries she has duties to perform toward her husband and also that her husband has duties to perform toward her. She understands, however, that

none of these duties should interfere with the development of her soul, the divine importance of which she more fully realizes as the years go by.

Of course, all these duties and soul developments are forgotten for a certain length of time in the intoxication of newly married life, but when this intoxication subsides these soul duties are sure to spring up and come to the surface, and God bless the husband who understands these soul-longings of his wife, and *vice-versa*, for then the marriage relation will turn earth into a paradise. But if these soul-longings are antagonized, and ruthlessly so, as is often the case, then life will become a hades and soul growth be thwarted if not hopelessly arrested.

Just here a great responsibility rests upon the American girl, for she may often be the cause of the disruption of her home. She should be exceedingly careful not to place her heart's faith wholly in some of those numerous fads parading nowadays under the banner of pseudo-mysticism, brotherhoods, associations, etc., among which there are some creditable ones, very helpful indeed, but many of which lead the soul to a state of acute vibration, inordinate nervousness and unrest, producing unhappiness not only to the poor girl herself, but to all those of her immediate environment. The foregoing holds true for the husband as well as for the wife.

"But you, dear Judge," Mrs. Peterson ventured to ask, "after your immense experience for over a

quarter of a century with unhappy matrimonial affairs, have certainly given some thought to the problem of how to remedy this unhappy condition of things, so utterly detrimental to the happiness absolutely necessary to the betterment of man's moral and spiritual condition here below?"

"Yes, dear madam, not only myself but many leading attorneys and magistrates have given much thought to this most momentous matter, in which human happiness and spiritual progress are so intensely interested.

"The members of every family which has a large skeleton in its closet, are loath to speak of it, to confess it, and, on the contrary, avail themselves of all possible means to hide it, to deceive their friends as to their real family relations. They follow the advice of Napoleon the First: 'Wash your soiled linen at home.' So the world, looking as we do only at the exterior appearance of things, is composed solely of happy families. This sad state of affairs, however, is gradually coming to the surface; it is being fully understood, and when the evil shall be exposed to bright daylight, the remedy will come. It is true, however, that before happy relations in married life can become general the world must grow immensely in morality, and this, unfortunately, is yet a great way off.

CHAPTER VIII

HABITS OF THOUGHT—CELL CLUSTERS

“ONE of the most dangerous habits,” continued the good Judge, centering upon a new theme, “in some cases most effectively opposing the spiritual progress of the soul, is the thought habit. When the mind dwells steadily upon one subject—when one thought is uppermost in it—that steady prevailing thought forms cell-clusters in the brain which are like an ever-burning fire, giving forth an unceasing stream of force, pushing itself ever ahead in the mind of the disciple, and would fain occupy the entire intellectual brain activities with the idiosyncrasies of that special line of thought.

“In my own life,” said the good Judge with much earnestness, “this thought-habit has been one of my main characteristics and hindrances. For many years I was brooding daily over that vexed question of marital inharmony. My heart was much grieved at the steady growing apart of my wife’s ideals and thoughts from mine. I had a sensitive heart and suffered much. I steadily tried to master these feelings, but still every moment some little aggressive word of my wife would accentuate these feelings and thus

gradually a group of cells was forming in my brain, which asserted themselves at every instant suscitating discontentment with my wife's actions.

"I must confess, with a little feeling of shame, that up to this day these cell-clusters are still actively at work, for at every unguarded moment these antagonistic feelings toward my poor wife will spring up. I have noticed that almost every morning while dressing I feel myself upbraiding her, lamenting over her heartlessness and brooding over the idea of how happy our lives might have been, etc. Of course, after entertaining these thoughts for a few minutes, I realize what I am doing, and get a hearty little laugh at the activities of these cell-clusters. Immediately I talk to them, and I use a phrase my little boy has the habit of applying to his playmates who annoy him: 'Go back to your cage, you!' The next morning, however, or during the night, they will get out of their cage and begin their work over again. And all this happens, notwithstanding that I cherish toward my wife only the best of feelings. These cell-clusters evidently have been growing by a long continued flow of antagonistic thoughts toward my wife when I allowed my feelings to be hurt by her through a series of years. This antagonistic thought-habit is one of the greatest hindrances to spiritual progress. It is a constant pulling down. My advice would be to suffering hearts to put into strenuous practice at the earliest stage of this inharmony the

little philosophical rule of discipline which we elucidated a day or two ago, and this rule must be most rigorously followed in the strenuous spiritual life.

“No cell-clusters of a low order can be built up when we have no low or mean feelings. If, in our marital differences we concede the right to our wife or husband to harbor feelings which are a natural outcome of their peculiar characteristics, we build, on the contrary, a cluster of cells of a higher order, steadily preaching to us tolerance, forgiveness and patience. Of course, this will close our hearts against needless sufferings, which we must always do in self-defense.”

The good old Judge's sound philosophy made a deep impression upon Mrs. Peterson. It changed the entire course of her life. She became a happy and very spiritual woman. Her husband was brought slowly back to her, won over by her gentleness, tolerance, and really angelic qualities.

The philosophy of the dear Judge is of the grandest import to man's daily life and should be earnestly heeded by us all.

This thought-habit is more keenly felt as a decided power in direct opposition to the spiritual life he may desire to lead by the man of affairs who has led an intense business career. The constant watchfulness required of this man to prevent being imposed upon by the people with whom he has business transactions creates mental habits of a stern, selfish na-

ture, which may be necessary perhaps as a personal safeguard.

This continuous thought of self-protection creates a group of cell-clusters, gradually invading the greater part of the brain. These cell-clusters are so positive in their purpose, are endowed with such potentials of energy that the cells of a higher order in the brain are nearly overpowered by these selfish cells and their functions almost atrophied.

When this man of affairs has reached middle age, or a few years more, and has perhaps attained the boon he has so ardently been striving for, namely, material independence, he may be thrown into an environment more or less intellectual or spiritual, and desire to pay some attention to certain transeontinental matters he would have scorned during his intense money-making career.

We will suppose that his soul has been made to vibrate at some thoughts of a high nature. It is awakening and wants to know, as is usual with new inquirers, the real significance of life. He progresses in his studies; he tries to live the spiritual life.

And just here is where the thought-habit, formed during his business career, meets him face to face in a desperate manner. The same suspicions, relentless doubts, uncharitable misgivings, will follow him wherever he goes and will be manifest in whatever he undertakes.

He will soon keenly feel this opposition to his spiritual growth and realize that the real battle of his life has begun in earnest and lies in the overcoming of these suspicions, uncharitable judgments, hasty and unjust conclusions, toward the actions of his neighbors and fellow men.

Alas! All these hindrances are due to the hard business rules of his career, one of which, perhaps the safest but surely the saddest, is "If a man is personally interested in a business venture he proposes to you never believe a single word of what he says."

This rule, having been faithfully adhered to during half of a lifetime, perhaps, and called almost daily into operation it becomes easy to surmise the appalling number of cell-clusters it has built in the brain of this business man.

Alas, and alack, again; and it is most unfortunate that it be so. It takes just as long a time to transform these low hard cell-clusters into normal, healthy or generous ones as it took time to form or build up those desperate, mean, suspicious entities.

This thought is appalling, but it is only too true.

What a terrible warning it brings to young men who enter life in all earnestness. The supreme command to them is to watch their every thought so as not to form any pernicious thought-habit, but to constantly endeavor to build up a character where honest motives, charitable feelings, a sentiment of tolerance, a tendency to forgiveness and carefulness in never

giving offense become the principal elements of their individual personality.

However, a consolation comes to the earnest soul trying to overcome the influence of early thought-habits of an earthly nature. Gradually some agency from on high comes to the rescue. He does not entertain these uncharitable moods for any length of time. Soon after these unhealthy influences of the cell-clusters are felt an inner consciousness seems to spring up and sounds a note of warning, bringing vividly to the mind the unhealthy train of thought he is following, and this warning grows stronger and stronger in proportion as earnestness in spiritual endeavor grows. At last these mean cell-clusters seem to lose their potential as the soul is on guard for them, and seems, really, as if it had taken control of a psychic switch to turn the low current to a ground, as electricians would say.

So then, dear disciple, do not be discouraged at those oft-repeated occurrences of such mean thoughts. It is by no means an indication that your spiritual progress is not advancing. The cell-clusters giving forth these uncharitable thoughts are still there, and as long as they are in existence their influence will be felt. Call to your mind an æolian harp suspended in the branches of a tree. As long as there is no air-current the harp will be silent, but as soon as the slightest breeze springs up the musical notes will be produced, giving forth harmony or discord, accord-

ing to the tuning or syntonism of the strings between themselves. And so it is with the cells of the brain-clusters. They will lie dormant so long as no occasion offers for their springing into action, but on the least suggestion of some perturbing motive in everyday life a current is produced by them, either a thought or electro-magnetic vital current, and the cells of the cluster are made to sing the uncharitable song which so alarms the earnest disciple.

Now, dear disciple, this miserable thought-habit created during almost a life-long warfare of necessarily defensive tactics, is a mere physiological fact, the influence of which you cannot at once annihilate. So, do not get discouraged, a constant rebuking of these engenders influences of a higher nature which gradually surround, overcome, and change the nature of these low cell-clusters to clusters of a noble spiritual tendency.

Robert G. Ingersoll, after one of his lectures on Temptation, was asked by a lady in the audience: "If mean thoughts come to us as they do almost every day, urge us to do things we should not do; how shall we get rid of these—what shall we do to overcome their pernicious influence?"

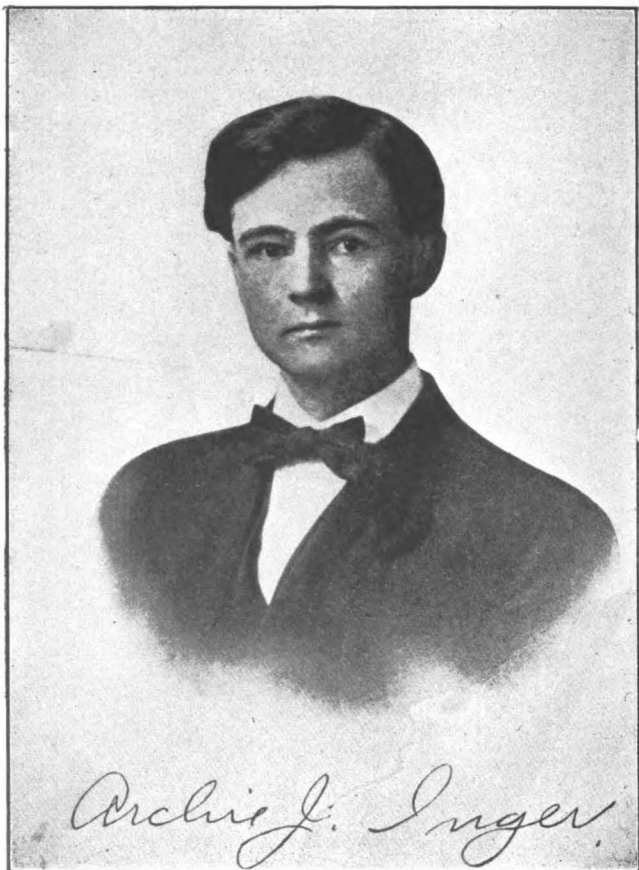
Ingersoll answered in his inimitable way: "Dear madam, we cannot prevent swallows from flying around our heads in the air, but we can surely prevent them from making their nests in our hair." This

answer of the great iconoclast is worth a whole treatise on moral philosophy.

We have allowed ourselves to dwell thus at length on these thought-habits because we know the decided influence they exert on our spiritual life. Temptations and urgings of a low order do not originate so much in suggestions from outside entities—although some may—as they spring from our own inner being, from our inharmonious cell-clusters formed and fostered during many bygone years.

“The Submissive Life,” following this essay, will give to the earnest disciple the key to a true spiritual life.

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THE SUBMISSIVE LIFE

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THE SUBMISSIVE LIFE

CHAPTER I

THE PROPHET AND HIS BOOK

TOWARD the last of the year 1909 I went to the city of Los Angeles, in California, where the winter climate is mild and sunny. With a nervous system badly shaken from overwork, I hoped to find there, as I had found in some previous years, rest, quiet, and peace. After a couple of months passed in that city, I found myself much better and began to take interest in things around me. One morning looking over the columns of a daily newspaper, I noticed an extra long list of church notices—it happened to be Sunday—detailing religious services of every possible and impossible denomination, advertising lectures in temples and halls, teaching and preaching and expounding creeds of every description, known and unknown; moral systems, new and old; philosophical themes, ethical elucidations, etc., etc. These many and utterly varied religious and irreligious endeavors, filling halls and churches, is almost unique to the city of Los Angeles. Owing to its mild and

balmy winter climate, people congregate there from all parts of the United States, the Atlantic Coast, Canada and the great Northwest; even Alaska bringing its quota of tourists. Several missionaries of the Oriental religions also pass the winter here, and their efforts of proselyting prove quite effective. One of the beautiful characteristics of the American people, especially that part of the people with nomadic tendencies and habits, is that every new activity in the religious, moral, philosophical or mental fields, always interests them. For this reason an intelligent apostle in any of these activities, having for main endeavor the betterment of the human race, will ever find an audience, more or less numerous, ready to give attention to their new credos and pass swift but fair judgment upon their worth, according to the greater or lesser appeal they make upon their own convictions or mental idiosyncrasies.

Among these numerous church notices, my attention was attracted to the following:—

“BOY PROPHET—Archie Inger, a prophet of God, will speak by divine inspiration Sunday evening, Mammoth Hall, 517 Broadway. ‘Free.’ It has been revealed to Mr. Inger during the past week that a part of his message this evening will touch upon ‘The Wise Men from the East; who they were, why they came.’ Mr. Inger says: ‘I know not what I am to say. I open my heart and

surrender my will unto God, and He puts the words in my mouth. In my own efforts I am nothing.’ ”

“A boy prophet of God,” said I. “That must be interesting surely,” and I thought something of going to that lecture.

Taking a stroll through the streets of the city, I noticed the same lecture advertised in many windows—some in windows of very prominent stores. I was greatly interested in the picture of the young prophet, printed on the notices. A juvenile face really, denoting an age between sixteen and eighteen. I decided to go and hear him speak. To listen to the utterances of a boy prophet must indeed prove a treat. The hour set for the meeting was eight o’clock. In order to get a good seat near the speaker, in case of a large audience, I went to the hall at half-past seven. At the door a young man stepped forward and informed me I was a little early; however, if I decided to remain, he would loan me a little book to read, while waiting for the beginning of the lecture.

“This book,” volunteered the young man, “may perhaps interest you. It deals with the ‘Revelations of Saint John,’ giving them a new interpretation. Archie was compelled to write that book, driven by some irresistible force, at the age of fourteen.”

Seeing many copies on the table for sale, I bought

the book and went to secure my seat near the platform from which the young prophet was to lecture. After having surveyed the hall, the pictures on the wall and the beautiful flowers brought by some ladies to the speaker's desk, I opened the book. The frontispiece was a portrait of Archie J. Inger; the introduction read thus: "I, the Lord Jesus Christ, am the writer of this book by revelation, through this medium, 'Archie Inger Christ,' and I have interpreted the meaning of John's revelations, which should be interpreted in this last day to prepare the way of my coming upon the earth. The correct interpretation is here given, and with it many necessary spiritual laws by which man may reach the Kingdom of Heaven if he be diligent in the light and path given him herein."

Well, dear reader, I must confess that these statements startled me just a little, for my hand almost dropped the book. I looked again at the boyish face of the young prophet, and beginning to feel quite interested I continued the reading. It said: "This book is the Key to the Scriptures and also the key to the way of Heaven. If any man lack wisdom, let him ask of me, but the manner in which he may ask and receive an answer is herein written; but he who seeks a different way may seek, but shall not find it. If you will read this book diligently, no man need continue in the dark. But the book must be read in submission and in prayer if it is to be understood.

This is but the opening of a great and mighty work, and is the revealment of a true and just law. Nevertheless, it will receive much criticism and prejudice, but shall be able to stand against any storm."

While continuing the reading of a few pages with much interest, mixed perhaps with an equal amount of curiosity, I soon noticed a rustling in the hall, now well filled with a respectable looking audience. The young prophet had made his appearance on the platform. He was accompanied by an elderly lady, who took a seat on a sofa near the speaker's desk. I learned afterwards she was his mother. A young lady went to the piano and sang a hymn. The prophet, standing at the desk, rested his head upon his hand, as if in silent prayer or meditation. After the singing of the hymn the mother stepped forward, uttered an eloquent prayer demanding benediction of those on High upon the audience.

The prophet then, in a sweet and youthful voice, implored Jehovah to make clear to him the instruction he wished to impart that evening, through his humble ministrations, so he might transmit it with fidelity and completeness.

The speaker seemed to be two or three years older than he appeared in his picture, which was taken, I learned, at the time he wrote his book. His demeanor on the platform was modest, simply walking to and fro, speaking plainly, without eloquence, seemingly intent solely to form into words and de-

liver faithfully the psychic impressions vouchsafed to him through the divine influx that was being imprinted upon his soul or mind.

The lecture dealt with the mission of the Wise Men of the East, but the conclusion of his entire discourse seemed to be the necessity of man's complete submission to the will of God in all the activities of his daily life. The question that followed was: "How shall man come to know the will of God so he may obey it?" All these questions were plainly elucidated by the young man.

The audience appeared much interested in the themes developed during the lecture, and it never ceased to listen, not only attentively, but, it seemed to me at times reverently, to his utterances.

I must confess that I became interested in the young man, prophet, or not, for there might be a mystery underlying all these claims, worthy of investigation. It was certain that the ideas expressed by him were of a high spiritual standard, and absolutely above his age or intellect. I say intellect, for his manner of giving expression to sentences was at times, perhaps, a little crude.

The lecture was delivered in the Biblical or archaic style. I slowly came to the conclusion to follow up this young prophet by attending as much as convenient all his future lectures before passing judgment upon his claim, if indeed judgment may ever be ventured or permitted on such themes. This

conclusion, however, was entirely in harmony with my past studies and investigations, for having always been a greater or lesser student of the physical sciences, I had formed the habit of never rejecting hypothesis, however irrealizable they might at first appear, and this rule of conduct had been of the greatest benefit in my scientific endeavors.

After the closing of the lecture, and when he stepped from the platform, the prophet found himself immediately surrounded by a group of men and women, expressing warm congratulations and asking many questions.

The greater part of the audience slowly filed out, and being one of the last, I halted awhile, as the young man who had met me at the door at my entrance spoke to me, saying his name was Harry Young, and asking whether I liked the lecture just heard. I handed Mr. Young my card in return for his kindness.

"You see," he volunteered, "Archie is not in a trance when he lectures, he just feels himself like in the midst of a glow, a brilliant atmosphere, a kind of illumination, full of ideas and thoughts beating upon his mind, and impressing his brain. He gives utterance to these promptings as best he can; he has to formulate them in words of his own choosing, but Archie's education having been much neglected, through circumstances over which he had no control, his utterances are sometimes weak, and perhaps a

little ungrammatical at times, although the sentences seem always to be well understood by the people."

"I would like very much to become personally acquainted with the prophet," I ventured; "does he like to meet people?"

"Absolutely so! He loves to converse with people and answer questions. You see how he is surrounded by anxious inquirers this very moment. They may keep him there for more than half an hour—and he is always smiling."

"Well, I hope to meet him some time, soon."

"He will be very glad to meet you any time, I am sure, especially that you are a San Franciscan."

On the following Thursday, at three-thirty P. M., a lecture was announced to be given in one of the halls of the city on spiritualism in Australia; the speaker to be was J. W. Peebles, a gentleman eighty-seven years of age. This announcement interested me at once, for being myself eighty-one years old, I desired to learn of and witness the physical condition, mental and moral qualities one may yet possess at that age. Perhaps I desired specially to question him a little about his manner of living, rules of diet, etc. I went to the lecture. I was granted the infinite satisfaction of admiring a nice, grand old man with long flowing white beard and hair, of high stature, brilliant eye, sonorous voice, eloquent utterances; in fact, a striking personality in full possession of a large intellect, and of all those lovely qualities which

go to make a man far above the ordinary standard of men.* The good reader will readily understand to what degree I was pleased meeting with Mr. Peebles and witnessing in him, at his age, all those beautiful attributes of manhood, and so justly appreciated by the audience, as manifested by the unequivocal reverence with which they listened to his words.

However, I must confess that besides the great interest taken in Mr. Peebles' lecture, and the satisfaction it brought to me, there was another presence in the hall among the audience that attracted my special attention, and this presence was no other than the boy prophet, Inger, accompanied by his friend, Mr. Young. I concluded to seize this opportunity to meet the prophet, if possible. On leaving the hall I followed him closely, and on reaching the sidewalk I addressed a few words to Mr. Young. He, at once recognizing me, introduced me to the prophet as the gentleman from San Francisco, of whom he had spoken as having attended his last Sunday's lecture. Mr. Inger extended his hand cordially, while a sweet smile overspread his countenance, saying he was very glad to meet me.

The crowd issuing from the hall, crowding upon us, soon made us move forward. Addressing the prophet

*Dear Dr. Osler—Humbly do I beg your pardon for introducing Mr. Peebles to the world, in contradiction to your pet theories, so greatly appreciated by old people of certain intellectual attainments.

and his friend, and begging pardon for the liberty, I asked them to accompany me to the store next door, accept an ice cream, which would permit us to be seated and thus get better acquainted. The invitation was accepted. We soon found ourselves conversing perfectly at ease. The prophet stated that he had lived in Oakland, a city across the bay from San Francisco; that often he had heard some of his friends speak of the books I had written, that he knew well my School of Engineering, and consequently he was very glad to meet me, and thus I found myself in a few minutes on friendly terms with the young prophet. I was perfectly delighted! The progress made toward my aim of studying the prophet had become in a few moments replete with promises of unexpected success. However, since I had come into actual contact with the young man, the curiosity part of my investigation seemed to have quite lessened, and somewhat replaced in my mind with a sincere desire of learning all the good that might be found in his philosophy. Was his book really inspired by the Christ himself? Perhaps the perusal of it would vouchsafe some interesting elucidations.

All these thoughts coursed through my mind, as it were, like a flash and in a second of time.

After we partook of the ice cream, "Archie," said Mr. Young, "do not forget that your mother is waiting for you and that it is about time for dinner."

"Dear Mr. Inger, now that we are acquainted, and that we are almost fellow townsmen," I volunteered, "we should know one another more thoroughly. Please come and lunch with me at the hotel, say the day after to-morrow, with Mr. Young. Will you come?"

"I accept with pleasure," he answered; "but Mr. Young cannot accompany me as he must attend to his office business."

"Thank you indeed very much for accepting, but please come, if convenient toward eleven o'clock, so we may have some time for a chat before going to the dining room."

"That is a good idea. I will call on you at eleven o'clock the day after to-morrow."

The invitation, I noticed, was accepted with pleasure. We separated like two good friends, after a warm shaking of hands all around.

The next day, while taking a stroll along the streets of the city, I met, by mere chance, Mr. Harry Young, the prophet's friend. I say by mere chance; but is there really something like mere chance in this world? We were walking in the same direction so we entered immediately into conversation. Mr. Young stated at once, and with a smile of satisfaction:

"Archie has been very happy indeed to meet you; he never ceased speaking about you that entire evening. He remembered, after a little thinking, the

friends who had spoken of you and your books, relating the things they contained in harmony with his own teachings, and he is delighted at the idea of seeing you again to-morrow—and really like a boy that he is, he is impatient for the time to arrive.”

“Well, Harry, I am really pleased at what you say. Shall I confess to you that I am equally anxious to meet Mr. Inger again to-morrow? I am aware, and sorry indeed, that you, being under employment in the city, cannot accompany him.”

“Oh, no, no! I must work to keep the pot boiling. You know Archie is a mere boy, especially in business, and it requires some money to live, as everybody knows. At his lectures I always place a little box on the table where his book is for sale, and volunteer offerings are placed in it by people attending. These offerings consist, however, of more nickels than dimes. They hardly pay the rent of the hall, so I must go to work in every city where Archie lectures, and, somehow, work always comes to me. ‘But enough said about myself.’”

“Are you a relation of Mr. Inger’s?”

“Not at all. I had learned to know him and his family, in Salt Lake City years ago, when he was a real kid. The entire family was in terrible circumstances when I became acquainted with them. I helped them some, and in one way or another I have remained close to the family ever since. However, you will know more about that later on, I suppose,

as all seems to be mystery or fate with that family.”

“You interest me greatly, Harry; your devotion is equally a mystery to me.”

“Yes, all is mystery and out of the ordinary with the Ingers. I suppose a time will come when you will know more about them, and then your interest in them will be as mine now is.”

“We were speaking of mystery. There is certainly a special mystery in Archie’s life, troubling him very much at times. I must tell you that the Inger family has been surely a roving one, continually on the move from East to West, through plains, deserts, mountains—the father is a miner by profession—through the mining States, landing finally in the State of Utah, at Salt Lake City.

“It is easily surmised that through all these changes and wanderings when Archie was very young, his education must have been appallingly neglected by mere lack of opportunity. He took a little schooling wherever it was available, and here is where the difficulty resulting from this lack of education becomes most manifest. As I stated before, Archie when speaking on the platform is not in a state of trance. He is simply surrounded, yea, thoroughly permeated by a kind of spiritual illumination. The thoughts that are thus impressed upon him he must coin in words from his own vocabulary, which is very limited. He has often complained to his guides about this deficiency. I remember very

well one time, when some newspaper published a sharp criticism concerning his inefficiency of expression, lack of eloquence, and at times ungrammatical utterances. Archie, very much annoyed and humiliated at this, told his guides that if they did not cause him to speak more eloquently and more correctly he would quit preaching and go to work.

“And here is where the mystery of Archie’s life comes in,” continued Mr. Young. “Each and every time he uttered these complaints, his guides told him in unmistakable terms: ‘Be patient; have faith a little while longer; wait until you meet the man we will place on your way—all your desires will then be granted and your mission rapidly unfold.’ Archie has been patiently waiting for the appearance of this man. So far he has not come. However, yesterday—and I may just as well tell it to you now—Archie, in his satisfaction of having met you, said this: ‘I wonder whether he is the man I must meet, and who is to have such a decided influence over my career?’”

“Oh, fiddlesticks! Mr. Young,” I answered, spontaneously uttering a little laugh at such a preposterous surmise. “I will meet Mr. Inger to-morrow, and hope to have a nice little chat with him.”

CHAPTER II

A VISIT FROM THE PROPHET

THE next day, at the appointed time, eleven o'clock to the minute, the young prophet made his appearance. I was waiting for him in the lobby of the hotel. We met very cordially and after the ordinary greetings went to my room. We spoke first about San Francisco and Oakland, where he had resided a couple of years. There he had heard of me and my life's activities. He had even tried to meet me while there, having been advised to do so by Professor Edgar Lucien Larkin, Director of the Mount Lowe Astronomical Observatory, in California. As he made this statement, my memory revealed that a few years ago Professor Larkin had written to me a letter concerning a young man, almost a boy, a Mr. Inger, whom he said was a remarkable subject of psychic development. He advised me to go and see him, assuring me that he would prove of interest. The Professor even stated: "I have had the boy, Inger, and his mother here with me at the observatory during a couple of days and he is surely a youth deserving investigation and study."

Relating this incident to the young man, he an-

swered seriously: "The time had not arrived for us to meet then; but the time is now."

Mr. Inger is a young man of winning manners, a sweet youthful smile ornaments his lips almost constantly, and his appearance is entirely devoid of that mystic tinge we should expect to meet in him. His brown eye, instead of possessing that inward abstract gaze, always present in the dreamer about supersensuous things, has a marvellously frank, outward look, full of boyish sprightliness, almost of childish curiosity. Indeed, I was very favorably impressed with Mr. Inger's personality. It was certainly devoid of any indication of cunning, scheming, or any hidden purpose suggested by egotism, selfish aims, or personal vanity. He was surely without guile, and, in fact, a sweet impersonation of purity and innocence.

"Well, Mr. Inger, now that we are well acquainted, and especially that you are aware how much I am personally interested in all matters spiritual and the betterment of the human race through its discernment of higher things, may I be permitted to ask a few questions as to the manner or procedure of events that brought you to the lecturing platform and to the writing of your book?"

"I have no secrets for anyone, especially none for yourself. Only you will please permit me not to speak in detail of the painful circumstance that surrounded my early boyhood. My parents were in a

sad plight at Salt Lake City, State of Utah. They were Mormons. My environment was one of continuous strife, causing me at times real agony. At an early age I was left with my mother and two brothers, without any support. As a result of all this, perhaps, I grew up without any religious feelings or convictions whatever. At times I believed that man was of little consequence in this world, made of dust, and that sometime he would return to dust. If there was a spirit in him, I knew nothing of it.

"About seven years ago," continued Archie in his simple way, "I heard a voice that came not through my ears. It was like a voice heard in a dream, and came only when I was dozing at night. I could not understand at first what it told me, but in a few weeks it was manifest to my dull intellect that it was the voice of God. Gradually it failed me, but it had changed the course of my life."

Here Archie paused for a moment, as he seemed much moved by these recollections; then he shifted to another line of thought.

"At an early age I displayed some artistic talent, it seems, as shown by many little drawings and the water-color paintings I never ceased scribbling. So, later on, a relative of mine offered to help me to secure an education and to unfold my artistic talent, if I had any. With this idea in mind we moved to Oak-

land, and I began to study at the Hopkins Institute of Art, in San Francisco.

“While in Oakland my mother became ill, and one day the physician informed me that she could not recover, that medicine was useless and all that remained to be done was to make her as comfortable as possible. It came as a great blow to me. That night, however, I asked for light, if there was any such thing to guide human beings. In my sleep I heard voices, and they said that my mother would be healed the next day. I did not know what to make of it, but the next noon I told her, and she was healed that day. She got well so fast that in two or three days we went out walking. From that time on I continued to hear voices. I was told that I would receive revelations which I must make known. Finally, I told the relative who was helping with my education, that I could not go on. He agreed to wait and see what I should be led to do. I was spurned by all my relatives, except my immediate family. I waited for four years without finding out what was expected of me. Two years ago the voice became again audible to me. This time it dictated that I should transcribe an interpretation of the REVELATIONS given in the Bible. In a vague, hazy way I did the bidding, doing the writing at night, sometimes putting on paper more than a thousand words in a single night. By day I was appalled to find what I had written, for there were

words that I had never known before; words I had to find in the dictionary in order to tell their meaning, and sentences that I could never alone have prepared.

“I wrote this interpretation,” continued the young man with much earnestness, “without the Scriptures before me; yet when it was complete I found that my chapters were numbered properly, and that even the verses in great part corresponded. I knew then, with assurance, that it was the voice of Christ that talked to me, and ordained me to do this work.

“These revelations I put into a book called a “Revealed Translation of John’s Revelations.” In this it is made plain how history has borne out the revelations given to John. When people read this book I was called upon to speak, and from that time on I have been preaching. I was in Oakland for a year, and I have been here four months. I had a sufficient education in art to support myself. I work at this for a living, and speak whenever I am called upon. When the collections at the meetings pay my expenses I can devote all my time to the good work. I do not try to form an organization, but urge people to stay in the churches if they can do so. The churches, however, are against me. It has been revealed to me that the church shall not stand, and that God sees but little difference between the people inside of the church and those who are outside of it. In fact, much of the real religious spirit of brother-

hood, kindness, and charity is outside of the church to-day."

In relating all this, Archie was very much in earnest. He spoke nearly in the same manner as when he was on the lecture platform. He continued voluntarily without being asked any further questions:

Christ's Second Coming

"The second coming of Christ is here and now. People did not recognize Christ when He came before, because He did not appear in glory, as they had expected. They do not recognize the setting up of His kingdom now, because it is being established in the hearts of men. Material things have reached a stage that is near completion. Men have solved most of the problems of the earth and the heavens. Everywhere you see divine revelation in the hearts of men. To some it comes through Christian Science, to others through Spiritualism, and to the great multitude it is a sort of creedless religion of love and trust."

Revelations His Guide

"I believe in study and education, but find little time for it, and am impelled to move according to the directions I receive by revelation, rather than to plan my own course. I condemn fanaticism and

believe in being practical, and, to a certain extent, conventional. I eschew most of the things that are included in the freak religions, and have no rites or fetishes which would mark my followers. I believe in spurring people on to take care of the poor and the sick, but I do not believe in building up a church on the promise of curing people. Health will come with spiritual development.

"I give addresses, yes," he said, answering one of my questions, "but I do not prepare anything. My subject is assigned, the date and place fixed. I give no thought to my text, but a day or two before the time for me to speak it all comes to me in the night. It is dictated. Strangely enough I remember it when I awake, and thus I am able to talk to my audiences as one possessed of more than my knowledge."

At this stage of the interview, I felt that it would not be polite to question Mr. Inger any further, as I had not invited him to come to be interviewed, but simply to lunch with me. So I rose, asking him to kindly follow me to the dining hall.

He smiled his boyish smile of satisfaction. We went to a little table by ourselves. I felt somewhat embarrassed at first, not knowing whether he was a strict vegetarian or a nut and raisin eater exclusively, or what not. So I questioned him about his diet, and whether he had some regulation or restriction about it. He answered me simply:

"I eat almost of everything eatable, moderately,

of course. My drink is limited to water, milk, coffee or tea, so you may order your ordinary dishes, and it will be agreeable to me."

This profession of culinary faith placed me at ease immediately. Mr. Inger was surely no crank in that line. After lunch and some desultory conversation, he begged of me to be allowed to return home, as he knew several people were waiting for him at his mother's house.

"I will let you depart now, Mr. Inger, but I desire to see you again soon. When are you at liberty to lunch with me once more?"

"Not to-morrow, for I will be busy the entire day speaking at San Pedro in the afternoon, and at Long Beach at night."

"Can you come the day after to-morrow?"

"Yes, I am free then."

"Will you come at the same hour you came to-day? I would be much pleased to have you do so."

"Agreed, I will come, God permitting."

Upon this, I led him to the door and we parted after a warm and sympathetic handshake.

CHAPTER III

THE FIRST REVELATIONS OF THE PROPHET

WHEN the young man had gone I went to my room and meditated for some time upon all he had related to me of his personal history, and how he had come to write his "Revelations of St. John." I found not a shade of ground upon which any suspicion might rest as to Inger's sincerity, honesty, and absolute disinterestedness. His soul seemed as pure and clear as the azurean atmosphere of California in a bright, sunny summer day. He interested me even more as a subject for close investigation.

The next day, perusing some of the bills announcing the prophet's lectures, I read the following quotation from the opinions of eminent men concerning his claims:

"I would not question for a minute that Mr. Inger feels the voice of God speaking to him. Religion comes subjectively to many persons. They hear the voice of God and feel the presence as if the Lord was actually before them in a material person."

"The Rev. George D. Castro, Philosophy Doctor of Yale University."

Rev. Mr. Castro was one of the first and most deeply interested in Mr. Inger, and made a careful study of the young man's life and works. Later, the Rev. Mr. Castro was one of a formal committee of clergymen and teachers who examined Inger for days, and pronounced his work not only sincere, but wonderful.

The following is the opinion about Inger of Mr. Larkin, Director of the Mount Lowe Astronomical Observatory:

"Of course I believe that Mr. Inger hears the voice speaking in the interior of his brain, and in regions of cells connected with hearing."

The San Francisco *Examiner* prints the following:

"Archie J. Inger, a boy in years, but a man in ordinary intellect, a youth of humble origin, has produced an interpretation of the revelation of the New Testament book of St. John that is astounding to doctors of divinity and trained theologians.

"This amazing document, running upwards of 100,000 words, is strikingly phrased and bears the stamp of thought far beyond the normal action of this youthful mind."

The next day, the day designated for our second meeting, Mr. Inger arrived promptly at the appointed time. We went directly to my room. After the customary greetings, and the expression of my pleasure at again meeting him, I spoke of the encomiums he had received from the Press, and especially from

such men as the Rev. Mr. Castro, of Yale, and Professor Larkin.

"Yes," he responded in his simple youthful way, "after many interviews by most eminent divines and some business men interested in religious matters, a committee was formed among them, and through their generosity I was able to publish my book. They also sent me on my way to fulfill a mission on which the Redeemer had sent me. Blessings be unto them!"

'After this statement, Archie remained silent for quite a few minutes.

"The Holy Ones are with us here," he said, "let us join hands and ask whether they wish to communicate with us."

While I was wondering at this new phase in our interview, Archie spoke thus:

"Our dear Father Jehovah, and our beloved Brother Christ, if this meeting has been planned by you and you desire to grant a message may you cause us to receive it in all humility and understanding. Amen."

The prophet seemed to listen to some interior voice and thus spake:

"Jehovah rejoices in this meeting; your coming together has been prepared long since. He sends you His blessings. A great work awaits you, and for its accomplishment thoroughly devoted souls in greatest submission to the will of Jehovah are needed. They must be willing to obey all commandments in the

face of danger, even of death. The great work to be done is the regeneration of humanity. Man has departed from God inasmuch as he is permitted to do. The road leading to the fulfillment of this great work is, and will be for some time, unknown to you. However, you will be guided on the Path in measure as the progress of the work necessitates. The road to be followed has been laid out from the commencement. The direction of this great work of redemption has been entrusted by Jehovah to His beloved son, Jesus of Nazareth. Know ye, that Jesus of Nazareth is the Highest of Souls from this creation. Be ye under His direction, and with the same waters of Heaven be ye baptized and bound together. Meet together as often as possible to establish a perfect union. Revelation of great import will be given you when that union is established."

Archie described several interesting visions that came to him in regard to work we, seemingly, had to do together. I will not relate these visions here. We chatted a little while longer and soon went down to luncheon. When Mr. Inger departed he promised to call again in a few days.

In one of these meetings at my room, the Prophet gave out the following as if the Holy Ones, as he calls them, had been reading my thoughts while meditating upon the themes given forth at some of these private meetings. He spoke thus:

"Greeting to you, our children! The Elder Brother

is much concerned in regard to your meeting together here. This is not strange, as you will know when understanding better the workings of Heaven's laws regulating the intercourse of the Holy Ones with the men of Earth."

Mr. Inger then continued to relate that all created things and beings must of necessity grow, live and die in accordance with the perfect law of Heaven. They all fulfill submissively their allotted destiny, rocks, plants and animals alike. Man, he stated, is the only exception to this rule, the sole created being who may live aside of this perfect law, disobey its dictates, for man has been granted a free will, a self will. He is permitted to map out his own life, good or bad, live in submission or in disobedience to the moral law—the law of God.

"When man, or a nation, or a continent of nations, abusing of this free-will privilege, departs from God, forsaking Him as much as they are permitted, then Jesus of Nazareth, Jehovah's beloved son, becomes the Mediator between man and his God.

"Jesus, having lived among men on earth, knows of man's self-willfulness and imperfections, causing untold suffering to the weak, through the loss or spoliation of their inheritance. And these sufferings He, Himself, feels in the very depth of His loving heart. He influences men upon the earth to be just, to be moral, to be loving and to return to God.

"The Christ in His exalted state may influence

personally and speak directly to only such chosen men on earth as have given up their self wills, have unbounded faith in God, live in entire submission to Him, their lives being pure and holy. These chosen people, to whom Christ may thus speak directly, are the Prophets.

“The Prophets in turn become mediators between Jesus and Man. Furthermore, to help in the great work of redemption, many worthy and privileged souls are being unfolded daily and become mediators between the Prophet and Man.”

The following sentences impressed me greatly, as they seemed to open a new field of study in scientific psychology:

“Remember ye this, Our children, that we, even who stand behind the Throne, in order to convey the will of the Father and of the Redeemer to the children on Earth, are powerless, save by means of a human battery, the elements of which are, firstly; The Prophets; secondly, the chosen and privileged souls who live in entire submission and obedience to the commandments of the Redeemer.

“On your physical plane, or world, messages are conveyed along lines connected with batteries. These batteries are composed of individual elements or cells. The more elements these batteries contain, the greater their strength, the longer the distance the messages may be conveyed. And similar is the law in our Spiritual world. The more numerous the elements,

human elements in a battery, and the greater the number of these human batteries grow to be, the easier may the commandments of Heaven be transmitted to the understanding of Earth. Hence the first need of the good work now going on in your world, is the calling together of worthy human beings or cells, form them into numerous batteries, and connecting them in thought and act to a central group appointed by the Christ. This central group will be like the switch-board of a physical power house from which all the currents are sent unto their special mission. The Christ, through His Holy Angels, will direct the divine influences wherever poor humanity is in greatest need of redemption. Amen."

This is the spirit if not the exact letter of Revelation given forth by the young Prophet at our last reunion in my room at the hotel in Los Angeles.

CHAPTER IV.

AS IT IS ABOVE SO IT IS BELOW; AS IT IS IN
HEAVEN SO IT IS ON EARTH

IN ALL justice, I must confess that such a message, with its deep significance, was entirely unexpected by me. After our customary luncheon, I retired to my room and set thinking seriously about these last utterances of the young Prophet. Slowly a deep meditative spirit crept over me.

“Like a switch-board in our physical powerhouse,” I continued to repeat “batteries composed of elements or cells—a current along lines conveying messages to man—The more elements in a battery the greater the potential.”

The revealments of electrical science now coursed through my mind with rapidity. What connection might there well be between electrical science and the laws of God in their mysterious manifestation upon earth, especially in their direct influence upon man? May these investigations result in a further proof of the truth of the occult saying, so thoroughly accepted in the Orient “*As it is above so it is below. As it is in Heaven so it is on Earth?*” Gradually, deeper, did I sink into meditation. My mind ran

thus: "God is surely the all pervading element of the Universe. He is perfect, He is all in all! His creation is perfect, and the law that brought it into existence is perfect. Hence, God can have no incentive whatever to interfere directly with His own perfect creation.

Christ, one of the elements of God's creation, has evolved from amidst the multitudinous creative manifestations of a higher type, to the Sublime Magnificence of Son of God, sitting on the Throne nearest His Father, partaking, in the highest degree, of all His divine attributes, power, and understanding. May we not consider the Christ, then, as the transmitter, at first hand, of these powers of understanding, to the intelligent creations below Him—His fellow men?

Continuing to delve ever deeper in the occult saying: "*As it is in Heaven so it is on Earth,*" and with awe lest I be irreverent, the question squarely posed itself before me, May I without sacrilege make the following comparison? The Spirit of the Godhead permeates all that is, in Heaven and on Earth. That other mysterious force we call *Magnetism* fills all interplanetary space, permeates all that is known of Creation, things and beings! Magnetism or magnetic force cannot be confined or insulated or controlled by man. It seems to be the universal reservoir of all force, perhaps of all substance. Its lines of force travel, with immeasurable rapidity, through

infinite space, led on by attraction and repulsion, due to polarization. And through this never ceasing activity, operating according to the perfect law of God, the Suns and Stars and Worlds are kept in place, and made to revolve in harmony with this perfect law; and thus in obedience and submission do they proceed on their never ceasing pilgrimage, toward their ultimate and ever mysterious destiny.

Continuing its musings my mind was led to follow up the preceding train of thought in this wise.

“Next in power to the magnetic force of the universe comes the electrical force. Electricity is the child, a derivative of magnetism. If we place an obstacle to the swift course of the magnetic lines of force, running between the poles of a magnet—a revolving armature for instance — this interference with the rapidity of the vibratory motion of these magnetic lines of force, will transform them into, and produce, electricity. Hence, electricity is of a lower potential than magnetism, for electricity may be controlled by man, even in its highest known potential. It may be insulated, bottled up as it were in the Leyden Jar, stored in powerful accumulators or batteries. In its lowest potential, as positively ascertained by physical science, electricity becomes the beneficent, and the very life-giving principle, of all existences. However, the rapidity of the vibratory motion of the electrical current is inconceivable, and utterly destructive in its highest tension.

May we be permitted to give here a table of vibrations borrowed from the book, "*Balthazar the Magus*," followed by a few remarks intended to make our thesis as clear as possible to the reader. The vibrations of electricity in this table are shown to run from thirty-three million to thirty-four thousand million vibrations in a second of time.

TABLE OF VIBRATIONS.

Whose effects are recognized and studied.

	Number of Vibrations per second.		
1st Octave.....	2		
2d ".....	4		
3d ".....	8		
4th ".....	16	Sound.	
5th ".....	32	"	
6th ".....	64	"	
7th ".....	128	"	
8th ".....	256	"	
9th ".....	512	"	
10th ".....	1,024	"	
15th ".....	32,768	"	
20th ".....	1,047,576	Unknown.	
25th ".....	33,554,432	Electricity.	
30th ".....	1,073,751,824	"	
35th ".....	34,359,738,368	"	
40th ".....	1,099,511,627,776	Unknown.	
45th ".....	35,184,372,088,832	"	
46th ".....	70,368,744,177,644	Heat.	
47th ".....	140,737,468,355,328	"	
48th ".....	281,474,976,710,656	"	
49th ".....	562,949,953,421,312	Light.	
50th ".....	1,125,899,906,842,624	Chemical Rays.	
51st ".....	2,251,799,813,685,248	Unknown.	
57th ".....	144,115,188,075,855,872	"	
58th ".....	288,230,376,151,711,744	X-Rays.	
59th ".....	576,460,752,303,423,488	"	
60th ".....	1,152,921,504,606,846,976	"	
61st ".....	2,305,843,009,213,693,952	"	
62d ".....	4,611,686,618,427,389,904	Unknown.	

From this table we perceive that modern, positive material science has stated and proved the existence of a definite number of vibrations which, in a single second of time, manifest themselves in a manner which absolutely surpasses human comprehension. The most important fact shown by these physical experiments is, that the force which produces the vibrations, increases in strength in direct ratio with their number. Let me give you an example which will prove the incomprehensible power of cosmic energy. Suppose a cord to be stretched horizontally, and attached to two fixed posts. Draw the cord to you with sufficient force so that when you release it, it will make sixteen movements in one second of time, that is to say, it will vibrate sixteen times, then you will hear the lowest sound the human ear is capable of receiving. To obtain a higher note, that is, to create a greater number of vibrations, it is necessary to exert a proportionally greater force in snapping the cord.

We see, by the table, that the vibrations from the twenty-fifth octave to the thirty-fifth octave, constitute the electric current. How prodigious must be the energy which can send this current in the twenty-eighth part of a second along the trans-atlantic or trans-pacific cables—from one hemisphere to another!

However, let us cast a glance at the number of vibrations, really bewildering, of the fifty-eighth to the

sixty-first octaves producing the X-rays. What are these X-rays? They are simply the rays of the electric current introduced into a tube where a nearly absolute vacuum has been produced, thus eliminating all interferences with the natural velocity of the vibratory motion of the current. This freedom of action permits the current to diffuse itself into multitudinous, and somewhat mysterious rays as yet, but endowed with a power of penetration capable of rendering visible many substances absolutely unperceivable by the human eye. And still these rays are the children, the offspring of electricity, the legitimate grandchildren of *magnetism*.

In view of all these evidences, might we not be permitted to conceive the *Omnipresent* magnetic force permeating the entire physical Universe, as the *Omnipotent Physical Force of the same Universe*, governing and giving life to all its multitudinous creations? Moreover, inasmuch as the electric force passing through an *artificially* produced "vacuum" is increased inconceivably in its penetrating potential, may we not reasonably assume that the magnetic lines of force, passing through the *natural* "vacuum" ascertained by science to exist in all interplanetary, yea in all interstellar space, undergo a mode of transformation similar to that of the electric current projected in vacuum, thereby increasing also this magnetic force to an absolute universal physical potential?

And still how gentle this destructive electric current may become at the hand of man! By placing a series of well calculated interferences, even in the most powerful current, it is pleased to be of obedient service. It lights our cities and our homes. It runs our street cars, heats our cooking vessels, and irons our clothes—and what not? By what means does man acquire control over this inconceivable power, reduce its destructive possibilities of death, and force it into a docile submission to his commands?

Man, through indefatigable researches and study, has invented numberless metallic and other contrivances, compelling this terrible agent of destruction to step down from its high estate, and force it into obedience and service. These contrivances and devices lowering so effectually the immense potential of electromotive force, have been named *Transformers*, yea, *Step-down Transformers*, and are in universal use in electrical science.

And now may we be allowed to set forth some hypothesis, surmises or suggestions perhaps, which have taken in our mind, as a result of our deep and most sincere meditations? We say not conclusions, lest we might appear irreverent.

If "*it is above as it is below*"; if "*it is in Heaven as it is on Earth*" might the *Divine Immanence* not be conveyed from Heaven to man, to the animal, to the plant, to the mineral by a similar process of transformation, a hallowed lowering of the Divine

potential? If "no man can see God and live," is it not, perhaps, because the *Divine Magnificence* in its highest potential, coming in direct contact with man—if this were possible—would immediately, through instantaneous spiritualization, re-integrate, absorb, hence utterly dematerialize man, matter being thus spontaneously transformed into spirit, its original source whence all things emanate?

Here again looms up a dangerously looking irreverent phase; but thought, undismayed, will ever proceed on its upward journey when, in its innermost consciousness, it knows to be thoroughly imbued with all possible veneration, in its sincere and humble searching for the truth, yea, a reaching out with submissive heart, towards God, the tender loving Father of us all! The spiritual man accepts the dogma of Divine Immanence. God's effulgence undeniably permeates all that is—nothing can exist outside of God. It glories in its highest potential in Heaven! In its lowest potential it dwells in the mineral on earth, passing through man, animal and the vegetable reign. How and in what manner did and does this descent take place? Was it and is it not possibly through the processes of *transformation*? This descent of Divine Immanence to a lower potential is undoubtedly proceeding in accord with the perfect law of God. Equally so, is the transformation of the incomprehensible power of the magnetic force, from its highest potential to the low voltage of the

incandescent lamp, to the life-giving principle animating the monera, the unicellular infusorae, the 'Algae—yea, this process is also ruled by perfect law.

And what are these laws? *The First Law* is the Omnipotent Law of Spirit, controlling and directing all the manifestations of the Divine Essence in its Infinite and never ending activity. *The Second Law* is the Omnipotent Law of Physical Force, directing and controlling all matter in its endless transformations, in accordance and in harmony with the Supreme *FIAT* of the Eternal Spirit!

May there be, we ask in all humility, any irreverence trying to establish a parallel between those two perfectly divine laws, both laws decreed by the 'Almighty Himself in His eternal "FIAT," and made to rule over all His children, over all that is? NO! In protest we utter a gigantic NO! We feel, on the contrary, that by this comparison, by this reverent search for truth, we have grown nearer to God through the understanding of the laws that bind us to Him, laws unfolding and testifying to His loving care! Knowing Him better by a closer approach, we are made to appreciate evermore the Majesty of His Omniscience, His Omnipotence, for, through the operation of these divine laws, He reaches down to the heart and soul of His children; descends into the lowest manifestations of His creation, into the most seemingly insignificant animal or plant or rock of earth. In these latter he takes His abode, patient-

ly awaiting their call for help, to aid them along on their evolutionary and eternally progressive road.

Furthermore, in our sublime flights into the realm of legitimate soul-dreams, we seem to perceive our Divine Father, sitting in full glory and majesty on His resplendent throne! We see Him extending towards earth, in effulgent radiations, His paternal arms, enfolding in one gigantic, supreme embrace, all the things and beings His loving heart has created, and still continues to create. We see Him, in our enchanting *reverie*, taking from His own Divine bosom, hands full of scintillating jewels, dispersing them into the endless void, as so many Suns and Stars slowly gathering into glowing galaxies and with these iridescent constellations He brilliantly illuminates His vast universe! We perceive these luminous bodies navigating with inconceivable swiftness in the midst of the limitless ocean of magnetic lines of force encircling the Eternal Throne! In their stormy course we see them constantly cutting these lines of force, interfering with the rapidity of their vibratory motion, and like so many brilliantly illuminated armatures revolving in the midst of the magnetic fields of infinite space, transforming their lines of force into electrical force with which they surround and clothe themselves and have their being. And this electrical force, when these celestial armatures in their furibond course through æons of ages shall have become planets, yes, this very electrical

force will be the sustaining power of all the life that will spring forth from their bosom, and these changes and mutations are produced by and in accord with that divine law of God: *The law of Divine and Eternal Transformation.*

Another phase of Divine Law now confronts us. Our soul, however, rejoices at the cognizance that the entire magnetic force filling the universal reservoir of space, is not lessened in the least by the numberless celestial armatures revolving in its bosom, nor, by the dynamos of earth's multiplied industries, all of these constantly transforming its lines of force into a lower force, into electricity. And equally does our soul rejoice in the understanding that the Divine Presence is ever and everywhere manifest in the entire Univercoelum; that it abides with us always in its absolute purest, highest and holiest potential, a potential never lessened through descent into its multitudinous creations; that the noblest souls of earth may continue, hopefully, through prayer, pure and holy lives, lofty aspiration and submission to the will of the Heavenly Father, to attract directly, absorb, assimilate and become permeated with the Divine Magnificence until they grow to be real children of God, devoted servants of the Eternal.

The spiritualization of the human soul, this gradual climbing up to God, must of necessity, also be accomplished through a perfect law of the Father.

May there not be lurking on earth a law illustrating the processes of this *upward* reaching and attainment? Perhaps we may find this law in the same electrical field we have studied before, running also parallel with the law of Heaven.

The spiritualization of a human soul, its approaching step by step to its Father, is again exemplified by our electric "transformers," this time *step-up* transformers as utilized in every-day life on earth. These step-up transformers, by a series of appropriate contrivances, *increase* the electrical voltage or electrical motive force to a higher power, to a more rapid mode of vibration, to a greater potential.

The aforementioned is another instance of the truth of the occult law so little understood, so divinely true and of so potent an importance in all manifestation of the Universal Law "*As it is above so it is below. As it is in in Heaven so is it on Earth.*" Amen.

CHAPTER V.

REVELATIONS GIVEN BY THE PROPHET IN THE NAPA MOUNTAINS

THE time had now come for my journey homeward. I met the prophet a last time. It was not without a degree of mutual emotion that we shook hands before we parted. He promised to call on me at San Francisco as soon as he would arrive there, which he expected would be in a short time. At the moment of our last farewell, Archie placed his hand before his eyes and uttered these words:

“I see two white sheep led on by the Good Shepherd, over a barren rocky field. These sheep seem to be blind, by the way they act trying to find their path. At a goodly distance ahead of them I see luxurious fields of beautiful green pastures, sprinkled with many wild flowers. Toward these green pastures the good Shepherd seems to direct these sheep.”

Removing his hand from his eyes, Archie again much moved, bid me good-bye.

On the trip homeward, the steamer taking twenty-four hours to reach San Francisco, ample time was afforded to reflect upon my meeting with the young

Prophet. Slowly, all the incidents, of our more than two weeks almost steady intercourse, filed before my memory. The uplifting and highly spiritual philosophy enunciated in his lectures, his interesting conversations at my room, the extraordinary revelation given there concerning the way God communicates with man, communications of transcendent and somewhat scientific import. Added to this, I considered the endorsement given the Prophet in his claims by such eminent men as the Reverend Geo. D. Castro, Doctor of Philosophy at Yale, and several other persons of note I met. Again I remembered the fact that several ministers of the Gospel, accompanied by newspaper correspondents, had gone twice to the young prophet to interview him with the secret purpose of exposing to ridicule the exalted claims extolled in his book, "The Revelations of St. John." The outcome of these interviews had been that the ministers had gone away in wonder, and the newspaper men had remained silent.

Furthermore, I could not forget the extraordinary life, trials and ordeals the young prophet had gone through in his early years, seemingly to make him realize how much suffering may be heaped on poor helpless humanity, and thus arouse the tenderest sympathies of his young heart. Weighing carefully the *pro's* and *con's*, especially the *con's* or arguments against it, I could not help but be convinced,

that the young Prophet had good and substantial reasons to believe, as stated in his book, that he had been commissioned by the Redeemer to preach to the people of Earth, their redemption and deliverance through the coming of the Christ announced as now near at hand.

But as our old professor of geometry used to state when explaining the theorem that "*In any right-angled triangle, the square of the base plus the square of the height is equal to the square of the hypotenuse,*" he added sententiously: "*Which remains to be proven.*"

We also will watch and note what the future will reveal concerning the claims of Archie J. Inger, our dear young Prophet.

Three weeks after my return home, I received the following short epistle:

Los Angeles, California, March 28, 1910.

"My dear friend:

"I ask constantly the Supreme Being to take care of you and protect you.

"I will not write more this time as I expect to start for San Francisco at the beginning of next week, I will see you then.

"Oh! how much my heart rejoices to meet you again, I cannot express.

"Will the Holy Ones vouchsafe us any more messages?

"Your friend forever according to God's plan,
"ARCHIE."

The 6th day of April, 1910, Archie came to San Francisco. Glad indeed did we feel at our reunion. He told of his increased success in Los Angeles and neighboring towns; of the large attendance at his lectures, etc. While in my room he felt impelled to write the following:

' "Woe, Woe! unto the Earth, and also Peace." There appears now the Truth and the False together; the false Prophet and the true one. There shall arise a terrible false Prophet in Europe, who will unite with the Dragon of Rome, the Catholic Church, and bow down the great powers of Europe at whose hands* will fall and the nobles will flee to America. So America must be got ready, and the Servants of God sealed on their foreheads. England, Russia, Prussia and Austria, the four angels united to check the war of Napoleon shall soon let go, and such time cometh as have not been known; so sayeth the Lord who is here to bear you through to complete His work. Fear not this for my children: Nay, even death shall claim neither of you until I have accomplished my purpose. Amen."

The young Prophet appearing much fatigued; I

*Here was given the name of a nation, which we feel it would be unbecoming to mention.

proposed that he accompany me to my ranch in the Napa Mountains, for a few days rest. He accepted readily. We agreed to start on April the 9th.

"I will introduce you," I told him, "to a place I have named my 'Sanctuary,' because I wrote my three books there. I own six hundred and forty acres of the most beautiful rock you have ever seen, and a mountain two thousand feet high, Mount George, looming up majestically in the midst of it. Many lovely springs gush forth from the reefs, giving an abundance of the purest water on earth, permeated with life-giving radiations; an atmosphere unequalled for its mildness and tonic properties, and from the front porch of the 'Sanctuary,' an enchanting vista covering a range of fifty miles, will meet your wondering eye. You will see the fertile Napa Valley in its entire length, with its silvery river, electric railways, prosperous farms, its feet bathing in the San Francisco bay, its head calmly resting on the bosom of Mount St. Helena.

"So you see, my dear Prophet, you will have abundant room for all the evolutions you may wish to disport, affording you the physical exercise you seem badly to need. When your mood will run to meditation, a comfortable rocking chair, on the front porch, will bring you face to face with the loveliest spot of natural beauty imaginable. The coast range of mountains will draw its picturesque line on the

transparent azure of the bluest of blue California skies. No more appropriate spot could be found for holy meditation or communion."

At this moment, Archie waved one hand at me as if asking for silence; the other hand he placed before his eyes. He spoke as follows:

"I see three holy men going through the ceremony of consecrating your 'Sanctuary' to our work. There, Jehovah will vouchsafe the needed Revelations or instructions to carry out His proposed plans."

On April the 9th, the day appointed for our trip, we arrived at the ranch at 2 P. M. We proceeded immediately to arrange things as comfortable as possible. We found, however, that taking advantage of my long absence, some kind visitors to my springs and mountain, had broken into the house and carried away bedding and other articles. The following note, written in large letters and good hand, was left on the dining-room table by the uninvited visitors:

"We thank you, dear Sir, for the hospitality we have enjoyed for several days in your comfortable country home. We regret much not to have found a larger amount of provisions in your storeroom which obliged us, to our great regret, to leave you sooner. Pardon us for taking a few souvenirs; we may assure

you that they will always cause us to remember your home with a delightful sense of humor.

“Very respectfully and with love, Ah! Ah!

A No. 1 and his pall.

Graduates of the University of *Get-all-you-can*, and *don't give a d——*”

We had a splendid opportunity then and there, Archie and I, to exercise our patience, and to put into practice, by strenuous effort, the advice of Andrew Jackson Davis: “Under all circumstances keep an even mind.”

At eve we took seats around the warm stove, for it was a cold night, trying to find rest, compose ourselves, meditate a little and then retire. The spirit, however, suddenly overshadowed Archie and feeling the strong influence, he spoke the following invocation:

“O! Infinite Father, surround us with thy angels! Wilt thou absorb our wills unto thine own? We are weak but thou art able; guide us by Thy powerful hand. Inspire us with Faith, hope, constancy and charity. O! God, in the name of Christ, make us one with Thee, with Him and with the Angels—Amen!

“Thou must be of the Highest,” spake Archie under inspiration, “and though Hell shall be arrayed against you it shall lose its battle, and then measure

thy victory with thy sorrows, knowing that good is to conquer.

"Remember," continued the Spirit through Archie, "that Jesus of Nazareth is the highest of soul from this creation. Be ye under His direction, and with the same waters of Heaven be you baptized and bound together."

Then Archie beheld a vision in a beautiful effulgent white light. From a point high in air there issued a number of silver cords going in many directions ending in separate individuals in all parts of the earth. As the invisible hands, that held these cords in space, ascended higher and higher, the individuals to which these cords were attached seemed to be pulled closer and closer together, framing the many, as it appeared, in one grand family. Then a voice, sweet as of heaven spoke "you are the parental center, and around you will you gather many children."

The next day was Sunday. Archie rose early and through brush and shrub wound his way to the top of Mount George. He returned very fatigued but delighted, and partook of a hearty meal. After a little rest he started out again, rambled over a great part of the ranch, gathering many flowers of which he was very fond. He often exclaimed when selecting a specimen from the bouquet he had gathered: "Oh! I must paint this one, and that one! Perhaps you do not know as yet, my dear brother,"

he said addressing me, "that I make a living for my mother and my little brothers by painting china-ware, plates, vases, and other objects, often receiving orders to decorate table services for wedding gifts for wealthy people. These mountain flowers will be something original, they are so bright in colors and so comely in shape."

And in this wise was spent the first real day at the ranch.

Sunday Evening, April 10th, 7 P. M.

After an eloquent invocation the following was given through the young prophet:

"Your first work. Search me out a worthy number. This number I have already called who live in all parts of the Earth. I will bring them, one by one, unto you, and they shall be tried and chosen. You will lead, gradually, to the climax of your work, hardly able to realize its glorious fulfillment, when in a twinkling of an eye, like the opening of a bud, it will beam forth suddenly.

"Fear not my children; this is a work known from the beginning. Ye are but chosen to take part because you are willing, and when you have found my chosen number, I will send them over the surface of the Earth, and endow them with power to shut heaven that it rain not in the days of their prophecy. And they shall prophesy three and a half

years before every town, nation and people, that man knoweth that I am God.

“It is designed that thou, the elder Brother, shalt see these great things. Tremble not because of thy age, we shall add to it year by year. We are yet to astonish men through thee.

“And then shall the end come, the end of all nations, and there shall be one more Universal Empire; and over the world shall be set one king; and it shall be so always, and that time cometh within two more generations when all this shall be fulfilled.

“The blessing of Jehovah rests upon your heads. It will never forsake thee nor lose sight of thee. In the name of the Great Redeemer! Amen!

Monday Evening, April 11th.

After the invocation, the following was given through Archie relating to himself:

“Whatsoever Jehovah said unto us we will transmit unto thee. He hath pronounced thee His humble servant, saying: ‘Let the Angels rejoice, there is a man-child born unto the Kingdom.’

“Listen to what we say unto thee. Say unto the people this is the commandment of Jehovah; that I find no submission in the hearts of men. But, notwithstanding, that you have disobeyed Me, O! Earth, through you my children I will give to the world

just warning before that I overthrow you all. Now my children, when I have called you all together, then shall I send some of you unto every city and warn and plead, and whosoever rejects, I shall cause them to smite each other, but whosoever receiveth I will spare. So said the Lord.

“Now unto you, the elder Brother. Commence in thy letters unto thy friends in Europe, for with them thou canst be bold and neither will harm come to thee. Tell them thou hast heard from Jehovah and that not only Europe but the world stands at the Gate of Judgment; that they are all found wanting. Say unto them; that if Europe be spared, the sacrifice and hardships must be borne on the shoulders of Royalty, for the poor the Lord hath already received, not from their worthiness but for their suffering.

“At first, my child, they will receive thy word with caution and in bewilderment; give thee slight heed, but a calamity which is hovering over Europe will cause them fright and they will turn to thee with outstretched arms. Unless thou sayest these words unto them, they would know no shepherd when this time cometh.

“I will put about your heads a rainbow and give you a diadem of power wherewith to smite and build the earth.

“The great result cometh in three years but will be seen in the overturning of all things—not one thing—at which the world will become alarmed,

thinking that disaster threatens civilization, but not disaster, only a struggle of death, a renewal of Life and then Peace. Peace I say unto you everlasting!

"In so short a space of time there cometh messengers to overshadow the Elder Brother with the writing of a very small book which we have named 'The Submissive Life.' In this will they find a guide unto me.

"Ye will find many times to feel impatient, but worry not, it shall all come to pass."

Before we arose to retire, the following sentences were given in addition to the foregoing in answer to desultory conversation in regard to these revelations and in connection with ourselves.

"As a gardener pruneth his trees I will prune the Earth."

"Much has been given you, much will be required of you!"

"No man hath friends except he who hath us."

Tuesday, April 12, 1910, 7:30 P. M.

Archie made the following invocation:

"O! God, wilt Thou make our desire Thy desire. Permit us, O! Father, not to be only brothers to mankind, but as foster-parents unto them. Cause us to see, O! God, as we are seen, help us to put no false values upon things, but to view all things as they are. Help us never to forget ourselves and

our duties toward men. Give us to realize our responsibilities and strength that we may never forsake them. This we ask, O! Father, and all else that our wisdom may not be sufficient to see as necessary; but Thou knowest and we will depend upon Thee. All these blessings in the name of Truth and Mercy and Justice, we beseech Thee to grant us. Amen."

Message.

"Very important decisions have been settled upon to-day, and your coming here shall be a seed to many wonders! If we told you all, its magnitude would make you doubtful, therefore Jehovah bids us withhold, but in proper time you shall know all.

"We will use you to catch all things at its point of overturning. Therefore must we quietly and modestly, as always becomes the Spirit, bring the younger brother gradually into prominence; and all who expect to find favor with the people and with God, must receive his work as coming from Me.

"The Prophet must continue to speak.

"In the United States he must reform Christianity; and when this is reformed the work is accomplished; we will give him sufficient material. He must show the folly of law. He must expose the condition of almshouses, asylums, reformatories, hospitals and prisons. Thy Angels weep from beholding

the cruelties practised there. They force wickedness to exist upon the Earth and to make criminals for society, and punish without forgiveness. The things that exist there we will reveal to you, and bring to you eye-witnesses that you may prove your assertions. The public is blind and must be enlightened.

“Keep ye close together when opportunity will permit, for our Message here is now about finished. There are needed things for my prophet to do.

“Be ye careful and trouble not Jehovah by things you should not know before the time.

“With this we bless thee ten fold. Amen.”

Wednesday, April 13, 7:30 P. M.

Invocation.

Message through Archie.

“Oh! my children, when ye are launched into this work, ye become as ships upon the ocean; ye have no landmarks; ‘the Light of God’ is your compass, salvation your destiny, and with this alone ye learn to work. *Lay your burdens upon Jehovah, and he will carry them. Your words shall be fulfilled. Be ye careful what ye say, and speak always good things for the Lord to fulfill. Messengers shall be sent to expose all deceptions of the Earth and bring them to the surface; and all men will work by a spirit, some under evil, some under good, but henceforth*

God will control them both, *for henceforth neither good nor evil shall remain hidden.*

“The younger Brother will become discouraged through the lack of patience. We warn him against that time. We will give the elder Brother sufficient health, and though the body cannot be made young again, it can be given strength. We can spare any man.

“We rejoice that ye have received so readily. We are with you always unto the end of things! Depart upon the morrow; it is time.

“Now join ye your hands while the younger Brother pronounces the Lord’s Prayer!” The Lord’s Prayer was pronounced by Archie with profound emotion.

“Good night, we say unto you good night.”

The next day, April 14th, we started for home, Archie going to Oakland, I to San Francisco.

CHAPTER VI

MORE ABOUT THE PROPHET

DURING those few days passed at the ranch, of close contact and steady observation, I was amazed to find in this young prophet of God a simple pure child, sweet, loving in nature, seemingly without any personality or individuality whatever, content to live in the sunshine of Heaven, grow and blossom under it, instinctively obeying the Holy influences that seem constantly to surround him, and to a certain extent guide his actions without absolutely controlling them. He appeared more and more to me like a plant, a spiritual plant without any decided will of its own, or a self-willed, nurtured in mind and thought by God's angels and refreshed by the dews of Heaven.

Archie never referred for one moment to the connection the Revelations given through him seemed to have established between myself and his future work. He appeared to have forgotten all about the statements he had uttered in this regard.

After much thought, I could not help but become convinced that his mind was absolutely devoid of any premeditation to connect me with the Revelations, revelations he claimed, having for their sole mission

the redemption of the greater part of the people from their actual condition of utter selfishness, and, as a consequence, or primarily so, perhaps, to relieve the masses of their unmerited and often irremediable sufferings.

A few days after our return home, Archie wrote me a letter stating that he had gone to Long Beach, California, whither he had been called in consultation by missionaries recently returned from India, where they had succeeded in establishing a large and prospering agricultural colony of Christianized Hindus.

During Archie's absence, lasting nearly a month, I worked steadily on "The Strenuous Life Spiritual," at the same time keeping up a voluminous correspondence with my European friends, especially of Nice, Monaco, Monte Carlo, Cape Martin, and the French Mediterranean shore called the *Côte d'Azur*, also with dear friends in Paris, and the many faithful adepts of *Antoine*, the Belgian remarkable healer of Jemeppe-Sur-Meuse, with whom I had passed an entire month. All of these notable and many lovingly evolved souls had received me with open arms in their beautiful homes, on my late European trip, for many belonged to the high nobility.

This extensive writing and correspondence, although the latter is very lovely and interesting, had nevertheless overtaxed my strength. Tired and ner-

vous, I felt the need of a good, long rest, and I decided to take it at the first opportunity.

Meanwhile, Archie had returned from Long Beach. He came to see me at my home, on May the 20th, 1910. After some desultory conversation on general topics—(Archie did not mention the object nor the result of his visit to the Indian missionaries)—he spontaneously moved his chair closer to mine, took my hands, composed himself for a minute, then spoke as follows:

“Again the Angels rejoice saying: ‘all is well.’ The Redeemer sends unto you his Message of promise.

“Work on cheerfully, my son, for ye can soon lay down your brushes for all time. Expect but little from men, yet great may be your expectation from Jehovah, for behold I say unto you, *‘God will be what you take him to be; if you look unto Him as a big God, behold He is that; if you limit Him, He is that.’* Trust him then as your parent, and he shall turn all evil into blessings.”

A few days after this meeting, I started for Long Beach, the seaside resort just left by Archie. He had spoken so warmly of the balmy, cool summer atmosphere and peace reigning in that little city by the sea that I immediately made up my mind to proceed thither in quest of all those good things he had related as existing there, and to Long Beach I went. I enjoyed very much indeed the calm reigning in that

very religious city. Two months were passed there in absolute rest. My health had much improved and I returned home in excellent spirits.

After a few days' rest I went to see Archie at his mother's house in Oakland. It was on the 26th day of July, 1910. We were happy, of course, at our meeting again. After a half hour passed in relating our mutual doings during these two months of long separation, we joined hands. Archie, feeling the spirit overshadowing him, made a beautiful invocation.

Message

“In this work, which is to be the final end of all things upon Earth, there are many seasons, and a time for each season. Each day thou art brought up higher in spirit, to be more and more under the control of the Great King, Jesus of Nazareth. He it was who prophesied this thing, and in Him must the prophesy be fulfilled, to which a new end and epoch will soon begin.

“The blooming of the flower is accomplished in an hour, after the plant and the bud have grown. In this wise, and in everything, the Holiness of the Lord shall be known. While you write your letters, planting here a seed and there a root, the Great Thing goes on. Then, there is a compiling and a drawing together of your efforts, when suddenly, even as the

Sun bursteth forth from behind the clouds of a fierce storm, so will the result of all your work be seen, and as suddenly. Do not, therefore, worry at all.

“Put thy trust in the Great Jehovah’s never failing hand, for He is more powerful than all creation, and He called the younger Brother before he had taken on flesh in his mother’s womb.

“The thing to be accomplished now, is, the prophet must be given a center place where his family will not be scattered, that he and his mother will be free without the material fetters that now surround them. We will also afford a place for the Highly chosen to gather frequently to recharge their spirits with Heaven’s spirit, and thus bring them closer to the Angels.

The prophet is young and needs to be taught by experience, which would be perverted were it not for his hard time; but even now things have changed, and angels are sent to provide the material. However, keep on striving, for it is not well, in earthly affairs, to be found guilty of neglect.

“Blessings unto you!”

Sunday, August 28, 11 A. M., at 1408 Carlton Street, West Berkeley.

Invocation by Archie.

Message

“CROWNS OF LIGHT, CROWNS OF

GLORY, CROWNS OF SUFFERING AND
CROWNS OF JOY, I SEE FOR THEE."

"SELESTOR."

"To God's instruments of the flesh!

"How clear we do speak to Thee, yet how low. How infinite will be our guidance, how slow, how even and sure. Knowest thou not why all this is, and our presence is not seen clearer, sometimes when the voice of thy soul cries out for help in words; when at the times that the flesh, in its nature, forgets that without a word, without a sound, without a vision or any sign that is visible, thy affairs are in the grasp of our hands, that we hold them as a director, blow upon them as a mighty wind which cometh from Jehovah's nostrils, to blow them and to turn them in one right direction? But in all of this God said in the Beginning, 'Thou shalt not take away the inheritance of men.' Therefore all there is to do, which is great and mighty, we sometimes withhold our voice, leading thee about, giving thee strength, wisdom and endurance, until thou hast done the thing we will.

"To us no man is in bondage. We destroy no man's individuality, use no man as a tool, but help each man to be a perfect tool, and a perfect master.

"We put the light before him, and let him take it in, and then he acts as it is within himself. Be not afraid. Thou doest well. We who command the winds will array thee like the flowers, so long as thy heart is to do God's Will.

“To be sure, Europe is ready. Europe is old, she droppeth to the evening of life. Why should she not be ready? Behold! did not France support the wicked dragon of Rome the least number of years of any? Why? Because she is blessed!

“Angels hath gone already to prepare the way, while we, who are here, help to arrange material affairs to give wherewith.

“Blessings unto thee! Amen.”

“Regarding the sin you speak of, as to the questioning of the truth of these Revelations and their origin, know ye this, our dear children, in the whole Universe of Thought, there is nothing too sacred to be questioned; and that which cannot withstand the strongest lens of criticism is not true. All that we will ask is that you keep your scale of judgment unbiased.”

CHAPTER VII

A REVEALED PROPHECY REALIZED

IN THE beginning of the month of October, 1910, business called me to New York, and thence to New Orleans. While in those cities, I corresponded with some of my European friends, and made them acquainted with the Prophet's work, sending to a few a copy of the Revelations vouchsafed to us at my ranch, in the Napa Mountains, and of which we have given only short extracts in the preceding pages.

On my return home from the East, in February, 1911, after about four months' absence, I wrote to Archie apprising him of my arrival home, at the same time asking when it would be convenient for him to receive me. The answer, expressing gladness at my return, stated that he would wait for me at such an hour and day at Berkeley, where he had moved with his mother and brothers. He described an itinerary for me to follow, leading to his house, "newly painted green, with white trimmings."

And to Berkeley I went, wondering why the young prophet kept moving about at such regular intervals.

Archie's new abode is quite a distance from the heart of the city, and I was obliged to ask my way

several times of passers-by. On arriving, I found the house "newly painted green, with white trimmings," as he had indicated. The entrance was nearly blockaded by several long, massive timbers.

Of course, Archie was glad to see me, and I heartily reciprocated that feeling. After being seated I inquired:

"For heaven's sake, Archie, what signifies all this changing about? You seem to be afflicted with the moving fever?"

"I think we are settled now," he replied with his happy, youthful smile. "You will remember that the Holy Ones, some time ago, predicted that a home or central place for my mother and family was necessary, so we might not be scattered any longer. Well, the thing has come to pass. A friend made us a present of a lot, the ground upon which this house now stands. Soon after having received this generous gift, we noticed, on an old house, a sign reading "House for sale to be removed." We bought the house, moved it on to this lot, you see the timbers helping the removal lying yet before the door. I painted the house myself, and laid the cement side-walk. We mortgaged the house and lot for nine hundred dollars, which paid all expenses, trusting to the Good Lord for the repayment of the same. Friends furnished many plants I set out myself, and you see flowers all round. Still, I seem to feel," continued Archie after a pause, "that this will not be our per-

manent abode, but rather a step toward acquiring one later. My life, I am most certain, will be the life of a wanderer, to go whithersoever Jehovah may direct."

Archie, feeling the Holy Presence overshadowing him, brought his chair close to mine and we joined hands.

Given at Archie's Home at Berkeley, California, February 7, 1911, noontime.

Invocation by the Elder Brother, thanking Jehovah and the Redeemer for the ample protection and guidance, afforded him during his recent travels East, and his long absence.

'Archie followed with this prayer:

"Our most Revered Master, we ask to have a power bestowed upon us of doing Thy will and listening to Thy Holy dictation. Open our hearts to receive them properly, and disperse forces that in any way may bind our hearts and minds to the material. Enter us with Thy Holy Spirit, and make us Thine now and forever. Amen."

The Message

"Greeting to you, our most willing servants.

"We rejoice with you that we have, once more, brought you together, that we may all drink from that water which cometh down from Heaven, and shall satisfy the Eternal thirst. Our most joyful news

unto you is, that we have been pleased with your efforts, and especially blessed by your unflinching devotion.

“The Elder Brother’s work in Europe has indeed added many threads to the web of your success. It is the foundation above all which must be erected strong, and day by day, you are leading to the heart of evil. All men will soon help to raise the veil that now mystifies them, and *you* can soon be transported into the Spiritual realm, where you shall see and know all as living children of God! You have indeed proven worthy, and the stepping stones are laid.

“Each day will bring to you both greater cause to bless the time when you came into each other’s lives, and entered God’s Throne with us, for we will anoint the eyes of the ‘two blind sheep’ with that which shall open them to behold their pasture; see that you water it well.

“Remain quiet, and as free from business as possible, in San Francisco for a time, and then we will send you away. We do not speak in detail of this, until the time approaches nearer. In the meantime, we can easily provide and straighten such things as now perplex you. It shall open as a bud when kissed by the sun.

“How great and glorious, yet naturally, the reign of your work is approaching! All is at peace, and you have no cause to fear anything; just meet to-

gether from time to time, that you may become imbued with Our Holy Presence, for we are the Power behind the Throne, you, the Instruments.

“All is well; and the room is congregated with Holy Spirits, whom should appear as an army, should your eyes be opened, and all greet you with the Saviour’s Kiss. May it rest forever upon your brows!

“I rejoice that I am chosen as transmitter to-day.

“SELESTOR.”

At Archie’s House, Berkeley, February 10, 1911.

Invocation by Archie.

“Oh, Master! give us complete submission to Thee, and all the courage that is necessary to speak Thy Will and do Thy work. Give us strength and wisdom to keep our path clear from all fault. We love Thee, Lord, with all our hearts. Amen.”

Message

“It is well that you have crept beneath His wing, where you shall be tendered and cared for with infinite protection. Bear in mind continually, *that it is perfect submission which gives us power upon the earth*, and what we may say to you, from time to time, is well, but not of the greater value; it is what we do. For this reason we do not always lay out the definite plan for you, knowing that to have defi-

nite things within your mind is to make it more difficult for a complete submission. It is well, therefore, that you trust our greater wisdom, which permits us to act in your behalf.

“We are anxious now to complete our battery in France, which could not be established until a communication upon this subject was existing between you. We can use you now to control them with, and use them to control the affairs there. We will soon have them performing things, which they will not at all know comes from us, but we will be rapidly preparing the way. So are we using you always, with which to get control over the affairs of willing people, in the same manner that an operator uses a battery with which to convey his message.

“Do not permit your minds to worry, in any way, over material affairs, for the next two weeks is a season, in which we are conducting special spiritual matters, and forming spiritual forces. Keep your minds therefore upon the spiritual, and know that the blessings are with you. Amen.”

February 14, 1911, at Berkeley.

After joining hands, Archie felt as if the Elder Brother should make the invocations, which was done, by asking that the Jehovah and the Redeemer might inspire the heart of both with that intense love for humanity, and for all things in existence, as filled

the heart of the Redeemer Himself; that both had come to meet again, to charge their spirit with the spirit of Heaven, and to come closer and closer to the heart of Christ, and more fully under his control.

Then Archie, addressing the Elder Brother, spoke thus:

“I see the head and shoulders of Christ above your head, and see him extending His hands above you. I see now appearing above you these words, ‘It is yet a Secret!’ A white dove takes these words, places them in an envelope and carries it away; and in its place appears a star!

“Now I see a garden, and the trees, flowers and shrubbery are all covered with snow; it looks as if it were bitter cold. At once there seems to spring forth a splendid light, and there is beautiful sunshine everywhere; now it is all gone. * * * But here it is again, and now everything is in bloom; the trees, flowers and shrubbery all in perfect bloom.

“I see now the Elder Brother, leaning out of the window of a stately mansion, built in this garden. He stretches out his hand, and plucks a beautiful branch loaded with flowers. He shakes the branch and the petals of the flowers fall to the ground, and cover it all over. The Elder Brother now withdraws within the mansion. Many people arrive, and proceed to gather the white petals in their baskets; but the more people arrive and carry away basketsful of

flowers the more petals seem to multiply, indeed the larger the heap of them grows.

“Now I hear this: ‘When you have shaken the blossoms, my servant will replenish the earth, but you shall come up higher! There is a place in the breast of Christ prepared for you.’

“We have been using you to-day, causing you to speak, knowing that the material which ye have uttered is necessary in the mind of the Younger Brother, and great shall be the things that will come from it, and you have accomplished well the object of this day’s mission.

“You are especially open to the emanations that are being sent to you from above.

“What we say, is not always an indication of how much is being done, especially at such times when we work upon the spiritual plane.

“You shall know a love that will be life undivided; be satisfied; all is Peace, and we rejoice, for there are not hindrances. AMEN.”

Before we sat together and joined hands, I had been speaking with the Prophet, about the very great importance of human thoughts, that they create cells in the human brain, and that these cells are real living entities, claiming recognition whenever they are called into activity, by either congenial or antagonistic thoughts, or thought emanations. Hence, brain cells of a low order, for instance those formed by avaricious or licentious or by any other base material or

sensual mental activities, will be awakened to full enjoyment and plenitude of life, by thoughts in sympathy with their own degrading propensities. On the other hand, thoughts opposite in their scope, or antagonistic to the very nature of these low cells, will also awaken them, cause them to vibrate, but now in self-defense, as they realize that their very existence is at stake.

For example: a disciple, who proceeds earnestly upon the upward path, will be confronted at every step with temptations, powerful at first, but lessening by degrees, as his victory over these temptations gradually increase. These temptations, are the result of the activities of the lower cells, called to life and fighting for their very existence. They are fully aware that atrophy or death awaits them if they do not prevent the emanations of pure, elevated or spiritual thoughts to overpower their very nature of low or degrading propensities or urgings. Every victory over these urgings or repeated suggestions of lower cells curtails their power, atrophies them, and, finally, even their redemption is accomplished through a slow process of evolution. Then they become co-workers with the higher and nobler cells in the upbuilding of the spirit, for nothing in the universe, however low, is lost forever.

So, then, when temptation assails the neophyte, no matter how strong its urgings may be, or how often repeated, let him realize, at once and fully,

that these temptations are not a sign of the low estate of his spiritual condition, but, on the contrary, that they are a token of the seriousness of the steps he has taken on the upward path; and having recognized this truth, it behooves the neophyte to simply say to these low urgings: "No, no, my dear ones, I know exactly what you are and what you want, but I will not gratify your desires; you may just return to the dark abode you left, for you can no longer influence me."

By thus taking a decided stand against all temptation the lower cells gradually cease the battle as hopeless, and the dear neophyte's soul may now soar higher and higher into the realm of the spiritual.

It is to these talks with the Younger Brother, before we joined hands, that the message makes reference.

March 7th and 14th, 1911, at Archie's Home.

Archie's Invocation.

Our dear friend and father Jehovah, we cast ourselves before thee in the utmost humility, desiring that our steps be led in a pleasing way, and that we be moulded in the likeness and the image of Thy ever present and all powerful Love. We desire that there be nothing left of us except that which takes on Thine own image. Help us to free our minds of

convictions that we may be led to Thee alone.
AMEN.

Message.

“We always rejoice when we may give you a little word from our sphere of existence, and we ask you to always supplicate our help in the understanding of these messages, though they may seem simple, for of all the Prophets that have fallen in the past, it hath been those that have misinterpreted their communications.

“Your friends in France are beginning now to experience their doubts, which was foreseen they would; but before the kernel of the wheat can be separated it must be shaken with the straw. Therefore, for a time, do not pursue them with this, except as they question, and we will inform you when to begin again.

“Let us speak first of the book you shall write—The Submissive Life—since it is to be one of the most important keynotes to the whole situation. You need have no fear, but what you have evolved to the place where we may record through you, just such things as we ask to send forth. The conceptions which you have are proper ones, and we know that you shall record and elaborate upon all the principles which we have given to you both; added to this we will give you many prophecies of what the future

is to be, and how it shall come about, and for what reason Jehovah will act; but these we will not give except as you write them. You will also receive sufficient energy, strength and help, with which to do your work conveniently, and with a degree of pleasure such as you have known in youth. Therefore, do your best, and without worry, knowing the reward of your efforts is the merit of Jehovah's Providence. We will prevail over all things, even over the Earth. Go forth cheerfully, therefore, and rest in the arms of Faith, which will not forsake you.

“We are all at the point of great moves, marvellous changes and important undertakings; therefore walk with caution, and we shall be the steps to your feet, for Jehovah has promised. AMEN!”

CHAPTER VIII

MORE REVELATIONS

March 21st, 1911, at Archie's House.

FERVENT invocation by Archie, and by the Elder Brother, after which was given the following message:

“Our dear Brother, Jehovah, is a kind father who assumes your responsibilities, as well as the care of your own person. Therefore, we can say to one who is willing to serve Him, ‘Be of good cheer,’ and we rejoice exceedingly, because we know that your Faith has not faltered, and that it shall remain steadfast.

“These are spirits of lower circles yet who are exceedingly wise, and who surpass in their wisdom any man who lives in the flesh, whose work it is to take part in the material affairs of God's servants, and through them the higher Angels' work with the more gross materials of the earth, and they will help you. The greatest strength and effort upon this side of life will be exercised in aiding you to this end, and we will go as far as we can without

robbing those concerned of their free agency, which God forbids.

“However, we do not worry unnecessarily, for if God be with you, who can be against you, and we are ever at your side to make your burdens lighter, and guide your feet from the pebbles.

“We rejoice in all that is occurring, knowing that it will lead to your freedom.

“With these things you may rest assured, knowing that all power to execute is not with you, but with us, and do not feel discouraged at such times, as your end may not seem so large as you have expected, for it will be even larger at the right time. AMEN.”

“Selestor.”

Worn out, and very nervous through enforced business arrangements overtaking my strength, we decided, my wife and myself, to go to Long Beach for a rest. The sunshiny climate there had always given strength, calm and peace to overstrung nerves.

Before starting on the journey I went, of course, to say good-by to Archie, with the fond hope of receiving a few words from the Holy Ones. After some desultory conversation about spiritual and earthly matters and the Prophet also discoursing at some length on the ever-adverse material circumstances that continued to harass him and his dear mother, we joined hands.

March 28th, 1911.

Invocation by Archie.

“Our dear Father, now that for a time we are to suffer the absence of each other, wilt Thou, in Thy gracious spirit, give us additional courage and renewed comfort from Thy holy angel servants, cause that we be led continuously in the path of righteousness and patient endurance, and let us walk in wisdom and do the work ordained for our hands to do. Wilt Thou, O beloved Father, bring us closer to Thee, nearer to each other, and better adapted to supply the needs of humanity. Let us be absorbed in Thy spirit, so that it may be revealed to us the steps and inspiration which is Thy Holy Will to transmit. Bind us, O God, by the link of Infinity, that we may work toward the Eternal in all our undertakings. We are weak, but Thou art able; guide us by Thy powerful hand, in the name of Christ and the Holy Ones. Amen!”

Message

“We have only a brief message for our children this morning, and let it be one of comfort, cheer, and to strengthen you as only our presence can comfort they who are walking in pain through the shadows of death.

“In this hour of Holy Tribulation we can make

you no promises, but have already begun to lead you until the fulfillment of the promises previously made, which, in the evening of your lives, shall be found sufficient unto human needs.

"We also shall be judged as thou art judged by the human misery of mankind. Therefore, we as you, suffer in tribulation, will find no peace, no place to rest, until our promises and undertakings are complete.

"The tribulations through which you are now passing is but a symbol of the tribulation in Heaven, as the Souls who have departed from the flesh cry to behold the results of their sins upon the earth. Therefore, remember the Prophets and the Angels use the same troubles as their pillow.

"All is exceedingly well to the open eye, for the end of this epoch in your lives is so near at hand, the first steps into the great new one so soon to be taken.

"God chastises by the rod, and out of stones makes children, and out of strife peace; and uses your sad experiences as the weapons of war; therefore, out of your many weapons shall ye fight bravely and victoriously to the end.

"Ye both are held in the vice of Infinity, from which you cannot escape.

"Now to the Elder Brother:

"We are pleased that your son has given himself to Christian Science, because it is the stepping stone to a greater height. Concerning your nervous con-

'dition, we will state that we have admission to your body and soul, and can, therefore, do all within the limits of the Law to aid you without the help of other mediators; but as God has permitted His son to suffer, that He may exercise greater power and glory in the end, so may it always be with you. 'All is for a purpose.'

"We bid you take your trip rejoicing, and when you have departed from the depressing influences, from strife and the strain that now surrounds you, you will experience a renewed spirit. You need not worry about what you should do, nor about the turn which things have taken, for we shall guide the way. Simply trust and obey.

"The younger Brother shall do some effective work in your absence, and when you have both reached a point we have in mind, then in the stormy fury of a climax you will finish your work together. The flower blooms easily when once the plant is rooted.

"The Holy Ones shall ever fill your chamber, be your stars and your light, and the sun of your career, which they rejoice to hold in the palm of their hands.

"With Jehovah's mighty Blessings. AMEN."

During my sojourn at Long Beach I kept up, with letters at great intervals, a correspondence with Archie. His mother was ill most of the time, and the dear boy had been kept on the grindstone attending

most devotedly to his mother's needs, and at intervals trying to keep the 'pot boiling' by doing some painting, etc.

Under date of August 6th, 1911, he wrote the following very interesting letter:

"My dear, dear Friend—

"Your letter came to me some time ago, and I feel that you have about despaired to ever receive an answer.

"I have, several times lately, wondered whether you have felt the strange things that I went through since I heard from you last.

"About two weeks ago I passed into a strange spiritual condition, which was like a semi-trance. Just here, I feel strongly impressed that I should relate fully, and make plain, the preliminary, or rather the preparatory, phases that preceded my being ushered into the Superior World. It is the command of Jehovah that I should do so, such description being necessary in order that Instruments, in different parts of the world, may not become confused or frightened, when the spirit shall begin in a like manner to work upon them.

"The first strange thing I noticed was a condition of nervousness that crept over me for several days. I could not attribute, at all, this nervousness to any kind of incipient sickness, as I was then, and had been for some time, in an excellent state of health.

“After a while I commenced to drop things occasionally, objects like plates and glasses falling from my hands. This period of, so to say, clumsiness, was soon followed by a disturbed state of mind. My thoughts became confused and incoherent. People would speak to me. I heard their voices vaguely, but often did not answer.

“This state of abstraction was followed by several days of dizziness, a real clouding of my mind. I walked and performed my duties toward my sick mother like an automaton, almost oblivious of my surroundings.

“Then came a spell of sleepiness. I could hardly arouse myself for days, to perform my daily tasks. At last, I lost the battle; overcome, I went to my couch, lay down, soon as it were, to enter a profound sleep.

“Suddenly, however, some external forces seemed to take hold of my inner consciousness, acting like an anæsthetic, and all exterior objects became obliterated.

“After a short moment of darkness my interior vision opened, and there appeared a Great White Light. It had the circular form of a wheel, and revolved rapidly; and as this rotation proceeded, the circle became gradually smaller.

“I remember plainly,” the letter continues, “that during the process of revolution of this circle of fire, and while it was ever diminishing in size, I fought

bravely to rid myself of this paralyzing influence, for a flash of possible insanity dashed through my fast disappearing mind. The fight, however, seemed useless, for finally this revolving disk of light became as a mere speck, and then suddenly it went out. And with its disappearance my consciousness also vanished completely, and I was left as in a deep swoon.

“When my consciousness returned, I found myself surrounded by strange, or rather foreign, conditions. My memory of all previous existence seemed to have been obliterated, as much so as our daily life is forgotten when fast asleep and dreaming.

“I found myself in the presence of guides clothed in splendor, whom I seemed to have always known. With these guides my travels in this new world began. They vouchsafed no information whatever, and all the knowledge I gained was from observing, seeing and hearing for myself, and, strangely enough, I felt no inclination to ask questions, as the field for observation, now laying open before me, was so intensely interesting, and my anxiety for obtaining knowledge of the doing in that wonderful world was so keen, that it left no room for questions.

“I would give a world, my dear friend, if only I could relate to you what I have seen and learned in this marvellous state, though, since my natural self has been asserting itself again, much of the great

wonders I have witnessed are passing from me; my little intellect seems unable to retain them. Surely it is a preparation for great things to come, and if only I could often behold the wonders and ^{and} ~~war~~ kings of God, as I have been beholding in the last two weeks, there would be no hardships under heaven that could discourage me, even for a moment.

“I surely have beheld a panorama of the future, and have seen how it is that the Angels are able to predict the coming of future events.

“I have been walking over great mountains with you, some of them so high that when we had mounted them we could look over the whole vast subject of human life. We could see its purpose and its outcome. The strangest thing of all was that we laughed most heartily, and were happiest over our earthly tribulations. Oh! the joy it was to pass through them while the Lord of Hosts kept ever ahead, just far enough so that we could not touch him, but were led by His beckoning steps, and cheered by His smiles. When we were tired, and would falter, He would smile, and we were rested and healed on the instant.

“Then we plunged on, and on, and on, crying in loud voices with such great joy that our breasts could not contain it.

“So it went on. We were led through valleys of death and through Hell! O! what people I saw in that dark dismal region; kings, financiers, high eccle-

siastics, supreme judges, men illustrious in history; all on a moral, or rather profound immoral level, and forced to mingle with criminals and with disgusting women fallen to the lowest bottom of degradation.

“The saddest thing, to me, was to see there men who had been known while on earth as possessed of large intellects; intellects, it is true, they had prostituted in compelling them to serve their utter egotistical, heartless, and too often beastly pursuits. This intellect, which they had still preserved, caused them to realize in agonizing sobs their utter wretchedness, the very depth of their debasement, for they could now contemplate with intense horror the widespread human suffering their heartless activities on earth had created. On the other hand, this very intellect aided them after untold years of suffering, and by slow degrees, to the conviction that their only chance of escape out of this abode of despair was to listen to the urging, very faint indeed, of their deeply buried conscience, whose flickering embers were still feebly alive—for the soul never dies. Through the heeding of these urgings a dim Light would appear on the far distant horizon, slowly, gradually brightening—the loving eye of the Guardian Angel!

“But enough of this, dear friend. The remembrance of these sad scenes causes me to shudder. I may, however, say more about this when I see you again.

“So we went on crossing rivers and valleys, led

by the Christ, until we reached the end, and a voice spake, saying: "This is the sphere of your present abode, the sphere your spirit has reached through your own good lives on earth; and this we may not lead you in for the present. Now your journey is at an end, you have finished; come unto Me."

"My wonderful travels in that new life had closed and I came out of my two weeks' trance. I can no more write about it; I must tell it, and even then I will not be able to do it justice. Your friend forever,
Archie."

CHAPTER IX

JUDGING THE PROPHET'S REVELATIONS

Long Beach, California, September 1st, 1911.

HAVING now sojourned several months in this lovely climate among the most peaceful people on earth, under the soothing influence of the waters of the great Pacific Ocean, I felt in very good health; nerves stilled, brain clear and enjoying a bodily and mental energy I had not experienced for many years.

Long Beach is the city of choice for the holding of many religious congresses.

My attention was attracted one day to the announcement of a "*World's Spiritual Congress*," where Christians, Theosophists, Indian Swami, Jewish Rabbi, various sects of Spiritualism, several prominent Socialists, New Thought advocates, and also learned apostles of the Persian prophet, Baha' O'Llah, were to speak upon the merits of their own special "credos" and beliefs.

A number of lectures delivered in this congress I attended, and in some of them discovered much merit, real progressive thought; many utterances were indeed in harmony, as much as I could remem-

ber, with Revelations given through the young Prophet, Archie J. Inger.

This "World's Spiritual Congress" awoke in me a desire to read over again the Revelations given by Archie, and, being now in excellent, normal health and strength, I concluded to commence the task at once.

Leaving aside any consideration of a personal connection, these Revelations seemed to endeavor to establish between myself and the Mission of the Prophet; the sole aim I now set before me was to analyze these Revelations under their various aspects—social, religious, philosophical—and so far as possible to ascertain their import to man's material and spiritual welfare. This analysis, I concluded to make in a careful manner, unbiased, honestly, and in a common sense, matter of fact way. I hoped to establish, to my own satisfaction, at least, whether the Revelations given in my presence and written down by me under direct dictation, would in any way justify, attributing this dictation to the Son of God, sometimes given directly by Him, sometimes by His angels through Archie J. Inger as His or their Spiritual amanuensis.

While perusing those Revelations, I noted down and studied carefully the principal points and teachings they wished to convey to the people.

The predominant idea in these Revelations seemed to be that "men have separated themselves from God

in as much as they have power to do," and that this process of separation is going on at a dizzy ratio in our present everyday life. The cause of this drifting away from God is set forth as being man's self-will, his utter selfishness of life; the concentration of all his efforts to the gratification of his animal life. This gratification, the Revelations assert, has grown to extreme proportions. All the realms of nature—mineral, vegetable, animal and human—are constantly being ransacked, or over-cultivated and enslaved everywhere for the upbuilding of dazzling luxuries to serve the lower self of man. Industry, commerce, the sciences and arts, those noble servants of humanity, are all made subservient to the sumptuous extravagances; yea, offered in holocaust to the personal indulgences of the selfish man. His greed has no limit, as fortunes are needed to satisfy his monstrous, sensual abnormalities.

The Revelations admonish, "Thou shalt not take away the inheritance of man." These egotistic, greedy men, however, take away the inheritance of man, of their brother man, to cater evermore to their own luxurious lives. Hence, the suffering of the disinherited, and they are legions all the world over, and this suffering is often intense and as hopeless as it is unjust and undeserved.

These disinherited, hopeless sufferers are children of God. God loves them with all His other children alike. He suffers from their sufferings as a good

father suffers, seeing some of his children unhappy, poor, through being despoiled of their rightful inheritance, perhaps by some older, and stronger, and more unprincipled of his own children.

This social condition of suffering through unmerited poverty, through being robbed of their natural right, has arrived at the point where God and Christ see no hope in the future for its amelioration, or the restoration to His disinherited children of their rightful domain. Man will not do it. Hence the great suffering which grieves God's and Christ's heart.

The Christ, "the highest evolved soul of this creation," is nearest to Jehovah, or God, and stands at the right hand of the Almighty Throne! In His great heart, all human sufferings, coming from earth, are primarily felt, and there do they concentrate first. *He* is the *Great Sufferer*, and His agony has become intolerable. Hence, realizing in its very fullness the vast amount of misery the people, His brethren, are subjected to, the hopelessness of their efforts to extricate themselves from poverty, the powerlessness and inefficiency of the means offered to remedy their condition, namely: charitable societies, endless church organizations, voluble social harangues as to their civic privileges and political rights, countless unobserved and effete laws, etc., etc. The Christ, under the command of Jehovah, has determined to put an end to this utterly unjust, deplorable and

most heartrending social, or rather unsocial, conditions, under which the great majority of the children of earth are actually laboring. For the Revelations affirm that God desires His Earth to be a happy Earth and a prosperous Earth.

To arrive successfully at inaugurating a new order of things, where justice will reign supreme, and brotherly feeling fill every man's breast; where moral law, the Eternal Law of God, will be steadily practiced, a new Empire, as the Revelations call it, will be established upon the earth. In that Empire, man will have no self-will, no other aim than to obey the will of God in all the activities of his daily life; a life so pure, so full of love for all things in existence, that the wishes of the Eternal Father will appear so plain, so apprehensible to him that misunderstanding Him would seem well nigh impossible.

This obedience, however, to the Infinite shall be spontaneously, voluntarily; yea, cheerfully, granted, for the Revelations plainly states that the free agency of man will never be interfered with.

"To us no man is in bondage. We destroy no man's individuality, use no man as a tool; but help each man to be a perfect tool and a perfect Master. We put the Light before him and let him take it in, and then he acts as it is within himself."

This is certainly a magnificent principle. The Holy Ones simply urge man, impress what is right

for him to do upon his inner consciousness, but leaves him free to choose and act as he himself may decide.

How and in what manner is this New Empire, where men shall live in accordance with God's law, to be brought to pass?

Before this New Empire can be established, it would appear from the Spirit running through the various Revelations received by the young Prophet, that all the "nations of the Earth stand at the gate of judgment and that they are found wanting." Great calamities, they state, hang over the civilized world, and all things will be overturned.

In a special Revelation, given the 15th day of September, it is stated:

"It behooves Jehovah's Angels, who are given power over the Earth, to destroy it and to rebuild it according to the Law, to judge clearly the moment when no power on Earth shall be of sufficient force to intercept their plans.

"Know ye, therefore, that Jehovah speaks to His Angels of wars, of rumor of wars, which are to take place upon the Earth. He speaks of a time when all things shall be changed, and man shall walk in the full glory of his Creator. And He speaks also of the end of all things. 'But when shall these things be?' cry the angels; and men say: 'When shall these things be?' Behold! Jehovah speaks of the signs by which you shall know their approach, but farther

than these signs He does not speak nor confide to His children, but leaves them to trust and obey. Behold! This is the sign unto you of destruction.

“The world shall become prosperous in material things, and selfishness shall be gratified and unmolested, and the poor and the rich shall together thank God for their prosperity. But woe unto them, for this is the sign of the end, and the *sign begins now*. Therefore know ye its meaning, and that its existence is short, and that war is at hand, though, in material war my servants shall take no part. And the Angels ask: ‘Where shall Jehovah work?’ and Jehovah answers: ‘Not in the Church, nor is He in the religious homage paid by man.’

“It is He who brings unrest, and turns the poor in enmity to the rich, and it is His spirits urging them to rebel. And the rich will grant the world prosperity, and give unto the world plenty, that they may quell this unrest; therefore shall ye know prosperity. But because Jehovah’s spirits prompt this unrest, it shall grow in magnitude, and war shall not be between nation and nation, but shall be between the classes of every nation, and the rich shall flee to a nation by themselves, and the poor by themselves, and then shall the end come. And Jehovah shall stop war by rendering it ghastly, and by giving unto the power of men invention such as will make the implements of war sufficient to exterminate man-

kind. And thus will they cease their strife and join hands.

“While the world thus goes on the spirits will reveal themselves unto the servants, and communication will become as common with man as is the receiving of messages by telephone, and then will Jehovah reign, and elect from men a King, and this King shall be him whom Christ shall choose. Still the Angels ask of Jehovah, but when He does not answer they are satisfied.

“Now we say unto you, our children, that as Jehovah is promising to bless you, he is promising to bless all of the unfortunate, though they do not hear his promise. Thus will it be your mission to make it known.”

On August 28th, 1910, previous to our joining hands to receive the customary Revelations, we talked, Archie and I, over the seriousness and the strangeness of these communications. We wondered whether all this could be true. After canvassing the field pretty thoroughly, and forced, through our logic, to accept them as coming from a highly enlightened, yea, Divine source, we concluded by admitting that “Our questioning in this regard is almost a sin.” In answer to this the following was given: “Regarding the sin you speak of as to the questioning of the truth and origin of these Revelations, know ye this, our children: In the whole Universe of Thought there is nothing too sacred to be questioned, and that

which cannot withstand the strongest lens of criticism is not true. All we will ask is that you keep your scales of judgment unbiased."

So now, dear reader, we fell at ease in submitting to the *strong lens of reason* the appreciation, and importance, of the last Revelations concerning the necessity of the overturning of all old things, and the establishment of a New Empire, where social conditions would be more just and righteous through brotherly love.

It seems useless to rehearse the social state of affairs actually existing among us, depriving man of his rightful inheritance of the things of earth; it is too well known. Is there any hope that the slow progress obtaining to-day, to ameliorate these conditions in a peaceful way, may arrive at a satisfactory result; not within our lifetime, we ask, but within one or two generations to come? Events do not point to the affirmative.

Furthermore, taking into consideration the general unrest of the people in all civilized nations, impatiently chafing under the ever-increasing difficulties of existence, their slow but constantly growing aggressiveness, do these predictions of a general overturning of things through these Revelations seem not only probable, but inevitable?

Thought, however, is not content to rest there. It goes on and on, and asks whether it was necessary that some supernatural power should come down

from Heaven to inform man of the sad condition prevailing on earth, a condition he sees daily narrated in public print, and gloriously, as they think, expatiated upon by the unceasing harangues of social reformers? Do we not realize, emphatically, that the menace of war in the near future is ever floating in the air over our heads, and that a terrible bloody strife between capital and labor may break out at any moment in all countries?

Surely we know all of this without any Revelations from the Angel world, and the seers of all countries, since many years, have been predicting this overturning of all things. To what end, then, have these predictions been given through the young Prophet?

The main spirit running through all these Revelations, after having given fair warning to men, and revealed the downfall of all nations through war and internecine revolution, betoken a most holy endeavor to establish such connections on earth, that may enable the powers of Heaven to direct and to obtain control of the leading events that will mark these stirring periods. This, the Angels aim to accomplish through the influence which they may exert upon those men whom they have been able to reach through the ministrations of the Prophet. These men, having shown a willingness to submit their wills to the will of God; in other words, living the "Submissive Life," are to be organized into living

bands of servants of Jehovah, or, as it has been elucidated before in this book, formed into numerous batteries of human elements or cells. Through these batteries the Christ, with the aid of His Angels, will forward His commands to His servants, thence to the mortals in power, influencing these to bring peace and justice out of strife and egotism.

Ancient and modern history relates a number of great and bloody revolutions of the people against their oppressors, revolutions often unwisely directed through passionate leaders, and the outcome of so many noble sacrifices has often resulted in social conditions as bad or worse than those existing before the strife. To avoid a repetition of so many sacrifices becoming of no avail, Heaven has decided to influence and control the result of coming wars and revolutions as much as divine Law permits.

To this supreme end, Jehovah's Revelations have been given and will be given yet—it is promised—to the young Prophet, to this humble child of poor parents, but a child pure as Heaven, a true child of God! Did the people not ask in derision of Jesus of Nazareth: "Is not this the carpenter's son?" Abraham, the founder of the Jewish nation, was he not a mere shepherd? And David, the greatest of the Kings of Israel, had he not been a mere shepherd boy? And of Lincoln, was it not asked in disdain: "Is not this the rail-splitter?"

According to the many messages received, guid-

ance for handling these social upheavals, and directing them toward Jehovah's end, will be vouchsafed unto man through God's Angels and Spirits.

In our lifelong experience we have often come in contact with Spirits, some of them deserving of little respect. The spirit of Shakespeare, one day, could not spell his own name, nor could Lord Bacon write English. What of the spirits the Revelations speak of that will be sent to direct and work with men? What of their reliability, may we ask?

In the message given immediately after these questions were formulated by Archie and myself, the following was dictated:

"We answer thy questions thus: There is a terrible abyss between spirits who speak through common mediums and answer all lower problems of life almost without discrimination, although speaking according to their own conscience, and between those spirits who never speak except as they repeat Jehovah's voice.

"All spirits speaking of material things do not yet know God. They are as ignorant and faltering as man. They still desire admiration and acknowledgment, and love to entertain, representing themselves to be higher personalities than they are, often assuming names of prominent characters who have lived and whom the children of men admire, such as statesmen, orators, Kings and Magi of the East, while in truth, they are none of these dignitaries, but are spirits

of lower ambition, taking up mediums or gross ideals who attract a congregation of a lower order. You, my children, are not in communication with spirits, but with Angels who are redeemed, and who never speak to gratify you, and who only say those things that, some time, will be of value to the world. And our enlightenment is not in our words, nor in our power in what your minds perceive, but it is in the way by which we guide your acts that your lives may drift into the channels of the Great Jehovah's almighty plan. We refine your bodies, we intensify your intellect, and we broaden your sight that you are like vessels which hold and enjoy *all that there is above and below*, and of which you may conceive. You are not confined to those limited things which the eye sees, the ear hears and the body feels, and the mind may conceive by its experience in these things.

“This, my children, is the ‘Submissive Life’ we bid you enter, that as the child of earth submits to grapple with the things of this world and reigns over them as his ability permits him, thus you submit also to work with *all there is, seen and unseen, and revealed* by God and His Holy Angels.”

CHAPTER X

THE GOD OF THE REVELATIONS

THE great and final regeneration of humanity, as given forth in the Revelations, will be brought to pass through Spirits, Angels, the Christ and God, all in accordance with Jehovah's great and divine plan.

These Holy Ones will work through instruments on earth, men who have shown willingness to obey and act upon God's or Christ's commands. Christ we know and love. His Angels we understand as being redeemed, hence Christlike Spirits. But God and Jehovah, who are they, may we ask in all reverence? For every human soul seems to have a God of its own creation, a greater or lesser God according to that soul's individual idea of the All-Goodness, All-Love, All-Power; in fact, a God limited to those personally created ideals, be they low or transcendent!

In my youth, some eighty years ago, the God we were bid to adore was a magnificent being, all covered with jewels, sitting in awful majesty upon a golden throne, at whose feet we were ordered to prostrate ourselves in most abject submission. The priest gave us stringent rules and religious duties to follow, an

infringement of which would cause us to be cast into the flames of Hell, there to burn eternally and without ever being consumed—devils pouring incessant quantities of oil on the flames—suffering every instant unimaginable agonies.

At that epoch, perhaps, the ignorant classes needed to be frightened into doing good or to be kept from doing evil things. Later on, more learning appeared among the people, bringing earnest apostles to the front, denying God as being capable of inflicting these cruelties. Their blood shed in martyrdom, although it did not extinguish these lurid flames, even after centuries, yet reduced them to the size of a goodly camp-fire. Around these smoking embers a number of now vast disappearing devotees warm yet their timid consciences.

To-day, the belief of a vast majority of people, more or less religious, is condensed in this formula: "God is the creator of all things. Realize that He is All-Goodness, that He is Health, that He is All-Happiness; serve Him with devotion and all these things will be given unto you. Thus shall you all be saved. If you disobey Him, terrible, if not eternal punishment, will follow." This is an easy-going religion.

There exists, however, at present a vast number of people in all countries, more or less learned people, who entertain a belief in a grander, nobler God; a God of love, full of sympathy for His chil-

dren, who heals their sickness, grants their prayers for material things as well as for their spiritual enlightenment; a God who loves songs of praise and words acknowledging His Omniscience and Omnipotence; and this God really heals His children and answers many prayers.

OAHSPE, that extraordinary book, called by some enthusiasts The New Bible, states that JEHOVIH alone is the absolute, limitless, eternal Perfection; perfection never to be attained by man, no matter at what ratio, nor through how many æons of ages his spiritual progress may have steadily grown. This "Jehovih" is the *Omnipotent Master Mind, or Spirit*, out of whom creation has evolved with all the unbounded manifestations of this glorious universe, suns, stars, galaxies, planets, comets, nebulae, and all life existing upon these.

"Jehovih," in the administration of His vast Univercælum, has placed Gods over these suns, stars, planets, etc., and to them He has entrusted the direction of these creations, appointing an individual God over each heavenly body.

According to this so-called sacred book, Oahspe, our earth is ruled by one of those Gods appointed by "Jehovih," to direct its destinies under the guidance, however, of Himself, of His divine Will—"Jehovih" alone is supreme. The Gods, *our God*, are only secondary deities ruling under "Jehovih's" Omniscient and Omnipotent command.

In the Revelations given through our young Prophet, God and Jehovah seem to be the same one Almighty Person, and He appears to possess attributes different from the other Gods. He is more active. He looks after his children. He is more in sympathy with humanity, with its needs, its sufferings. He seems to be the All-God, the All-Love, the All-Power, and also the All-Practical. He rests not content with residing in the skies on a Golden Throne, requiring the children of Earth to prostrate in the dust before Him. No! Jehovah, or God, of the Revelations, emphasizes His desire to see "His Earth a happy Earth and a prosperous Earth." He watches over His children, and through the influence Christ and His Angels may exert upon the "faithful servants." He lovingly guides their actions upon Earth, if they are willing to receive. He admonishes them through calamities and other ills, when they are straying from the true path, for He may never directly interfere with the free will of His children, this being forbidden by the Supreme Law. Thus, if they become guilty of some continued and willful transgression of the moral law, He may not permit Himself to prevent the consequences of this willful transgression, to visit upon His children misfortunes or calamities, for these trials are always warnings from Heaven that they are drifting away from the heart of their loving Father.

Yes! the God of the Revelations is indeed a Great God!

May we now be permitted to ask, in all humility, what is this "Submissive Life" Jehovah bids man to enter?

Firstly, let us look briefly at life in general upon earth. Undoubtedly all life, rocks, plants and animals live the "Submissive Life." They have no choice. They are directed in all their actions by the influences of nature that surrounds them, and nature being itself created by God is directly influenced in its activities and evolution by His Supreme Will.

The mineral world, in its secular sleep, obeys God, whose Immanence is reflected in its deep, mysterious dreamings. Plants grow, bloom, bear fruit, and these different stages of their existence are proceeding in harmony with God's Laws and plan, as manifested in the secret urgings of His ever-presence; hence, they fulfill their destiny in happiness, thus contributing their quota to make "God's Earth a happy Earth," and, moreover, a beautiful earth. They live the "Submissive Life."

The animal has more prerogatives than the plant. It moves about as it wills, and where man has not enslaved it, it lives in obedience to the promptings of the inner Divine influx; hence, lives the "Submissive Life." Through its merry gambols when at liberty, and the joyful songs of the birds, many whose plumage reflects the brilliant colors of the prism; all

these testify that they also play their part well in aiding to make "God's Earth a happy Earth."

And now we come to man—to poor man! He alone may or may not live the "Submissive Life." God made man a free agent, conferred upon him a special privilege; liberty of action. To give a field to that liberty of action, to enable him to choose rightly the road that would lead to happiness, He gave man a physical organism crowned by a brain developed far above the brain of the animal; a brain able to give sound judgment. This judgment was intended to lead man to decide rightly, when, in his liberty of choice, he would be confronted by two different ways, each calling for his decision upon some important action in life. These two ways acted upon man, each with its own particular influence, demanding judgment in their favor. The first influence came from his conscience, the urging of the Spiritual Ions within him, or the Immanence of the Divine Principle. The second influence is derived from the intellect, and often pleads for the victory of material things.

When these two dissimilar influences do not point to the same conclusion, man being a free agent, he must exercise his choice between those contending forces; one, the force of conscience, in accordance with and leading to the "Submissive Life"; the other the force of the intellect, leading to-day to the material, the selfish life.

The brain of man has been endowed by God with infinite possibilities of development; hence, the constant, and strenuous, and egotistical efforts of the intellect to rule over man; yea, to dominate or obliterate his conscience, and thus establish a material Empire over which it would rule supreme.

During the relentless efforts of the intellect to establish this Empire, where egotistical possessions and material enjoyment would have full and unlimited sway, man's conscience, or the urging of the Spiritual Ions, or God's Immanence in him, have not remained inactive; they have equally carried on a battle for recognition.

The intellect of man, being also a creation of the Almighty, is naturally the bearer of good, sound and rational elements for just and unbiased judgment. To the pure in heart the intellect gives unequivocal decisions in obedience to the dictates of the moral Law of the Spiritual Law; hence, according to the promptings of Conscience.

The strenuous battle of the future lies between brain forces, and the silent but potent urgings of the forces of the Soul. Upon the victory of either one of these forces hangs the fate of humanity upon earth. It is, however, revealed, and it is consoling that it be so, these two forces, after endless suffering through calamities brought upon themselves through the self-will and egotistical achievements of deluded intellect, will one day realize that both Intellect and

Conscience are twin children of the Almighty Father. They will thenceforth unite in the bringing to pass of the New Empire predicted by Jehovah.

Up to the present day, however, the selfish forces in man have proven victorious. God's given intellect has been prostituted to most egotistical, often degrading, ends.

Let us consider for one moment in what manner this sad state of affairs has been brought to pass? What have been the influences, may we ask, that have culminated in making a slave of every inhabitant of this Earth; a hard working slave at that? What do the Revelations indicate?

The lower and middle classes are slaving without respite; the majority to keep body and soul together, the other, or more favored middle class, while they have pretty well succeeded in having control over the first necessities of life, continually and earnestly slave to accumulate a competence for old age. However, this slavery is not without its satisfaction—exclusively material satisfaction, it is true.

The higher classes, the rich, are slaving to keep their possessions intact, or to ever increase their value; they are condemned to be constantly alert lest the stock exchange betray them, or thieves of every ilk rob them of their wealth. The other part of the higher and rich classes are slaves; yea, worthless slaves to the often ignoble and heartless exactions of fashionable society, living in luxuries pleas-

ing to the body, it is true, but suicidal to the soul. Neither of these classes are conscious of the existence of the "Submissive Life," hence ignorant of its Divine calls.

The animals, that are enslaved by man, are no longer free to listen to the silent urgings of their nature. In losing their liberty they had to obey the voice of the master who ravished them of that liberty, be that voice gentle or cruel.

Man being a slave, as we have shown above, has also lost his original or nature-given liberty; hence may he seldom listen, and more seldom yet conform to, the beckoning of the small voice within. He also must obey his master: the stern conditions of the world around him, and this master is most exacting. If man disobeys and feels inclined to listen to the voice within, hardships are sure to overwhelm him at no distant day. **FIGHT, FIGHT, and STILL FIGHT** is the inexorable command of the world to-day to the children of man!

But how did man become such a slave? What were the forces that led him to such conditions? Did he become so through his own free will and accord? Was he naturally idiotic or depraved, or was he surrounded by such circumstances that he had no choice but to be a slave? Let us see.

The origin of this evil lies in prehistoric times. First among the wild tribes of earth, later among the less savage communities, was always to be found

what Roosevelt would call a "Bully," a master of brute force, who would compel to obedience the entire tribe, and cause its members to slave for him. From this, as a starting point, and through the entire era of tribal existence, through the dawn of many weird or incipient civilizations, through the untold warrior hordes of multiple principalities, led by hard-headed, plundering autocrats of the Middle Ages, slavery has always existed in a darker or milder form, according to the greater or lesser abject submission in which the people consented, or were forced to live.

And thus, passing through these different phases, slavery has reached us; slavery of the free man, if you will, but slavery out of which he feels unable to extricate himself; slavery ever tightening its iron bands, equally around the poor, the middle classes, and the rich. This condition of slavery, be it dark, bright or golden, is antagonistic to the "Submissive Life"; this life being a life of unselfishness, of love, of brotherhood, and a Godly life—indeed, the *only true life*.

Contemplating this sad state of affairs, seeing the unhappiness of all His children on Earth, realizing the powerlessness of these children to ever regain their liberty, as nature has intended they should enjoy, liberty essential to their being able to lead the "Submissive Life," the life He had intended they should live, "the happy and prosperous life," Je-

Jehovah has seen the necessity of a complete change in the order of things. Hence, His decision not to interfere with the calamities now approaching; calamities of such magnitude as will upset completely the conditions of all life in the entire civilized world.

And why, may we ask in all reverence, should Jehovah bid us enter the "Submissive Life" at this epoch, when, according to His own testimony, all conditions on earth are entirely opposed to the success of such spiritual life?

Jehovah makes appeal only to those human elements on earth as may become willing servants in His hand. These servants will enable Him and His Angels, by their absolute submission and obedience to His Will, to work upon and influence humanity through them. His way of action has already been elucidated in these pages. Jehovah desires to find many willing instruments and organize them into powerful congregations of obedient batteries. The activity of these servants or instruments He will direct to become leaders of events; may these events be calamities or spiritual waves of a high potential. He will guide them all unto the fulfillment of Jehovah's *Mighty Plans!*

CHAPTER XI

CONCLUSIONS

THE human mind will never stop questioning in regard to the ultimate destiny of man. He desires, naturally enough, a rational elucidation of these questions, especially when they relate to the Spiritual, ever so mysterious to him.

This "Submissive Life" we are bid to enter, the Revelations of the young Prophet emphatically declare, is a life of entire willingness to give up our own wills to the Will of God; that a state of mind of entire passiveness is necessary, to permit God and His Angels to enter the human organism and make plain their suggestion or will or command to man.

This is perhaps a little puzzling to the man of intellect. To become a faithful servant of God is it then necessary that we give up all our intellectual acquisitions, gathered during a lifelong study of all things belonging to the most important phases of life? Have we studied in vain the sciences of nature, the many so interesting revelations of the telescope, carrying our minds unto the unfathomable depths of infinite space? Must we forget those dear friends we learned to love, scattered through the immensi-

ties of the great Void—suns, stars, nebulæ, comets forming into new worlds, old worlds running rapidly toward death, stellar galaxies of blinding brilliancy, dark stars of mysterious destinies, the myriads of worlds in all conditions or states of formation illuminating the Milky Way? And shall we abandon our friend Jupiter in his actual, stupendous tragedy as he writhes in the agonizing birth-throes of his first continent?

Shall we lay aside our dear microscope, our so devoted friend, leading us daily into the world of the Infinitesimal, showing us in its infinitude, as well as the telescope, our other giant friend, shows us in the unbounded magnitude of eternal space, a plentitude of, as yet, mysterious organisms, all of them, however, proving through their life activities incessantly evolving in complete harmony with some awful transcendent law, the existence, *somewhere*, of a Law Maker of unimaginable power, perfection, and tenderness?

NO! NO! A gigantic NO! This great and awful Law Maker, with the tender and loving heart, causing all creations to live and develop in harmony, have given the intellect to His human children to help them not only to find the Way unto Him through the study of His creations in His beautiful universe, but also to enable them to beget devices and means intended to help them, making their lives happy through the lessening of compulsory and irk-

some toil. Thus may they become contributors, co-workers with God's plans to make His "Earth a happy Earth and a prosperous Earth."

In a message of September 18th, 1911, it was revealed through the young Prophet:

"We are not satisfied that you should remain content with either the invention that is or that can be possible as man now stands. It is because man has already reached his highest standard in these things that we ask him that he give up and deal gently with his brethren. Jehovah may then inspire him with even greater things. But Jehovah refuses to grant this to the children of men while they yet remain selfish.

"He repeats that He wishes 'His Earth to be a happy Earth and a prosperous Earth,' and to possess such material devices as will glorify God Almighty! He is not satisfied with the selfish standpoint you have assumed. He prefers rather to create a new future, a new Heaven and a new Earth."

It is made plain to us, that God, or Jehovah, does not intend to make obedient slaves of those servants willing to lead the "Submissive Life." It appears rather as if He were only waiting for the willing acceptance of His children to inspire them toward the accomplishment of greater intellectual achievements through a mental expansion of greater magnitude. It is certainly reasonable to suppose that if God wishes to bring His children nearer to Him, nearer

to His loving heart, He should encourage them to gain ever an enlarging comprehension of His wonderful works. Thus would they slowly grow to realize His divine attributes, His Omniscience, His Omnipotence, His Omniperfection, His Omnilove. Furthermore, when these children of earth shall have made their final ascension unto Him and have attained their complete redemption, then will they also become Jehovah's Angel Messengers unto the earth, and accomplish their heavenly mission readily and in full understanding.

Moreover, the Revelations already quoted give promise to those living the "Submissive Life," stating: "We refine your bodies, we intensify your intellect, and we broaden your sight . . . so you may enjoy *all there is above and below* . . . and you work with *all there is, seen or unseen* . . . Our enlightenment is not alone in our words . . . but it is in the way by which we guide your acts that your lives may drift into the channels of the great Jehovah's Almighty Plans."

This is surely a note of the most sublime optimism. It is well worthy of most earnest consideration.

The "Submissive Life," judging from all that has been revealed, and most seriously considered and analyzed, seems to be a highly moral, intellectual, spiritual, *eternally progressive life*, a life whose activities are ever inspired and guided by God and His beckoning Angels. These Divine entities will

ever walk side by side with the Servants of God. The lives of these faithful servants will henceforth be a non-interrupted chant of love, a never-ceasing hymn of joyfulness, a perpetual soul-stirring *Gloria in Excelsis*, resounding in thunderous tones of gladness through all the realms of Heaven and of Earth.

And now, dear reader, after perusal of the Revelations given through the young Prophet, you are enabled to draw your own conclusions as to their merit and their reasonableness. As for myself, personally, I will state my conviction in all frankness. Considering the spirit of the Revelations, I find that a sound and rational common-sense runs through them all. Their philosophy is of the highest humanitarian and spiritual standard. The remedy as promised by the Higher Powers to bring into their natural channel the conditions so unjust, under which all men on earth are actually laboring, and to eradicate thereby the immense suffering caused by these natural conditions, this remedy alone, in our judgment, can heal the deep social wounds, and that healing can only be accomplished by a complete, hard and painful cauterization.

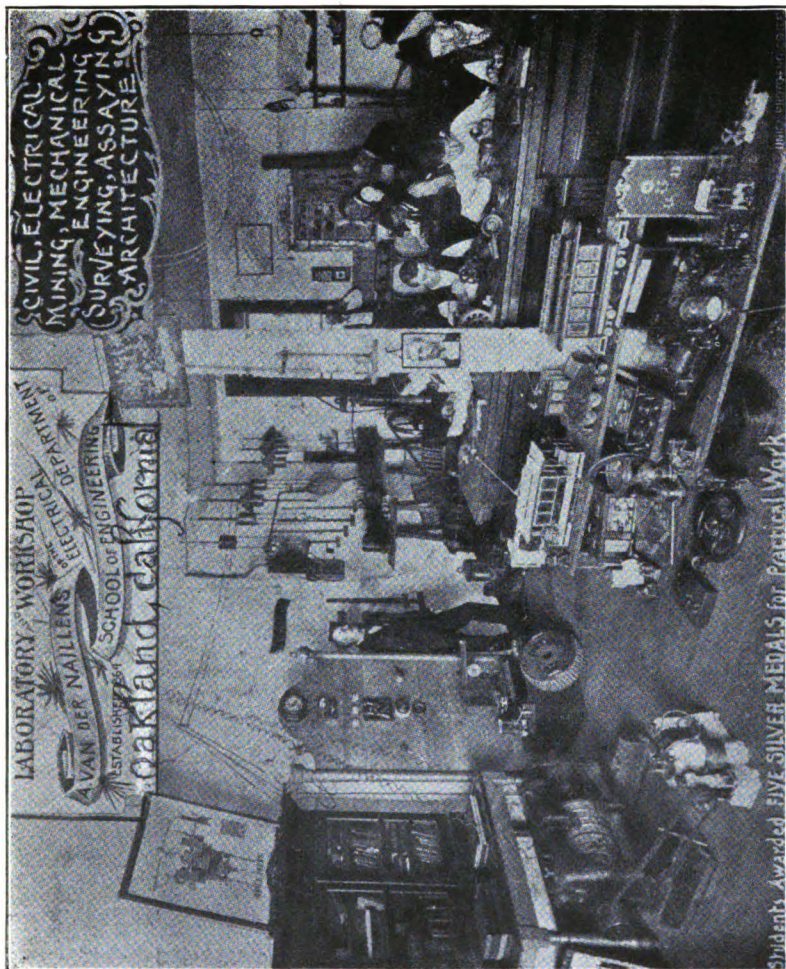
The Servants of God living the "Submissive Life" are the only possible instruments through whom the Angel World can reach man, and through him alone may they apply the final remedy, for spiritual science has its inexorable law as well as the science of earth, and both must obey their "dictum," for it is re-

vealed: "As it is above so it is below. 'As it is in Heaven so is it on Earth."

Now, concerning the young Prophet, his personality and his gifts, I will say in all truth that instead of being obliged to modify my high opinion of him, as previously expressed, my appreciation of his worthiness, as God's instrument, has been considerably augmented since I have seen more of him and have been in close contact with him during the ten consecutive days I have had him with me recently as my personal guest.

Will the young Prophet never falter? Jehovah has declared: "I hold no man in bondage. We destroy no man's individuality; we use man as a tool." In the message of September 14, 1911, it is declared: "See ye, then, that only your complete submission and obedience is necessary, and any who would submit and obey likewise would do as well—and if ye should rebel or fail us, others would be found." This indicates that all children of earth may become Servants of God, if they are willing and worthy. It is certainly very consoling, and especially encouraging, for this principle is in harmony with the eternal divine Justice of Heaven.

In conclusion, may I be permitted to state that in all my dealings and interviews with the young Prophet, I have never, for one moment, forgotten that I am an Engineer; that in my entire life I have exclusively dealt with hard-headed construction ma-



terials, such as stone, iron, steel, etc. These brute elements are certainly devoid of any kind of imagination or sentimentality. Illusion or "Reverie," however poetical or transcendent, will never possess magical power sufficient to lift them off their feet. In the study of the laws under which the strength and usefulness of these unemotional materials can and must be applied, I have spent the greater part of my life. It may, then, easily be surmised how strange the things related in this book appeared to me, and how serious at times became the battle fought between the intellect and the Prophet's Revelations.

However, no matter how strange and incredible things to be published in a book like this may appear or be, a writer who thinks he has something to say worthy of attention should not shrink before any expected criticism or ridicule, however uncharitable and biting these might possibly be. *He should manly hold fast to that which in the very depth of his heart and soul he thinks is true.*

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