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# LIFE TRANSFIGURED

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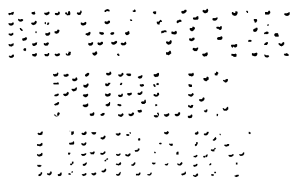
LILIAN WHITING

AUTHOR OF "THE SPIRITUAL SIGNIFICANCE," "FROM  
DREAM TO VISION OF LIFE," "THE FLORENCE OF  
LANDOR," "ITALY, THE MAGIC LAND,"  
"THE WORLD BEAUTIFUL," ETC., ETC.

Be ye transformed by the renewing of your mind  
ST. PAUL

To those who cherish Ideals, to those who give to others the  
best that is in them; to those who seek, speak, and live the  
truth, not counting the cost; to those who will not exchange for  
any paradise in the skies the freedom of their souls, we joyously  
commend the Future. — MANGASARIAN

Lc  
etc

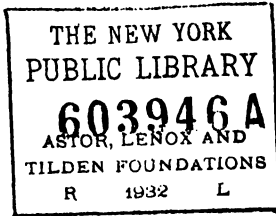


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THE TRANSFIGURATION. RAFAELLO DA URBINO

*The Vatican Galleries*

TO  
ISABEL RICHARDSON MACDOUGALL,  
WHOSE PRESENCE TRANSGURES FOR ME THE INEFFABLE  
LOVELINESS OF THE "FLOWER TOWN," THESE PAGES  
ARE INSCRIBED WITH THE MEMORIES THAT  
SHE WILL UNDERSTAND, AND WITH  
THE UNFORGETTING LOVE OF  
LILIAN WHITING.

FLORENCE, ITALY,  
Mayday, 1910.

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*Hyeme et aestate  
Et prope et procul  
Usque dum vivam  
Et ultra.*

31 A. 685



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**LIFE TRANSFIGURED.**  
**THE TRANSFIGURATION OF LIFE.**

“ My Creed is the science of God which enlighteneth all; my Gospel is the love of all ; my Heaven is life in God which is accessible to all; my Church is the invisible kingdom of God in which are the Truth, the Love, and the Holiness of all.”

“ The greatest possible blessing is to believe that whenever a duty comes to a man, there is a Power somewhere to enable him to do it; that there is a vast fountain of spiritual life ready to flow into his soul whenever he really needs it. I think we have a right to believe this. If a duty comes to us which we feel unable to meet, then is the time to say: ‘ Because the Lord has sent me this work He will give me wisdom, and strength, and love for it.’ We should never be discouraged; we should always be able to say with the apostle, ‘ When I am weak, then I am strong.’ ”

JAMES FREEMAN CLARKE.

“ Spiritual illumination does not come through a mere intellectual process, but only when the desires of the heart are spiritualized by a power that is infinitely greater than ours. Then, only, do we come into full possession of our life and destiny.”

## LIFE TRANSFIGURED.

### THE TRANSFIGURATION OF LIFE.

“Think of spiritual results;

Sure as the earth swims through the heavens, does every one of its effects pass into spiritual results.”

WALT WHITMAN.



HE transfiguration of life involves no mystic phenomena, no spectacular process; it lies simply in recognizing, in the common experiences of every day, the divine leading. For life is, fundamentally, a spiritual process. The poet divines the truth when he asserts that “every one of its effects passes into spiritual results.” This is its transmutation. To recognize the nature of this progress is to invest every day with somewhat of the eager interest of a spiritual romance. If one thinks of it, he is really constantly creating his destiny. The poets, whom Mrs. Browning believes to be

. . . "the only truth-tellers  
Now left to God,"

reveal their convictions of this statement in a  
thousand ways.

"We shape, ourselves, the joy and fear  
Of which our coming life is made,  
And fill our future's atmosphere  
With sunshade or with shade."

And another singer images the hours and days  
as a mosaic;

"Every hour that fleets so slowly  
Has its task to do or bear;  
Luminous the crown and holy  
If thou set each gem with care."

These stanzas are from the more simple and spontaneous singers; but the profounder poets, too, constantly assert the same thought. For the poets are the diviners of life, and in the more philosophic poetic transcriptions the thought is continually presented with the force of conviction. "He only is rich who owns the day," says Emerson, and in that sense every one may be rich. For we all own

the day. Our essential day is within our own keeping, for it is the day created by the quality of our thoughts. If to own the day implied an entire absence of occupation, an entire absence of duties, obligations, work, — if it implied nothing to fulfil, who of us would own a day? No life, whether that of the professions or vocations, or of the gifts of genius which compel their own expression, as of poet, painter or musician, nor royalty on the throne, nor the statesman, high in the counsels of international problems, — nor yet the clergyman, nor the philanthropist, nor the philosopher, — none of these own leisure in the sense of freedom from all obligations. Indeed, the greater the life, the more numerous and important are these obligations. Dr. Andrew D. White, one of the noblest of great educators, one of the greatest ambassadors in the history of diplomacy, recalling in conversation with a friend some reminiscences of his diplomatic career, referred to the onerous life of the embassy. To rise in the morning with no idea what tumultuous problems of international

affairs the cables and the mails may place before the ambassador; with no idea as to what critical responsibilities he may be called upon to deal, is to face perpetual responsibility. So we see that the great men in great places are no more free from the invasion of the day's obligations,—even less so, indeed, than the man who goes to his day's labor with shovel or axe, or to his shop, or office, or bank; or the woman who goes to her schoolroom, or her office employment, or to that exacting work of the saleswoman behind the counter. For if the possibilities of the transfiguration of daily life were only among spiritual luxuries, so to speak, and were not possible to every honest working man and woman, any discussion of these would not be worth the paper upon which it was written. The message of Jesus calling all to the diviner life is universal; the opportunities to realize this life are also universal. They are not limited to the scholar or the savant, or to the seer, or the saint; they are not unattainable to the poor, and easily grasped by the rich; they are

not the natural gift to the man of leisure, and denied to the working-man ; but they are the possibilities that impart to our working life, to our privations, our denials, and our limitations, a new interest and hope, and that open to us a vista that beckons us on in renewed courage and buoyancy. We begin to see the meaning of events and circumstances, and to view them with a certain grasp of their relation to the great task for whose achievement we are placed in this world at all. For unless this tangle of daily life has a meaning it would be hopeless chaos. But if we catch the outlook, if we see beyond, if we realize that out of perplexities we may create spiritual qualities and that these qualities are the permanent treasure of our possessions, then is not life transfigured? Take a familiar instance of the saleswoman to whom comes some exacting and unreasonable customer. Very possibly the worker is not living under sufficiently hygienic conditions to be in vigorous health, and thus annoyances are doubly hard to bear. But now let her realize that to keep patience



and serenity and sweetness of spirit under trying circumstances is to fairly create their spiritual quality as a permanent possession of her life. It is the onward progress of spiritual achievement. It is what life is for. The very purpose of human life is to develop the qualities of the spirit, — to achieve that power of love, serenity, poise, and that ineffable loveliness of spirit which is the condition of the highest energy, and therefore the condition of increasing freedom. The apostle tells us that they who wait upon the Lord shall renew their strength. This is not a mere abstract phrase, with no particular meaning to any of us unless to serve as a minister's text to be forgotten before night. To wait upon the Lord is simply to endeavor to so live in His spirit, to so constantly entreat His guidance, that in this sustaining consciousness of communion one's strength shall be constantly renewed. We only live as we are fed from the Divine life. We receive this renewal, not only or even mostly, from or through the privileges of ceremonial religion (great and pre-

cious and even indispensable as are those privileges), but we receive this aid at any moment when we lift up our hearts to God. No matter where, — whether kneeling at the altar, or in the stress and exactions of the most commonplace activities, — the sincere call of the spirit to the divine aid is instantly answered, and those who thus wait upon the Lord do renew their strength.

We are now coming to realize more adequately the true nature of life. Its scheme of development, — the divine plan, is beginning, however dimly, to dawn upon us. It is like the vision of the Promised Land. The long, weary march in the Wilderness had been monotonous and perhaps to many even meaningless; but with the first glimpse of the end to which all this long weariness was the means, the weariness itself vanished, and the energy of joy took possession of the Israelites. So our life on earth is a march, as it were, but if we begin to realize its purpose we find that old things have passed away and that all things have become new. We are living in

an atmosphere of interest rather than of weariness.

The truth that man is a spiritual being predicates that he has a spiritual body, now and here, and that the spiritual body is not merely some mysterious and incomprehensible form which he is supposed to assume by the change called death. The infant, the child, the youth, the man, is, in all these stages, the spiritual being in an ethereal body that is encased with an outer material body which is his means of relation to the physical world. This physical body is like the clothing, save that it is curiously interpenetrated with the ethereal body, and is its instrument of expression. Thus one sees how health becomes an absolute moral duty. It is taken out of the physical category and elevated to the moral category. So far as in one lies he should seek to gain and to keep the condition of abounding health and energy just as a painter would seek to have his brushes and palette in order, or as a writer his pen, or a musician his instrument. The spiritual man comes on earth

to develop his essential life, the life of the spirit. Incidentally he buys and sells, he works, fails, achieves, meets every variety of experience, and is developed through the exercise of every faculty thus brought into play.

An illuminating work by Dr. William Hanna Thomson<sup>1</sup> of New York, one of the most eminent of living physicians, offers a logical and a convincing explanation of this relation of the spiritual man to his physical body. Dr. Thomson, as a physicist, offers the theory and the arguments to support the theory that man is a heavenly guest temporarily sojourning in the physical world. He presents the two typical theories of the brain; one that likens it to an æolian harp, giving forth the result of every current of sensation or impression that the mind receives through the optical, auditory, and sensory nerves, and other channels; the other, that the mind is like a

<sup>1</sup> "Brain and Personality," by William Hanna Thomson, M. D., Consulting Physician, etc., New York. Dodd, Mead and Company.

violin, which is useless without the violinist. Dr. Thomson gives an exhaustive analysis and description of the pair of brains in the skull ; one of which becomes filled with the mechanism of stored words, figures, musical notes, records of experiences, *et cetera* ; and the other which is unused, the two differing as much at the end of life as a statue differs from the unworked clay. The distinguished author shows that there is very little difference between the brains of a chimpanzee and those of a man ; but that the brains of the former remain in the same condition during his life while one brain of the man becomes filled with records. The sight of the eye, the hearing of the ear, are among these examples, for the eye no more sees than an opera glass sees ; the ear no more hears than a speaking trumpet does ; all the powers reside in the gray matter. But Dr. Thomson makes clear that the power is in the gray matter and that the gray matter, *per se*, is not the power. The faculty of speech differentiates man from the animal. "Speech consists not in uttering

words, but in the power of word-making. The primary truth about a word is that it comes only from mind." For in a small patch of gray matter, not larger than a hazel-nut, is stored every word that can be spoken. They are registered for use as they would be on a printed page, or on the wax of a phonograph.

This is a summary in briefest outline of a searching and remarkable scientific presentation of the latest results of physical science. Dr. Thomson finds, from physical data alone, that the agency from without has constructed a thinking machine out of the human brain. He says :

"Those stupendous works, the bridge across the Firth of Forth and the Simplon tunnel through the Alps, existed down to the smallest detail in their engineers' minds before they existed on earth. . . . It is by his mind that a man is enabled with a glass prism to calculate to a mile the distance between two fixed stars, which not the greatest telescope can show as greater than one star. By his mind another draws the map of a country as it was in the Silurian period. . . . So such illustrations, multiplied to infinity, of

human mental activity in science, philosophy, religion, poetry, art, statesmanship, finance and the rest, lead to the simple conclusion that while the gap between the brain of an anthropoid ape and the brain of man is too insignificant to count, yet their difference as being corresponds to the distance of the earth from the nearest fixed star.

“Therefore the brain of man does not account for Man. What does? We are bound by our premises to search for an answer to this question only by searching the brain itself, to note whether in it there are evidences of the presence of a Something whose agency affords the sole explanation why the human brain differs so in its capacities from any other animal brain.”

Dr. Thomson proceeds to show that brain matter as such has itself no properties of mind and that it only becomes related to mental processes in certain localities by being artificially endowed with such functions; it is “not with his whole brain that a man knows, thinks or devises, but in limited areas of one hemisphere.” The speech centres in the brain are as much the crea-

tions of the individual himself, in which to store the words for clothing his thoughts, as would be the wardrobe in which to store clothing for his body; and the speech centres no more generate the words than the wardrobe manufactures the articles it contains.

The author leads to the conclusion that this Something which takes the brain in hand and fashions it is not natural, but supernatural, both in its powers and its creations by means of those powers. This Something, he affirms, "can be no other than that greatest of realities here, the Ego, or the Human Personality." To us, he states, this is the most direct certainty which we know of because all other phenomena are contingent upon and relative to personal consciousness.

Dr. Thomson further points out that the all-controlling and all-determining attribute of this something that inhabits the physical body and stores its possessions in the brain is the will. He demonstrates that the will deals with brain matter as the potter does with clay; that . . . "the Will is higher than the



this and is under the law of attraction, which is the law of the higher plane.

To come into a realization of the nature of life under these larger conditions is to gain the transfiguration of life. Then one regards the days as material out of which he may create his destiny. For to a great extent we actually create our own future. We set up the causes of which all that occurs is the inevitable effect. If we set up these causes with constant recognition of the divine power and of God's infinite aid in direction and in over-ruling events, we redeem the course of living from chaotic and confused conditions.

Then, too, the consciousness that one is, primarily, an inhabitant of the spiritual universe, temporarily sojourning on earth, helps to differentiate him, in his own mind, from the conditions that surround him. He conceives of his environment somewhat as a traveller who is journeying through a country, — not as a permanent environment, not as implying any great continuity of present conditions, but as the scenery along the way.

The lengthening chain of those events and circumstances that fill the days and years may be wrought into the most perfect mosaic. Any retrospective lingering over any decade of this complex civilization of the day will reveal the curious relation and the interdependence of events. Life is transfigured when one attains this larger view and is able to recognize its texture as made up of interwoven cause and effect. The man sets up his own causes; the element of destiny that then passes beyond his control is that of their effects. For instance, if one takes a deadly poison into his system, he must, inevitably, meet the result. But it rests with himself not to have taken the fatal thing. There is an Oriental proverb that runs, "When a man has committed an evil action he has attached himself to a sorrow." But it rests with himself not to commit the evil action. For through prayer, the absolute communion with the Divine, one may live in constantly increasing receptivity to the divine forces. The Life of God surrounds us like an atmosphere. It is light, it is love, it

is leading. It is peace and joy. It is the infinite reservoir of all intense activities. It is the boundless and unfathomed energy. To enter, even ever so feebly, into the communion with the Holy Spirit, is, in proportionate degree, the liberation of the soul. In just the degree to which it can be achieved, it is the escape from the bondage of the lower life into the freedom of the larger and the more intelligent exercise of the self-directing power of the will.

“ O living will that shalt endure  
When all that seems shall suffer shock,  
Rise in the spiritual rock,  
Flow thro' our deeds and make them pure.”

The personal will, when brought into oneness with the divine will, becomes invincible. This is the measureless ideal revealed to man. To the degree in which he realizes it, does he come to live in a steadfast serenity which is not thrown into tumult or confusion by any disaster or calamity. In fact, in this condition of absolute confidence in God, of the infinite joy of a realization of one's own unity.

with the spiritual universe,—to this state disaster and calamity cannot come as chaotic forces. Those things that the more blind and ignorant would call disaster appear, under the light of spiritual illumination, to be quite different. How often in life does a man come to realize the profound truth in the words, “My calamity is my blessing; my sorrow is my opportunity; it is not chaos and disaster, it is achievement and joy.”

The sadness of death comes into a life leaving it lonely and desolate; but this sorrow is transfigured into power for sympathy, into deeper insight and a nobler tenderness and increased thoughtfulness for others; and this is spiritual achievement, and is therefore the most priceless of opportunities and of blessings. Or one loses his fortune, and in place of being served, he must serve; instead of gratifying his desires he must learn to deny many of them, and by this very denial he arouses nobler energies. It is a difficult lesson to learn how to abound, and the very abounding is not unfrequently paralyzing to

the spiritual forces. So shall that be considered as a misfortune that has awakened a higher order of faculties, and summoned up the higher personality to take command? New doors have opened in life, and the seeming ill fortune, if rightly accepted, is transmuted into golden opportunity. The traditional idea that man's life on earth is, at best, a hardship, and that happiness beyond the most fleeting and evanescent aspect is not to be anticipated, is a fallacy. Happiness, like health, is the normal condition. There is only one real cause of unhappiness, and that is intentional wrong-doing. Let one pray to be kept from evil, and though he may know hardship and privation, and sorrow and loss, he need not know unhappiness, for happiness is of the spirit, and may exist in the very heart of sorrowful experiences. In this lies the transfiguration of life, — in the faith that unites the soul with God, and enables it to realize that sorrow and suffering as well as joy and gladness are equally divine gifts. To recognize what we may call the will of

God in every consecutive incident and attendant circumstance is to invest daily living with the intense interest of a spiritual drama. For every loss or denial something is always substituted. The law of compensation is as absolute as is the law of gravitation.

Now this view might well be relegated to the realm of mere rhapsody and rhetoric, devoid of claim to intelligent consideration, but for one truth, — the fact that the problem of the existence of human life at all, has but this one solution, — that the sole object of the sojourn on earth is to develop the spiritual man. To this end all things minister. To this end he inhabits a physical body which is the instrument that relates him to the physical world. It is his instrument by means of which he comes into those relations with his environment that enable him to gain his lessons. The aim of life is not to achieve a great fortune, nor fame, nor even, in the last analysis, to leave behind one great work of any character, though these may have a justly worthy place; but the only reason for the ex-

istence of human life on earth is that the spiritual man may develop his powers and thus be the more prepared to "lay hold" on that immortality which is an achievement rather than a mere inheritance. What may one do that he shall inherit eternal life? He must have developed those qualities that fit him for the higher environment.

In analogy, it might be asked what one should do if he were to become an inhabitant of some foreign country whose language, manners, customs and requirements were totally unfamiliar to him? In order to gain the best results of his new home he must have learned its language, he must have prepared himself to be in some degree receptive to its processes of life. Robert Browning touched the essential truth when he wrote :

"I count life just a stuff  
To try the soul's strength on."

A man builds a railroad across the continent, and it is a means of great service in itself; yet the enterprise, useful as it is, can-

not be regarded as the supreme end, — that end was the development and exercise of all the qualities and faculties that enable a man to build railroads. There is a realm of life, and it can be entered upon to an always increasing degree, even while still tenanted the physical body and dwelling in a physical world, — where all is peace, harmony, and serene activity. It is no mere passive and negative state, but is instead one of infinite and positive energy. The consciousness may be so trained as to enter into and to dwell in this realm of higher and more significant potencies, and in this achievement lies the transfiguration of life.

The power to thus free one's life from fret, worry, disappointment, or annoyance, lies largely within the option of every one. Some people are born to take cheerful views, and those who are not may achieve this happy faculty. It is both a gift and a grace. The observer of the daily routine cannot fail to recognize that in all the day's events, as in nature, there is never a vacuum. If one thing




is withheld, another rushes in. It rains, and the anticipated visit, or excursion, must be postponed. But what is substituted? Here is the time to finish some work otherwise held over, or to see the unexpected caller or friend; or to make another, even if less attractive, visit or expedition. Beyond this, the reason will not unfrequently reveal itself, and one can hardly fail to recognize an unseen leading. Indeed without some recognition of this leading in life, our days would be meaningless. The chance of a moment would seem to do, or undo, all, and throw events into a meaningless jumble. But the most commonplace experience becomes fascinating when discerned as a series of sequences. For instance, in Florence, one day, two ladies had arranged to visit the studio of a certain artist who had promised to be in at the specified time. The hour came, and likewise the visitors, but the studio was locked and the host was absent. There was no explanation, other than to imagine that some misunderstanding, or inadvertence had caused the failure, and in no wise

disconcerted they drove to the Pitti. One of the ladies, a Parisian and a teacher of the languages, was, just at that time, in need of more pupils than she was receiving. In this impromptu visit to the Pitti her companion met some old friends whom she introduced to the French lady; something in the air brought up the subject of the languages; it chanced that three of the party met were looking for a teacher, and the natural connection followed. In a day or two the teacher had these additional pupils, and through them others soon came, so that it could hardly be difficult to recognize the beneficent leading that had guided her steps to the Palazzo Pitti that afternoon. But it was she who had made it all possible. Had she taken the disappointment in not finding the artist as an annoyance, and refused to substitute for it some other interest, why, obviously, the happy result would not have occurred. It is only in the serene harmony of spirit that the unseen forces for good can do their work with us. Emerson speaks of the new power that is often liberated

in man by abandoning himself to the nature of things, and "that beside his privacy of power as an individual man, there is a great public power, on which he can draw, by unlocking, at all risks, his human doors, and suffering the ethereal tides to roll and circulate through him ; that he is then caught up into the life of the Universe. . . . For if in any manner we can stimulate this instinct, new passages are opened for us into nature, the mind flows into and through things hardest and highest, and the metamorphosis is possible."

Every person who is sensitive to the magnetism of atmosphere has had these experiences. They multiply themselves to him who has the key-note of harmony. Each human being has the power to register the vibrations in the spiritual atmosphere even as the mechanism of "wireless" stations registers the message vibrating in the air. The explanation of telepathy is found in this fact. The brain of man is an electric battery, so to speak. Scientists affirm that every atom of what we call matter



is alive. They further declare that it has energy, or force, with it, and is always accompanied by intelligence and life. If these theories are true they offer a conceivable explanation, or at least, some elucidation, of the phenomena of telepathy.

In a paper discussing the current doctrines of mind and body the Right Honorable Gerald Balfour has said :

“ Inner experience entitles us to posit the existence of a something which is not the brain nor in any absolute sense the correlate of the brain, but a distinct entity constituting the very self of each of us, the bearer of our conscious states, and the principle of their unity. Moreover, this self is not only a principle of unity in consciousness, but a centre of conscious activity, a something that can produce and experience effects. . . . No arrangement of unchanging particles in motion, no combinations of cells, or systems, or nerve-paths, can give the counterpart of that unity of the subject which is found in all consciousness.”

Mr. Balfour argues that consciousness is as independent of the brain for its reality and continuity now, as it will be after the dis-

solution of the physical body. In telepathy he sees the proof that the mind,—“instead of being imprisoned in the skull, is a real entity, and that there is interaction between mind and brain;” and “there is no improbability in the notion that the mind can directly interact with other existences beside the brain with which it is most intimately associated.” That is, that the mind can act, not only upon its own brain, but on the brain in another organism.

Mr. Balfour then very naturally questions whether this fact throws any light on the problem of man’s survival of death? He feels that it does, and he proceeds:

“Telepathy understood as I understand it, is evidence that the conscious self can be, and actually is, in direct relation with that environment other than the brain, which we found it necessary to postulate as a condition of survival. This is not in itself sufficient to prove that brain is not indispensable to consciousness; but it does, I think, greatly weaken the force of one of the main reasons for holding it to be so. For if a mind associated with a brain can be in direct relation

with that which is not its brain, there is at least a *prima facie* ground for supposing that this relation may subsist after the brain has been resolved into its physical elements. Our conception of telepathy would on this hypothesis undergo an important expansion. We began by considering it only with living human beings; we should now have to see it in the universal form of interaction between conscious selves, whether embodied or discarnate. We began by noticing how seriously the evidence in favor of survival was weakened by the counter-hypothesis of telepathic faculty combined with subliminal agency; we should have to end by recognizing in the telepathic faculty itself a hint that the alternative explanation may not, in fact, cover the whole ground, and that spirit return is still a possibility to be reckoned with."

The theory that the spiritual man is tenanted by the physical body is as luminously supported by Mr. Balfour, from the spiritual side, as by Dr. Thomson from the physical side; and the two arguments meet in unity of conclusion. They lead one to see how the mechanism of the brain can be used both by those in, and by those who have withdrawn

from the temporal body, as a musical instrument may be used by one musician or another. The sole object of the sojourn on earth is to develop and strengthen these powers of the spirit. "Let every soul be subject unto the higher powers," says the apostle, "for there is no power but of God." It is not by so-called "occult" study that the great results of life are obtained, but by the truly religious, — that is, the spiritual study. Would one seek guidance? His guidance lies at his hand in the New Testament and in prayer. Here are to be sought that insight and that illumination which are the transfiguration of life.

It is wonderful to reflect on the simplicity of method that leads to marvellous results. If in order to transfigure your life, or mine, we had first to come into the possession of a great fortune, or to achieve vast learning, the transfiguration would, at the most, be a question of time and conditions, and largely, too, of conditions outside one's immediate personal control. If, too, in order to transfigure life it must first be lived under exceptional

conditions, as something of dramatic effect, of unusual and striking experiences, that would, most certainly, be a barrier. The realization of the ideal adapts itself to the most trivial detail of ordinary experiences as entirely as it could to a great destiny. It is in the quality of life that the transfiguration applies as its redemption from the insignificant and the monotonous, and the investing with interest the most commonplace days. A recent lecturer in London has well said :

“ It is quite obvious that man possesses greater powers than are fully expressed physically. Behind our emotional and mental outlook lie untapped forces which but few have attempted to understand. The soul of man, his casual body, is born of the Spirit, and yet is filled with the aroma of all things high, noble, and aspiring gathered during ages of pilgrimage. The soul is vivified of God and redolent of human perfection. Great, therefore, the difficulties in the way of studying man's inner nature. None can postulate of any emotion, of any thought, that thus and thus has it been developed in the past. There is always the  $x$  quantity of spiritual impulse which affects



the whole problem of what man is. Only by acquiring the power of the 'law of righteousness'—as Ruskin calls morality—may we realise the nature of the spiritual force which floods human experiences and enriches them a thousand-fold."

It is quite possible to live in the Eternal now and here. The life of the spirit is simply living in correspondence with this larger environment. In this realm all is perpetually new, all is positive, and abounding in the larger interests. Man is a two-fold being. He belongs, primarily, to the world of spirit, and only temporarily and fragmentarily is he related to the physical environment; therefore, he only lives his true life in those realms of the higher spiritual consciousness. The psalmist tells us that "He restoreth the soul." This restoration is simply enabling man to live in his spiritual nature. The body is the servant, and the spiritual man should be able to control it as perfectly as the organist his stops.

"Each soul is potentially divine," says Vivekananda; "the goal is to manifest this divinity." To so live as to manifest divinity

is the transfiguration of life. It is to so order every day's experiences as to make the conduct of life that of joy, peace, sweetness, and serenity. It is to be restored in spirit; to live in the vision and the splendor that dawns upon the consciousness with the recognition of life as a spiritual drama. This restoration of the soul is always realized when one commits his course to the divine leading and to the unfaltering guidance of the Holy Spirit. The confidence that God "restoreth the soul" does not relegate itself to that part of life succeeding the change whose process we call death. The soul may be restored to-day, this hour. "He leadeth me by green pastures and by the still waters." Not in some vague and utterly unrealizable future, or "future state," as the phrasing goes, but now. It is to-day, it is this very moment, in which we may be led by the still waters and in the green pastures, — in the peace and joy and love that these expressions symbolize. There can be no question that the spiritual man (who is temporarily inhabiting his physical body) lives in a con-

scious and constant communion with the divine influences. Now the problem of worthy living is to so relate, so identify, the two planes of consciousness, the higher and the lower, that the latter shall receive the guidance and follow the vision of the former. That is, that the physical and the intellectual man shall be entirely ruled by the spiritual man. "Let every soul be subject unto the higher powers, for there is no power but of God," counsels the apostle. Now when mind and body are so elevated and so identified with the spiritual self that the higher ruling and guidance becomes habitual and continual, the errors, faults, and defects of the human nature begin to be eliminated. The noble motive and the diviner purpose rule in every act and decision in an increasing way. One lapses from this better condition, and repeats some error of the past; he yields to some selfish impulse; he loses his temper, (and ill temper, as Henry Drummond well said, is the "vice of the virtuous") but from this lapse, or fall, he recovers himself, with a greater loathing of his

fault, or sin, and with more power to resist on the occasion of the next temptation, and with less liability to be tempted. The next time that exasperating things occur which before plunged him into irritation and ill temper, he confronts them with a new serenity, and learns what it is to rule, rather than to be ruled by the circumstance or occasion of the moment. The man has gained a partial victory. For "He restoreth the soul." The man's prayer for aid is answered, and he comes into a "closer walk with God." And thus, the result is seen on every plane of life. The renewed spiritual power enters into every fibre of the individual. "They who wait upon the Lord shall renew their strength." It is the law and the prophets. All the sublime promises of the Holy Scriptures are just as applicable to the life of to-day as they are to that next part of life beyond the change we call death. Men have talked of being "saved" as a condition relegated to some totally unknown and unformulated future. But one must be "saved" to-day. "Now is the ac-

cepted time of salvation." To gain a clearer conception of life and its divine and its infinite possibilities, of its beauty, and its glory, and its joy, one must constantly realize that its entire progress is evolutionary. The law of evolution is as absolute and as universal as the laws of gravitation or of attraction. There is no break in continuity.

"No work begun shall ever pause for death"

says Robert Browning, the "subtlest asserter of the soul in song." And the luminous assertion of Phillips Brooks, (which has been quoted before in preceding books of this "World Beautiful" series, but which can never be emphasized too much,) the assertion that comes with the ring of an announcement, "Death is not the end of life, but only one event in life," reveals the simple, but transfiguring truth. This event we call death is not the supreme, nor the final, nor the revolutionary event in life,—it is simply one of the series of events. The infant does not become the man by any miraculous transition. He is not

in the cradle one day and in college the next. His progress is an evolutionary one whose changes are so subtle that from day to day they cannot be detected. Yet a month, a year, a decade produce their unmistakable results.

“Eternal process moving on;  
From state to state the spirit walks.”

Just in proportion as life can be brought under the control of the higher consciousness do the ills of life disappear, as the darkness vanishes before the dawn. For righteousness is health and energy. Before it illness and pain flee. Or, if they exist, they are so transmuted into nobler qualities that their existence becomes spiritual treasure. Who can read of that lovely and impressive life of Rev. Byram Palmer, who, in his early youth, entering the ministry as the vocation to which he recognized the divine call, became paralyzed and practically helpless; yet in this condition he wrote those remarkable books that have interpreted to a multitude of readers the love and care of God, the Father, in all His close and tender relations with the human life. Who can

read this record without a feeling of reverence and awe, that the power of God should thus transfigure suffering into spiritual illumination whose light elevates and ennobles countless other lives?

The inner light never fails him who strives and who prays, however feebly, to be led by its power. He may obscure it by faults and follies, but it is the Light that shineth in the darkness though the darkness comprehendeth it not. In that wonderful little book, "Light on the Path," one counsel runs, "Kill out desire." And many have objected, and said that Desire is essential, that it is aspiration, and ambition, and the force that impels one onward. But as ordinarily understood, Desire is on the material plane. And it is the paralyzing, deadly foe to the nobler life. It is the force that submerges the spiritual nature in entanglement of things.

" Things are in the saddle  
And ride mankind "

wrote Emerson, empaling in this brief couplet, the enervating and the debasing tendencies

that drag men downward. The love of things has no limit. It increases in tyranny with every indulgence. It is never satisfied with that which is reasonable and of good service. It must run into exaggerations and superfluities. It must make for itself selfish and senseless ostentations, rather than legitimate and wholesome appliances. And with every multiplication of the things of desire the spirit is more entangled and imprisoned. While the true aim of the sojourn on earth is the development and the liberation of the spirit.

“The natural result of the soul’s enslavement to matter, is her liability to extinction,” says Dr. Anna Kingsford. “In her own nature the soul is immortal. That is, she does not partake of the death which befalls the body, but survives to take on other bodies, and continues to do so until she has finally built up a spiritual man worthy and capable of enduring forever. But the lower she sinks herself into matter, the lower becomes her vitality and power of recovery.”

This is the purely theosophical view that



predicates a succession of rebirths and returns to this world, the spirit gaining its experience and development by a series of lives on earth. Whether this theory embodies a literal, or only a symbolic truth, is not the question here; that man has had many lives before this present one; that he has an infinite series of lives to come, that

“ From state to state the spirit walks,”

as the poet expresses this truth, cannot be doubted. But as to the processes of all these successive states of being, and whether, out of the myriad worlds, this earth is the environment of repeated sojourns, who may say? Who may affirm or deny, with any grounds for positive conviction? Certainly, it would seem that up to a certain degree of development, this world might furnish a condition as good as any other; and it is not impossible that science may even penetrate to some data of actual knowledge, in time. For no one can undertake to prescribe any limit beyond which actual knowledge may not advance under advancing conditions.

But that the spiritual powers may be developed or dwarfed, during the sojourn on earth, is a truth undisputed. Stephen Phillips in his poem, "The Dead Soul" has impressively illustrated the determining influence of the manner in which one lives.

"She felt it die a little every day,"

that woman who was stifling her spiritual life.

"He restoreth the soul." When this restoration is sufficiently achieved to enable the higher nature to take complete command of the lower, all that makes up this complex thing we call life is changed. Practically, there is a new heaven and a new earth. The entire environment changes when the higher forces of the spirit exert their power over affairs.

The "other world" is not a definite place but it is a definite condition. It is not a realm only to be entered upon by means of death, but may be entered at any moment by the harmony of the spirit. It is not a realm of mere passive contemplation, but of the most

abounding energy and positive achievement. It is the condition of the most intense and significant activities.

This super-physical realm of consciousness is experienced rather than entered, or, rather, it is only entered through experience, and in it are the greater realities. It is raising all the forces of life to a higher power. It is the elimination of negative thought. It is the emancipation from regret, fear, anxiety, and constraint. It is, indeed, the beginning of that radiant life which is in the light of God. "I feel," said an English preacher, "as if it would be no merely material prospect that will be opening on our view, but some glimpse into a region of the universe which science has never entered yet, but which has been sought from far, and perhaps blindly apprehended by painter and poet, by philosopher and saint."

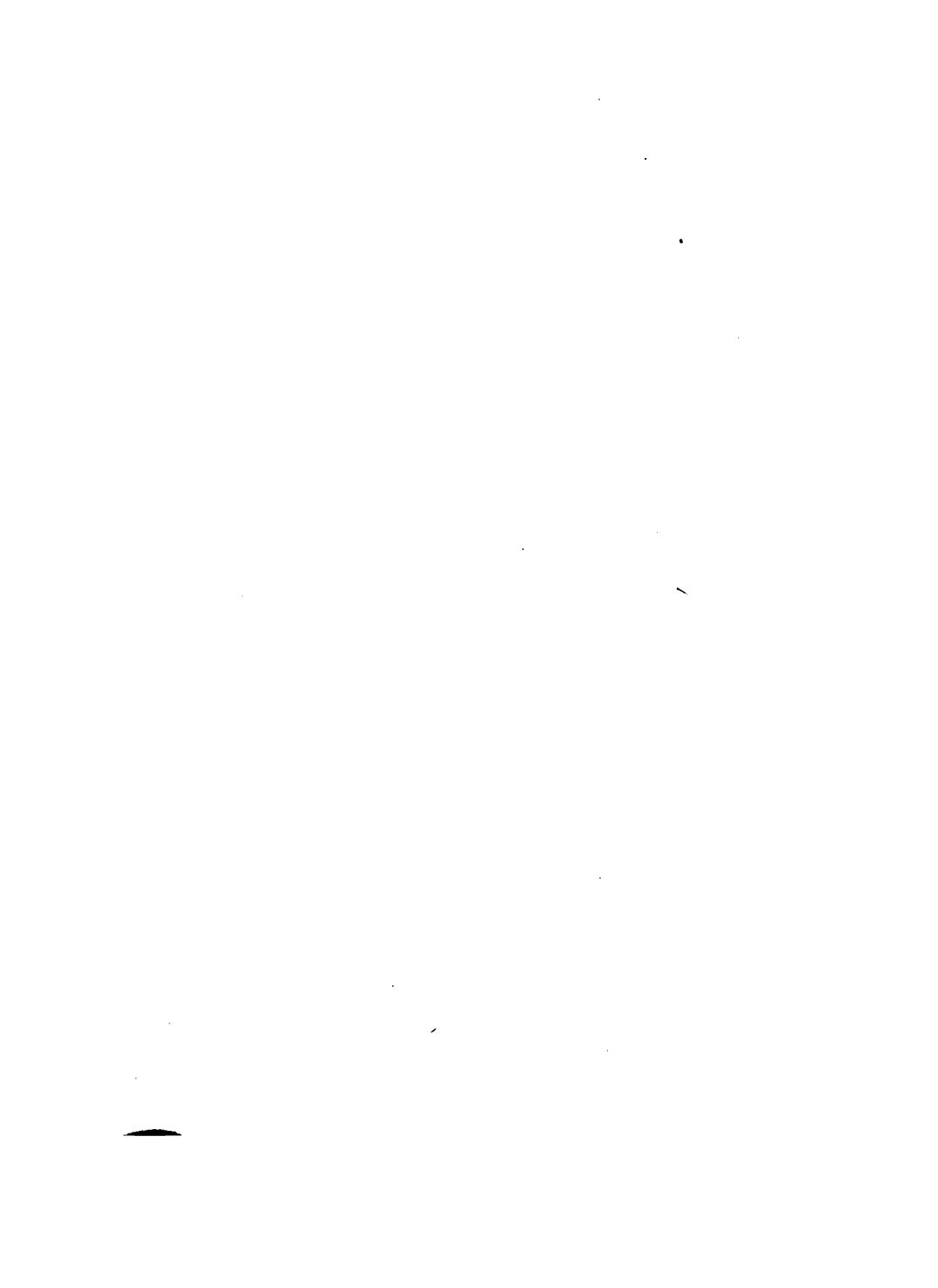
Then does one fall upon the heavenly days. Then comes vision, prophecy, poetry. There is said to be no friction in the ether, and there is no friction in this ethereal atmosphere. Then come great moments. All persons are

more or less receptive to the inspirations of this higher atmosphere.

It is in this state of harmony with spiritual influences that one becomes truly a follower of Christ. Jesus came into the world to reveal to man the better and the happier way. He came to teach humanity how to unite with His thought and purposes, to coöperate, — however feebly and unworthily, — with Him in the unfaltering endeavor to inspire all effort with the irresistible strength of divine purpose. The will of God is not that men shall be afflicted, or sad, or condemned to privations and hardships. It is His will to teach humanity that there is a better way, and to lead all into freedom and joy. “In this world you shall have tribulation,” — that is in the realm of selfish striving and the mere gratification of the senses, — in this realm tribulation abounds, “but be of good cheer; I have overcome the world.” When this lower world is overcome these tribulations disappear. And Jesus came to show man how to overcome them even as He did. Every time one takes the good of

another to be his own and rejoices in his neighbor's prosperity and success, instead of envying, or coveting it, he is "overcoming the world." Every time he denies himself some indulgence of the senses in that he may achieve higher results, he is "overcoming." The body should be trained to be the perfect and obedient servant of the nobler order of mental decisions. And there is a wide territory of the conduct of life in which is the field for this order of victory. For instance, it might seem fanatical to argue that there was any moral sin in mere self-indulgent ease; but in so far as it hinders, or unfits one for dwelling in the atmosphere of the higher energies, and for all nobler achievement, it is a wrong done to one's self. Indolent habits increase with their indulgence until they enslave and imprison their victim. All that keeps one from the positive and abounding good, is, negatively, evil. There is moral wrong to one's self involved in living on any plane that is lower than one's best possibilities of achievement.

The present is one of the great transition times in human history. There is a larger unfolding of consciousness, there is a far wider recognition of truth. These conditions require a corresponding development in the physical organism, that these unfolding powers may be able to express themselves and accomplish their purpose. So there is a new incentive to train the body into being the perfect servant of thought and motive. There are many indications that we are on the threshold of a new manifestation of the power of the Spirit,—of the power to each achieve for himself the transfiguration of his daily life.



**IN THE ETHER OF SPACE.**



“I see the scattered gleams,  
Aloft, beneath, on left and right,  
The stars' own ether beams;  
These are but seeds of days,  
Nor yet a steadfast morn,  
An intermittent blaze,  
An embryo god unborn.  
How all things sparkle!  
The dust is alive;

. . . . .  
I snuff the breath of the morning afar;  
I see the pale lustres condense to a star.”

EMERSON.

“. . . the stars are glowing wheels,  
Giddy with motion nature reels,  
Sun, moon, man, undulate and stream,  
The mountains flow, the solids seem,  
Change acts, reacts; back, forward hurled,  
And pause were palsy to the world.”

EMERSON.



URANIA. GIOVANNI DI PIETRO, CALLED LO SPAGNA  
*The Capitoline Museum, Rome*

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**“Science is simply a higher development of common knowledge, and if science is repudiated, all knowledge must be repudiated with it. . . . Men of science throughout the world subject each other’s results to the most searching examination, and error is mercilessly exposed and rejected as soon as discovered. . . . And still more conclusive testimony is to be found in the daily verification of scientific predictions, and in the never-ceasing triumphs of those arts which science guides.”**

**HERBERT SPENCER.**



## IN THE ETHER OF SPACE.

“Electric and magnetic information has lead us into a region of great certainty and knowledge; so that I am now able to advocate a view of the ether which makes it not only uniformly present and all pervading, but also massive and substantial beyond conception. It is turning out by far to be the most substantial thing—perhaps the only substantial thing—in the material universe.”

SIR OLIVER LODGE in “The Ether of Space.”

**I**T is in the ether of space that one must search for those conditions that surround the next phase of life immediately following the change we call death. The “life more abundant” is becoming to us a definite term, a phrase that is invested with a certain clear and comprehensive significance, rather than one purely symbolic, or expressive of some state of spiritual ecstasy untranslatable into words which it were lawful to utter. Science is penetrating into the nature of the ether; into its problems of light, heat, electricity,

magnetism ; and is revealing to man the existence of a superphysical world apparently adapted to a superphysical life. It is the method of the physicist. Dr. Percival Lowell discovers conditions on Mars that argue the direction of an intelligent consciousness, and he postulates the existence of intelligent life. An astronomer finds in space those conditions that predicate the existence of a star, yet undiscovered and by stellar photography the star (which the most powerful telescope has failed to reveal) is found precisely where science has declared that it should be. Columbus, discovering land that possessed the conditions to support life, postulated that life as a direct inference. The geologist, the paleontologist, the archaeologist, all predicate certain phases or conditions of life as having existed, because they find traces of the order of environment that would support that order of life. Cuvier, from the fragment of a bone, could predicate the animal, long extinct, to which species it must have belonged.

The change whose process we call death has

been regarded as one that defied human penetration. It has remained a mystery, illuminated, indeed, by the faith of the Christian; but to his faith he added no knowledge. Faith in the Divine promise and assurance is so supremely great and so all-satisfying, that there is a sense in which it seems all that one could ask. Surely if no intimation of that life which lies beyond the change of death had ever reached humanity, the follower of Jesus in no wise need be disturbed. He is able Who hath promised. Still, if in the onward progress of life and the evolutionary unfolding of the faculties and the powers of man, he can obey the counsel of St. Paul, who bids us "add to our faith knowledge," the perfection of faith alone is thereby in no wise impaired. "The Unknown is not by any necessity the Unknowable," said Bishop Phillips Brooks, nor is the quest into the Unknown in any sense demoralizing. The world is incalculably indebted to the work of such scientists as Joule, Faraday, Lord Kelvin (William Thompson), Helmholtz, Sir William Crookes, Professor Bell, Dr. Le



Bon, Professor Michaelson, Professor and Mme. Curie, Professor Soddy, Dr. Alfred Russel Wallace, Sir Oliver Lodge, Marconi, and many others that might well be named, for the acceleration of human progress. On the death of Lord Kelvin an English scientist wrote :

“Newton, by a sublime induction, showed us suns, planets, satellites and comets moving through space in orbits determined by a universal law. Kelvin left the infinitely great for the infinitely little, and led the way in showing what are the magnitudes and motions of atoms, what are the forces by which they are controlled ; and what are the attributes of that subtle medium, the ether of space, in which all matter has its being, and mayhap its origin. The public knew Lord Kelvin by his researches in electricity, his theory of the age of the world, and his estimate of the size of the ultimate atom. Newton knew little of electricity ; in his days it was a curious force, connected, as he believed, with lightning, but otherwise exceptional and mysterious. Now we are asking whether all forces are not electric ; nay, whether matter itself is not a form of electricity. Lord Kelvin realized at the very outset of his great career the cardinal

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importance of electricity and of the ether, its medium. It was Professor William Thompson's knowledge of the theory of electricity that enabled him to discover the law of retardation of the current in submarine cables, and to overcome it. A far-seeing man like George Stephenson predicted that submarine telegraphy must be a failure, because not more than a word or two a minute could be transmitted. He had reckoned without his Thompson, whose splendid instruments made the signals as readable between Ireland and Newfoundland as between London and York. A suggestion of Kelvin's gave the first hint of those electric waves with which wireless telegraphy works."

One of the great contributions to the knowledge of the nature of light was made by Lord Kelvin, when, in 1884, he delivered before Johns Hopkins University that remarkable course of lectures on molecular dynamics and the wave theory of light. Professor Bragg, of Adelaide University, Australia, believes that he has discovered a new form of matter in radiations from radium, which he finds to be neither solid, liquid, nor gaseous, and yet to be matter. "The alpha rays shot out incessantly

by radio-active substances are unlike any other form of matter. The particles travel with a velocity of ten thousand miles a second, and their energy is a quarter of a million times as great, mass for mass, as that of any other known atom. Some of the shooting stars travel at about forty miles a second, but the alpha particle of radium travels from two to three hundred times as fast."

Professor Bragg's researches show further that "these remarkable radio-active particles travel onward in a perfectly straight line, no matter what they meet. Fire a bullet against a wall and it will flatten and drop, but these radio-active particles go entirely through the atoms of the matter they encounter."

From these results, and others, Professor Bragg is led to believe, at present (a belief that future research may, of course, modify), that the radio-active particles are actually a fourth kind of matter, — something beyond the solids, liquids, or gases.

Professor Soddy has come to regard radium as the key which will unlock a vast and an

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important realm of the hitherto unexplored regions of nature. This realm is atomic change. The problem of the new physics is thus suggested by Professor Soddy :

“Radio-activity,” he says, “is the one process going on in matter which we cannot influence or stop, while transmutation in matter is the one process in matter which we have thus far signally failed to affect.”

Dr. Le Bon’s remarkable discovery of what he terms “the disassociation of matter” a process described by the writer in another book,<sup>1</sup> has signally contributed to the larger comprehension of the physical universe.

Sir Oliver Lodge, who is conceded to be the greatest authority of the day on the ether, and all the problems involved, thus defines his conception of its nature :

“Ether is the universal continuous connecting medium, filling all space, and emphasizing the unity of the entire cosmos by the simplicity and uniformity and universality of its properties. . . .

<sup>1</sup> “Paris, The Beautiful”: Little, Brown, and Company. 1908.

The ether is all of it physical, and in that sense material ; and it conveys the tremors we call light at a definite velocity ; but it is not what we have learned through our senses to appreciate as matter, nor is it identical with either electricity or magnetism, though it is the vehicle, or corpus, of all these agencies.

“Matter may turn out to be locally modified or electrified ether, but it is modified, and is not ether pure and simple.

“The ether, unmodified and simple, is not subject to gravitation ; though it is the vehicle of this influence, as it is also the vehicle of light.”

Dr. Lodge points out that while there is no gravitation in the ether, yet in that part of it which is modified into electrons, gravitation is observed, for these electrons do gravitate to each other. “Nevertheless,” he continues, “ether is material in the sense of belonging to the material or physical aspect of the Universe, as distinguished from the mental or psychical aspect. It may have psychical functions to perform, but it does not itself belong to the psychical order of things. Its direct

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connections appear to be with the world of matter, not with the world of spirit."

Now the one most important question of all, the manner in which the two worlds — matter and ether — interact, is, in the judgment of Sir Oliver Lodge, "as yet completely unknown." But that the ether "sustains all the phenomena of the visible universe," is undoubtedly true.

All these latest results of scientific research into the phenomena of matter suggest, if they do not actually lead to the theory, that interpenetrated with this visible world in which we live is another world of an ethereal nature, not divided from it by any definite barrier, but, instead, related to it by an unbroken evolutionary progression. This theory has the more claim to consideration in that the law of evolution is a universal law. The infant does not become the great statesman, the warrior, the inventor, the philosopher, or the religious leader, by any sudden miracle. The process of this change is so gradual, so subtle, that from day to day, almost from

month to month, it is not apparent. The evolution of the seed to the plant, or the tree, presents the same gradual process. And the same law of evolution is seen in the sublime process by means of which star-dust becomes a world,

“New-born, and circling into space.”

This inconceivably complex thing which we call human life — its origin as mysterious to us as its destiny — is thus seen to present exactly the same variety of phenomena in its onward growth that we see in nature. Of the law of evolution Dr. Percival Lowell has said :

“Evolution is nothing more nor less than the mainspring of the universe. Grand in its simplicity, it is the one fundamental fact on which all we know depends. From its influence nothing can escape ; for it has fashioned everything, from nebula to man. To appreciate it is to recognize that the universe was not made from without, but grew to be what it is from within. Not a mechanism cunningly contrived, the cosmos is an organism that includes both you and me.

. . . . .

“But the nebular hypotheses of mechanics are only the outer portals and broad avenues of evolution. They leave us on the threshold of where the greatest, because the most intrinsic, interest begins: that strange development by which the inorganic grew into the organic by due process of change.

. . . . .  
“That evolution is the inevitable concomitant of the process of cooling down, everything testifies to be the fact.

“Coming earthward from the stars, we can mark this casual cooling through the whole range of evolutionary development.

. . . . .  
“Pregnant with thought this is, for it brings corroboration of the whole evolutionary process from beyond the confines of our native earth. That the inorganic should develop into the organic on a single planet might perhaps be accidental, but not on two. From Mars comes the cosmic assurance that it is Nature’s law.”

With the law of evolution established by the concurrence of the world’s greatest scientific authorities, it would be a strangely arbitrary and untenable position to hold that the



process called death was an exception to the supreme law of the universe. Everywhere in nature is shown the ascent, through varied forms.

“To vision profounder  
 Man’s spirit must dive ;  
 His aye-rolling orb  
 At no goal will arrive ;  
 The heavens that now draw him  
 With sweetness untold,  
 Once found, — for new heavens  
 He spurneth the old.”

The scientific postulation of the ethereal realm provides a conceivable basis for a practical conception of the world in which the man finds himself after his withdrawal from the physical body. It is a misleading phrase to talk about a “discarnate spirit.” The ethereal body is as real — even far more real — than is the physical body. It is not acquired by death, but revealed by death. As for our present state, —

“We are spirits clad in veils ;  
 Man by man was never seen ;  
 All our deep communion fails  
 To remove the shading screen.”

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So far as the ethereal realm being to man a vague fantasy, we have the positive assertion of the greatest specialist in the investigation of the ether, that recent information leads its investigators "into a region of great certainty and knowledge." Sir Oliver pronounces the ether to be—not only the "most substantial thing—but perhaps the only substantial thing in the material universe." And he adds that in comparison with this ether the densest matter, such as lead or gold, "is a filmy, gossamer structure; like a comet's tail, or a milky way, or like a salt in a very dilute solution." The substantial nature of the ether on which Sir Oliver Lodge lays such impressive emphasis suggests how perfectly it must correspond to the "substantial" body of which St. Paul speaks. To talk of "disembodied" and "discarnate" spirits, is to make the conception obscure; but to realize that the spiritual man, while temporarily sojourning in the physical world, is clothed with an outer physical body, corresponding to the environment in which he sojourns, is to grasp the conditions clearly.

And, as the physical body is related to, and in correspondence with, the physical world, so is the ethereal body related to, and in correspondence with, the ethereal world.

Now, as to the nature of this ethereal world which science has discovered as definitely as was the new continent by Columbus. Sir Oliver Lodge says :

“Newton employs the term ether for the medium that fills space, not only space which appears to be empty, but space which appears also to be full, for the luminiferous ether must undoubtedly penetrate between the atoms, must exist in the pores, so to speak, of every transparent substance, or else light could not travel through it.”

Dr. Lodge quotes Clerk Maxwell as saying :

“Whatever difficulties we may have in forming a more consistent idea of the constitution of the ether, there can be no doubt that the interplanetary and interstellar spaces are not empty, but are occupied by a material substance, or body, which is certainly the largest, and probably the most uniform body of which we have any knowledge. From the phenomena of light we learn the properties of the interstellar ether.”

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When it is pointed out that the waves of light achieve a distance equal to seven times the circumference of the earth, every second, that they travel from New York to London and back in the thirtieth part of a second, and are only eight minutes in journeying from the sun to the earth, and that the velocity of sound is but one millioneth of that of light, one begins to realize how marvellous a realm is opened to man in the rudimentary beginnings of knowledge of the luminiferous ether. Again we find Clerk Maxwell saying :

“The vast interplanetary and interstellar spaces will no longer be regarded as waste places in the universe, which the Creator has not seen fit to fill with the symbols of the manifold order of His creation. We shall find them to be already full of this wonderful medium ; so potentially great, every cubic millimeter of space possessing what, if it were matter, would be a mass of a thousand tons, and an energy equivalent to the output of a million horse-power station for forty million years.

“The universe we are living in is an extraordinary one ; and our investigation of it has just

begun. We know that matter has a psychical significance, since it can constitute brain, which links to ether the psychical and the psychical worlds. If any one thinks that the ether, with all its massiveness and energy, has probably no psychical significance, I find myself unable to agree with him.

“To show that the ether cannot be the slight and rarefied substance which at one time and indeed until quite lately it was thought to be, it is useful to remember that not only has it to be the vehicle of light and the medium of all electric and magnetic influence, but also that it has to transmit the tremendous forces of gravitation.”

Dr. Thompson, of the British Association, says:

“The whole mass of any body is just the mass of ether surrounding the body which is carried along by the Faraday tubes associated with the atoms of the body. In fact, all mass is mass of the ether; all momentum, momentum of the ether; and all kinetic energy, kinetic energy of the ether. This view, it should be said, requires the density of the ether to be immensely greater than that of any known substance.”

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Sir Oliver Lodge comments on this that "matter, even platinum, is not dense when compared with the ether," and he adds :

"The ether does not in any way affect our sense of touch, that is of force ; it does not resist motion in the slightest degree. Not only can our bodies move through it, but much larger bodies, planets and comets, can rush through it at prodigious speed, without showing the least sign of friction. I myself have designed and carried out a series of the most delicate experiments, to see whether a whirling mass of iron could to the smallest extent grip the ether and carry it around, with so much as a thousandth part of its own velocity. The result arrived at is distinct. The answer is no ; I cannot find a trace of mechanical connection between matter and ether of the kind known as friction.

" Why, then, if it be so impalpable, should we assert its existence ? May it not be a mere fanciful speculation, to be extruded from physics as soon as possible ? If we were limited for our knowledge of matter to our sense of touch, the question would never even have presented itself. We should have been simply ignorant of the ether ; as ignorant as we are of any life or mind in the universe not associated with some kind of a ma-

terial body. But our senses have attained a higher degree of development than that. We are conscious of matter by means other than its resisting force. Matter acts on one small part of our body in a totally different way, and we are said to taste it. Even from a distance it is able to fling off small particles of itself sufficient to affect another delicate sense. Or, again, if it is vibrating with an appropriate frequency, another part of our body responds; and the universe is discovered to be not silent to those who have ears to hear. Are there any more discoveries to be made? Yes, and already some have been made. All the senses hitherto mentioned speak to us of the presence of ordinary matter,—gross matter, as it is sometimes called, though when appealing to our sense of smell, and especially to a dog's it is not very gross; still, with the senses enumerated, we should never have become aware of the ether. But it so happens that the whole surface of the skin is sensitive in another way, one occurring equally well through space, from which all solid, liquid, or gaseous matter has been removed. Hold your hand near a fire, put your face in the sunshine, and what is it you feel? You are now conscious of something not arriving by ordinary matter at all. You are now as directly conscious as you can be of something arriving of the ethereal medium. . . . It is some-

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thing akin to vibrations in the ether, that our skin and our eyes feel."

Clerk Maxwell, in a valuable essay, says :

" . . . This wonderful medium is so universal that no human power can remove it from the smallest portion of space, or produce the slightest flaw in its infinite continuity. It extends unbroken from star to star; and when a molecule of hydrogen vibrates in the dog-star, the medium receives the impulses of these vibrations, and after carrying them in its immense bosom for several years, delivers them in due course, regular order, and full tale, into the spectroscope of Mr. Huggins<sup>1</sup> at Tules Hill."

It is conceded that all potential energy exists in the ether. A suggestive question, indeed, is formulated by Clerk Maxwell in these words :

"Whether this vast homogeneous expanse of ether is fitted not only to be a medium of physical interaction between distant bodies, and to fulfil other physical functions of which, perhaps,

<sup>1</sup> Since this was written has occurred the lamented death of the great astronomer, Dr. Huggins.



we have no conception, but also whether it may constitute the material organism of beings exercising functions of life and mind which are as high or higher than ours, at present, is a question far transcending the limits of physical speculation."

Yet it may be that the time has come when, in the evolutionary progress of life, we must speculate on this. Scientific research forces upon one the possibility that in the ether is the source of all matter and the medium of the divine ruling. What if the ether is a manifestation of spirit? And if from the spirit there comes life through the media of the etheric and electric channels?

For all this speculative problem of the ether is closely connected with the problem of the extension of man's life into the ethereal world.

As all life is spiritual life; as all realms are spiritual realms, differing only in degree, it seems more clear to simply designate the two states of the life before and after the change of death as those of the physical and the ethereal. Even if the far-reaching question suggested by Clerk Maxwell transcends physical

speculation, it does not transcend psychic speculation. On the contrary, it invites serious attention. Such a study marks a new and unparalleled era of human thought. It is now more than a half century since manifestations of unseen intelligences, and of unknown and unaccountable powers began, in the modern sense. For these phenomena are familiar in the Bible, and no age of history has been without their records. Does not, then, the discovery that there exists all about us in space a realm whose conditions correspond to the conditions of the ethereal body offer a strong presumption, to say the least, that these intimations and manifestations cannot be other than the efforts of those who have passed on into this realm to communicate with friends here, and to manifest their presence, and to demonstrate its close relation to the life in this realm?

Professor J. J. Thompson, (the president of the British Association for the Advancement of Science, whose name must not be confused with that of the late Lord Kelvin, formerly

Professor William Thompson's) in his address before the Association in August of 1909, had much of interest to say on the new and unsuspected properties of matter. He noted that the heat of the sun equalled that of seven thousand horse-power per acre, yet no engine had yet been invented that could utilize this enormous power. "That they will ultimately succeed in doing so, I have not the slightest doubt," he added. "When coal is exhausted, and water-power fails, the centres of industrial activity will then be the deserts of Sahara." Professor Thompson also noted that "the study of the ether is the most fascinating and important duty of the physicist. The ether is the seat of electrical and magnetic power," he continued, "the energy streaming to the earth travels through the ether in electric waves. All the energy has been electrical energy. The discoveries in physics for the last few years, and the ideas and potentialities suggested by them, have had an effect akin to that produced in literature by the Renaissance."

When one realizes that one gramme of

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radium will develop the energy of a ton of coal; that the discovery of radium has entirely altered many of the most interesting of the geological problems; that the computation of the age of the earth itself has been modified by this,—then does he begin to understand the marvellous nature of the changes in progress incited by late scientific research. Dr. Thompson further said:

“The ether is not a fantastic creation of the speculative philosopher; it is as essential to us as the air we breathe. For we on this earth are not living on our own resources; we are dependent from minute to minute on what we get from the sun, and the gifts of the sun are conveyed by the ether. . . . The energy of the sun practically does the work of the world.”

In this remarkable address one comes upon a passage of supreme significance. What a vista is opened by these speculations of Dr. Thompson:—

“The potential energy of the visible universe may in reality be the kinetic energy of an invisible one connected with it. We naturally suppose

that this invisible universe is the luminiferous ether; that portions of the ether in rapid motion are connected with visible systems, and that their kinetic energy is the potential energy of the systems. We may then regard the ether as a bank in which we may deposit energy, and withdraw it at our convenience. The mass of the ether attached to the system will change as the potential energy changes, and thus the mass of a system whose potential energy is changing, cannot be constant."

In fact, all these discoveries, and speculative study, and that constructive imagination of the scientist which is so eminent a factor in all scientific advance, cannot but suggest to the thoughtful observer the idea that the more real world, the unit of departure, as it were, is not at all this physical one in which we are at present environed, but is the ethereal world. There is the realm of causes; here is the realm of effects and results. One cannot but question if all our great inventions are not projected from that realm. Would it be introducing a fact that the reader would dismiss as a vagary, to note, *en passant*,

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that in many psychic communications during the past twenty years there were, a little before the motor-car was with us an established fact, frequent allusions to a method of conveyance in the ethereal realms which corresponded closely with the motors now in such constant use? The same assertion can be made regarding the airship, which is just beginning to take a practical place in our transportation. Is there, then, an invisible universe, closely allied with our own, whose kinetic energy is constantly projected into our life, and regarding whose resources information is sometimes given to us?

Of all the senses of man, the eye is the only ethereal organ that we possess, and the only channel by means of which the ether can directly appeal to us. Fundamentally, man is a spiritual being, here and now. This spiritual being is "clothed upon," so to speak, with a physical body which is the instrument by means of which he relates himself to the physical world. By means of this physical body he is able to enter into the conditions of the present

phase of life. The change we call death is simply the emerging from this outer body. It is one of the natural processes in the evolution of life.

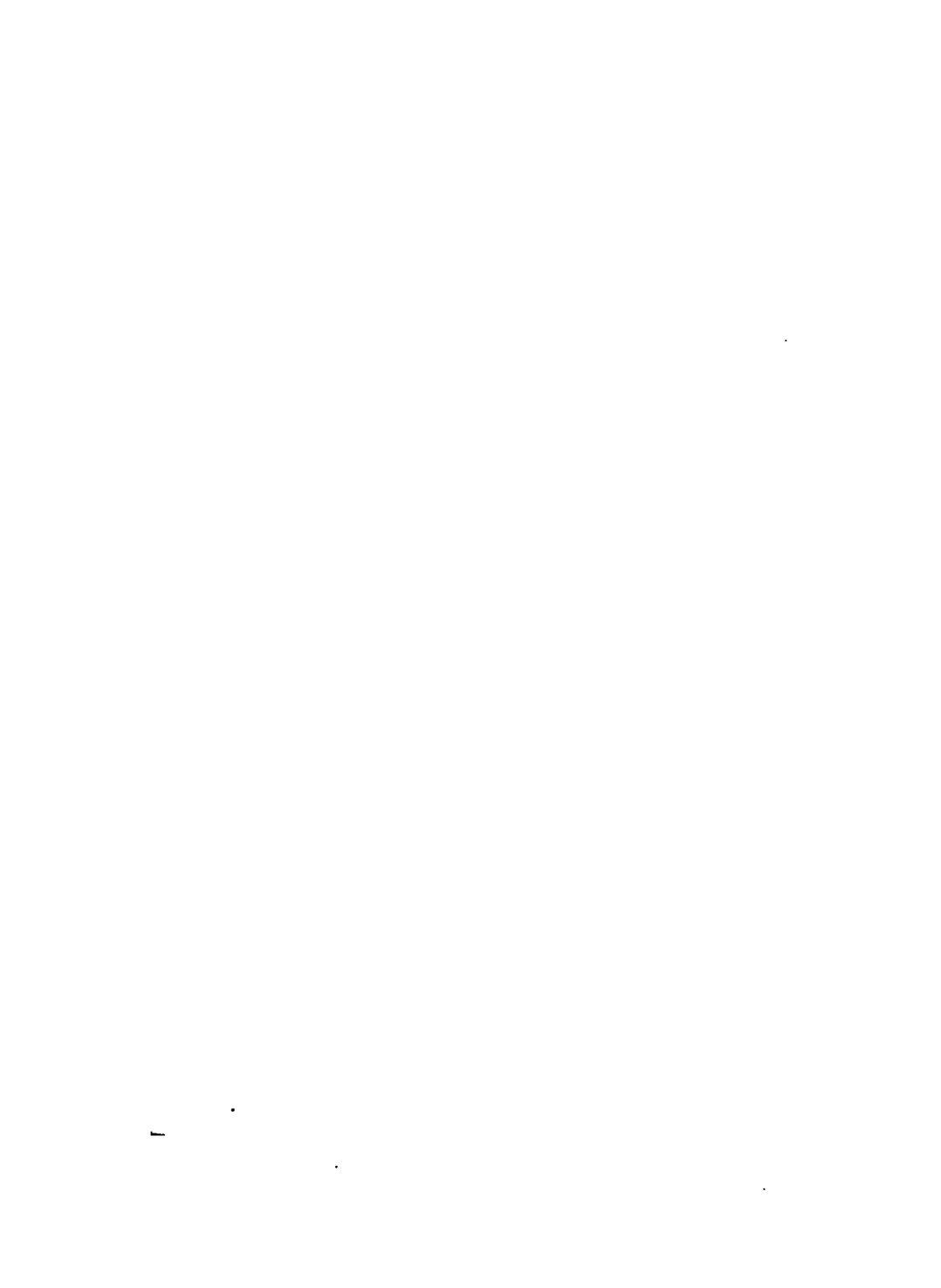
The ethereal world interpenetrates all the physical world. The horizon line of the unseen, the incalculable, is constantly receding, and we are increasingly utilizing the ethereal forces. All these are a part of the conditions of which communication with "the dead" is one of the possibilities. Between the physical and the ethereal realms there are no hard and fast lines. It is all a matter of what Swedenborg calls discreet degrees. The territory of the unknown is conquered and becomes the known; the mysterious becomes the familiar process of daily life.

Death is merely a name for the change that liberates the ethereal body from the physical body. This ethereal body is in the same correspondence with the ethereal world that the physical body is in with the physical world. It is merely the natural environment. Man is a spiritual being temporarily clothed in a

physical body, his instrument, by means of which he comes into relation with the physical world, the sole object of which, during his entire sojourn, is to develop his spiritual forces,—his intellect, his powers of achievement. By the process we call death he is released from this physical body and environment.

In the ether of space there exists, as we have seen from the eminent authorities cited, all the conditions that are in scientific correspondence with psychic speculations.





**THE UNITY OF THE PHYSICAL  
AND THE ETHEREAL WORLDS.**

“ The attractions are proportional to the destinies.”

EMERSON.

“ To desire a thing is to obtain it sooner or later. Thrown into the form of a briefly expressed law it may be said that desire makes opportunity. Therefore choose wisely. How often people gain their desire, only to find it a heart-break. In the material world it is a law that enjoyment diminishes in using material things. But if, in lieu, we choose knowledge, kindly service, noble deeds, then these in the using give increasing instead of diminishing enjoyment; these are the things that last.

“ One of the factors in destiny is circumstances; and how can *circumstances be moulded?* Spread happiness; result—favourable circumstances. Spread misery; result — unfavourable conditions.

“ Man’s power is not limited either by birth or death. In the lives to come the harvest shall be reaped. Sow love, tenderness, and compassion; sow effort for human good; sow struggle for culture: sow desire for noble action, ‘and you shall become a helper and saviour of the world. . . . Raise high before you the ideal of what you will be; and the divine powers within you will accomplish it and what you are thinking now, hereafter you shall become.’ ”

ANNIE BESANT, in “ A Study of Consciousness.”



THE ANNUNCIATION. TISI BENVENUTO, CALLED GAROFALO  
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"The problem is this : What is the beginning or first principle of movement in soul? Now it is evident that, as God is in the universe and the universe is in God, the Divinity is in us also, in a certain sort the universal mover of mind. For the principle of Reason is not reason, but something better. Now what can we say is better than science except God?"

ARISTOTLE, "Ethics."

"Nothing in the heaven is so good that we might not have it here. The earth is the home of God as truly as it is the home of man. Heaven means a higher condition of mankind. There is no heaven until we rise out of folly, selfishness and sensuality; no heaven so long as money stands for more than man, so long as any are willing to be rich by keeping others poor."

REV. CHARLES GORDON AMES, D.D.

"It is, therefore, as good as demonstrated . . . that also in this life the human soul stands in an indissoluble communion with all the immaterial beings of the spiritual world; that it produces effects on them, and, in return, receives impressions from them."

KANT, Werke, Volume Seven.



## THE UNITY OF THE PHYSICAL AND THE ETHEREAL WORLDS.


“Organic changes are taking place whereby men are being brought into closer relations with the unseen world, and are becoming more open to the influences that directly proceed from it . . . that Christ is actually descending with power and great glory a second time to dwell with us, and so to quicken their faculties and inspire their lives, that, under conditions of entire self-devotion, of absolute purity of life, and of earnest obedience to the voice of God, it has been found that the nature of man contains another quality of spiritual life which connects him with a higher order of being, and completes his human nature with a divine complement which has in it a power to attract and draws others to a higher spiritual plane. . . . Thus we believe that Christ is again appearing in this world, making Himself felt in the very organisms of those who open themselves directly to His influence. . . . Our motive is not the salvation of our souls, but the regeneration of humanity.”

LAURENCE OLIPHANT.

**B**ETWEEN the physical and the ethereal worlds there is no definite line of demarcation. The unexplored possibilities and conjectures of the past



as to what life after death might be, are now the largely realized possibilities of the life that now is, on earth to-day. There were always vague conceptions that in the freedom into which man entered when released from the life here, he would be able to achieve conditions beyond mortal power to comprehend, and even to fly through the air. There have always been through all the ages dim dreams of swift transit, swift communication, of light without clumsy processes, and of conditions of spontaneous facilities, all of which were relegated to some vague and incomprehensible future that haunted the imagination. Yet within the past twenty years these conditions have been largely realized in the life here. The motor-car, the airship, the perfecting of the telephone to its marvellous long-distance service, the wonderful possibilities of wireless telegraphy, electricity harnessed to give light and heat, the phonograph that registers the spoken word and the musical note,—what are all these marvels, that are now so absolute a part of the common, every-day life that they



cease to excite attention, — what are they but the conditions which a great portion of humanity had dimly formulated as probably pertaining to the life that awaited man when free from the physical world? The horizon line of what mankind calls the unknown constantly recedes. The miracle of to-day is the household convenience of to-morrow. What marvellous transformations of the world has not the nonagenarian witnessed within the limits of his own lifetime? Ninety years ago there was no telegraph; no steam-engine; ships crossed the ocean only by sails; people journeyed on land only by horses; news between Europe and America was forty days in transit; candles and lamps furnished the only light; in fact, the conditions were such as to be simply inconceivable to-day. Yet, there has been no moment of revolutionary transformation; the great inventions have been, at first, only partial, and they have nearly all passed through phases of distrust if not disbelief, and have encountered all conceivable varieties of doubt and denial. The world

always stones its prophets. The path of progress is invariably over thorns and stones. Hardships and discouragements are the media through which the great have invariably toiled.

“ The hero is not fed on sweets,  
Daily his own heart he eats ;  
Chambers of the great are jails,  
And head-winds right for royal sails.”

With what profound truth did the Rev. George A. Gordon, D.D., pastor of the Old South Church in Boston, speak, when, in that memorable discourse on the occasion of his silver jubilee in 1909, (marking his twenty-five years' work in his parish), he said :

“ Woe to you, young man, when all men speak well of you. You are a mollusk and not a man ; and if you are a man still, without prodigious care, that atmosphere of adulation will surely convert you into a jelly-fish. When Solomon was going down hill, the Lord raised up an adversary against him ; and when that did no good, still another adversary was divinely raised up. Even the wrath and malice of our contemporaries may become help from on high, as a head-wind at sea serves

to keep the great steamer's furnaces going at full blast; and the adverse opinions and influence of noble men are a divine force in the evolution of a just, sane, responsible manhood."

Dr. Gordon continued :

"On the whole, for the average servant of his time, I look with gratitude upon the severities of the human environment. To serve the present age is all that our Maker requires of most men. If we do fail to do good now, it is futile to expect that we shall do good to any future generations. And in qualifying us for service here and now, the severities of our human environment are essential. People sometimes sigh over the fact that the Garden of Eden had a forbidden tree in it; I think if there had been a hundred forbidden trees in it, mixed with the other trees, and serpents hissing from every bush, Adam and Eve might have fared better.

"The universal hostility might have called into being keen and sleepless vigilance and a moral caution always on duty. As I read the tragic story of human failure, I find that it proceeds from a fancied security seemingly warranted by the general friendly aspect of the environment. It takes only one lion or tiger in a jungle to kill

the unwary traveller ; and if he were told that he must be armed for an encounter with many wild beasts his chances of escape might be better."

The danger of an atmosphere of easy indulgence to preachers, especially (and the special truth is applicable to every order of life and endeavor), was thus thrillingly touched by Dr. Gordon :

"Among preachers this is surely true. The human environment is apt to be too friendly, especially in their youth. The people assume that these preachers are wonderfully good, wonderfully gifted ; some of the people speak to them as if they were saints. In such heavenly love abiding the young preacher is apt to neglect profound and systematic study ; he is apt to think lightly of carefully prepared courses of thought ; he is apt to become extempore in intellect, in character and in service ; and an extempore teacher and preacher of religion, in the exact sense of the word, is on the way to perdition, with his devoted people following hard after him.

"I give thanks to-day that I was called to a work greater than the powers with which I came to it ; that I saw from the first that, if I were ever to equal my task, it must be by continuous growth.

I give thanks for the general suspicion of my ability, for the widespread sense of doubt concerning the character of my message. I give thanks for the outspoken opposition to my views and purposes on the part of strong and brave men. I felt that I had come to live among men who had convictions, who had the courage to express these convictions, and to stand by them when it was unpopular so to do.

. . . . .  
“I give thanks to-day, and with the utmost sincerity and solemnity, for the intrinsic difficulty of my task, made tenfold more difficult by the atmosphere charged, as it was, with intense and enduring hostility.

. . . . .  
“Whatever of capacity lay in me, as thinker, as preacher, as friend to the human soul, as man, was needed in this contest. I must revere and cherish every possibility; I must seek through long years of diligence and honor the realization of power. To do anything else would render defeat and disaster inevitable. And if the result is far less than it might have been it is much more and higher than it would have been had not the severe humanities of my environment created vigilance, self-control, and filled the solitudes of existence with divine companionship and protection.”

Such experiences are the universal school of the spirit; they create the atmosphere in which are developed the thinker and the doer, the poet and the prophet, the ruler, the inventor, the discoverer, and the reformer,—all who make the world better. The pioneer of thought projects himself into the future. It is there, in the yet unformulated ideal, that he discerns those epoch-making possibilities which his genius conceives and translates into the realm of the actual. Benjamin Kidd, in his *Social Evolution*, contends that all the evolutionary process of life is proceeding under the dominating power of the principle which he calls "Projected Efficiency." By virtue of this gift of the vision, and the power to project the vision into the ether of space, and to there select those elements which, in their combination, produce a new vehicle for the convenience of man, does the inventor fare forth on his sublime task and achievement. Who can contemplate, unmoved, the record of those nights extending through a prolonged period, when Cyrus Field sat in the darkness by his window

in that search of the spirit which resulted in his conception and its fulfilment by the construction of the cable bringing two continents into swift communication? More was laid than that gigantic wire. The foundations of a new civilization were laid with the Atlantic cable.

All the great inventions in the world of physics are the mile-posts of spiritual advancement. The physical and the ethereal worlds are not two distinctive realms, but are one, differentiated only by their degrees of progress. The physical world to-day, in its resources and its possibilities of transit and of communication, is almost as marvellous as were the former conceptions of the world man would enter at death. The inevitable *a priori* of reason compels the realization that if progress advances here in this orderly and evolutionary manner, the law of evolution, this universal law, cannot be suspended by the next step in progress made by man by means of that change we call death; and the man who tenanted his physical body on one day, and is free from it on the next day, is still, essentially, the same man.



Time and space have distinguished the physical from the ethereal world. But it is just the limitations of the former that are being overcome by the recent inventions. And with these marvellous instrumentalities for increasing the faculties of man, the powers themselves have increased in that loftier spiritual development which marks the race to-day. These hitherto unrevealed powers are now asserting their scope, as expressed in the cable, the telegraph, the telephone and wireless telegraphy; and these are crowned by the demonstrated power of man to project his thought without the slightest aid from mechanism. Telepathy is to-day as entirely recognized by scientific authorities as is telegraphy. The telescope and the spectroscope have infinitely multiplied the power of the eye to see; the telephone carries the voice over vast distances; but to the innate power of the soul to flash its own thought through space who shall set any limit?

“Star to star vibrates light; may soul to soul  
Strike through a finer element of her own?”

Telepathy is the language of the spirit, and man, still an inhabitant of the earth, is beginning to learn to exercise it.

“Thus telepathy opens a new chapter in science, and is of an importance that cannot be exaggerated,” states Sir Oliver Lodge. “Even alone, it tends mightily to strengthen the argument for transcendence of mind over body, so that we may reasonably expect the one to be capable of existing independently and of surviving the other; though by itself, or in a discarnate condition, it is presumably unable to achieve anything directly on the physical plane. But telepathy is not all. Telepathy is indeed only the first link in a chain: there are further links, further stages on the road to scientific proof.”

The human organism is increasing inefficiency. Professor Dearborn of Tufts College, in a recent lecture on “The Sensory Mechanism of Man,” called attention to new organs of sight and hearing:

“We no longer think of man as possessing only five senses, but often credit him with as many as

seven or eight others. Sense organs have been found which are of considerably more importance to the human body than even sight or hearing. It is to this class that the sense of kinesthesia, as it is technically known, belongs. It is most apparent in the case of children who have been blind since childhood, and who can tell without touching an object what its form and nature is. Helen Keller is the greatest living example of one who has developed this sense. The new science of psychology teaches that, contrary to the old opinion, the brain does not do all the work, and that this function is distributed among the nerve centres throughout the body."

The new knowledge of the powers and resources of the human body is making a landmark in progress. A leading English scientist has recently said:

"Every human being is now conceived of by students of mind as existing simultaneously in two worlds, described as the objective, supraliminal, or world of waking life—in which he communicates through his senses with the phenomenal universe—and the subjective or transliminal, the world of sleep, of an all-comprehensive, extraplane-

tary or outside existence, of which the earth life is but a fractional expression. . . . This transliminal, or higher spiritual self, may be inspired to assert a control that is practically boundless within the limitations of physical possibility and moral right over 'the flesh'—that is, organs of body and faculties of mind. And the whole purpose of hypnotic suggestion is the evocation of such control, either where it has become relaxed or in fields where it has not before been operative."

These varied and complex powers of the man are in correspondence with the twofold world in which he finds himself, and which is still a unity and a realm whose various degrees all shade into one another. Matter is potential spirit; spirit is the higher evolution of matter. The correspondence that exists between the advance of scientific and psychic knowledge is one of the signs of the times. A great illumination has been thrown on subtle conditions by the recent researches by Dr. Gustave Le Bon, who has discovered and formulated the law of the disassociation of matter.

In his work Dr. Le Bon endeavors "to

show how the imponderable ether can be connected with matter, and thus grasp the link connecting the material with the immaterial." He postulates between matter and ether an intermediate realm, the existence of which is only beginning to be revealed, and whose properties account for a great number of phenomena which have up to this time puzzled and perplexed the ablest scientists. Many of the phenomena of radio-active substances have been ultimately located in ether and in matter with equally unsatisfactory results, as they do not belong to either realm.

Dr. Le Bon says that "Ether and matter form the two extreme limits of the series of things. Between these limits, far as they are from each other, there exist intermediate elements, which are now revealed by observation." He points out that while it would require a colossal energy to transform the ether into material substances, the converse transformation of matter into ether, or substances akin to the ether, is realizable, and can be effected by the disassociation of matter.

Formerly it has been held that, "while all things in the universe are condemned to perish, two elements alone, matter and force, escape this fatal law"; that they "undergo incessant transformations, but remain indestructible, and, consequently, immortal."

In his research work, extending over eight years, Dr. Le Bon has established that, "contrary to this belief, matter is not eternal, and can vanish without return," and that it is capable of a disassociation "which reduces it into forms in which it loses all its material qualities," so that it "finally returns to the imponderable ether whence it seems to have issued"; that matter, "far from being an inert thing, capable only of giving up the energy artificially supplied to it," is, in itself, "an enormous reservoir of energy — of *intra-atomic* energy. From this intra-atomic energy are derived electricity, solar heat, and, indeed, most of the forces of the universe."

Now the proposition — which has, in fact, become a demonstration accepted by leading physicists — that "between the world of the

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ponderable and that of the imponderable (until now considered as being widely separate) there exists an intermediate world," seems to offer an explanation of many phenomena. To the hitherto known forms of energy—heat, light, electricity, etc., is added another, the intra-atomic energy, which causes that form of energy called matter to assume a different form by the law of disassociation. "All phenomenality is but a transformation of equilibrium." When these transformations are swift, they appear as heat, electricity, light; when slow, they appear as matter. And "as soon as the equilibrium of these elements, of which the aggregate constitutes an atom, is disturbed, considerable energies manifest themselves as they would if the earth or any other planet were stopped in its course."

As a result of his researches, Dr. Le Bon has proved that matter is not eternal; that it constitutes an enormous reservoir of forces; that the elements of matter which are disassociated are irrevocably destroyed. They lose every quality of matter, including the most

fundamental of them all — weight. The balance no longer detects them. Nothing can recall them to the state of matter. They have vanished in the immensity of the ether which fills space, and they no longer form part of our universe.

These facts sufficiently indicate the marvellous world that science has before it to explore, and the infinitely more marvellous world that psychic science has to explore. For as human life here and now is indissolubly linked with conditions — conditions involving all the phenomena of Nature — so is the next succeeding stage of life equally associated with all the conditions that science is penetrating. The ethereal body is closely related to electric force, to intra-atomic force. The phenomena of the *séance*-room are no more marvellous to-day, no more incapable of being related to laws of science, than are those of many of the recent inventions.

When modern science discovered that the atoms and molecules, hitherto believed to be indivisible, are, in reality, composed of count-



less electrons which form the body of the atom, and that each of these electrons is an electrical centre; that these electrons are governed by the universal law of attraction and repulsion, and themselves evolve new atoms and molecules, and that all the numerous forces of nature — light, heat, electricity, gravitation and motion — are simply different expressions and manifestations of the one eternal energy, the first step, at least, is certainly taken toward solving the mystery of creation, and the proof of evolutionary progress is apparent. Not as a special creation, but as results of the gradual processes of untold ages, is the present state of the earth seen to be.

Modern science also reveals that the entire universe is alive. It is found that plants have sight, in a rudimentary way; that they even have something like a nervous system; and the students of biology discover that the minutest animalcule possesses the vital force. Modern science confirms the theory that the cause of the universe is found in the evolu-

tionary processes of one substance. In defining the evolution of the phenomenal world, it is seen, in the process of cosmic evolution,

“that from one substance came ether, from ether that which is gaseous, from the gaseous state heat, from that state liquid to that which is solid, and then gradually the vegetables, the lower animals, and from the lower animals up to the highest, man. The whole process is the process of evolution, and this evolution is from one eternal cosmic being, so that energy is the mother of all manifestations. It is one, and the ancient sages who discovered that unity in variety rejected the theory of the special creation.

“Thus, by studying the various sciences, we understand that unity and variety is the plan of nature, and also that there is one life principle manifested through various forms, beginning with the metals, then through vegetables, then animals, and lastly human beings. That the life force is one, and that the material and efficient cause of the universe is one substance.

“We have also learned that the germ of life is indestructible and uncreatable, like matter, because the life force is eternal. Matter is uncreatable, it is eternal. So life forces are eternal, and germs of life are eternal, too.” .

Until man develops more fully his latent powers, there will continue this feeling of living "on one side of a boundary," as Sir Oliver Lodge asserts that we do. "Man is aware of things on one side only," continues Professor Lodge,

"and hence we are subject to certain illusions and difficulties — the illusion of unstimulated and unmotivated freedom of action, and the difficulty of reconciling this with the felt necessity for general determinism and causation. If we speak in terms of the part of the universe that we know, we find free agencies rampant among organic life. But if we could seize the entirety of things and perceive what was occurring beyond the range of our limited conceptions, we should realize that the whole was welded together, and that influences were coming through which produced the effects that we observe. . . . If we could grasp the totality of things we should realize that everything was ordered and definite, linked up with everything else in a chain of causation, and that nothing was uncertain, capricious, or uncontrolled."

Yet the interpenetration of the two worlds makes them practically one, related to each

other as are cause and effect. Poets and prophets have led the way to this truth. The poet's insight formulates that which science will afterward demonstrate. What deep truth is expressed by Stephen Phillips in the lines :

“ I tell you we are fooled by the eye and the ear ;  
These organs muffle us from that real world  
That lies about us.”

The general consciousness of the unity (the absolute unity rather than the correspondence) of the physical and the ethereal, will develop a new and higher phase of civilization. M. Fournier d'Albe, the secretary of the Dublin Society for Psychical Research, believes that the time will come when the subtle body will be discerned and recognized in the same way that the physical body is at present. In an address not long since, he said :

“ Our present bodies consist of a vast number of individual cells, a number which goes into no less than twenty-two figures, but yet a number which is quite within the bounds of fairly accurate calculation. Each of these cells has, to

some extent, a life of its own, something which we in Ireland would call home-rule. As in the human body as a whole some parts are more vital than others, so each cell has its governing elements and its subsidiary and more or less superfluous elements. The ultimate governing elements of the cell, or those which embody whatever consciousness the cell possesses, I call by the name of 'psychomeres' or soul-particles. They are probably invisible in ordinary light, but opaque to ultra-violet light. The aggregate of these psychomeres is what we call our Soul. This aggregate is, in fact, ourselves, and our consciousness is really the consciousness of a vast hierarchy of sentient beings linked together by a common cause and years of mutual service and co-operation. The psychomeres are capable of physical withdrawal from the body, just as are the molecules of ether and chloroform after the administration of these anesthetics. Such withdrawal occurs occasionally and partially during earth life, but becomes general at death. The consequence of their withdrawal is that the remaining matter constituting the cells falls a prey to other organisms, such as the bacteria of putrefaction, or simply comes to a standstill, as it does in extreme cold.

“The soul-body consists of these psychomeres in their disembodied state. It probably weighs less than a thousandth part of the physical body, and its weight cannot be detected by the balance so long as the weighing is done in air. In spite of this small weight it contains all that is really ‘ourselves,’ all that is permanent, all that is really immortal.”

M. d’Albe does not differ greatly from Swedenborg, nor, indeed, from St. Paul, regarding this subtle body. That which we have called the “other world” is really the world in which the man now lives, — in just the degree to which he has attained recognition and knowledge of the higher laws of nature. It is to the scientist, not to the seer, that man must look for the actual proof and demonstration of the ethereal world. The unexplained laws of nature, and the latent powers not yet unfolded in man, form one subject for study. They are not disassociated, but closely allied. That life in man which is deepest and most profound, his spiritual life, which in its true sense is inclusive of his intellectual

life, is, by its very nature, indissolubly linked with the life of the universe. Of this universe man has as much knowledge as he has developed consciousness enough to recognize. All culture is but this extension of consciousness. Frederic W. H. Myers illuminated this truth in the following words :

“The faculties which befit the material environment have absolutely no primacy, unless it be of the merely chronological kind, over those faculties which science has often called *by-products*, because they have no manifest tendency to aid their possessor in the struggle for existence in a material world. The higher gifts of genius—poetry, the plastic arts, music, philosophy, pure mathematics—all of these are precisely as much in the central stream of evolution—are perceptions of new truth and powers of new action just as decisively predestined for the race of man—as the aboriginal Australian’s faculty for throwing a boomerang or for swarming up a tree for grubs. There is, then, about those loftier interests nothing exotic, nothing accidental; they are an intrinsic part of that ever-evolving response to our surroundings which forms not only

the planetary but the cosmic history of all our race."

Commenting on this paragraph Sir Oliver Lodge wrote:

"We can regard these higher faculties, these inspirations of genius and the like, not only as contributing to our best moments now, but as forecasts or indications of something still more specially appropriate to our surroundings in the future — anticipations of worlds not realized — rudiments of what will develop more fully hereafter; so that their apparent incongruousness and occasional inconvenience, under present mundane conditions, are quite natural. Ultimately they may be found to be nearer to the heart of things than the attributes which are successful in the stage to which this world has at present attained; though they can only exhibit their full meaning and attain their full development in a higher condition of existence, — whether that be found by the race on this planet or by the individual in a life to come."

If there is this absolute unity of the physical and the ethereal worlds; if the progress from one to the other, and on, and forever on,



is the same simple, natural progression that attends the progress of life in this world from infancy to manhood and to age, how infinitely it enlarges the scope of existence, and what practical encouragement it offers for unceasing effort in all directions of knowledge. It becomes, then, as much of an object to enter on a new study at eighty as at eighteen ; it imparts a zest to the achievements of every day.

Sir William Huggins, the distinguished English astronomer, and the founder, indeed, of the science of astro-physics to which he has devoted more than sixty years, remarked on his eighty-sixth birthday (February seventh, 1910,) that "Life is work, and work is life." Pointing to a large volume lying on his table, he added:

"This book was published only two months ago, and in it are all my scientific papers. See, here is one written in 1866, when astro-physics was a baby science, and I, its founder, knew but little of all we were to learn in later years.

"As the years fly past, fresh knowledge becomes more and more difficult to grasp. It is not that

I work less keenly as the days go by, but rather that, as the science has developed, only details are left for discovery — but who knows? Every day I work, for hours in my laboratory and then on till nine o'clock of an evening I am here in my study, thinking and reading, reading and thinking. Every now and then some fresh detail is laid bare to me, and who is there to say that any day my experiments may not result in some new discovery altogether?"

Victor Hugo, in speaking of his own outlook upon the larger life, a few years before his death, said:

"I feel in myself the future life. I am rising, I know, toward the sky. The sunshine is over my head. Heaven lights up with the reflection of unknown worlds.

"You say the soul is nothing but result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart.

"The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale and it is history. For

half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song — I have tried all. But I feel that I have not said the thousandth part of what is in me."

With such faith as this all life is transfigured. The man turns away from depression, and the feeling that the best years of his life are over, to the realization that

"The best is yet to be,"

and that he is facing a still more active and richer experience. He looks toward a living future, not toward a dead past. There is the stimulus of hope, and a deeper and more vital trust in God. New hope generates new energy. The gates of opportunity have not closed, but, instead, he is approaching the portals that open to far greater opportunity in the life more abundant. With every added year, life should become more beautiful, more rich and full. With increasing development one enters into the ever increasing and infinite riches of the universe. To realize this continuity of exist-

ence, this unity of the physical and ethereal worlds, is to enter into those conditions which are beauty, and joy, and radiant achievement, and which transfigure life. Surely,

“No work begun shall ever pause for death.”



**“WITH WHAT BODY DO THEY  
COME?”**

“What is, then, the first grand belief? Simply that death is not an end; that it is merely an expression, an incident in the onward and upward struggle and progress of the individual life. It claims to have demonstrated this, to hold it not as a hope, not as a belief, but as knowledge. It teaches that inside these gross physical bodies there is an ether body, a body that has grown with it, shaped by it, adapted to it, perfect in every part and faculty; and that this ether body is disengaged at death, like a germ delivered from its sheath, and that it goes on, the soul taking this ether body with it as a perfect equipment in every faculty for the fullest expression of its higher and better life. According to this teaching, the soul simply goes on with its power to think, to remember, to love, just as of old.”

REV. MINOT JUDSON SAVAGE, D.D.

“What is man? What a strange union of matter and mind! A machine for converting material into spiritual force! A soul imprisoned in a body. . . . Perpetual rest!—for an immortal soul whose only life is action. Such a doctrine has no place in Christian philosophy.

“The body is the vocal instrument through which the soul communicates with other souls, with its past self, and even, perhaps, with its God. . . . The



“SPEAK! SPEAK!” SIR JOHN EVERETT MILLAIS

*The Tate Gallery, London*



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body is needed to hold souls apart and to preserve their independence, as well as for conversation and united sympathy. Hence body and matter are essential to man's true existence. The soul which leaves this earthly body still requires incorporation. The grandest philosopher who has ever speculated upon this theme has told us in his sublime epistle that there are celestial bodies as well as bodies terrestrial. It may not be in vain to strive at some insight into the possible nature of the celestial bodies. . . . Can we fear lest the celestial bodies will be less adapted to the souls which they are to clothe?"

PROFESSOR BENJAMIN PIERCE.

"If we could only know, somewhat as John must have known after his vision, the presence of God into which our friend enters on the other side, the higher standards, the larger fellowship with all his race, and the new assurance of personal immortality in God; if we could know all this, how all else would give way to something almost like a burst of triumph as the soul which we loved went forth to such vast enlargement, to such glorious consummation of its life."

BISHOP PHILLIPS BROOKS.

"I believe that at the moment of bodily death the soul does not experience any very great change. I should not be at all surprised if we find — when the great change comes — that we do not know just

at first that we have passed over; we have not gone away, but consciousness begins to become accustomed to a new plane of experience, where new powers awaken, and there are brought into manifestation possibilities inconceivable to us at the present time. At present we live in a world of three dimensions — length, breadth, depth — but in the next I have no doubt there are other dimensions of which at present we can form no conception — the limitations imposed upon our consciousness are different. I do not believe that there is any going away. Everywhere is here. Every when is now. I do not believe that the change will be so absolute as to drive the soul from one universe into another; simply that our consciousness has to adjust itself to new conditions. It has begun to garner new experiences, and it finds itself no longer subject to the old limitations. It has not escaped *all* limitations; it has only passed from one grade of consciousness into another, and goes on ascending until it becomes absolutely one with the unlimited reality whence all things proceed.”

REV. R. A. CAMPBELL, D.D., pastor The City  
Temple, London.

**“ WITH WHAT BODY DO THEY  
COME ? ”**

“ How are the dead raised up ? and with what body do they come ? . . . It is sown a natural body ; it is raised a spiritual body. There is a natural body and there is a spiritual body. . . . ”

I CORINTHIANS, XV, 35.

“ It is revealed to us as a plain fact that celestial beings, beyond our powers of perception, have clear and definite relationships with us — ministering to us, sympathizing with us, mourning over our failures, rejoicing over our repentances ; and the first conclusion from the fact ought to be a certain restraining sense of high companionship. It is a part of the recognized providence of God to influence, guide, and educate us in human and visible things by human and visible agencies — by friends, parents, brothers and sisters, whose presence with us and love for us has been a restraining influence ; all of us have known veritable human angels without whose loving care life would have seemed a chaos ; and rather than grieve them, we have often exercised much self-control. It should be at least an equally restraining consideration to be assured by our heavenly Father that He has also surrounded us with loving invisible friends, through whom He com-

municates His thoughts and His will, and that He has given His angels charge over us, and in their hands they shall bear us up. How near I know not, but near enough to bring heaven into our very midst."

Very REVEREND BASIL WILBERFORCE, D.D.  
*Archdeacon of Westminster.*

"**W**ITH what body do they come?"  
Do they come at all? "How are the dead raised up?" What is the significance in those impressive words: "It is sown a natural body; it is raised a spiritual body." The statement that "there is a natural body, and there is a spiritual body" is singularly concise and simple, and is it not to be remarked that the assertion is in the present tense? There *is* a spiritual body existing at the same time, apparently, as the natural body; both predicated by St. Paul as the habitation of the soul while on earth. If it were not so would he have not said: "There is a natural body, and there *will be* a spiritual body?" And the counsel immediately following the statement regarding the two bodies, is "to be steadfast, immovable,

always abounding in the work of the Lord." There follows the assurance that such labor "is not in vain in the Lord."

Here we have an outline in epitome of the entire nature and purpose of human life and destiny. Of these bodies, "that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

There are two orders of faith in that persistence of life which we call immortality; the faith of the Christian in the divine promise, which, alone, is more than abundant, and fulfils all he could ask for or conceive. The other is the objective evidence of the continued existence of the spiritual man after that change termed death. These two, rightly viewed, are in no wise antagonistic, nor mutually exclusive; rather, if the objective evidence shall be of a significant order, they are mutually supporting and interrelated. But it must be remembered that spiritual things are spiritually discerned, and that between inconsequential phenomena, and communion of spirit, there is a great gulf fixed. The signal

illumination poured on the latent powers<sup>1</sup> of the human organism by the masterly work of Frederic W. H. Myers, ably supplemented and added to by many others, and the revelation of a vast area of hitherto unsuspected powers in nature, as revealed by latter-day science, together explain a proportion of the phenomena in the *séance*-room, which may thus be excluded from any connection with the great question of actual and objective evidence of the presence and the communication of those who have passed through death. There is a very large proportion of real or alleged phenomena which are too inconsequential, even if genuine, for any reference; they are beneath the dignity of reference, and too repulsive, in any case, to invite discussion. Of late years the name of the Italian medium, Eusapia Palladino, has been much before the public. The avalanche of narration and speculation regarding her powers has tended rather to obscure than to enlighten the

<sup>1</sup> "Human Personality." Longmans, Green & Co., London and New York.

readers. At best, she is an abnormal being who has the power, at times, to produce physical phenomena of a curious, but by no means exalted, order.

But the actual manifestations of a super-normal plane of nature have been too long before the world to require any citation of evidence. One may simply assume their existence without further apology.

These phenomena are of two orders: the senses recognize and record one order of facts; the perceptions of the spirit recognize and record another order of actualities with a testimony equally reliable, and equally lending itself to proof on its own plane. In all dealings with objective phenomena these two planes should be clearly differentiated. Physical manifestations appeal to the senses; if a table defies the law of gravitation and rises in the air; if rappings and knocks are heard not produced by any known methods within our knowledge of physics; if hands, or forms, are seen, or felt,—all these phenomena appeal to the senses. On the other hand, if messages



are given whose quality reveals an individuality that is unmistakably recognized; if statements are made, not at the time known to those present, but which later are verified; if a chain of events, having to do with both planes of life, are experienced in such manner as to form a sequence, or series of sequences; if impressions and messages, believed to be received clairaudiently or telepathically, are subsequently discovered to be linked and conjoined with outer facts and occurrences,—the two phases blending into one rational chain of events,—this order of evidence appeals primarily to those perceptions which recognize and register spiritual truth; that order of truth which, by its very nature, can only be spiritually discerned.

Without in any way denying the evidential value of physical phenomena, is it not yet true that the higher order of appeal is far more convincing, as well as far more impressive? It is true that the most utter skeptic must be convinced that there are laws and forces which he has not grasped when he sees things

occurring in defiance of the ordinary physical laws, but still it would seem that he might witness mere physical phenomena for a lifetime without necessarily becoming convinced that they were produced by those who have formerly lived on earth. A thousand explanations might, and, as a matter of fact, do, spring up to account for these on the plane of nature alone. The researches of science, and especially in the line of radio-activity, offer mysteries and marvels that far exceed any marvels of the *séance*-room. When the ethereal energy allows such a wonder as wireless telegraphy, and other results and achievements as incredible on the ordinary plane, the phenomena that reveals some law superseding the law of gravitation, — of a law that permits a solid object to pass through a curtain and leave no trace, — need not, necessarily, connect itself with conscious intelligence on the ethereal side. These phenomena might simply be due to unexplained laws of physics. Of course, when a message is spelled out by means of rappings, or is written by a hand

invisible to the sitter, or by a "materialized" hand, then we have evidence of the action of conscious intelligence, and enter upon the appeal to the mental plane.

In addition to the latter-day manifestations of intelligence and proofs of identity through such personalities as those of Mrs. Verrall (a learned and distinguished lady, who is a professor in Newnham College and the wife of a professor in Cambridge, England), and of Mrs. Piper, Mrs. Minnie M. Soule, Mrs. Thompson (of England), and many others, it is interesting to read the history of the spiritualistic movement backward, through its recorded literature, to the work of Andrew Jackson Davis; to the time of Judge Edmonds of New York and the group associated with him; and to the time when (in 1848) the "Rochester rappings," through the medium of the Fox sisters, first startled the world. Epes Sargent is the writer who has best recorded all the early phases in a book of great value. In all this range of literature, one finds striking unanimity in the testimony to certain facts:

(1) That physical phenomena were employed to arrest attention.

(2) That the attention once gained, the phenomena took on a higher and more subtle range of appeal — from the senses to the spirit.

(3) That this more subtle appeal to the spirit — by which, of course, I mean the appeal to personal recognition, personal identity — has constantly continued, by evolutionary progression, to grow more cogent on the spiritual plane.

Bearing these facts in mind, one would ask : Can we fail to consider the appeal to the spirit — to the mind, the perceptions — as of a higher order than the appeal to the senses ? Is it not a very great evolutionary advance from the physical phenomena produced by Eusapia Palladino to the subtle and remarkable "cross-correspondence" apparently (if not evidently) given by Frederic Myers through Mrs. Verrall and Mrs. Piper ? And beyond this — while the prominence of Mr. Myers, the high scholarly attainments of Mrs. Verrall, and the famous psychic gift of Mrs. Piper, make this instance a striking one to offer, yet, as a matter of truth, for more than half a cen-

tury messages more coherent, more sustained, more direct in their proof, more related to the actualities of life, have been received by hundreds of more or less well-known people through more or less unknown mediums. A large proportion of the absolutely convincing testimony to the intercourse between the inhabitants of the ethereal and the physical worlds is so subtle, so entirely a matter of the relations of spirit, by the telepathic methods of communication, that it is almost impossible to record it clearly, while physical phenomena are, by their very nature, easily described; but physical phenomena alone would never prove those subtle, potent relations of spirit to spirit which transcend the change of condition called death.

The Public Library of Boston has a department labelled "Spiritualism," and another for "Psychical Research," in which practically the entire literature of both movements is assembled, and thus the records of all the phases in different countries and languages are accessible there to the reader. The literature of



the Theosophical movement is equally ample in its (practically) complete representation. There are the records, and he who will may read. No one could go through this large and impressive collection of testimony, ranging over nearly sixty years, without feeling that the physical phenomena are a rudimentary stage designed to arrest public attention, while the appeal of intelligence to intelligence, mind to mind, spirit to spirit, is the higher, finer, and more significant development, even as conversation and correspondence are higher phases of human intercourse than signs and gestures. Had the movement opened, however, with such subtle phases as telepathy, impressions, clairaudience, and clairvoyance, it would have made little or no appeal to the general public, and anyone who claimed that he had received messages from "the dead" in any of those ways, would simply have been pronounced more or less crazy, as was the case with Swedenborg, Jeanne d'Arc, and George Fox. Hence physical phenomena, although rudimentary, had their place — per-

haps they still have their place — but to lay stress on them and exclude the more mental and spiritual modes of intercourse, is something like ignoring the work of contemporary astronomers and citing the theories of Ptolemy.

The tendency of the present is largely that of emphasizing physical phenomena and, to go backward for half a century rather than to advance in the exploration for new truth. There might be (one does not believe that there *are*, but there *might be*) a thousand explanations of the phenomena of Eusapia Palladino wholly outside the acting of any conscious intelligence; but when *messages* are received that involve a recognized individuality — that involve the subtle social relations of friendship or acquaintance — are not these (the spiritual things which are spiritually perceived) immensely more valuable than the merely physical phenomena?

“Psychic phenomena,” says Desertis, “is the objective proof that the living soul is the real man, and of the powers possessed by this soul

both in the embodied and the disembodied state. The use of all these experiments is that we may obtain clearer insight into the laws which govern the development of our own souls, and strengthen our own spirits by contact with truth. It is a means of learning only, not a revelation."

It is a means to an end,—not the only means, but one among others,—and when entered upon with serious and intelligent purpose (not degraded to vaudeville), it well merits Mr. Gladstone's designation as the most important work in human life. The supreme qualifications for higher usefulness in this world are spiritual insight and vision. It is these which bring power for the practical service of humanity. To this end it is of primary importance to realize the facts of life in the light of spiritual vision, and thereby comprehend the great spiritual purpose that embraces all effort and endeavor. Thus, psychic research has a higher value even than that of evidential testimony to the truth as taught by Jesus and His disciples, or its power to comfort and aid and uplift those in sorrow.



It is the quest after the entire problem of eternal life. The answer to the question: "With what body do they come?" is the key that unlocks man's larger comprehension of the universe.

The question as to "spirit return" is best solved by discovering whether there is any leaving, any separation? It is, more truly, not "Do the dead return?" but "Do the dead go?" And again, though the term death has so long stood to define a given state that as a convenience it is still used, yet the word itself is a misnomer, and in the truest sense there are no "dead," as the change is that of passing to higher and more intense and significant life, — even the Life More Abundant. The discoveries in the nature of the ether provide the scientific basis for the conditions of existence after the withdrawal from the physical body. The spiritual man is then not a "disembodied" spirit, not "discarnate," — a condition that plunges one into incomprehensible mysteries, — but he is the spiritual man in his ethereal body; a body as actual and as

substantial, in its relation to its ethereal environment, as is the present body to the present environment. It is not an inconceivable, but a perfectly conceivable state. Here is this world of the ether, as Sir Oliver Lodge has pointed out, a realm far more solid and substantial than that of the atmosphere with which we are acquainted. The ethereal body is in perfect correspondence with its ethereal environment. "With what body do they come?" With the ethereal body. But the physical eye in its ordinary state cannot register the high degree of vibration of the ethereal body, consequently it is not ordinarily seen. Clairvoyance is a special gift, and even to those who possess it, and who can, and do, therefore, see the ethereal body at times, it is not a perpetual gift. Apparently it comes and it goes. Like all states pertaining to the spiritual range of life, it is sometimes with its possessor, and sometimes eludes him. The poet cannot always write his songs.

"T is not every day that I  
Fitted am to prophecy,"

says Herrick. All writers, from the greatest creative poets and romancers to the humblest toiler in the field of letters, know that the power is variable.

About us, in space, are evidently as many whom we do not see as there are whom we do. They are "the dead;" they are those who have withdrawn from the physical universe; but as the law of evolution obtains, they are in nowise separated from the lower and cruder phase of life that interpenetrates with the higher and more developed realm. Where are they? In this ethereal world. The clairvoyant vision that sees the ethereal body is something entirely distinct from the ordinary vision that can see a "materialized" body. In the laboratory of nature, it seems to be proven that there is the possibility for the ethereal body to temporarily reclothe itself in physical elements, and thus be visible to the ordinary sight. There is too large a concurrence of testimony from too many persons of unquestionable authority, to reasonably doubt the possibility of this occurrence. When such

investigators as Dr. Charles Richet, Sir William Crookes, Lombroso, and a long list of almost equally authoritative names could be given, it is idle to doubt. It should be added, however, that the seeing of these forms does not, in all cases, convince the beholder that they are those of individualities who have lived on earth. Dr. Richet has been convinced of the actuality of the form without being in any way convinced of identity but there have been convictions of identity from equally high sources.

For instance, (not citing the familiar story of Sir William Crookes in his experience with “Katie King”) there is this incident related by Dr. Alfred Russel Wallace. In the winter of 1886-1887, Dr. Wallace was in the United States on a lecture tour, and while in Boston he attended a materializing séance. He describes the conditions and the precautions taken, and the various figures that were seen, and then gives this experience. Professor William James and the late sculptor, Mr. E. A. Brackett, (author of a book entitled *Material-*

*ized Apparitions*), were also present. Dr. Wallace writes :

“ At another special séance for friends of Dr. Nichols and Mr. Brackett, with Professor James and myself — nine in all, under the same conditions as before, eight or nine different figures came, including a tall Indian chief in war-paint and feathers, a little girl who talked and played with Miss Brackett, and a very pretty and perfectly developed girl, ‘Bertha,’ Mr. Brackett’s niece, who has appeared to him with various mediums for two years, and is as well known to him as any near relative in earth-life. She speaks distinctly, which these figures rarely do, and Mr. Brackett has often seen her develop gradually from a cloudy mass, and almost instantly vanish away. But what specially interested me was, that two of the figures beckoned to me to come up to the cabinet. One was a beautifully draped female figure, who took my hand, looked at me smilingly, and on my appearing doubtful, said in a whisper that she had often met me at Miss Kate Cook’s séances in London. She then let me feel her ears, as I had done before to prove she was not the medium. I then saw that she closely resembled the figure with whom I had often talked and joked at Signor Randi’s, a fact known to no one in America.

"The other figure was an old gentleman with white hair and beard, and in evening-dress. He took my hand, bowed, and looked pleased, as one meeting an old friend. Considering who was likely to come, I thought of my father and of Darwin, but there was not enough likeness to either. Then at length I recognized the likeness to a photograph I had of my cousin, Algernon Wilson, whom I had not seen since we were children, but had long corresponded with, as he was an enthusiastic entomologist, living in Adelaide, where he had died not long before. Then I looked pleased and said, 'Is it Algernon?' at which he nodded *earnestly*, seemed *very* much pleased, shook my hand vigorously, and patted my face and head with his other hand.

"These two recognitions were to me very striking, because they were both so private and personal to myself, and could not possibly have been known to the medium or even to any of my friends present."

Dr. Wallace records<sup>1</sup> a large number of remarkable experiences of a great variety, and later he says :

<sup>1</sup>"My Life : A Record of Events and Opinions." By Alfred Russel Wallace. London : Chapman and Hall, Ltd. 1905.

“I have reached my present standpoint by a long series of experiences under such varied and peculiar conditions as to render unbelief impossible. As Dr. W. B. Carpenter remarked many years ago, people can only believe new and extraordinary facts if there is a place for them in their ‘fabric of thought.’ The majority of people to-day have been brought up in the belief that miracles, ghosts, and the whole series of strange phenomena cannot exist; that they are contrary to the laws of nature; that they are the superstitions of a bygone age; and that therefore they are necessarily either impostures or delusions. There is no place in the fabric of their thought into which such facts can be fitted. When I first began this inquiry it was the same with myself. The facts did not fit into my then existing fabric of thought. All my preconceptions, all my knowledge, all my belief in the supremacy of science and of natural law were against the possibility of such phenomena. And even when, one by one, the facts were forced upon me without possibility of escape from them; until, as Sir David Brewster declared after being at first astounded by the phenomena he saw with Mr. Home, ‘spirit was the last thing I could give into.’ Every other possible solution was tried and rejected. Unknown laws of nature

were found to be of no avail when there was always an unknown intelligence behind the phenomena — an intelligence that showed a human character and individuality, and an individuality which almost invariably *claimed* to be that of some person who had lived on earth, and who, in many cases, was able to prove his or her identity. Thus, little by little, a place was made in my fabric of thought, first for all such well-attested facts, and then, but more slowly, for the spiritualistic interpretation of them."

Numerous are the instances of those who, in the ethereal body, approach their friends in sleep. There is a large proportion of the so-called dreams that are really the meeting and the companionship with friends who are in the ethereal body. For sleep, in its true nature, is precisely the same as death in its liberation of the spirit, except that this liberation is only partial and temporary. In the trance of sleep the spiritual man in his ethereal body steps out of this exterior case, the physical body. He is then, for the time being, in the ethereal world, and in the companionship of those who are dwelling there. He



also meets, in their ethereal bodies, friends in the physical world, who, like himself, are partially and transiently liberated by the state called sleep. This is the perfect sleep; but when the body is clogged with food, and under other defective hygienic conditions, the ethereal body is unable to disentangle itself to any extent, and the sleep is troubled, and restless, and imperfect. The dreams in this state are mere vagaries caused by the imperfect conditions, and are not to be compared with those clear and vivid impressions brought back from actual experiences in the ethereal realm. In fact, sleep is for the spirit rather than for the body. Man is primarily and fundamentally a spiritual being, and only incidentally and transiently a physical being; and unless he were permitted to pass a part of every twenty-four hours in his native realm, and in his more real life, he would be stifled and could not survive in the body. To this body he is tethered, as it were, but it is only as an instrument for temporary use. The instinct of the whole world for prayer before retiring at night is

thus really based on a great truth. The desire, at death, to commend one's spirit into the divine care is only a more intense aspect of the instinct which, at night, leads us to plead for the forgiveness of all the errors or sins of the day, and to pray that we may be taken into the divine keeping, and that whatever is amiss in the temper and disposition of our souls may be reformed by the power of the Holy Spirit.

A most interesting incident of the communion in sleep is related by Boccaccio regarding the sons of Dante. When Dante died the *Divina Commedia* was found to be unfinished, and the manuscript was sent to Can Grande lacking the last thirteen cantos that now appear. Friends anxiously questioned the poet's two sons, Pietro and Jacobo, regarding the missing cantos, and they had almost resolved on the audacious undertaking of completing the work themselves. From this experiment they were saved in the following manner, as related by Boccaccio :

“But a wonderful vision appeared to Jacobo, who was the most fervent in this idea, not only releasing him and his brother from this foolish presumption, but showing where the thirteen cantos were to be found. It is told by a worthy gentleman of Ravenna, by name Piero Giardino, long a disciple of Dante, a man of serious mind and worthy of belief, that after his master had been dead for eight months, Jacobo di Dante came to his home in the middle of the night, and told him that on that same night he had seen in a dream his father Dante, clad in very white raiment, his face shining with unaccustomed light, whom he asked if he were living, and heard from him the reply : ‘Yes : but in the true life, not yours.’ Then it occurred to Jacobo to ask if he had finished the work before he had passed to the true life, and, if he had completed it, where the conclusion was, which they had not been able to find ? To which question a similar answer was given : ‘Yes, I completed it ;’ and then it appeared to Jacobo that his father took him by the hand and lead him to the room in which he had lived during his lifetime here, and touching a panel said : ‘That which you seek is here ;’ and having said these words, Dante disappeared and along with him his son’s sleep. Upon which he, Piero Giardino,

affirmed that Jacobo not being able to rest without coming to tell what he had seen, the two went together to examine the place indicated, which the dreamer had exactly noted, in order to see if it had been pointed out by a true spirit or a false delusion. And so, though it was still night, they went together to the house in which Dante had died, and calling him who lived there, were admitted by him, and going to the place found a wooden panel, fitted into the wall, such as they had always been accustomed to see; and removing this they found in the wall a little window, which none of them had ever seen nor knew that it was there, and in this way they found many writings, moulded by the damp of the wall, and which would have been destroyed altogether had they been left longer there; and when they had carefully cleaned them from the mould, they found, in continuous order, according to the numbers, the thirteen missing cantos. And in great joy they copied them and, according to the custom of the author, first sent them to Messer Cane, and then added them to the imperfect poem; and in this way the work which had been carried on through so many years was at last finished."

In a letter written to a friend by James Russell Lowell, after the death of his first

wife, Maria White, and of their little son (who had died in Rome), he relates a dream in which, he says : " I was sitting by Maria, who had our boy in her arms." Mr. Lowell emphasized the peculiar vividness and intense impression left on him by this dream. Who can doubt that it was a real experience ; that in the partial spiritual release of sleep he actually met his wife and child, and saw them as they were in the new phase of life on which they had entered ?

There are few who do not know what such experiences are, and to realize their true nature is a step onward in the progress of life. For the more clearly we comprehend the nature and possibilities of this complex thing we call life, the more does it appear to us transfigured in loveliness and invested with an interest that lends zest and eager energy to every hour.

The most convincing tests of communication and companionship with those in the unseen are, by their very nature, involved with so many events and personalities that they do

not lend themselves to literary narrative without danger of becoming tedious. But it is all far less merely phenomenal than it is a part of the spiritual experience of life. The friend, in the body to-day, is freed from the body to-morrow. The change has not affected the real man, the spiritual man, the immortal being; and if we ourselves are sufficiently developed spiritually to receive his telepathic messages, or to hear him clairaudiently, communication may continue. The medium (when genuine; and out of much fraud there is genuine mediumship) is the same convenience to many, as a transmitter, as is a telegraph operator to those who wish to send telegrams.

But the sensitive receptivity of the spirit to impressions, influences, or messages is normal, not neurotic. All the poets, painters, musicians, inventors, and largely the great discoverers, are thus sensitively organized. Mrs. Mary A. Livermore, whom the public recognizes as one of the sanest and best balanced of women, often said that the time was not distant when we should all speak as freely of

what those in the unseen say to us, as we do of any conversation here.

“Spiritual things are spiritually discerned.” As one studies psychic laws, the conditions are found to be full of subtle and complex variations, which cannot be too sweepingly relegated to entire and arbitrary divisions of either fraud or genuineness; for they exist in an infinite field of mental phenomena. “Mediums sometimes cheat,” said Elizabeth Barrett Browning, “so do people who are not mediums.” The friend in the unseen often forgets certain things; so does the friend here. All the variation of phenomena that attend any efforts in communication, attend and invest all our various experiences of communicating — whether *viva voce*, or by letter, or by telepathy — with those on this plane. One finds in himself and in his associates curious lapses of memory, unaccountable moods, inconsistent mental attitudes, inexplicable attractions and repulsions, — all the varied phenomena, indeed, that he encounters in psychic research or psychic communication.

The condition of sleep should be approached as a sacrament. For "by a sacrament," says Annie Besant, "the energies of the invisible world are transmuted into action in the physical; an actual method of changing energies of one kind into energies of another, as literally as in the galvanic cell chemical energies are changed into electrical. . . . A sacrament serves as a kind of crucible in which spiritual alchemy takes place. . . . The sacrament forms the last bridge from the visible to the invisible."

Sleep, too, is the state in which the incalculable power of auto-suggestion can be wonderfully exercised. Dr. Quackenbos, Professor Emeritus in Columbia University, has given some valuable instruction in the following words :

"The state of mental abstraction called reverie, immediately preceding natural sleep, is most appropriate for self-suggestion. As one is about yielding to slumber for the night, let him say to himself, for instance, that he will no longer be a slave of the imperative conception or the evil



habit that is crippling his best expression — that he will develop talent along specified lines, that he will draw spontaneously upon the resources treasured in his higher being for creative work in the normal sphere. Lapse into sleep with the transliminal thus invoked, to employ itself as instructed, all but equivalent suggestion given by another. The prerequisite is earnest, intelligent, persistent application of the self-given suggestions.

“The power of inspiration inheres in himself; he may control his physical functions and his manner of life without aid from any extraneous source. The transliminal self of an individual is as amenable to suggestion by his own objective mind as by the objective mind of an outside person. Self-treatment of this kind, or auto-suggestion, is open to all who would ennoble their lives by cultivating a closer relationship between the supraliminal and the transliminal nature.”

“With what body do they come?” The ethereal body is not merely a matter of speculative imagination, but it has become as recognizable a truth as many other results of scientific, or of psychic, research. The litera-

ture of the ages is replete with testimony. The revelations of modern science postulate the conditions of its environment. The universal law of Evolution compels us to believe that the progress of human life cannot be the one exception to this law in an orderly and progressive universe. The physical and the ethereal worlds are in such interpenetration that the communion between the inhabitants of each is as natural as are meetings and companionships in this world. "For myself," said Archdeacon Wilberforce, in one of his noble discourses, "I believe that communion of spirit with those who have passed from this sphere of being to another is an essential reality. Its guarantee is the common possession of an indestructible life; its operation, though as indefinable as the passage of brain waves, is through love and affinity."

This recognition becomes a faith that enlarges and liberates the intellectual powers of man as well as leads him into loftier realms of divine energy. Man is living in an infinite atmosphere of light and love

and ineffable beauty. It is possible to so live in the spirit as to realize this radiance and to enter, even now and here, on this absolute transfiguration of the daily life.

**THE EXTENSION OF  
CONSCIOUSNESS.**

“ Each of us inevitable;  
Each of us limitless — each of us with his  
or her right upon the earth;  
Each of us allowed the eternal purports of  
the earth;  
Each of us here as divinely as any is here.”  
WALT WHITMAN in “Salut Au Monde.”

“ He fixed thee 'mid this dance  
Of plastic circumstance,  
This Present, thou, forsooth, would  
fain arrest;  
Machinery just meant  
To give the soul its bent,  
Try thee and turn thee forth, sufficiently impressed.”  
ROBERT BROWNING in “ Rabbi Ben Ezra.”

“ Keep true to the dreams of thy youth.”  
SCHILLER.

“ We are all capable of becoming more than we  
are; and our personal growth depends on our faith  
and our faithfulness. . . . If we once believe with  
all our hearts that the Power which attends us is  
able and willing to do for us above all that we ask or  
think, the process of expansion, however slow, will  
immediately begin.”

REV. CHARLES GORDON AMES, D.D.



THE CUMÆAN SIBYL. ZAMPIERI DOMENICO, CALLED DOMENICHINO  
*The Borghese Gallery, Rome*

THE NEW YORK  
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TILDEN FOUNDATIONS  
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“Meditation, then, is the one safe way of unfolding the consciousness, and thus organizing the vehicle; and the other condition is purity of thought, purity of desire, purity of physical life. That is the matter side of the training. Your thoughts must be pure, otherwise your mental body will be unfit for higher development; your desires must be pure, or your astral body will not be fit for that unfolding at which you aim; your physical body must be pure, otherwise when the developed mental and astral pour down their power on the physical, the physical will be unable to answer, and you will have hysteria instead of the wider consciousness you seek.

“Those, roughly, then, are the conditions: meditation for the consciousness, purity for the evolution of the instrument. If you are willing to accept those conditions, then the path of the higher evolution opens before you, and according to your courage, your perseverance, and your ability will be the rapidity with which you can tread that path. The object before you should be the helping of others, the gaining of these powers in order that you may be more useful, not in order that you may be greater than your fellow-men. Of the purity of your motive there is only one test: are you using the powers you have now for the helping of your race? If you are not, then no profession that you will use the higher powers for good will be effective in bringing you help in their unfolding.”

ANNIE BESANT in “The Changing World.”



“ . . . I began by seeking during the day one hour of perfect solitude. As the weeks went by I began to be conscious of a curious change in myself which I did not and do not explain. My pleasure in the many interests that made up my life began to diminish and become dull. Instead of desiring to finish the duties to turn to the pleasures, I found that the so-called pleasures had little interest. Various things that had filled my mind lost attraction. I felt no lack in life, however. I believe I was conscious of a greater interest.”

EDWARD EVERETT HALE.

## THE EXTENSION OF CONSCIOUSNESS.

“ Build thee more stately mansions, O, my soul!”  
OLIVER WENDELL HOLMES in “ The  
Chambered Nautilus.”

“ So in man’s self arise  
August anticipations, symbols, types,  
Of a dim splendor ever on before  
In that eternal circle life pursues.”  
ROBERT BROWNING in “Paracelsus.”

“ But whoso answers not God’s earliest call  
Forfeits or dulls that faculty supreme  
Of lying open to his genius,  
Which makes the wise heart certain of its ends.”  
JAMES RUSSELL LOWELL in “ A Glance  
Behind the Curtain.”



HE extension of consciousness is the most sublime and the most significant result of the great achievements of the past half-century. It is the inflorescence of a concurrence of achievements in several directions, each of which has been a contributing cause to the liberation of the

spirit. The progress of both ethics and science is revealed in their increasing penetration into the mysteries of the universe, and their increasing grasp of new territories of truth. The middle years of the nineteenth century were made a most memorable period — an epoch, indeed, shining forth from the centuries that were past and those that were to come, — by two great scientific discoveries, that of organic evolution made by Darwin; that of the antiquity of the earth, as made by geologists, and largely due to the researches of Agassiz and of Lord Kelvin. These two discoveries are the fundamental causes that have made a new earth if not a new heaven for mankind. They are the two great causes that have signally contributed to the extension of consciousness.

Darwin's discovery of the law of natural selection introduced — through much tribulation and conflict and denunciation of the discoverer — new truth that completely revolutionized the conceptions of man in his relations to the universe. The discovery and the

demonstration of the law of evolution may well be termed the sublimest event that has occurred during the Christian era. It is nothing less than the securing of a key to the undreamed-of mysteries of the processes of creation. For this law is now recognized as that which serves as the clew to the labyrinth in all the problems of life. It is not only the law of physics, but the law that guides all social and economic development and all religious progress. The stimulus of this infinitely far-reaching truth on the minds of men is like the stimulus of the power of the sun on the earth. It has been like the power of sight to a man who heretofore had been blind. Inevitably, as the world always stones its prophets and benefactors, the announcement of the law was attended with denial and denunciation. From the platform of lecturers, from the pulpit of the clergy, from the writer in his study, came a storm of incredulity and abuse. As already quoted from Emerson in a previous chapter,

“The hero is not fed on sweets.”

But however Galileo may be imprisoned or tortured, "the earth does move," whatever the denials of its inhabitants. Nor was Dr. Darwin greatly disturbed by the tumult. "The solar system has no anxiety about its reputation," and the scientist who announces a truth of nature need have as little. He can well afford to trust to time.

Here, then, was the distinctive epoch which forms a landmark in human history. It afforded a new departure in the extension of consciousness. "Up to that time," said Sir William Huggins, in referring to the Darwinian discovery, "science had been on sufferance; welcomed, indeed, when it contributed to the supply of man's material needs, as by the steam-engine and the railroad; dallied with and sometimes smiled at, when her conclusions did not clash with what men had been taught to regard as unassailable truth; but rejected with scorn, and her prophets villified with epithets borrowed from the darkest times of mediæval persecution, whenever she dared to utter words which were not in agreement

with inherited beliefs. Thus, to some extent, the true position of natural science was acknowledged, and she came into her own—the crown and sceptre of authority which are her right—as, to repeat Roger Bacon's words, "*Domina omnium scientiarum.*"

In geology is recorded the history of this planet. But its records are a palimpsest. They are the hieroglyphics of the ages. Who shall interpret and translate them into language that all may read? Agassiz's discovery of the glacial period established the strong presumption, at least, of some of the most important generalizations of biology. A half-century before Newton formulated the law of gravitation, Descartes projected the theory that the earth was a liquid mass, of which an outer crust had cooled and thus become solid. This crust was supposed to be not more than thirty miles in thickness. Descartes and other astronomers of his time had regarded Mars as larger than the earth, and according to the vortex theory the belief thus arose that the earth was originally a globe of liquid fire. It.

was left for so recent a physicist as Lord Kelvin to prove the solidity of the earth which he demonstrated from tidal phenomena. But Lord Kelvin was no more infallible than many another, for his researches led him to place some chronological limit on the age of the earth, which has now been indefinitely extended, — the indefinite limit being a theory amply supported by the demonstrations of the laws that govern radio-activity. There are, however, eminent authorities in geology who combat this hypothesis, and who regard radio-activity as limited to the superficial crust of the earth. The greater the scientist the more entirely does he realize that no truth is so absolute but that it may be disproved or modified by the new discovery of any day; and thus science is in the state of perpetual change and advance; though anchored by such great, fundamental laws as those of gravitation and evolution. The celebration in England, in the summer of 1908, of the fiftieth anniversary of Darwin's publication of *The Origin of Species*, emphasized the epoch that has trans-

formed all convictions regarding nature, and which has re-created science, economics, and religion. But this illumination has not made for simplicity, but instead for complexity. Sir Robert Ball points out that every advance made in the knowledge of the inorganic world "tends to make the subtlety and complexity of nature ever more and more astounding." He further suggests how the wonders involved in a single atom of matter now "rival the wonders in the starry heavens above." The great astronomer also said:—

"Imagine a grain of sand crushed into the untold millions of particles that form the atoms. Now we know that the atom itself is composed of a marvellous organized system of corpuscles. To use the illustration of Sir Joseph Thompson, who has done so much on the subject, we may liken the atom to a stately cathedral and the corpuscles to the motes that float in the sunbeams that stream through its windows. Each corpuscle is itself revolving in an orbit within the atom. Its velocity approaches that of light. Occasionally it breaks loose to hurl itself against the nearest obstacle, and then we have a flash of light, and thus we have the mystery of radium."



To no department of science does the extension of consciousness owe a greater debt than to the discovery of spectrum analysis, and the invention of the spectroscope. The exploration of the stellar universe is a work that exceeds the power of language to portray. An enumeration of even a few of the most well-known results offers a suggestion of the vast and revolutionary character of the knowledge that is being attained. A half-century ago only about one hundred variable stars were known ; now the number already catalogued exceeds three thousand. The spectroscope has revealed the vast number of double stars, hitherto unsuspected, — the present state of investigation having revealed that about one star in every eighteen or twenty is composed of two stars that revolve about a common centre. Dr. William Wallace Campbell, the director of the Lick Observatory, asserts that the spectroscope, aided by the photographic plate, has established, within the last dozen years, that, on an average, one star in every five or six "is attended by a

companion so near to it as to remain invisible to the most powerful telescopes, and so massive as to swing the visible star around in an elliptic orbit."

Dr. Percival Lowell, perhaps the most brilliant and remarkable of astronomers in his power to coördinate facts with the hypotheses of the scientific imagination which establish an experimental working theory to be substantiated, or disproved, has contributed much actual, as well as a great fund of speculative, truth, to the latest study of astro-physics, and has demonstrated some of the most sublime and impressive discoveries regarding the formation of the stellar universe and its systems. The researches into purely mathematical astronomy made by Dr. Lowell have thrown light on the evolution of planetary and stellar phenomena, predicating the preëxisting nebulæ from which they are evolved.

All intellectual and spiritual progress is, when resolved into its last analysis, the extension of consciousness. When one contemplates the limited consciousness of the infant

compared to that of the adult, the limited consciousness of the ignorant and the undeveloped compared with that of the scholar, the savant, the thinker, or the genius,—it is then that the significance of the phrase is clearly recognizable. The achievement of what the philosophers call cosmic consciousness is only the further extension of the ordinary consciousness.

The infinite succession of phenomena through and by means of which evolution goes on, is a subject that awes and impresses the mind by the stupendous character of its transformations. The evolution of the higher self in each individual, the extension of his personal consciousness in its endless and ceaseless progress, is a theme still more sublime. Annie Besant, touching on what she terms “the self in the Kosmos,” more simply and not less accurately expressed as the individual existing in the world that we know, has written :

“ . . . But sometimes men have said to me when discussing these lofty topics : ‘ What bearing have

these on the life of men in the world, surrounded as we are with the necessities of life, surrounded as we are with the activities of the phenomenal world, continually drawn away from the thought of the one Self, continually forced by our Karma to take part in these multifarious activities? What bearing then has the higher teaching on the lives of men, and how many men in the world rise upward until the higher life becomes possible also for them?' It is that question that I am going to try to answer. I am going to try to show you how a man in the world, surrounded with family obligations, with social duties, with all the many activities of worldly life, may yet prepare himself for union and take the first steps on the path that leads him to the One. I am going to try to trace for you the steps of that path, so that beginning in the life that any man may be leading, starting from the standpoint where most of you may be standing at the moment, you may recognize a goal to be reached, you may recognize a path to be trodden—the path which begins here in the life of the family, of the community, of the state, but which ends in that which is beyond all thinking and lands the traveller ultimately in the home which is his for evermore."

Mrs. Besant notes the difficulty under which many labor in the questioning as to why all this great struggle of life is necessary?

“Why should men go wrong so much before they go right? Why should they run after the evil that degrades them instead of following the good that would ennoble them? . . . Here comes the point,” continues Annie Besant, “that makes the evolution of humanity so difficult, having in view the object which is to be gained. Easy in truth would it have been to have made a humanity that might have been perfect, easy to have so guided its dawning powers that those powers might have continually travelled toward what we call the good, and never have turned aside toward what we call evil. But what would have been the condition of such an easy accomplishment? It must have been that man would have been an automaton, moved by a compelling force without him which imperiously laid upon him a law which he was compelled to fulfil, from which he could not escape. The mineral world is under such a law; the affinities that bind atom to atom obey such an imperious compulsion. But as we rise higher we find greater and greater freedom gradually making its appearance, until in man we see a spontaneous

energy, a freedom of choice, which is really the dawning manifestation of the God, of the Self, which is beginning to shew itself through man. And the object, the goal which was to be attained, was not to make automata who should blindly follow a path sketched out for their treading, but to make a reflection of the Logos Himself, to make a mighty assemblage of wise and perfected men who should choose the best because they know and understand it, who should reject the worst because by experience they have learnt its inadequacy and the sorrow to which it leads. So that in the universe of the future, as amongst all the great Ones who are guiding the universe of to-day, there should be unity gained by concensus of wills, which have become one again by knowledge and by choice, which move with a single purpose because they know the whole, which are identical with the Law because they have learned that the Law is good, who choose to be one with the Law not by an outside compulsion, but by an inner acquiescence. Thus in that universe of the future there will be one Law, as there is in the present, carried out by means of Those who are the Law by the unity of Their purpose, the unity of Their knowledge, the unity of Their power — not a blind and unconscious Law, but an assemblage of living

beings who are the Law, having become divine. There is no other road by which such goal might be reached, by which the freewill of the many should reunite into the one great Nature and the one great Law, save a process in which experience should be garnered, in which evil should be known as well as good, failure as well as triumph. Thus men become Gods, and because of the experience that lies behind them, they will, they think, they feel, the same.

“Now in working towards this goal the divine Teachers and Guides of our humanity planned many civilizations, all moulded towards the end that was in view.”

Translated from the somewhat ponderous dialect of theosophy, and the encumbrance of allusion to “the great Ones” whose existence theosophy postulates, there is a vigorous and logical chain of reasoning in Mrs. Besant’s explanation that is well worth considering. It is not the aim of this little volume to hold any brief either for or against theosophy. Probably few thoughtful students of ethics do not find more or less in the teachings of the “Eastern Wisdom” which they hold as valu-

able. Out of the vast philosophy of the Vedanta, its readers or students will doubtless select certain presentations of thought which they will accept, or accept with certain individual modifications, or reservations. All this range of the extension of consciousness seems to be an individual one, that neither requires nor invites any attempt at propaganda on the part of any general writer. The quotations from Annie Besant are thus made as they might be from any clear and vital writer on ethical themes, and on the development of the spiritual life, whether Catholic or Protestant, Theosophist, Christian Scientist, Spiritualist, or whatever the special form of conviction. The infinite realm of spiritual life has room for all, and whether one gain new insight from a Hebrew rabbi, or an interpreter of the Vedanta philosophy, from Catholic prelate, or from Protestant priest or Hindo Swami, what does it matter if the insight or truth is one to enrich the life of the spirit?

Theosophy teaches that there is an unseen world about us, here and now, and that the



only reason it is unseen is because man has not, as a rule, developed those senses by means of which this ethereal world can be perceived ; but that the unseen world can be investigated, as surely as an unknown country on earth can be explored and brought within the knowledge of civilization, theosophy holds as an assured truth.

The extension of consciousness will lead man beyond the present vague and dim region of mere conjecture regarding this unseen realm. For it is simply the continuation of the world we know, and it is no more to be regarded as hopelessly mysterious than is the study of chemical combinations. All matter is a thing of conditions. We see water, steam, vapor, and ice, and realize it is precisely the same thing under varying conditions. Physical science is to-day demonstrating the truth already postulated by occult science. Let man but extend his consciousness to the degree of recognizing a finer order of life, and it becomes to him absolutely real. In physics, both the microscope and the telescope reveal

to the student a world unfamiliar to him. The astronomer, by means of the spectroscope, comes into knowledge of planetary existence of undreamed-of infinity. The Roentgen ray, the violet ray, reveal objects unseen before. Phillips Brooks well urged that the unknown should not be considered as synonymous with the unknowable. On the contrary, man is placed in this world to penetrate into the unknown. That is the appointed means of his development. That is the way in which he learns to extend his consciousness. It is said that the new science of radio-activity has exercised a peculiarly stimulating effect upon quest of knowledge in lines far removed from those of physics. Radio-activity may have a work to do on the spiritual as well as on the physical plane. For, as we are perhaps all beginning to realize, no one plane of life is at all separated by impassable barriers from any other.

In any faithful study of the possibilities of extending the consciousness, the phenomena which Dr. Hiram Corson terms "the up-

risings of the sub-self" are to be considered. These phenomena are still to be satisfactorily explored and formulated. Dr. Corson holds that this sub-self is the source of man's highest spiritual knowledge. Browning expresses the same conviction in "Paracelsus":

"Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe,  
There is an inmost centre in ourselves  
Where truth abides in fulness."

"This doctrine appears in 'Sordello,'" says Dr. Corson, "especially in the fifth book, in 'A Death in the Desert,' 'Fifine at the Fair,' in 'The Ring and the Book,' in 'Beatrice Signorini,' in 'Asolando,' his last volume of poems, published on the day of his death. These are but a few of the places where the doctrine comes out in Browning, evincing how vital it was with him from the earliest to the latest period. This and the resurrecting power of personality (one in which the spiritual man ever coöperates with the intellectual) may be said to be the great cardinal doctrines of his poetry."

Dr. Corson adds:

"It is what man draws up from his sub-self which is of prime importance in his true education,

not what is put into him. It is the occasional uprising of our essential sub-selves that causes us, at times, to feel that we are 'greater than we know,' and that affords an inward proof of the saying of Jesus that the kingdom of God cometh not with observation, but that it is within us. But these uprisings give us 'intimations of immortality' more evidential and alluring than can be derived from all merely intellectual evidences, which are, in fact, no evidence at all."

"These uprisings of the sub-self subside, but the more frequent they become by leading a spiritual life, the less are their subsidences, the uprising becoming more and more apart of our permanent, conscious selves. It is through the uprisings of the sub-self, its final freedom from subsidence and its permanent connection with the upper conscious self, that man becomes, so to speak, isolated from the flesh (a state expressed by the Sanskrit word *Kaivalya*, signifying isolation or aloneness) and attains to oneness with absolute being. This state was realized by Jesus, who could say, 'I and the Father are one.' 'When is man strong until he feels alone,' says Valance in 'Colombe's Birthday.' How little the saying of Jesus to Martha has been understood! — 'I am the resurrection and the life,' — that is, I myself, a

resurrected spirit, resurrect the buried spirits of men."

These "buried spirits" explain a vast amount of perhaps the otherwise almost inexplicable phenomena of the *séance*-room. Hidden things come to the surface: events, trains of thought, moods, and memories have a resurrection.

"There is but a very small part of us," continues Dr. Corson, "which comes to consciousness in this life, however much we may be educated in the common acceptation of that word, and however extended our outward and our inward experiences may be. Back of our conscious and active powers, is a vast and mysterious domain of unconsciousness — but a domain which is, nevertheless, our true being, and which is unceasingly influencing our conscious and active powers, and more or less determining us to act according to absolute standards, or according to relative and expedient standards."

"It is this vast and mysterious domain of unconsciousness" that one may work to reclaim as it were, into active and positive consciousness. It is the process of realizing

ideals. Lofty ethical ideals are valuable, but their value consists in translating them into conduct. One may have fine ideals of sympathy but their use is to render him sympathetic. The natural life of every day can be continually transformed to finer purposes. The only value of honesty is to be honest. To construct rhetorical expressions about "living the life of the spirit" is a very unmeaning and idle luxury unless, by extending the consciousness into the loftier regions of reality, one comes to live the life of love, of helpfulness, of continued and sincere rejoicing in the good of others. "To take the good of others to be our own" is a very sure and unerring recipe for personal happiness. "It is our business to show that faith, and hope, and love are to control this world," said Dr. Edward Everett Hale; "to believe that the future will be better than the present; that God's kingdom is to come, and that it is our business to see that God's kingdom comes."

The study of the spiritual nature of man is one involving both ethics and physics. All

extension of consciousness is based on extension of knowledge. Science leads the way and reveals the methods by means of which new stores of spiritual energy may be generated. And the end of this generation of spiritual energy is for helpful service. Its value is in application to the needs of human life. It is the physicists, the social reformers, the economists who are living "the life of the spirit" as well as the priest at the altar. The ultimate test is the quality of life.

"Thou knowest not what argument  
Thy life to thy neighbor's creed hath lent."

What an ideal of daily life was reflected in the words in which Dr. Edwin D. Mead outlined the actual life of Edward Everett Hale! "His devotion to all good causes," said Dr. Mead, "was something unexampled. The world can never know how many beneficent enterprises he instigated and how many things he stood behind. His was the most fertile mind I ever knew, and his character was, if I may use words so inexact, even more fertile than

his mind. I mean that he had a passion for doing good, and a talent for thinking of good that ought to be done, such as I have never known, besides. He was the most naïvely and naturally religious man I ever knew; I mean the man freest from any cloud of scepticism or doubt."

All knowledge and power is opened as a royal road to such life as this. The extension of consciousness is the creative art of the soul to fashion new conditions, to explore and enter into great opportunities, to achieve beauty and nobleness, and to evermore conquer and prevail.





**WILL AND DESIRE.**

"I am primarily engaged to myself to be a servant of all the gods. To demonstrate to all men that there is good will and intelligence at the heart of things, and ever higher and yet higher leadings. These are my engagements. If there is power in good intent; in fidelity and in toil, the north wind shall be purer, the stars in heaven shall glow with a kinder beam that I have lived."

EMERSON.

"Kill out Desire."

MABEL COLLINS, in  
"Light on the Path."

"I am the Master of my fate;  
I am the Captain of my soul."

WILLIAM E. HENLEY.

"Self-reverence, self-knowledge, self-control,  
These three alone lead life to sovereign power."  
ALFRED, LORD TENNYSON, in "Ænone."

"What we believe in waits latent through all the continents, and in all the islands, and in all the archipelagoes of the sea."

WALT WHITMAN in "Songs of Insurrection."

"And never sit we down and say  
There 's nothing left but sorrow;  
We tread the Wilderness today,  
The Promised Land tomorrow."

CHARLES W. MACKAY.



APOLLO PLAYING ON THE LYRE. (APOLLO KITHAROIDOS)  
*Found near Tivoli, 1774, and placed in the Vatican by Pius VI*

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## WILL AND DESIRE

“ Unless to Thought is added Will  
Apollo is an imbecile.”

“ A shipwrecked sailor, buried on this coast,  
Bids you set sail;  
Full many a gallant barque, when we were lost  
Weathered the gale.”

THEOCRITUS.



HE Will is not to be regarded as merely the servant of Desire, the executive force, only, to carry out and fulfil every chance impulse ; it is, instead, the master, the dominating power, whose true use is to select from all the nebulous field of desire that form of energy that is worthy to conquer and prevail, and to direct such energies into their right channels. The Will is the judge. It is the power of decision. Will and Desire may be, and frequently, if not usually, are diametrically opposed. To “kill out desire” is to raise the entire plane of

living to a higher level. Desire is of the earth earthy, and Will is of the heavens, heavenly. The Will is the divine power given to man. If it is submerged in mere desires, and degraded from its true function as the judge and the master to that of subservience to vagrant impulse, the life becomes weak, inconsequential, and gradually loses all its nobler possibilities. Instead of following the analogy of the ship that sails the sea under the intelligent command of her captain, it is as the derelict, blown hither and thither and tossed about as the sport of vagrant winds and waves, at last to be submerged and lost. The intelligent use of the power of Will is the key to all worthy achievement of life. Desires are the mere weeds and tares that should be vigorously uprooted and thrown aside. They are a dead weight. How often they come between the individual and all that he might enjoy as well as acquire. Take for illustration the familiar spectacle of the visitor and traveller in Europe. How large a majority of these travellers are limited in finance, and

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while they are quite prepared for all the essential expenses of the journey, they have no superfluous means to draw upon for unforeseen purchases. But Desire steps in, and they are attracted in a thousand directions. They do not expect to acquire costly pictures and statues, — those are ruled out at once ; but it is the little purchases that count, — articles of dress, minor jewellery, knicknacks, the attractive little acquirements, and even more often purchases prompted by the amiable longing to take to the friend at home the gift that seems so suitable. All these desires, — frequently, as must be conceded, desires of affection and thoughtfulness as well as those which might be thought more selfish, — cling to the traveller and become a dead weight, and a trouble if not a torture to him. These are by no means to be regarded as wholly ignoble ; the wish to possess beautiful things, the wish to make appropriate and beautiful gifts, have their origin in the good, not the evil impulses and attractions of life ; yet, all the same, one thing is forever true, — that nothing on earth



is ever worth the price of one's peace of mind. If one pays that, he pays too much, whether the amount in question is large or small. And then always is it profoundly true that "a man's life consisteth not in the things that he possesseth." On the contrary, things become burdens.

"Things are in the saddle  
And ride mankind."

wrote Emerson. No life can hold unflinchingly to its higher purposes if it be ridden by things. It is here that the Will must take command. "There are things within our power, and things beyond our power," says Epictetus, and he proceeds to enumerate some of the typical varieties of each. When a thing—at best, a mere thing—is beyond one's power save at the cost of uneasiness or anxiety, then the Will should take firm command and resolutely banish the impulse. The desire should be relegated to limbo. "Kill out Desire." And after all, the priceless gifts to a friend are those within one's

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own power. They are the gifts of love, sympathy, constancy, — of the faith that believes in the friend's best and noblest possibilities, and thus helps him to realize them. "No gift can make rich those who are poor in wisdom," once said Mrs. Julia Ward Howe, and the words are an epigram of truth. Then, too, in the higher sense, possession is not the sole requisite of enjoyment. In fact, our greatest enjoyments in life come largely from the things we do not even dream of possessing. No one expects to carry away with him the sublime scenery and the enchanting views that he enjoys; the churches he enters, the galleries whose treasures of art fairly transfigure life; no one dreams of possessing these in the material sense; and yet, such is the marvellous power of spiritual riches that every one who enters into their enjoyment possesses them. It is for him, and it is for each and all to carry away and have and hold forever all that is richest and most enduring in these works of spiritual greatness. To understand, to enjoy, is, in the best sense, to possess.

The Will is not only to be the discriminating judge and the commanding power, but it is the creative power as well. No thinker has more admirably and forcibly illustrated this truth than has Annie Besant in the following passage :

“ . . . Then deliberately imagine yourself what you want to be. Create in the mental world the ideal of what you want to resemble. Then day by day reproduce a part of it in your life. That is meditation. Take a virtue, think about it, imagine yourself showing it, and you will at last, after days and weeks and months, become the person you imagine yourself to be. This is the scientific use of imagination. Imagine yourself heroic under the most terrifying circumstances, and you will gain courage. Once gain the virtue and you carry it with you through death and rebirth. Thus you may improve yourself, quality by quality and virtue by virtue. The law of imagination is as unailing as any other law.

“ Every one of you share the creative power. It grows by its exercise. I hope a few of you at least will learn what divine power is in you, and will utilize it till it becomes as a chisel in the hand of the sculptor to create images in the mind

world. Thus you truly become priests of beauty on earth, for where the imagination works there is beauty, and man brings down to earth what he sees in imagination in the heavenly world.

“What is imagination? The time is well gone by when to say a thing is imaginary is to say it is unreal. It is recognized even among psychologists that imagination is the creative power of the mind. When a man imagines, he really creates an object in subtle, invisible matter and establishes with that object a vital relation.

“In the theosophical view of human nature, a man is a spiritual intelligence in a spiritual body. He takes to himself a certain amount of matter to use as a body to come into contact with the world. Such material, or mind-stuff, the spirit draws from the mental world and shapes itself a mental body. Again, taking coarser matter, it makes itself a garment of emotions and sensations. Lastly, it has the physical garment. In this threefold garment the spirit is living.

“The organization of the physical body is fairly complete, though we have two more senses to be developed from the human brain.”

Thought is the great reality. Will is the servant, not of Desire, but of Thought. It is

Thought that precedes, and the Will that out of Thought, creates. How keen is the insight expressed by Emerson in that inimitable couplet :

“ Unless to Thought is added Will  
Apollo is an imbecile.”

There is, theoretically, no limit to the possibilities that may be achieved by Thought and Will. The degree is conditioned by the individual development ; and the more significant and lofty extension of all the powers of man is to be found in the next stage of life in the ethereal environment that shall succeed the present physical environment. The power to create beautiful conditions in the present is largely determined by the power to live harmoniously. Discord disintegrates ; harmony is constructive, or, rather, it is the indispensable condition of that construction of the “ more stately mansions ” which is the true business of life. Cardinal Newman has said :

“ Divine tranquillity grows from the life of God in the soul which is the same as the life of pure

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love. Why should a soul be otherwise than tranquil, which seeks for nothing but what comes in the Providence of God. . . . Let us seek the grace of a cheerful heart, an even temper, sweetness, gentleness, and brightness of mind, as walking in His light and by His grace. Let us pray to Him to give us the spirit of ever-abundant, ever-springing love, which overpowers and sinks away the vexations of life by its own richness and strength, and which, above all things, unites us to Him who is the fountain and the centre of all mercy, loving-kindness and joy."

For the very source of harmony is the soul's union with the Divine Spirit. The somewhat frequent assertion that we are in an age of degeneracy; that the world is out of joint, and that there is only a sordid materialism, is remote from the truth. The law of evolution is as absolute and as inalienable as that of gravitation. It is as inescapable. The entire universe is under the laws of attraction, gravitation, and evolution. Progress and evolution are one. Tennyson expressed the great truth when he said :

“For I doubt not through the ages one increasing  
purpose runs,  
And the thoughts of men are widened with the  
process of the suns.”

There may be eddies in the tide of progress that, seen for the moment, assume the aspect of retrogression, but the great onward movement of the world can no more be reversed than can the law of gravitation, making things fall upward instead of downward. It is frequently alleged that this is not a reading age; not an intellectual age; that people are engaged in wholly objective amusements and occupations. But this is the age of the most marvellous extension of conditions for art, literature, and spiritual development. Great foundations are being laid. Communication and transit are being made almost universal. The conditions of our daily life are those that would have been miracles a hundred years ago. The marvels of wireless telegraphy alone are really producing a new heaven and a new earth. The rapid transit over land and sea has become so entirely a

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matter of course that we hardly think of that as other than the natural course of things. This age is peculiarly a discovering, and an exploring age. The realm of the ether has come under definite scientific observation, and it is found that it provides an entirely new scheme of conditions and provisions for hitherto unknown phases of life. Science is investigating everything as never before. The telescope and the microscope are revealing new worlds. It is not strange, then, that all these enlargements of human knowledge are reacting on human life.

There is new literature and there is new art. Literature now takes form in science, popularizing important knowledge that heretofore was almost wholly technical. There is poetry in other fields beside those of the emotional or the devotional or even the purely ideal. Art is taking on new and wider aspects in the vast schemes of mural decoration and the increase of public monuments. The world is being made beautiful. It is being made so convenient a place in which to live that the



saving of energy and time will be incalculable. Drudgery will soon be eliminated. Machinery will liberate human life. Scientific progress is achieving almost the same results as those demanded by the most radical socialists. We are coming into wonderful light, and while this does not increase the number or the importance of the objects to be discerned, it does increase our recognition and our power to avail ourselves of them. Thus we are in the life of larger vision and larger hope, and hope and vision are of the infinite energies. Many things that we mistakenly regard as obstacles are really channels. They are conditions that connect the present with the future, and so far from being held as hindrances, they are helps. This is a gracious world and joy abounds. It is a heavenly quality and can only be adequately recognized by keeping the heavenly state of mind, the peace, the sweetness, the exaltation. For joy is not the fruit of circumstance and event, however fortuitous; but it is the result of the spiritual condition. "The soul is ceaselessly joyful," said Emerson, and

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in that assertion he expressed a profound truth. For the soul stands permanently united with the divine life. The soul is manifested — through the mind, the temperament, all that make up the individual — the soul is manifested only partially, at best. In the finest organization it is manifested the most potently; in the coarser and cruder, it is hardly manifested at all. Yet back of this changing, fluctuating individuality stands the soul — “ceaselessly joyful.” There is something wonderful in the way in which, in supreme moments, the connection is instantly forged between one’s cruder, transient self and his diviner self that is eternal and is dwelling even now amid eternal and divine forces.

The present age is characterized by the most remarkable discoveries regarding the nature of man’s spiritual powers. Or, rather, it should be termed the powers of the spiritual man, which are his real and determining activities. For the significance of the spiritual powers must not be restricted to the religious powers of man; they include the intellectual,

the moral — all the immortal energies that contribute to the development of spirituality. The scientists, as well as the preachers and leaders of the religious life, clearly realize and point out the inadequacy of a material universe to satisfy the demands and questionings of the present age. "There are such things as intelligence, volition, and emotion," says an English commentator, who thus continues:

"The power to reason, the capacity to distinguish good and evil, and taste to admire the beautiful, which cannot be expressed in terms of length, breadth, and depth; or as qualities of solids, or liquids, or gases. There are life and mind; these no knowledge of matter will ever explain. 'Proofs of intelligent and benevolent design lie all around us,' said Kelvin. Things must be as they are either by chance, necessity, or design. Chance is out of the question, unthinkable. Grant that the properties of things, like those of numbers, for instance, could not be otherwise, have been eternally as they now exist — impossible as the supposition is — how came the elements of this world to be distributed as they are and in such proportions? Why is gold rarer than iron, and iron than clay? Why a globe adapted

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not merely in the quality of its material but in their quantity and distribution to the wants of living beings and to their evolution? Kelvin answered firmly and unwaveringly: 'Because all living beings depend on one ever-acting Creator and Ruler.' And how came there to be living beings? They were created. No hocus-pocus of electricity or physics can make a human cell. A few English freethinkers have been busy of late hawking up and down the dicta of a German scio-  
list that there is no design in Nature, no moral responsibility in man, no future state, no God. Kelvin, like Thomas Young, Clerk Maxwell, Michael Faraday, and Isaac Newton knew too much of Nature to give countenance to these transparent, pretentious sophistries. The world-famed physicist, now alas! no more, never varied in ascribing the government and laws of the Universe to a Divine Intelligence. So long as natural philosophy engages men's attention, the name of William Thompson, Lord Kelvin, will be honored, not merely for his grand additions to science, but also for his noble and constant faith in the eternal verities."

Science and spiritual development go hand in hand and mutually support each other. The

extension of consciousness leads to the firmer foundation of the Will, and its establishment as the controlling power of life. It is all the preparation for that "new religion," as the view expressed by Dr. Eliot, ex-president of Harvard, has been termed,—a religion that "will not deal chiefly with sorrow and death, but with joy and life," and of which Dr. Eliot says:

"The new religion will laud God's love, and will not teach condemnation for the mass of mankind. The true end of religion is to teach man to serve his fellowman, and this religion will do this increasingly. Its discipline will be training in the development of coöperative good will.

"The twentieth century religion is in harmony with the great secular movements of modern society—democracy, social idealism, the zeal for education, the spirit of research, the modern tendency to welcome the new, the fresh powers of preventive medicine, and the recent advance in business and industrial ethics. Its essential agreement with the direct personal teachings of Jesus makes the revelation he gave to mankind seem more wonderful than ever."

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There is coming to be a certain unity between widely varied systems of thought and philosophy that merges into a higher and more satisfying completeness in the conception of man's place in the universe. "We have actually touched the borderland where matter and force seem to merge into one another," said Sir William Crookes, in an address delivered before the Congress of Applied Chemistry. He continued:

"We have touched the shadowy realm between the known and the unknown. I venture to think that the greatest scientific problems of the future will find their solution in this borderland, and even beyond; here, it seems to me, lie *ultimate realities*, far-reaching, wonderful. For nearly a century men who devoted themselves to Science have been dreaming of atoms, molecules, ultramundane particles, and speculating as to the origin of matter; and now to-day they have got so far as to admit the possibility of resolving the chemical elements into simpler forms of matter, or even of refining them altogether away into *etheral vibrations of electrical energy*.

All this light thrown on the scientific composition of the unseen universe that surrounds us suggests the nature of the mental and physic powers which find in this realm their environment. The spiritual man, even while inhabiting his physical body, dwells in correspondence with this ethereal world. Whatever makes clearer to us the nature of the environment, also makes more clear the nature that inhabits this environment. And the signal truth must be held that all the development of these higher faculties can only come through the orderly use of the moral and intellectual powers. There is no royal road by which fantastic observances will lead to the development of spirit. This must come through the life of service and of love, through noble and unselfish purpose to contribute to the betterment of humanity. It is the Divine Will that man should live nobly. Only so far as he relates himself to the Divine Will can his human will do its appointed work.

The extension of life and the escape from all weariness and monotony lie in the extension

of thought. The immortal life, in all its freshness, and marvellous interest, and joy, is here and now, so far as man renews his mental currents. A very large proportion of various forms of illness are only the inevitable result of thinking the same thoughts over and over till the mind is reduced to a treadmill. The cure for "nervous prostration" and kindred ills lies in the renewal and invigoration of a new power and higher quality of mental energy. This is that renewal of life which is only possible through renewal of thought. It eliminates all tendency to discouragement; it generates buoyancy and exhilaration. What new vitality always comes by this charming message of the poet:

"Every day is a fresh beginning;  
Every morn is the world made new.  
You who are weary of sorrow and sinning,  
Here is a beautiful hope for you —  
A hope for me and a hope for you."

No more perfect definition of Will and of Desire has ever been given than in the following passage from Annie Besant:



“And that which in the higher world we call Will becomes Desire in the lower. For the difference between Will and Desire is that Will is self-determined, whereas Desire is determined by the attractiveness of objects outside the consciousness. You are moved by Desire when some pleasure attracts you, some pain repels you, when your activity goes along the road that is determined by an outer attraction, an outer repulsion; you are moved by Will, the spiritual attribute, when the whole of your inner nature, drawn up to a single point, self-determined, sends that nature along the road that within yourself you have chosen, whether it leads to pleasure or pain, whether it leads to gain or loss in the lower world. Will is determined from the spiritual Self; Desire is guided and stimulated by objects in the lower world. Hence that which is Will in the Spirit is Desire in the soul. And so you find the soul represented by these three well-known attributes: Mind, with all its powers; Emotion, the root emotion being love; Desire, the reflexion of the determining power in this lower world.”

That the inner life controls the outer life has become a truism. Right thought results in right conduct. That aspect of man which

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we call character is but the perfected will. The man who habitually controls his actions and the quality of his thought by that self-determining force, the will, becomes so at one with his higher convictions that in even the most exceptional circumstances of his life, he will act from the basis of noble and generous impulse. His morality will become almost automatic in expression, and he will have become increasingly impervious to any evil suggestion. This purity of the inner life requires, as well as tends to create, a corresponding purity of the outer life. To this end physical habits are important. Foods, by their reaction on the vital powers, are a contributing factor. It is not that it is morally wrong to partake of one thing, and morally right to choose another, in any arbitrary way, but it is that the food that hinders the physical mechanism from being the best possible vehicle of expression for the higher energies, offers its own reason for its elimination. As it is the psychic body which is the motor power, the food should be selected with some ref-

erence to this delicate and ethereal order of being.

The quality of food controls and predetermines achievement to a far greater degree than is commonly realized. The daily press is more or less filled with minute directions for preparing stuff that should certainly never be eaten. The discussion of health foods, the vegetarian *régime*, and other formulas, while probably contributing much toward progress, has not yet, perhaps, precisely elucidated the fundamental truth regarding the relation of food to life. The salient truth is that the minimum of food is the maximum of health. We are apt to think of food as indispensable, but we are nourished by many things beside, and to far more purpose than by food. The human being is sustained by air to a far greater degree than he realizes, and he is capable of being indefinitely sustained by thought. That which we call physical strength is, in its best quality, not physical strength at all, but mental energy. The body is the instrument, the mechanism, but the real force is spiritual. Therefore, what-

ever nourishes the spiritual energy develops and increases the power and capacity for accomplishment.

Now when we think of the body, not merely as matter, but as a structure complicated by the psychic body interpenetrating the physical body; when we realize this psychic being as our real self—the self that thinks, perceives, aspires; the self that is immortal in its nature—we realize that in this self is our real life; that we should eat, sleep, bathe, and exercise for the best good of the ethereal body. Here, as many believe, is the explanation of the faith of our friends, the vegetarians. Animal food produces coarse and harsh vibrations; it is not suited to this finer self, this ethereal body. The food that is best suited to this psychic body is that of grains and fruits, rather than vegetables. The ordinary food of the ‘well-regulated family’—the average well-to-do people—is a terror to gods and men. The only wonder is that there is any available energy after a *régime* of soups, fish, meats, game, pastry, ices, and heaven knows what!

It is a signal triumph of mind over matter that the life goes on at all. The whole system is clogged and all sorts of diseases are induced by too much eating. It is a habit only, and there is not the slightest necessity of following it.

The interpenetration of the physical body by the ethereal body is always an essential fact in regard to health. All impressions made on the ethereal react on the physical, and this is the underlying principle of Christian Science—to bring the higher powers to act on this psychic body and thus cause new physical states. This psychic body is in a state of far higher vibration than the physical. Impressions on it are of a finer character.

More and more can one learn to carry on his affairs of life by thought rather than by action. This is like using the electric motor rather than an ox team. It is bringing the swift, sudden, resistless potency rather than the slow, clumsy effort. When the apostle says, 'If there be love, charity—think on these things,' he offers a philosophic principle. If one would

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accomplish any specific result, *think* on it. Build it in the astral, construct it in the ethereal world, and it will take form in the outer world.

The most favorable time for successful auto-suggestion is at night. Before going into the unconscious state of sleep, one should impress the suggestions upon the psychic self. They will work outward the next day. The law of success is in discerning the psychic and magnetic currents and working in accord with them. For thus do all the stars in their courses fight for the achievement, and the personal effort is supported by the polarity of the universe itself.

The higher the culture of the Will, the more does man advance toward spiritual freedom. "Kill out Desire" by training the mind to grasp the nobler realities. Eliminate Desire by dwelling on the higher plane. Man is so formed that he may constantly associate, so to speak, with a loftier order of intelligences with whose quality of life he gains some degree of assimilation. He is designed to relate him-

self to the divine life. The super-physical world lies about us. We are companioned by its inhabitants. All the data regarding manifestations from the unseen, accumulated during the sixty years which have elapsed since 1848, would have been deemed more than sufficient to establish the truth of a new theory in any other realm of scientific research. In astronomy, for instance, the fact that the sensitive plate of the photographer registers stars that no telescope has ever yet been able to reveal to the eye, is taken as absolute proof of the existence of these bodies. In every other direction of science evidence that has stood the test of proof is accepted by the ablest men, but in the psychic realm this is not done; many scientists still treat the subject as an open one almost as if nothing had been discovered or proved. Yet the fact of communication between those in, and those free from, the physical body is by no means a new idea. It is as old as the history of the world. Psychic phenomena far antedate the time of Christ; and the Bible, both the Old and the

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New Testament is full of records of such happenings. Oriental philosophy and ethics abound in these; indeed, the experience of humanity, from remote antiquity down to the present hour, has been more or less constantly attended by manifestations of energy and of intelligence, indicating that those in the unseen were coöperating with the intelligences on the physical side.

The Will can be educated to constantly select increasingly noble orders of attraction. Let one vitiate his mind with inconsequential and trashy reading, and he will become so habituated to it as to be incapable of enjoying a better order. But if he find himself in this downward path it is entirely possible, by a strong mental determination, to banish this insignificant quality of literature from his reading, and substitute for it a better, and in a little time he will find that his actual interest has taken hold of the higher order, and that he no longer pursues it by his own mental compulsion, but *con amore*, instead.

The Will can work any conceivable trans-



formation in one's life. If he has a bad habit of any kind, mental or physical, he can overcome it. He has only to assert his own power. He has but to add the force of Will to the decision of his Thought. Let him remember that even Apollo "were an imbecile" without exercising this power. Character depends on Will.

"The sun set; but not his hope;  
Stars rose; his faith was earlier up."

To come into receptivity and response to the divine life by means of prayer and faith, is to gain that potency, as well as that peace of mind, which the world can neither give nor take away.

The power of the action of the Will to transfigure our daily life is incalculable. It is a power that increases as it is drawn upon. It has no limit save as the limit lies in the inability of the individual to lay hold on it. What a wonderful suggestion underlies those words of St. Paul concerning the promise that the divine aid will be given "above all that

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we ask or think, *according to the power that worketh in us.*" For even the divine gift is conditioned upon man's capacity to receive.

Nothing can lend such vision to the outlook for the future as a true appreciation of the potency of one's own self-directing power. Man is absolutely the master of his fate if he so live as to follow continually the divine leading. For thus his feeble and rudimentary purposes grow strong, and he may train and educate his will to constantly serve the higher direction. The power of Will is man's immortal heritage, and the means by which he may achieve his higher destiny and learn to live, here and now, in energies that are immortal. "Be ye transformed," said St. Paul, "by the renewing of your mind." This is the secret of the magic that results in the transfiguration of daily life.



**“THIS IS LIFE ETERNAL, TO  
KNOW THEE.”**

“ We are living now the immortal life. The wonder of it is that we do not wonder at it more — the marvellous reality of living with thought and affection charging our being as perfume the rose. Nothing in the future can be more of a blessing than our present existence, and nothing can so completely set us at rest concerning the future than the realization that the miracle is in us now that we think could not come to pass. We speculate if we can live again. It is uncalled for — the speculation should have been, how could we ever have got into this wonderful universe ? — now we are here we cannot get away from it — we can only fly from world to world as a bird rich with song might pass from cage to cage.”

REV. WILLIAM BRUNTON.

“ And so the Word had breath, and wrought  
With human hands the creed of creeds  
In loveliness of perfect deeds,  
More strong than all poetic thought.”

“ In Memoriam.”



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“Doubt, gloom, impatience have been expelled; joy has taken their place; the hope of heaven and the harmony of a pure heart, the triumph of self-mastery, sober thoughts and a contented mind. How can charity toward all men fail to follow, being the mere affectionateness of innocence and peace? Thus the Spirit of God creates in us the simplicity and warmth of heart which children have, nay, rather the perfections of His heavenly hosts, high and low being joined together in His mysterious work; for what are implicit trust, ardent love, abiding purity, but the mind of the adoring Seraphim?”

JOHN HENRY, CARDINAL NEWMAN.

“The enemy of spiritual vision is always materialism. It is, therefore, by the dematerialization of himself that man obtains the seeing eye and hearing ear in respect of Divine things. Dematerialization consists not in the separation of the soul from the body, but in the purification of both soul and body from engrossment by the things of sense. It is but another example of the doctrine of correspondence.”

DR. ANNA KINGSFORD in “The Perfect Way.”



“Live the love of Christ which passeth knowledge — that is, which transcends the categories of the intellect — and you are living the life eternal, which is the knowledge of God. You may not have very much of it, but live what you have and your vision of God will increase till the last shadow that veils his glory is dispersed and you know as you are known. There has never been any other way of attaining to true knowledge of God.”

REV. R. J. CAMPBELL, M. A.

“For us, whatever’s undergone,  
Thou knowest, willest, what is done ;  
Grief may be joy misunderstood ;  
Only the good discern the good.  
I trust Thee while my days go on.”

ELIZABETH BARRETT BROWNING, in “De Profundis.”

“Keep us, we beseech thee, from all things that may hurt us ; that we being ready both in body and soul, may cheerfully accomplish those things which thou commandest.”

“The way of inward peace is in all things to conform to the pleasure and disposition of the Divine will.”

MIGUEL MOLINOS.

**“THIS IS LIFE ETERNAL, TO  
KNOW THEE.”**

“Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.”

1 JOHN IV, vii.

“The life of man here upon the earth is capable of a heavenliness which heaven alone can bring to its completeness. The whole secret of the physical has not been read until its power of becoming spiritual by service of the spirit has been discerned.”

BISHOP PHILLIPS BROOKS.



**N**O statement could stand out with greater clearness and simplicity than that to know God, that in the knowing of God, is life eternal; and in reply to the question that then arises, “What is it to know God?” is the equally clear and simple reply: that every one who loveth knoweth God. Another affirmation in the New Testament is that we know we have passed from death unto life because we love the brethren. Love,

then, it seems, is life, and life is knowing God. But if this were mere phrasing, unrelated to practical, daily experiences, it would not be worthy of extended consideration. On the contrary, it is capable of being translated into terms that illuminate and exalt all the possibilities of this complex thing we call life. For one can only know God by partaking of the divine qualities. And this includes creative as well as moral powers. It includes, also, the growth into a larger comprehension of the nature of life itself, and its twofold environment, — that of the physical and of the ethereal worlds. Any conception of the universe is inadequate that does not recognize both an evolutionary system, in orderly progression, governed by laws, and also that this system is dependent in every detail of its progress and its maintenance, on an intelligent direction from a Source which no man has been able to formulate or to conceive, except through faith and through the constant effort to realize in himself the lofty qualities which this faith incul-

ates and tends to inspire. "Is the world controlled by a living person," questions Sir Oliver Lodge, "accessible to prayer, influenced by love, able and willing to foresee, to intervene, to guide, and wistfully to lead without compulsion spirits that are in some sort akin to Himself? Or is the world a self-generated, self-controlling machine, complete and fully organized for movement, either up or down, for progress or degeneration, according to the chances of heredity and the influence of environment? Has the world, as it were, secreted or arrived at life and mind and consciousness by the play of natural forces acting on the complexities of highly developed molecular aggregates; at first life-cells, ultimately brain-cells; and these not the organ or instrument, but the very reality and essence of life and mind?"

The answer to these questions, the solution of the problem that they involve, must be sought in the study of the spiritual powers and the spiritual relations of man.

It is a demonstrable truth that all reality

and all positive force increase as the advance is made into the ethereal realm. Electricity is far more potent as a motor force than is steam ; and steam is more potent than horse-power. All the immaterial world affects our life at every moment. While this has always been the teaching of religion, it is, increasingly, the demonstration of science. As was noted in a preceding chapter entitled "In the Ether of Space," Sir Oliver Lodge states that the ether is the most solid of substances, and from all that has been scientifically established regarding the nature of the ether it is logical to postulate an ethereal realm that affords conditions for a more real and positive order of life than that known on earth. "Suppose it could be shown," said the Rev. R. J. Campbell of the City Temple, London (in a discourse on "The Life to Come," preached in the summer of 1909),

"suppose it could be shown on indefensible evidence that what we call the man, the self in every human being, is something more than a mere succession of states of consciousness ; or suppose, to

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say the least, it could be proved that the stream of consciousness went on independently of the body, would not the fact be good news to the world over which death still hangs as a grim shadow, blighting our hopes, and tearing asunder our sweetest and tenderest relations? Well, that is what now seems within measurable distance of accomplishment; and I think the time has come, and more than come, for the Christian Church to give a reasonable encouragement to all scientifically conducted experiments towards that end.”

May this not be proven? Is it not already, indeed, invested with such an array of evidence as would amply support any hypothesis? In his great work on “Human Personality” we find Frederic W. H. Myers saying:

“It seems to me now that the evidence for communication with the spirits of identified deceased persons through the trance utterances and writings of sensitives, apparently controlled those spirits, is established beyond serious attack. . . . Telepathy looks like a law prevailing in the spiritual as well as in the material world. And that it does so prevail, I now add, is proved by the fact that those who communicated with us tele-

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pathically in this world communicate with us telepathically from the other. Man, therefore, is not a planetary or a transitory being; he persists as a very man among cosmic and eternal things."

Sir Oliver Lodge asserts :

"What we have to announce is the reception, by old but developing methods, of carefully constructed evidence of identity more exact and more nearly complete than perhaps ever before. There has been distinct coöperation between those on the material side and those on the immaterial side."

Fichte wrote : "I feel it is my duty to bear testimony to the great fact of Spiritualism. No one should keep silent." And Dr. Zöllner, of the chair of Physical Astronomy in the University of Leipsic, has declared, on what he holds to be scientific evidence, that we "have acquired proof of an invisible world which can enter into relations with humanity." The well-known French scientist, Dr. Baraduc, has written :

"I am not a Spiritualist, nor a doctrinaire, but speak from experience, and I declare I have found

forces surrounding man which have been registered on photographic plates. Man is surrounded by an atmosphere of personal ether. Every human being has an impalpable double, which reproduces his form and which allows us to explain ghost stories and the phenomena of double sight. Call it soul, if you like, or astral body. I have photographed this ether double eighty hours after death. When my wife died I photographed a nebulous globe which escaped from her like a soul."

Sir William Crookes, in his President's address before the British Association of Science, in 1898, made this impressive assertion :

"Upon one other interest I have not yet touched, to me the weightiest and farthest reaching of all. No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals. . . . I have nothing to retract. I adhere to my already published state-



ments. Indeed, I might add much thereto. I regret only a certain crudity in those early expositions which, no doubt justly, militated against their acceptance by the scientific world. My own knowledge at that time scarcely extended beyond the fact that certain phenomena new to science had assuredly occurred and were attested by my own sober senses, and better still, by automatic record. . . . I think I see a little farther now. I have glimpses of something like coherence among the strange elusive phenomena ; of something like continuity between those unexplained forces and laws already known."

The significance of all this trend of investigation and discovery cannot but impress all intelligent and thoughtful persons with its practical bearing upon daily life. For a realization that a man has the same rational expectation of the unbroken continuity of his life after passing through death as he has of it after passing through a night's sleep, would revolutionize the entire aspect of human life. There would need be no more sadness for death than for sleep ; the advance into age would be attended with a buoyancy of interest

that would react on the physical body with renewing energy, and largely minimize disease and illness; the discouragement and depression over unfulfilled hopes and achievements would be transformed into patience and faith in new endeavor, just as one who goes to sleep after a discouraging day may believe that to-morrow he shall succeed. A man leaves his unfulfilled task at night with no pang,— he will resume it in the morning; now if he met death with that same absolute confidence, it is self-evident that its aspect as the greatest of sorrows, "the King of Terrors," would be entirely changed. "You speak of me as on the downward slope of life," said Mary A. Livermore, in her memorable lecture on "Immortality," delivered when she was more than eighty years of age. "I am on the upward way; my face is toward the sunrise."

Rev. Dr. Lyman Abbott, preaching on "Immortality" in the Mary Lyon chapel of Holyoke College,— that chapel forever consecrated by the memory of one of the noblest of women,— found his text for this noble and

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almost epoch-making discourse (delivered in May of 1910) in the words from Second Corinthians, "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

In part Dr. Abbott said :

"Faith in immortality is not an opinion founded on evidence; it is a habit of mind, the habit of looking at the things which are not seen and therefore immortal. Science has destroyed some of our old pictures of a future life. We can no longer believe in all of Milton's conceptions of the hereafter. We are tending more and more to focus one thought on this earth, and if we are to recover our faith in immortality, we must get our vision of it right here by looking at the things which are not seen. We are living in two worlds, one which we can see and taste and handle and another, far more important, which we cannot see or taste or handle.

. . . . .

"We live in an invisible world, and the invisible things are the important and real things.

The things we see and touch are either symbols or instruments of the invisible.

. . . . .

"Practically all things are symbols or instruments of the invisible. The invisible things are important, real, lasting.

. . . . .

"The symbol, the method of expression, change; the real, the eternal, the invisible, abide. We are invisible beings bound together by invisible bonds. The way to acquire the habit of immortality is to look at the invisible things of earth and count them as the real things, to live the invisible, immortal, undying life here in this world. The organist turns the key of the organ, but music is not dead. The book is consumed in the flames, but literature is not dead."

This discourse by Dr. Lyman Abbott, and that of "The New Religion" by Dr. Charles W. Eliot, former president, and now President Emeritus of Harvard University, must remain as the two most important ethical landmarks of the opening decade of the twentieth century, which will be as distinctively received in the far future, as are "The Great Awakening"

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preached in 1781, by Jonathan Edwards, and "The Transient and Permanent Elements in Christianity," delivered in the middle of the nineteenth century, by Theodore Parker.

Modern science testifies in a thousand ways to the potency of the invisible. The highest forms of energy are those which can neither be seen, nor touched, nor weighed, nor in any manner proved except by their effect. The manifestation itself can be seen, but not that which causes the manifestation. So that it is easy to realize that it is the invisible world with which our real concern lies.

Emerson said that "the essence of age is intellect." The essence of intellect is, or should be, increased enjoyment. As man learns, — as he already has, to a signal extent, — to control physical conditions by the power of the spirit, age will be divested of its terrors, or its disadvantages, and will be wisdom and maturity instead. The very realization that Robert Browning's assertion

"No work begun shall ever pause for death"

is the statement of a literal fact, and not merely a poet's dream, will exert an incalculable influence on the life of all humanity. It is perhaps true that the words of Scripture: "The last enemy that shall be destroyed is death," are now about to be fulfilled; not in the manner in which they have heretofore been interpreted, but in the sense that death, as man has heretofore conceived of it, is destroyed when the false terrors with which it has been invested are destroyed.

Then, indeed, should we not enter on the conditions that transfigure life? To face death with precisely the same confidence with which we face sleep; to realize and hold the positive conviction of the absolute continuity of conscious existence, would materially change the entire aspect of civilization. Nor does this conviction in any way lessen the value of the sublime faith of the Christian. It is simply in line with the counsel of St. Paul to add to our faith knowledge. It becomes a part of that Life Eternal, which is to know God. To enter on an increasing realization and grasp of

the divine laws is to enter on a larger apprehension of the Creator of those laws. When Darwin announced the law of evolution he was assailed and denounced, as has already been stated, as an enemy to religion. The progress made by the world within these past fifty years is nowhere more vividly registered than by the change of attitude in the relations of science and religion. At that time their antagonism was an accepted fact. It was about that period that Dr. Alfred Russel Wallace said :

“The majority of our teachers and students of science are, no doubt, antagonistic, but their opinions and prejudices are not science. Every discoverer who has promulgated new and startling truths, even in the domain of physics, has been denounced or ignored by those who represented the science of the day, as witness the long line of great teachers from Galileo in the dark ages to Boucher de Perthes in our own times.”

At the present time so authoritative a scientist as Sir Oliver Lodge explains that “the process of evolution is not a process that

negatives or excludes the idea of divine activity. It is," he proceeds to say,

"a revelation to us of the manner of divine activity. It is the way the Deity works. The attempt to show that evolution is unguided—that it is the result of absolute chance—fails. What is pointed to is not unguided, random change, but guided change. The other could not be done in the time. . . . Evolution is going on continually, and those who welcome the appearances of divine activity must realize that they should see them now, and they must not look for it in the past alone. They must be guided in studying the past by what they can ascertain in the present."

Dr. Lodge adds his conviction that

"we are intelligent, helpful, and active parts of the cosmic scheme. We are among the agents of the Creator. . . . We are here only for a short time. We have an unknown destiny before us. It is my belief that we do not cease to exist—that our destiny is enormous. If we believe this we cannot fail to realize the privilege and the responsibility of existence."



Life Eternal is to know God. Life is deepened and extended in two ways, — by coming into a knowledge of the divine laws that govern the universe, and by coming into a knowledge of and an obedience to God's will. The Church has always emphasized the latter, nor could too great stress be laid upon its importance as the keynote of life. Of the two, it is far the more important. But the knowledge of God's will, the power to enter into constantly truer obedience to it, is helped, not hindered, by coming into a larger comprehension of His laws. As Robert Browning wrote :

“ All 's love, and all 's law.”

The Bible is full of the plain, practical teachings regarding the “ ways of God to man.” Revealed religion is invested with a still more irresistible and all-conquering force if the divine methods emerge to us out of the merely abstract and vague, and are brought into the realm of possible comprehension which, however feeble and rudimentary, shall increase

with the progress of the race. Experience and development lay hold on increasing knowledge, and are sustained and extended from this source.

"Yet I doubt not through the ages one increasing purpose runs,  
And the thoughts of men are widened with the process of the suns."

Any knowledge of the laws that underly the divine methods makes for greater joy, as well as for greater reality, in the distinctively religious life. Fear and sorrow are always in direct proportion to the lack of vision. It was a curious commentary on religious faith when, on the death of the great and good king, Edward VII, in May of 1910, the London *Times* alluded to the "monarch of darkness" that had summoned him away. But why not the angel of light, rather than the "monarch of darkness"? As Churchmen and Christians, do we really believe what we say we believe? If we do, then, the withdrawal from the physical body is not caused by any messenger of

darkness or dread. It is the Angel of Life that leads on into a realm so fair that it hath not entered into the heart of man to conceive of its loveliness. When the nature of the change we call death, and the relations between the physical and the ethereal states are more fully understood, all the gloom of the transition will be banished, while the sacredness and the beauty remain. For science is already revealing the conditions of the next higher state. The physical world is the reflection of the ethereal; in each is Nature,—seas and continents, hills, forests, lakes; in each are cities, houses, schools, temples, churches; in each is there the progress of education, art, ethics. Everything in the universe is twofold, with its physical and its ethereal states co-existing; every plant, and flower, and tree; every form of life in each kingdom. Experiments in biology have established the presumption, if not yet the absolute conclusion, that it is this etheric form which alone imparts the aspects of life. The entire universe is found to be, so far as explored, in evolu-

tionary development, moving on in orderly progress.

Yet when the natural question is asked as to how any man knows these things, what is the reply? The conviction of immortality may rest, safely, on faith alone; faith in the revealed Word of the Father. But the belief in certain definite conditions attending the persistence of life; any conception of its environment and its experiences after death, — on what do these rest? It is not enough for the spiritual imagination to construct theories, to dream dreams, and proclaim them as facts. Theories and conceptions may be true; but it is natural and right to require some evidence of their truth. In all general advance in physics the scientific imagination very largely goes before and constructs certain hypotheses; but however respectfully these may be regarded by the scientific world, they are not accepted until proven. They must be subjected to the severest scrutiny, to the most searching tests, before they can be catalogued as among the discoveries, and take their place as recognized

facts. The same law must be accepted in dealing with any alleged truth in psychical science. The proof of the nature of the environment is largely a question of the physicists, and would seem, at this present stage, to depend almost entirely on the discoveries in the ether. If the ether is the most solid of substances, "compared with which the earth is a mere filmy matter," does it not provide for an environment more real, for a more positive and actual life than that lived on earth? The prevailing law of the conservation of energy serves to explain what the process of transition may be from one environment to another. In describing the ether, Sir Oliver Lodge states that we have to "realize the idea of a perfectly continuous, subtle, incompressible substance pervading all space and penetrating between the molecules of ordinary matter, which are imbedded in it and connected with one another by its means. And we must regard it as the one universal medium by which all actions between bodies are carried on. This, then, is its function — to act as the

transmitter of motion and energy." Presumably, the properties of the ether are of a far higher order than any known to us, and of a nature to provide for a new order of existence of which we cannot, as yet at least, form any complete or verifiable hypothesis. Yet, by the aid of science and psychic study, and by that power of intuition in man by means of which "spiritual things are spiritually discerned," it is evident that some approach to the actual conditions may be made.

While all speculative comprehension of the conditions of environment in the ethereal world depend on scientific research, the proof of the quality of life entered upon, after the withdrawal from the physical, must depend on communication. If communication between the seen and the unseen is a fact, we have a source of information. If it is not, we have no means of acquiring any definite knowledge of the nature of the continuation of life.

That the conviction of immortality should depend on the truth of psychic communication is an idea untenable to the Christian believer.

To him the simple faith in the divine promise is sufficient. "I know in Whom I have believed," is the instinctive language of the spirit. "Blessed are they who have not seen and yet have believed"; but it is to be remembered that there is a certain proportion of humanity so constituted that they require some objective evidence to convince them that consciousness is not a product of the brain, not generated by it, but is an independent entity, manifesting itself through, but by no means dependent on, the brain. In other words, they require some objective evidence that there is life that survives the death of the body. Nor are these people in any wise more lacking in morality and intelligence and goodness than are those who intuitively believe. Tennyson recognized this truth when he wrote:

"There lives more faith in honest doubt,  
Believe me, than in half the creeds."

So may it not be possible that the heaven-destined end of psychic research is the exter-

mination of materialism? Or, to phrase it less inadequately, may it not be that psychic research conducted, as it is, by leading scientists whose conclusions must, perforce, make a profound impression on all intelligent people, is producing a scientific demonstration which is the corollary of religious teaching? Although in the highest sense spiritual things must be spiritually discerned, still, in the matter of the survival of man, spiritual things can be scientifically proven and demonstrated. The distinguished geologist, Professor Shaler, said: "The only direct evidence that can claim a scientific inquiry which goes to show the persistence of the individual after the body dies, is that afforded by the so-called occult phenomena, by the alleged appearance of spirits, or communication with what appear to some inquirers to be the minds of the departed."

Now the question is: Can such evidence be established? The Rev. Dr. R. J. Campbell says that while there is no question of the day regarding which there exists a keener desire



for information than that of personal immortality, the inquiry has, nevertheless, taken on a different form from that of the past. "What people now want to know," he continues, "is not whether their dead will rise again, but whether they are alive now? and if so, whether they retain their earthly memories and loves?"

The interest in this question increases constantly; more and more earnestly and universally is it becoming the problem of the civilized world. Instead of the former antagonism of science, as instanced in the attitude of Faraday, it now engages the attention of the leading savants of the world. More and more does there come to be among the remarkable group, whose names have been freely quoted in these pages, a concensus of conviction that there is a conscious personality that survives death, and that may, and does, under certain conditions, communicate with those here.

The evidence which has accumulated since modern spiritualism dawned upon the world, in 1848, tends to suggest, to support, and to

confirm the theory that the two realms, the physical and the ethereal (or spiritual), are in absolute and perpetual interpenetration; that man, while here, lives partly in the ethereal, and that those who by death have entered the ethereal, still partly live here; that on each side there is perpetual coöperation in all work all achievement. It is becoming abundantly clear that the communication between the two planes is *not* invariably a matter of phenomenal occurrence under certain rarely-recurring conditions, but that it is being perpetually carried on; that it is telepathic; that it comes through automatic writing; through impressions, dreams, visions, and the voices of psychics, and in many ways; that, in fact, we are all more or less used as messengers to each other, and that this inter-communion has great influence on events and circumstances. In fact, we live, move, and have our being in constant relationship with the beings of the ethereal realm, although the influence from that plane is seldom consciously recognized or ascribed to its true source; but as

man develops his spiritual faculties his perceptions will grow more firm and clear and unerring, and he will realize fully that spiritual things are, by their very nature, even more *real* than physical things, but that they are only *realized* when spiritually discerned.

Probably the most convincing scientific test of actual communication from the unseen is that which has been made under the auspices of the Society for Psychical Research, and which is thus admirably summarized by Dr. Campbell, who writes:

“The Psychical Research Society, of which I happen to be a member, though not an active or useful one, and which has numbered among its presidents such distinguished men as Mr. Balfour — Sir Oliver Lodge and Professor Barrett, F.R.S. — has recently published an exhaustive account of some elaborate investigations into supernormal phenomena by the method of cross-correspondence, as it is called. I must confess that the result of this painstaking work has impressed me greatly. Sir Oliver Lodge, Mr. Gerald Balfour, and others have written their conclusions on the subject; and I think I am right in saying that they agree in

stating that for the first time something has been obtained which affords reliable presumptive evidence of the existence of a communicating outside intelligence which claims to have once existed on this earth. I say 'for the first time,' because, although many individuals have already been convinced of this fact from their own private experiences, the difficulty has always been that of subjecting such experiences to strict scientific test. The method employed has been briefly this: Three persons — two of them resident in England, but far apart, and holding no direct communication with each other, and the third an English lady in India — have been receiving, by means of the phenomena known as automatic writing, messages which purport to have come from the unseen world, and chiefly from the late F. W. H. Myers, poet, scholar, and psychologist. The remarkable thing about these productions is that none of them are intelligible when taken singly, but become so when placed together; the object of this device is stated to have been that of eliminating the operations of the subconscious mind of any or all of the sitters. If three members of this congregation, without consulting together, were severally to ascend these pulpit steps and read a few sentences to the audience; and if the meaning of the joint address thus delivered were to remain

obscure until the third speaker had added his quota—that is, if they amounted to nonsense taken apart, and only made sense when taken together—the presumption would be that the words had been given to them by some fourth personality—the minister, perhaps—without taking them into his confidence. This is what is now said to have happened in the experiments to which I refer, except that the fourth personality claims to be speaking from the farther side of death and to have adopted this ingenious method of convincing his former colleagues that he is still alive. Not the least remarkable thing about the matter is that the device was not consciously suggested by anyone now in the flesh, but came from the mysterious beyond—unless, indeed, the subconscious mind of ordinary human beings is far more wonderful than we have hitherto supposed. One of the automatists, in fact, while in a trance condition or sleep, sometimes writes in Latin and Greek, languages of which she is wholly ignorant in her waking state. If this be the work of the subconscious mind, all one can say is that it is a good deal cleverer than the conscious one.

“In face of facts like these, and the weighty judgments pronounced upon them, I think we are justified in saying that the hour is at hand when it will be as impossible to doubt the continued

existence of those we have loved and lost as to doubt our own identity here. The highest intuitions of religious faith are being confirmed; its beautiful dreams are seen to be literally true."

Frederic W. H. Myers condensed his belief into the following clear and concise terms :

"I will briefly state what facts they are which our recorded apparitions, intimations, messages of the departing and the departed have, to my mind, actually proved : (a) In the first place, they prove a survival pure and simple ; the persistence of the spirit's life as a structural law of the universe ; the inalienable heritage of each several soul. (b) In the second place, they prove that between the spiritual and the material worlds an avenue of communication does, in fact, exist ; that which we call the despatch and the receipt of telepathic messages, or the utterance and the answer of prayer and supplication. (c) In the third place, they prove that the surviving spirit retains, at least in some measure, the memories and the loves of earth. Without this persistence of love and memory should we be in truth the same ? To what extent has any philosophy or any revelation assured us hereof till now ?"

While the transition called death can never lose its character of a sacred mystery, it may well be divested of much of the association that has encumbered it from lack of knowledge regarding its true character. A great deal of the phraseology has been merely fantastic and ignorant, suggesting little of the real teaching of Jesus who came to bring life and immortality to light. Accepting the truth of immortality, what then? If a man is alive he must live somewhere. The continuation of life must be under certain conditions. That having withdrawn from his physical body and from the physical world and existing now in the ethereal body and in the ethereal world, he is not less real, but rather the more. For the law of evolution is that of an ascending, not a descending, process. All the penetration into the unseen universe reveals increased energy. The highest potency is that which can neither be seen nor touched. And as this is an orderly universe, the laws of evolution and of the conservation of energy work in a uniform way. We know that the

world of thought is as real as the world of physics; and we know that matter is as mysterious as mind. Who knows what an atom, or an electron is? Who has ever seen force? Who can see, or touch, or hear, what is in the air all about us? Sir Humphry Davy postulated the existence of "an ethereal matter which can never be evident to the senses, and which may bear the same relations to heat, light, and electricity, that these refined forms of matter may bear to the gases." Tyndall evidently came near the same truth formulated by Dr. Lodge, in his researches in the ether, for Professor Tyndall found that "within our atmosphere exists a second and finer atmosphere in which the atoms of oxygen and nitrogen hang like suspended grains. This finer atmosphere unites not only atom with atom, but star with star; and the light of all suns, and of all stars, is in reality a kind of music propagated through this interstellar air."

What can one feel in reading this exquisite depiction of the finer powers of nature, but that "eye hath not seen, nor the ear heard,



nor hath it entered into the heart of man to conceive the things God hath prepared for them that love Him."

The study of psychic phenomena has resulted in the discovery of a vast range of the powers of man that were hitherto unsuspected. It is hardly a presumption to regard these as the powers of the spiritual man, not commonly manifested through his physical organism. What is clairvoyance but the spiritual sight? or clairaudience but the spiritual hearing? They are the powers of the ethereal body. The term ethereal rather than spiritual body is used as there are many degrees of bodies: the body is the garb in which the spiritual being clothes itself, and that which next succeeds the physical is the ethereal; while the ethereal is itself succeeded by successions of finer and still finer bodies, adapted to the successive environments, —

“Eternal process moving on;

From state to state the spirit walks;”

and the spiritual body, strictly speaking, can only belong to a still more advanced

state of evolution than that of the ethereal world that is next beyond this. In a general sense the spiritual world is everywhere and includes all degrees; this present world is the spiritual world; but more strictly speaking the spiritual universe is a matter of degrees, and the spirit clothes itself in a physical, and ethereal, a thought body, and many others, before it attains to that which is in reality the spiritual body. The evolutionary progress from infancy to age is not a more unbroken and gradual progress than is that of the successive states and environments of the immortal life. It is not unfrequently questioned as to why, if communication exists, those who have died do not tell us of God? Have they seen the Christ? is often asked. They are, apparently, no nearer a solution of the great spiritual mysteries of Eternity than we are: as the man in this life is little nearer than the child in solving the problems of the universe. The man who died yesterday does not greatly differ today from the man we knew here.

As one follows the literature of the various

kinds of manifestations from the unseen, he notes that the entire movement, from the initial "rappings" of 1848 to the varied forms of manifestation of the present time, has been evolutionary in its character, beginning with the *crudest* order of manifestation—the appeal to the physical senses—as that was the only way in which the attention of the public could be arrested. From that phase the manifestations became constantly finer and more subtle, and more wholly an appeal to the mind and the spiritual perception. A heavy table transcending all the known laws of physics by floating without physical contact or support is certainly an arresting spectacle; but a message from a friend, spoken or written, that appeals to the mind—that commands intellectual attention—that meets the demands of affection and fulfils a thousand subtle proofs of identity of character and personality, is as much finer and more forcible, as electricity is more potent as a motor than a water-mill.

The literature of the manifestations is so voluminous that any citation of individual in-

stances has become almost superfluous. There are comparatively few who have not had personal experiences of their own. There are none who may not read numerous volumes of the utmost significance filled with experiences of convincing quality. The marvellous work entitled "Human Personality," by Frederic W. H. Myers holds deserved preëminence; the splendid array of evidence in Sir Oliver Lodge's "The Survival of Man," largely drawn from the annals of the Society for Psychical Research; and many others, both of late years, and of those written more than a quarter of a century ago, are all accessible to the inquirer.

In some former volumes<sup>1</sup> the writer of these pages has recorded some incidents of ever recurring personal experiences; and perhaps nearly all of us, if one recognized the sequences and the mosaic-like adjustment of events,

<sup>1</sup> "The World Beautiful." Third Series. "After her Death, the Story of a Summer." "The Spiritual Significance, or Death as an Event in Life." "From Dream to Vision of Life." Boston. Little, Brown, and Company.

would come to feel that no outer phenomena could be to him more convincing than these inner spiritual realities which, by their very nature, are the least possible to narrate. The *séance*-room has its place in scientific investigation, but it lies in receptiveness to all that makes for the spirituality of life to enter into the truest recognition of the relations of the interpenetrating realms. If one longs to dwell in Paradise, he must create, every day and hour, the conditions of love and joy and peace and active good-will that make paradises possible. It is a life, and not a litany. Would one have life eternal? Let him create it

“In loveliness of perfect deeds.”

How it adds to the happiness of life to take the good of others to be one's own; how the possibilities of service draw one into the very rapture of the heavenly life. “This is life eternal, to know Thee.” Through an ever-increasing knowledge of the divine laws; through an ever closer union with the divine

spirit, by prayer and by lifting up the heart to God, must one create his life eternal, which he may enter upon here as surely as he may enter on it in ever higher and nobler degrees through all Immortality.



**THE INEFFABLE BLESSEDNESS.**



“But if by life is meant a spiritual entity that abides within the body, and to a limited extent guides and directs its activities *without interfering with its energies*, we cannot possibly deny its existence; our only means of detecting such an entity is through interference. That there may be in the body a resident entity that guides without interfering is not by any means contra-scientific. For example, it may be that the relation between the chemical nerve processes and the psychic processes is one of induction, crudely analogous, let us say, to electro-magnetic induction, and it is possible even to-day to draw a parallel between the two processes to a very persuasive degree. With the ever growing establishment of the fact that biology is nothing but a branch of chemistry it is not forbidden us to imagine that ultimately in the far future it may be possible through a new science, chemical-psychology, to correlate the chemical processes of nervous action with the psychic processes of a spiritual being enveloping them in such a way that it will appear, demonstrably, that ‘we, also, are His children.’”

PROFESSOR ROBERT KENEDY DUNCAN.



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**“ Praised be the fathomless universe  
For light and joy.”**

**“ We are compelled to take a very large amount of things we believe to be true on expert testimony of various kinds, and few people, perhaps, realize how little they possess of real knowledge and to what an enormous degree what they call knowledge is really belief rather than knowledge. In most scientific questions, for instance, we are bound to accept the testimony of others. No human being has time enough or energy enough to investigate every line of scientific knowledge for himself and so gain first-hand knowledge of all the facts of science. We are compelled to fall back on the testimony of others, and what the intelligent person must do is to test the value of that testimony before he accords it his belief.”**

**ANNIE BESANT.**

**“ Be constant, O happy soul, be constant and of good courage! for thou wilt be protected, enriched, and enlightened by the greatest good ; and if thou dost not turn away, but perseverest constantly, know that thou offerest to God the most acceptable sacrifice.”**

**MIGUEL MOLINOS.**

“ We are in the midst of an invisible world of energetic and glorious life, a world of spiritual beings than whom we have been for a little while lower. That region or condition of space in which the departed find themselves immediately after death is probably much nearer than we imagine, for St. Paul speaks of us as being surrounded by a cloud of witnesses.”

“ I sent my soul through the Invisible  
Some letter of that After-life to spell,  
And by-and-by my soul returned to me  
With — ‘ I myself am Heaven and Hell.”

OMAR KHAYYÁM.

“ Were the power of perpetual prayer better realized, man would live in the atmosphere of the pure and elevated spirits. His spiritual attitude would drive from him the base influences which too often beset and annoy even the best at times. If it prevailed not to obtain exemption it would provide protection, and do more to strengthen us than all else that man could do. It would avail man to sanctify the ails, to purify the motives and to keep alive the reality of spirit communion than anything else conceivable. Pray, then, but not with formality. God deals now as He has always dealt with men. He calls them up to fuller light, to higher truth.”

## THE INEFFABLE BLESSEDNESS.

“ The religion of the future will not be gloomy, ascetic, or maledictory. It will not deal chiefly with sorrow and death, but with joy and life.”

DR. CHARLES W. ELIOT.

“ This, then, is the word, the thought I leave with you : to develop in yourselves the Spirit of the Christ, and then at his coming you shall recognize His beauty. Learn compassion, learn tenderness, learn good thoughts of others rather than evil, learn to be tender with the weak, learn to be reverent to the great ; and if you can develop those qualities in you, then the coming Christ may be able to number you among His disciples, and the welcome that the earth shall give Him shall not be a cross.”

ANNIE BESANT in “ The Coming Christ.”



HE great spiritual movement that characterizes this opening decade of the twentieth century is like a vast river fed by many streams, each of which is flowing and therefore alive. The theory of evolution has had an immeasurable effect on the old theology, modifying and moulding it into new and unforeseen channels ; the higher

criticism of the New Testament has exerted a profound influence; and among other contributing causes of vital import have been the larger and more general acquaintance with philosophy, the influence of new social ideals, the illumination thrown on life by modern science, the more practical ethics preached by the clergy inculcating the realization in daily life of those ideals of conduct taught by the church, and a vast and far-sweeping and infinitely varied wave of idealism which has manifested itself under the names of Spiritualism, Theosophy, Christian Science, Metaphysics, the revival of the Vedanta philosophy, Psychotherapy, and the Bahai cult, whose faith crystallizes in the conviction that humanity is entering on the threshold of the dawn of perfection.

In all these varied phases and partial approaches to a revised reading of religion, one ideal manifests itself as the unity, — that of the Fatherhood of God and the Brotherhood of man. They nearly all agree in holding the one great essential of Christianity to be the

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conception of a divine incarnation, of a God — not apart from humanity, but immanent. “We have reached one of those transitions periods,” says Annie Besant,

“Where the old being worn out must give place to the new growth and the new development; under all the turmoil and the trouble, under all the distress and the perplexity, there are slowly forming within humanity the seeds of its next advance, which shall give back to these three great types of activity the ancient power with a new development, the ancient definiteness with new lines of progress opening; for while evolution does not go backward, retracing its past steps and reproducing its ancient forms, it goes on a spiral which reproduces on a higher level all that was best on the lower; and upon such a spiral humanity is treading now, to accomplish with new powers and wider possibilities that which in the past we see under different forms.”

An absolutely new conception of the nature of the life after death was that given by Swedenborg. His constructive presentation of the entire character of the next phase of existence impressed itself as rational and natural.



The personal power of a series of great ministers has been an incalculable factor in bringing a greater spirituality to bear on general life; such preachers as Dr. Channing, Theodore Parker, Dr. Bushnell, Henry Ward Beecher, James Freeman Clarke, Phillips Brooks, and Edward Everett Hale,—not to mention names of some still (happily for the world) living and ministering to-day, and to say nothing of many of the great ethical lecturers of England and on the continent,—the personal power exerted by this series of prophets and preachers can only be estimated as spiritual leaven that has entered into all contemporary life.

The Bahai movement has recognized three teachers, the Bab, or door (named Mohammed Ali, who began his teaching in 1844, as a forerunner of him who desired to be known as Baha Ullah (the “Glory of God”), and who taught that “the spirit must rule in all things, must overcome all obstacles, must conquer everything, but only by the non-resisting power of love,” and the third figure in this trinity who is still living, and is the son of

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Baha Ullah, who died in 1892. Abbas Effendi (the "Servant of God") is said to hold his place by spiritual destiny rather than heredity. Of this expectation Annie Besant speaks, and she does not hesitate to make the following affirmation :

"We are on the threshold of a new manifestation, and that the mighty Teacher again will appear as man among men. Now, to say that to any people may only make them think: 'But why for us?' So might the Jew have questioned when last He came on earth. That a thing so great, so transcendent, and so rare should come to earth at any particular time, to be measured by only a few years of mortal time—that that should be now seems too strange, too beautiful to be true. And yet He came before; why not again? If at the birth of the fifth sub-race, why not at the birth of the sixth? Some must be on earth when any such manifestation takes place; some generation of men and women must be born around the coming of a Christ; and there is no valid reason that any one of you can give why this age should not be such a time, and the people of this age the recipients of the new flood of spiritual life. Strange, because it happens seldom, but sure, because it

happened at similar crises in the story of the world ; and the strangeness of it does not mark it as untrue when you see the signs of the coming all around you, if your eyes should be open to recognise what they mean. For an expectation is spreading everywhere of the coming of some mighty Teacher, and here and there on earth the expectation has taken voice, nay, has even had a human messenger and herald to proclaim it."

In a multitude of ways have been forged the link that more closely relates the ceremonial observances of religion to that spirituality of life which is the fruition of all religion. There can be no question of the vital aid of habitual attendance on organized worship ; of the entering into the great life of the Church as a whole (in whatever denomination one may find himself drawn) ; of the divine help that comes to man by means of the sacraments of the church, and their measureless aid in the development and the nurture of spiritual life. The term spirituality presents a finer conception, a broader idea of the truth than any one age of the world ever possessed, simply be-

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cause it has gathered fragments from each and all. It has selected from all inspirations the most uplifting thoughts, and the inspiration of the present hour stands in advance of the inspirations of the past because man has advanced physically, intellectually, morally, and spiritually, and reaches out to higher and ever higher sources of divine life. Spirituality is eclectic and inclusive, and draws from every form and order of ethical thought. It also includes all the increasing revelations of science that tend to throw illumination on the nature and destiny of life. The poets, the creators of the higher order of imaginative literature, all contribute to the prevailing thought. "There are no dead!" is a cry in Maeterlinck's beautiful drama of "The Blue-bird," and the line always thrills the audience.

In all the contributing causes to this larger, truer, and more joyous interpretation of the problem of life, modern spiritualism holds a signal place. Whatever the savants who have led Psychic Research have done is because the movement called spiritualism incited inquiry.

It even paved the way for the comprehension and acceptance of evolution, by its continued affirmation of a progressive law by means of which all the forces of earth were enabled to reach higher expression. It affirmed the continuity of the same laws in the phase of life entered upon by death.

A very remarkable forerunner of this philosophy was Andrew Jackson Davis, who, as a young man without education or opportunities, produced a series of singularly suggestive books, of which one, called "Nature's Divine Revelation," is unique in all literature. While Swedenborg was a distinguished scholar and scientist, Davis had no advantages of learning, yet in this work is a history and a philosophy of the universe which stands the test of modern knowledge. Davis claimed to have visions in which he saw Galen, and received from him instruction, and in which Swedenborg aided and directed him. One of his contemporaries says that

"By progressive stages his powers unfolded, and there was no science, the general principles

and much of the minutiae of which he did not comprehend when in the abnormal state. When diagnosing disease he seemed to see by something analogous to the X-rays. The outer integuments disappeared, and he saw the whole network of nerves: not the material nerves, but the magnetism or vital electricity by which they were covered, or of which they were the conductors; this covering showing as light or flame, as if the nerves were raised to incandescence. This is curiously suggestive in view of later knowledge, and not without poetic significance."

Doubtless the term supernormal would more accurately define this state than that of abnormal. The writer (Mr. E. Wade Cook) continues:

"After the production of 'Nature's Divine Revelations,' Davis was enabled to throw himself into a luminous trance and to dispense with the aid of an operator. His spiritual faculties had become more unfolded, and he was able to pass into what he calls the 'superior condition' almost at will. The preparation necessary was to get into the best of health by taking exercise, abstaining from meat, and taking very little food of any kind. Then he could pass into the higher

state, his spiritual perceptions were opened, and he was free to explore the whole range of existence in search of the desired knowledge. He was on the plane of being on which we shall all emerge when we quit this mortal frame. The faculties are somewhat analogous to those of the 'calculating boys' who solve abstruse mathematical problems almost as fast as they can be stated. They work as by a higher form of instinct; can go to the causes of things and instantly trace the effects. Davis was able to place himself into a sort of wireless mental telegraphic connection with the best scientific minds of the time, and summarize their knowledge. Where the best knowledge then discovered did not help him, he brought his penetrating faculties to bear directly on the problems; he solved them in his own way, and corrected current errors. Frequently he discusses the rival theories, selects the good from each, and with original contributions of his own puts the great questions in a new light, and anticipates later scientific investigations in a remarkable way.

. . . . .

“If this work was not produced in the manner claimed, and is a fraudulent concoction, then it is a great deal more wonderful, it is a still greater

literary marvel, and Andrew Jackson Davis must be a most amazing genius!

“In *Nature's Divine Revelations*, Davis makes an advance on all previous scientific and philosophic conceptions. The duality of Cause and Effect is there turned into a trinity of Cause, Effect, and Ultimate, as in the great generalization: Cause, the Great Positive Mind; Nature, Effect; and Spirit, the Ultimate; the whole cycle of operations being to produce Individualized Spirit. Davis says: ‘It is the object that spirit should be *individualized*. The object of such individualization is to establish a communion and sympathy between the Creator and the thing created; for the spirit progresses to its Source whence it came, and then only becomes fitted for new spheres of its eternal existence.’”

Mr. Cook quotes Andrew Jackson Davis as saying:

“I am desirous of enforcing the great spiritual and eternal truth which it is necessary for man to know and appreciate before he can know himself and be happy; and that is, that all manifest substances, forms, compositions—indeed, that *all things visible* are expressions of an interior productive cause, which is the spiritual essence; that



the mineral kingdom is an expression of motion ; the vegetable an expression of life ; and the animal an expression of sensation ; and that man is an expression of intelligence ; that the planets in our solar system are a perfect expression of the sun from which they sprang ; that the various combined bodies and planetary systems in the universe are a perfect expression of the Great Sun or the Univercoelum ; that the Great Sun is a perfect expression of the *Spiritual Sun* within it ; and that the *Spiritual Sun* is a perfect expression of the Divine Mind, Love or Essence. The *Spiritual Sun* is thus the center and cause of all material things."

Andrew Jackson Davis actually presented a new conception of the principles of nature, and he anticipated many of the discoveries of the physicists which are now generally accepted. Even radio-activity, which Dr. Soddy designates as "the one process going on in matter which we cannot influence or stop, while transmutation is the one process in matter which we have thus far signally failed to affect," this as yet unsolved problem of the new physics, was evidently discerned and

partially comprehended by Dr. Davis. He unlocked the portal to a vast realm of natural processes that had not before been apprehended to any degree at all, and many of which had not ever even been recognized as existing. Dr. Davis pointed out the electro-chemical nature of the human body, and the power of the mind to project its thought through space as unerringly as the electric spark is projected by a Marconigram. He taught the omnipotence of thought. More than all, he described in detail the process called death, seeing (in a state that he termed "the superior condition") the ethereal being disengage and withdraw itself from the physical body. This state that Dr. Davis designates as the "superior condition," was, undoubtedly, the partial liberation of his spiritual faculties to a degree that permitted him to see with his spiritual sight. It apparently differed somewhat from what we now know as clairvoyance, as he had the power to place himself in this condition at will, while clairvoyance is largely, if not wholly, independent of the will. It often, at least, comes upon the

person who is so constituted as to receive it, without any premonition. Suddenly, and apropos to nothing that can be explained or defined, the person sees that which is not visible to the ordinary sight. With Dr. Davis it was often, if not always, a matter of choice and determination. He encountered ridicule and denial that persisted during more than a quarter of a century, but apparently he held the conviction so well expressed by Sir Oliver Lodge, that if a man has knowledge, "it is his business to tell what he knows and brave ridicule; still more is it his business to act upon the mind of his generation as to convert it gradually to the truth and lead his fellows to accept what now they reject." This noble advice is amply supported by Dr. Lodge's own example. He has never been afraid to bear witness to what he believes to be truth. All the materialism that so characterized the literary and intellectual world of thirty years ago, — to such a degree as to lead to the *mot* of Mallock that whereby "it used to be considered the sign of the savage *not* to believe in a

God, yet now it was considered the sign of the savage *to believe in Him*," — all this materialism has been largely vanquished by the fearless testimony of a noble group of men to the results they believe their research has produced.

"The researches of a Lombroso, a Myers, a Richet, a Crookes, a Flammarion, a Lodge, a Wallace — names that stand foremost amongst modern scientists — have produced a mass of evidence which it is impossible to ignore, on the soul's hitherto undreamed-of capacities," says *The Christian World* :

"And if human testimony is to be regarded as of any account at all, then we shall have to admit the evidence of eye-witnesses who speak of persons in the trance state as writing and speaking languages of which they had no previous knowledge, exhibiting qualities and dispositions quite foreign to their nature, revealing secrets unknown to any but the person implicated, and predicting events which afterwards came to pass.

"Our universe is clearly not so simple an affair as naturalism has painted it. Why may not our earth, and all the cosmic realm around it, be sphered and insphered with invisible being? Who are we, to claim that we see all there is to see?"

A remarkable mass of testimony is that recorded by Rev. William Stainton Moses, a clergyman of the Church of England and for eighteen years a Professor in University College, who was positive that any spiritualistic phenomena was either entirely fraudulent, or else the work of incarnate Evil; yet whose own hand was "controlled," in automatic writing, to record arguments combating his own beliefs, and which subsequently entirely changed his conceptions of life. These records, published in a volume called "Spirit Teachings," are remarkable for their logical character, their beauty of spirit, and not less for their unusual literary quality.

Professor Morselli, one of the most eminent of Italian scholars, interprets the conviction of a great number of his notable colleagues of various universities and countries when he says:

"Spiritualism can no longer be passed over with derision and almost indifference, because it is an hypothesis which commands the assent of intellects of the highest order."

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That the phenomena alleged to occur through the mediumship of Eusapia Palladino should have excited so much attention (whether that of derision or acceptance) is singular, in the face of the fact that these physical manifestations have been before the world for more than sixty years; that Daniel Douglas Home, Mme. d'Esperance, with E. S. Fowler and others that could be named, have been the mediums for similar manifestations, and that these phenomena, at the best, are merely the least important order of testimony to forces beyond those of physics. But in a day when it is considered feasible that a man may stand on the Tower Eiffel in Paris and speak to a man in New York; when Tesla outlines his scheme (as he did in December of 1909) for "one single plant, of, say, ten thousand horse-power, which would be sufficient to drive several thousand flying machines, aeroplanes, and dirigibles anywhere in the world; and while supplying them with wireless power it also would keep them in constant touch with the earth by wireless telephone

and telegraph ;” — while this brilliant scientist is seriously contemplating the practicability of interplanetary signals, why should any of the phenomena of the séance-room be regarded as at all incredible? One of the most inexplicable forms of phenomena is that of the passage of matter through matter ; and an intelligence claiming to be that of Dr. William Ellery Channing gave the following explanation through a psychic, in Melbourne, Australia, — the explanation being published by Mrs. Annie Bright, the accomplished editor of the journal called *The Harbinger of Light*, which reported Dr. Channing as giving, through this psychic, the following explanation of this phenomenon :

“There are no lenses that will reveal these minute particles of matter. The chemist knows that they exist, and scientists call them electrons, which form molecules. The spirit chemist, the advanced spirit, knows that these can be infinitely divided and subdivided into other minute particles called polarized particles. These form matter, whether wood, granite, or sand. These

polarized particles are held together by electricity. What is electricity? Your scientists are unable to say. They speak of the electric fluid, and are just beginning to harness it for the use of man. But I tell you that electricity is a powerful ether, and these electrons, or particles, are held together by electricity. This has many forms; the great source is the sun and the planets, and chiefly the sun. Without electricity, which is nature's magnetism, the universe would become corrupt and fall into decay. It is the salt that keeps it sweet and beautiful. Every beam of light is charged with electricity. Electricity is nature's magnetism. It is hard for you to think this table is not a solid piece of matter. Now, all matter is held together, just as are electrons forming the matter of this table.

"This matter may be dematerialized and rematerialized. The spirit chemist knows more of laws. He is surrounded by powerful ethers, — those inponderable substances of the earthly chemist, — and by exercising his power over these ethers he is able to disintegrate or separate the atoms or the electrons. He is able to change the form of matter by changing the electrons into ether.

"Now, if a material body outside of this room is to be brought within by spirit power, it must of



necessity be reduced to a state of ether. Supposing it is a piece of stone, — the spirits at work, exerting their power, take it to pieces, separate the electrons, which, from the spirit side of life, appear like scintillations of light, — that is just what matter or polarized particles appear, to spirit eyes. He separates, converts, or changes these particles into ether. He does the same with a certain part or portion of your wall, and then it is easy for one ether to pass through the other. There is no obstruction. Once having passed the etherealized stone through the wall of your house, he rematerializes it, solidifies it again, and in a very short time it falls upon your table as a solid mass. Even scientists on earth are able to do this to some extent with matter.

“Here is an illustration: I see before me a jug of water. I apply heat and it is converted into steam; pass it through a cold pipe and it is again water; subject it to intense cold, and it is ice. The vapor or steam might pass through certain places where the ice could not; the vapor can also be reduced to ether, and pass through matter.

“These ethers are to be found everywhere, and wonderful is their action. We communicate to you to some extent through the agency of the ethers. The materialized form is largely depend-

ent on the ether, and, even when the spirit speaks, you are clairaudient. Even when you hear the direct voice, you are dependent on the ethers, for if it were not for them you would not hear anything. The spirit, when he knocks upon your wall, produces sound by the vibration of these ethers. Thunder is produced in something the same way. Certain atmospheres meet, and in the concussion electricity is generated and discharged, and that which follows is a rumbling noise or report which you call thunder. The spirit causes a concussion or vibration of the ethers, and it strikes upon the oral nerves in your brain, and you hear the knocks. Don't for a moment imagine that a spirit knocks with his knuckles as we do. It is all a matter of vibration. The electrons are constantly vibrating ; the auras of the electricities are in a state of vibration everywhere.

“ Many of nature's mysteries constantly around us — the discovery of steam, the invention of the steam-engine, the electric cars — will in time be obsolete. The entire universe is controlled by Infinite Mind, which is God. To His sons he has given great power. Wonderful are the powers of the mind. Wonderful are the effects produced by the mind ; and I want to impress this truth on you.”

Whether we may accept this as being from Dr. Channing, or not, it is certainly a rational scientific explanation.

All the mental phenomena of psychic research differ little from all the phenomena that invest all forms of social intercourse in this world.

In an able presentation of the (apparent) communications of Frederic W. H. Myers, since his death, in the new work entitled "Mors Janua Vitae," by Helen A. Dallas, this exceedingly significant comment is made. Pointing out that the life of Mr. Myers on earth was essentially the life of thought, and dealing with matters of intellect and scholarship, Miss Dallas adds :

"That the communications are stamped with the mental characteristics of Frederic Myers there can be no manner of doubt. If we accept these communications as from him, we have proof positive that death has not destroyed the special characteristics which distinguished the man and the writer. The script exhibits the activity of the same earnest, ardent nature, and the tastes of

the classical scholar and lover of literature. . . . We are thus led to the conclusion that those who die to the physical environment do not necessarily forget and leave behind those things which interested them during their life here. What is true of Frederic Myers applies equally to others, and this affords a clue, of general application, to the life beyond. . . . Experiences after death will probably differ widely. We cannot doubt that those who have turned the pursuits of this life into means of spiritual progress will have a fuller, richer memory of the past than others who have only lived on the surface of life here and have harvested little that is worth remembering. If these experiences testify to their continued interest in matters which occupied them during their earthly life, still more emphatically do they assure us that love and friendship continue unabated, and that these liberated spirits are moved by enduring affection to help us in our need."

Theosophy is another of the great movements that have especially characterized the past quarter of a century; and rightly interpreted, it offers a luminous explanation of the origin, the course, and the destiny of life.

Theosophy is the affirmation that the soul of

man is immortal, and its future is the future of a thing whose growth and splendor has no limit. That the principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, but is perceived by the man who desires perception, and that each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

Theosophy recognizes seven distinct principles as involved in man. The body, vitality, the astral body, the animal soul, the human soul, the spiritual soul, and spirit. The astral body is held to be an ethereal duplicate of the physical body. Life is seen as the most exhaustive system of evolution — an evolutionary process not carried out on this planet, but unto which many worlds and varied conditions contribute. “It will readily be supposed,” says Mr. Sinnett, “that the chain of worlds to which this earth belongs are not all prepared for a material existence exactly, or even approximately resembling our own. There would be no mean-

ing in an organized chain of worlds which were all alike, and might as well all have been amalgamated into one. In reality the worlds with which we are connected are very unlike each other, not merely in outward conditions, but in that supreme characteristic,—the proportion in which spirit and matter are mingled in their constitution. Our own world presents us with conditions in which spirit and matter are, on the whole, evenly balanced in equilibrium. Let it not be supposed on that account that it is very highly elevated in the scale of perfection. On the contrary, it occupies a very low place in that scale. The worlds that are higher in the scale are those in which spirit largely predominates. There is another world attached to the chain, rather than forming a part of it, in which matter asserts itself even more decisively than on earth, but this may be spoken of later.”

That the superior worlds which man may come to inhabit in his onward progress should gradually become more and more spiritual in their constitution — life there being more and

more successfully divorced from gross material needs — will seem reasonable enough at the first glance.

The message of theosophy is, in essence, the same message of peace, love, and righteousness that are the essentials of all religions; the chief differentiation being that the evolutionary processes of spiritual progress are studied more in detail.

Theosophy, rightly interpreted, is in no sense antagonistic to the teachings of Christ, or the teachings of the Christian church, but rather it is explanatory and supplementary to these. When Jesus said that there was much more to be told, — “I have many things to say, but ye cannot bear them now,” the expression suggests that man has had to arrive at a higher state of development before he could begin to comprehend the processes of spiritual progress in detail. Theosophy offers this detail.

The Theosophical Society was founded in 1875, and a few years later appeared Mr. Sinnett's “Esoteric Buddhism,” which all the

world fell to reading, and whose clear, forcible, and philosophical presentation of Oriental religion made a profound impression. Theosophy is not so much a cult by itself as it is a great explanation of the mystery of the origin and destiny of human life which may enter into any belief as supplementary to it. Because one accepts the theosophical explanation is no reason why he may not remain a Baptist, Methodist, Episcopalian, or Catholic, any more than his accepting the latest theories regarding Mars would in the least interfere with any form of religious belief. Theosophy provides the intellectual explanation of which the Christian religion provides the spiritual interpretation.

Mr. Sinnett notes that the great activity of literary speculation as problems lying beyond the range of physical knowledge may be incited by the policy of the great custodian of esoteric truth, by the mere law of suggestion.

“ I find,” he says, “ that in M. Adolph d’Assier’s recently published *Essai sur l’Humanité Posthume*,



some conjectures respecting the destination of the higher human principles after death, which are infused with quite a startling flavor of true occult knowledge. Again, the ardor now shown in psychical research, by the very distinguished, highly-gifted, and cultivated men who lead the society in London devoted to that object, is to my inner convictions — knowing as I do, something of the way the spiritual aspirations of the world are silently influenced by those whose work lies in that department of Nature — the obvious fruit of efforts paralleled to those with which I am more immediately concerned.”

The essence of theosophy is thus presented:

“It is already indicated that the dissolution of the human principles after death, though one cannot help speaking of the process as one of dispersion, is not actually a mechanical separation of parts, nor even a process analogous to the chemical dissolution of a compound body into elements on the same plane of matter. The discussion of the process as if it were a mechanical separation was represented from the first as ‘a rough way of dealing with the matter,’ and was adopted for the sake of emphasizing the transition of consciousness from one principle to another which goes on in the

astral world after death. This transition of consciousness is, in fact, the struggle between the higher and lower duad.

“The struggle just referred to may be regarded as an oscillation of consciousness between the two duads ; and when the return of consciousness to the lower principles, during this struggle, is stimulated and encouraged by converse with still living entities on the earth plane, with the help of mediumship, the proper spiritual growth of the entity in Kama loca is, to that extent, — perhaps to a very considerable extent, — retarded. It is this consideration which may, in a greater degree than any other, account for the disapproval with which the adepts of occult science regard the active practice of spiritualistic intercourse with departed human beings. Such intercourse, though dictated from this side by the purest affection, may seriously retard and embarrass the spiritual development of those who have gone in advance of us.

“It is recognized that intercourse between living human beings gifted with a very elevated sort of mediumship, or spiritual clairvoyance, and departed friends with whom they have been closely united in sympathy during life, is possible on the higher spiritual plane, after such persons have passed through the struggle of Kama loca and

have been completely spiritualized. That intercourse may be of a more subtle kind than can readily be realized with reference to examples of intercourse on the earth plane, but may evidently be none the less exhilarating to the higher exceptions.

“By dwelling on the points of contact between the theosophic teachings and the experience of the higher spiritualism, I think it will be found that the alleged incompatibility of theosophy and spiritualism is much less complete than is supposed.”


Annie Besant, whose lectures hold the attention of the most eminent men of science, theology, and philosophy, throughout the civilized world, is the most brilliant and able expounder of theosophy, and in a recent address she thus suggested the nature of evolutionary progress :

“The only thing that puts us in touch with the physical world is the physical body we wear. I mean by that a certain amount of matter which we have appropriated from the outer world, and which we have organized for ourselves in order to make it a means of contact with, and action upon, the earth. There is an identity of matter be-

tween the physical body and the physical world, and because that body is so well organized we are in touch with our physical surroundings. Now, it is obvious that increase of organization would bring us into touch still more fully with the physical world, for there are still possibilities of physical evolution which lie before man, and will improve his touch with his physical surroundings. You will remember how Sir William Crookes pointed out what new worlds would open before us if we had a sense that would respond to the waves of electricity in the ether just as we have a sense that responds to the waves of light. We see because we have a sense that answers to the light waves. We are not conscious of these vibrations of the ether which are what we call electricity, because we have not yet developed an organ in the physical body which can answer to these vibrations as clearly as the physical eye responds to the waves of light; but there is no reason why humanity in the future should not develop that organ as it has developed the other organs stage by stage. So far as the eye is concerned, the physical eye is still capable of evolution. It is possible so to intensify physical sight as to be able to see much more of the physical world than most people see at the present time.

We may see, for example, the chemical atom, the way in which the atom breaks up into less complicated forms and the way in which those in turn break up until we reach what a famous scientist has called 'protyle.' Man has by no means finished his evolution, and with the finer organization of the universe, a process which is going on continually, man's physical world will widen, his horizons will enlarge, and we shall find immensely more to know in the physical world than the knowledge of to-day."

To nothing less than a spiritual civilization is the great movement made up of so many and such varied activities tending in the coming future. The reaction of the past quarter of a century against the materialism of the preceding quarter has been of a remarkable character. As seen in retrospect, it dazzles and almost bewilders the mind with the multifiform character of the contributing influences. Nor could any student of progress fail to see from any watch-tower how other movements apart from those of a distinctively ethical or a scientific character have lent their influence and their direction. The vast issues involved



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in capital and labor; in the place of wealth in the commonwealth; in many questions belonging to the political domain, but which are none the less ethical questions; economics, the solution of social problems; all that makes for the brotherhood of man and the recognition of the fatherhood of God,—are vitally competent parts of this movement. It is recognized that to be a believer in Christ is an active and vital responsibility. It is not the mere assent to a system of theology, or the formula of a given creed: it is a vocation. It is to study His word and to study the nature of the divine laws. Jesus came into the world with but one purpose,—to make it better. He came to bring life and immortality to light; to reveal to man the spiritual panorama which is his appointed environment, and through which he may only joyfully and successfully pass by following Him who is the Truth, the Light, the Way. “Faith in God is not an opinion that God exists,” well says Dr. Lyman Abbott: “it is the habit of living with Him.” And Dr. Abbott adds:

“Faith in immortality is not an opinion that the soul lives after death ; it is the habit of looking, not at the things which are seen, but at the things which are not seen. . . . To practise the habit of immortality is to live in the invisible world. It is to realize that the things that are not seen are the real things, the immortal things, the important things.”

The relation of man's life to Christ's life comprehends and holds in solution, as it were, all the significance of our sojourn on earth. For in whatever a man is engaged, his real engagement is the building of his life. Sincerity, determination, integrity, and devotion are his watchwords, and the end is love. The next step upward will be the open vision. The ethereal realm will be to us no more a speculative region, regarding which we now argue from the revelations of science and from communications and manifestations still held subject to test ; but all the ethereal plane shall be as much a part of the realm in which we live and move and have our being, as is now the physical world around us. We shall

know and be in natural association with those dwelling there. Rev. Dr. Pentecost said, in a sermon preached in Hartford in the spring of 1909 :

“What we contend for is that there is another world, which we call spiritual, which is not a world of disembodied spirits. It belongs to the realm of mystery, but we live now in a world of mystery, which we cannot explain. My conviction is that if our eyes should be opened, as were those of Elisha’s servant at Dothan, we should see the atmosphere all about us filled with spiritual personalities. It is my belief that our beloved, whom we have lost a while, are nearer than we think. Heaven is all about us. This is a part of the good news of the Gospel. We belong to a world into which the Lord Jesus has gone, into which our loved ones have passed, a world that is not far away.”

It would be easy to multiply similar affirmations from prominent clergymen.

The sermons of Archdeacon Wilberforce of Westminster Abbey, in London, abound in this definite spirituality of conception ; the Archbishop of Canterbury declared in one of his



most helpful sermons that if man could personally question Jesus even for one hour, the first question that would spring to the lips would be: "The life beyond—what is it? What is its bearing on these present working years? What is its relation to the life about us?" The church by no means ignores the problems so well stated by Dr. Davidson of Canterbury, and by a constantly increasing number of the most eminent of our clergy in many countries. "How full of mystery and light our life becomes as we go on into it," said Phillips Brooks, "not knowing what there will be for us to do, but knowing that through all He will be with us, and in us, giving us His commandments, and resolved only on this, that whatsoever He shall say to us, we will do it always. What will He say? What wondrous new commandments has He in reserve which, as we lovingly obey them, are to make the interest and growth and glory of these coming years?"

Even to the most radical believer in the

possibilities of communication between those in the seen and the unseen, it must yet be a source of satisfaction that the increasing interest and belief of the general public is coming in this gradual way to the larger interpretation of the life of the spirit as taught by organized religion. Occasionally it is stated in the newspapers that a given clergyman has resigned from his parish "because he has a more important message to give the world." The reader may well be pardoned for exclaiming, "Angels and ministers of grace defend us!" What conceivable message can a man have to give to the world more important than the simple truth so perfectly expressed in its utmost simplicity by Edward Everett Hale in his lovely, reverent words, "I always believed that God loved me." Or, as stated with equal simplicity and feeling by Dr. Ingram, the Bishop of London, "God loves me; God needs me." The message of the ages is condensed in these simple, reverent expressions. But, as the late beloved rector of Trinity Church in

Boston, Rev. Dr. E. Winchester Donald, so ably pointed out, religion itself is not fixed, but ever growing. Dr. Donald loved to dwell on what he so felicitously termed "the expansion of religion." Even if a truth worthy of all men to be believed comes more slowly through the interpretation of the church, as expounded by the Christian minister, it comes invested with the inestimable authority of organized religion. The church universal may have its defects; but its incalculable service to humanity exceeds all power of adequate recognition. The very fulfilment of the divine injunction, "Forsake not the assembling of yourselves together," is, in itself, of the greatest aid to the life of spirituality. Whether the particular message of the speaker be so great as to seem like an inspiration, or whether it be, of itself, meagre, it is yet a magnetic link between the congregation and the divine life. The very atmosphere of the church, the participation in its ritual or its service, is an act that tends to lift up the heart to God. It is a privilege

in life with which nothing else can compare. The church is large enough for every expansion of thought and conception. "I do not think it necessary to found a new religion every time I get a new idea," remarked Phillips Brooks. It is often the most simple expression of the minister that goes with the hearer as his companion and helper. One of these which may be instanced as typical was a terse little sentence of the present rector of Trinity Church in Boston, Rev. Dr. Alexander Mann, in the words, "Worry is lack of faith in God." What deeper or more practically helpful truth could any hearer take away with him? How often must it recur to one in the complexities and perplexities of life. When the venerable and beloved minister of the Church of the Disciples in Boston, Rev. Dr. Charles Gordon Ames, said to his people in a morning sermon that "We are on earth to coöperate with God," what more impressive thought could be given? How life instantly assumes a new meaning, a new value and dignity, invested with this in-

finite privilege! How these citations from the helpful words of the ministers of every denomination could be indefinitely multiplied! They offer the guidance and practical help in all the varied experiences of life that are of worth inestimable. If the church shall lead less rapidly to the acceptance of what the radical thinker regards as new and essential truth, she stamps it with a value and a power and an authority that renders it more universal, and therefore far more valuable. One may well distrust the view that comes attended by antagonisms rather than by harmony. Religion is, by its very nature, as progressive as science. Jesus indicated this when He told His disciples, "I have many things to say, but ye cannot bear them now." The greater the development, the larger its capacity to receive truth.

The German savant, Dr. Rudolph Eucken, of the chair of Philosophy in the University of Jena, luminously defines spirituality as "the formation of a coherent system in life." He explains that in nature psychical life does not

attain any independence. "But when spiritual life comes upon the scene, the inner life becomes independent and begins to prepare for itself a world of its own. . . . Thus the movement toward spiritual life appears as a momentous reality toward an independent conscious existence. A depth of the world is revealed that before was hidden. This gives rise to a complete transformation which must produce an essentially new view of reality." This, indeed, is Life Transfigured; transfigured by the organizing power of loftier thought and an extension of view. When man perceives his immediate relations with the infinite life; when he realizes that everything which happens in time has its inevitable relation to eternity; when he realizes that there is no such thing as finality; when he discovers that his satisfaction and happiness are not to be sought in external things, but in the unfolding of his own inner powers and immortal activities; when he understands that by means of inner expansion he comes into participation of wider experiences, — then, only, does he

enter on the transfiguration of life, on the Ineffable Blessedness!

For this Blessedness is not waiting in some vague beyond; it is now and here. Every prayer for spiritual enlightenment is answered from the spiritual realm. The invisible universe is peopled by every degree of intelligence, every degree of spiritual enlightenment, which come into relationship with man according to his capacity to receive. Some of these are the mighty beings of angelic power; some are of development inferior to that on this plane. It rests with the individual as to what degree of influence he shall attract to himself. It is often urged, as an objection to the open intercourse between the physical and the ethereal planes of life, that one is in danger of attracting evil spirits. That danger is not limited to intercourse with the next plane of life. The man is in danger from evil spirits in this world if he so live as to gravitate to evil atmospheres. It rests with himself. If he attract evil influences from the immaterial world, he should be ashamed of the quality of his own life that

leads to it. Let him regenerate his soul by prayer and aspiration and by entering on noble activities, and he will escape from the possible danger of evil spirits. "All you need, beloved," says an Oriental seer, "to live in eternal peace, harmony, and melody, is to live Christ-like with God in love, simplicity, and righteousness, and without strenuous strife or thought. He can and will supply all thy needs if thou wilt live the life and love and trust Him."

It is one of the most practical aids to the life of the spirit to reserve a definite time in every day to give the soul to absolute and intense communion with the divine. This is prayer in the true sense. When the day is ended and one is preparing for sleep, then let him lift up his heart to God in supplication for the forgiveness of all that he has done amiss, for all in which he has erred, and plead for the strength that overcometh evil and is made partaker in the heavenly mysteries. We live surrounded by the cloud of witnesses. We live in relations held together by a causal order and related to the Source of infinite power,



progress, and happiness. Each day should man renew his life into infinity and the atmosphere of all blessedness. The liberating and elevating influences that he may thus engender will, literally, transform the conditions of his life.

“ For the past generation men have been groping for a theology which shall approach the old mysteries of God, the soul, and immortality from the point of view of a modern scientific and philosophic thought,” says Rev. Dr. Elwood Worcester, rector of Emmanuel Church, in Boston ; “ the old transcendent conception of God as a mere ruler and judge is no longer sufficient for men’s needs ; science has discovered God at work, and religion also craves a spiritual and an active Deity who works through laws and through us. What we see to-day is a reaction from the scientific materialism of the recent past, a general revolt in the name of the soul, a desire for a more spiritual life, and a more spiritual interpretation of life.”

The coming civilization is to be the spiritual civilization. It is to be the realization of that divine ideal, — the Fatherhood of God, and the Brotherhood of man. This civilization

will be built of both science and religion, not two forces, but the harmonious equipoise and blending of both. In this spiritual civilization man will live in the enjoyment of his spiritual powers. More and more will the progress of the world be carried on by the force of thought. Telepathy will take precedence of telegraphy, even as the wireless flash through the ether of space is taking precedence in some respects of the cable, being able, by its flexible nature, to reach ships at sea, and to penetrate where wires are unknown. The immaterial thus asserts its practical value over the material. In this coming spiritual civilization man shall approach the change called death with the same simple confidence with which he approaches sleep. He sinks into slumber with a firm conviction of resuming his task the next morning just where he laid it down the night before. When the universal confidence in the same continuity of life, as little broken by death as it is by sleep, shall be established, its transforming power on the conditions of living will be beyond present conception. The over-

coming of death lies in a true realization of its nature. Immortality is entered into by knowing the laws of the spirit. "This is life eternal, to know Thee." The "Eightfold Path," as the Buddhists term it, is that which leads to righteousness and eternal life. It stamps the present moment with the quality of Eternity.

"So is the Eightfold Path which brings to peace;  
By lower or by upper heights it goes.  
The firm soul hastes, the feeble tarries. All  
Will reach the sunlit snows.

"The first good level is Right Doctrine. Walk  
In fear of Dharma, shunning all offence;  
In heed of Karma, which doth make man's fate;  
In lordship over sense.

"The second is Right Purpose. Have goodwill  
To all that lives, letting unkindness die  
And greed and wrath; so that your lives be made  
Like soft airs passing by.

"The third is Right Discourse. Govern the lips  
As they were palace-doors, the king within;  
Tranquil and fear and courteous be all words  
Which from that presence win.

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“The fourth is Right Behaviour. Let each act  
Assoil a fault or help a merit grow :  
Like threads of silver seen through crystal beads  
Let love through good deeds show.”

Thus shall the spiritual civilization dawn on earth, transfiguring all life, and the King of Glory shall come in! “Who is the King of Glory? The Lord, He is the King of Glory!” Man shall receive more freely of the Infinite Energy because he shall learn how to increase and multiply his power of receptivity. Psychic phenomena will be no more incredible than are any of the mysteries of science. Man will realize that he is living here and now in the spiritual world.

For this spiritual world is contingent upon the extension of consciousness. How much more spiritual is the world in which man lives to-day than that in which the animal or the insect lives! Yet, practically, each has the same environment, and the distinguishing difference lies in the larger consciousness of the man. By the same analogy, as his con-

sciousness expands, he comes into participation with constantly higher and still higher orders of life.

Is not this the attaining of ineffable blessedness? Eternal life is not conditioned by chronology, as a "future state" to be entered upon at a specified period; man must *lay hold* on eternal life. Godliness has "the promise of the life that now is," as well as of "that which is to come."

The spiritual civilization shall know the full significance of those sublime words: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, . . . may be able to comprehend what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge," and to this glorious purpose,— "that ye might be filled with all the fulness of God."

How wonderful is that condition by means of which man receives of the divine energy, as shown in the words: "Now unto Him that is able to do exceeding abundantly above all

that we ask or think, *according to the power that worketh in us.*"

In that last clause, "according to the power that worketh in us," revealing that only in accordance with this power is even God, the Father, able to "do exceeding abundantly above all that we ask or think," is there such meaning that its study might well be the work of a lifetime. Yet, how luminously clear it is, how unmistakable in its injunction and counsel. The condition is in man, by means of which he shall receive God's aid above all that he could ask or think, or by which he may exclude himself from the power and the divine blessedness.

What infinite hope, what energy of joy, are in the realization that the power to receive in unmeasured degree rests within ourselves. Does not this truth transfigure life and destiny, and invest all daily duties and tasks with a radiance not of earth?

For in the unfailing fidelity to every duty; in the noblest use of every privilege and every opportunity, is found the path that leads

to eternal life; that surrounds man, and encompasses him round about and forever with the Ineffable Blessedness, — with the power to increasingly enter on the Transfiguration of Life.

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