

Fragments of Spiritual  
Knowledge

Pertaining to the Spiritual World

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BENJAMIN F. WOODCOX

# Fragments of Spiritual Knowledge

Pertaining to the Spiritual World

FRAGMENTS OF SPIRITUAL KNOWLEDGE, CLAIRVOYANTLY  
AND CLAIRAUDIENTLY RECEIVED AND  
TRANSPLANTED TO PAPER

BY

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"THOUGHTS ABOUT LOVE AND OTHER THOUGHTS"

"IN CUPID'S CHAINS AND OTHER POEMS"

"SPIRITUAL EVOLUTION"

WOODCOX & FANNER

PUBLISHERS

BATTLE CREEK, MICH.

BF1301  
.W85

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# 1.34

MAR - 2 '23

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*The invisible will become visible to him who will concentrate his whole life and desire upon seeing that which to others must remain unseen and unseeable. It is in the spirit of one who would see the invisible that I have, for years, been keeping my mind and life concentrated upon the spiritual world, and have sought to pierce through the veil of the unseen, to see that which to most of us must remain unseen. Little by little I have penetrated this inner world of mystery, and have grasped fact after fact, truth after truth. Still this invisible world is gradually opening up before me, and I am able to see, feel and grasp more and more of that which to others is invisible, intangible, inaudible and imperceptible.*

*The Author.*

*All communications that reach us from the other side of life are fragmentary, and need to be studied in connection with that which we have formerly received, and that which we are yet to receive.*

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*I would have my reader understand that I am sincerely trying, in this book, to convey to him some idea of that which lies beyond the visible and within the world of the unseen living.*

*The Author.*

# Fragments of Spiritual Knowledge

1. In the mineral kingdom, the struggle for life, and the struggle of life, begin, and guided by an intelligence that is mathematically accurate in all its efforts, this life develops, and spreads, and passes through each of the other kingdoms of nature, and on through the more rarefied kingdoms which are invisible to man.

While life originates in the mineral kingdom, and develops and spreads through all the other kingdoms, and creates and is the beginning of these kingdoms, yet there is left behind in each of these kingdoms an individual life element which also evolves, and develops, and attains through refinement and vibratory action an immortality that carries the most beautiful and highly developed species of each of these kingdoms into the invisible and spiritual world.

The flowers are not lost to the spiritual kingdoms, nor the plants, nor the minerals, nor even such of the animals as develop and attain a vibratory action that is sufficiently refining and perfecting to carry them over into the invisible and spiritual worlds.

While each individual life, and particular species of life, represented in the coarser materials of nature, can attain to a refinement and immortality that will carry them over into the spiritual world, yet the particular life element in which nature is most interested, and upon which she spends most of her time, is that life element

that passes through all the different species and kingdoms of life, and attains to immortality as the final product of all of these combined or united in one. I refer to that life which has passed through from the mineral to man, and on into the invisible or spiritual world.

2. Life is the most beautiful thing in the universe. And the more highly a spirit-life is developed, the more beautiful it becomes, until it reaches a point in perfection and beauty that is indescribable and incomprehensible to man.

We can best describe a highly developed spirit-life by saying that it is a beautiful life that emits a pearly white light which throws a radiance around that is fairly blinding in its brilliancy; and that this light is just as refined and powerful as electricity, though not fatal to human touch.

A spirit-life that is highly developed radiates a great pearly white light that shines around like a heavenly body, and lights up all that is near to it. And through this light, that shines from the spirit body of each highly developed spirit-life, there appears many shades and colors of light, some of which are unknown to man, and to this physical plane of existence.

3. Life here and hereafter is the same life, and differs not a particle except in the conditions under which it lives.

The coarser physical body necessary to the spirit-

life's existence in the coarser physical world disappears, as does also its purely physical environment, and these are replaced by spiritual conditions and environments suitable to its spiritual needs. Beyond this there is no change, except as change takes place slowly, gradually, a little at a time—as the life evolves, unfolds, develops and becomes more perfect.

4. Man represents a life force that has traveled about one-half its journey, and has secured somewhat less than one-half its development. That is, the life that is in man has since the beginning of time traversed all the kingdoms from the mineral to the higher animal kingdom, a distance of about one-half its journey to completion; and has evolved somewhat less than half the vitality and strength necessary to its eternal life.

5. Those who are of the spiritual world see us, not as we appear to each other, but as we would appear to each other were we able to see each other outside, or through, our physical bodies.

6. A spirit-life approaching birth in a physical body, approaches upward, from a lower plane in the scale of development, and is usually not a new arrival in the human form; but a spirit-life that has inhabited the human form before, and is merely returning to continue, or complete, its journey in the physical world.

The completion of a spirit-life's journey in the physical world depends entirely upon the amount of spiritual



vitality attained, and not upon any theory, creed, belief, nor even upon the possession of exact spiritual knowledge. However, the spirit-life that has attained to a point in its spiritual development where it can grasp, understand, and even on occasions perceive for itself exact spiritual truths, is nearing physical completion, and is about to enter into a new phase, or world, of life.

It is perfectly understood and known, by all who are in position to know anything about the spiritual world and life, that those in human form who have not yet attained a point in their spiritual development where they can know or grasp, or even possess an inkling of this spiritual world and life, are not nearing the end of their journey in human form; have still some physical lives before them in which to develop, to approach nearer to the spiritual world, and in which to obtain more spiritual vitality.

We can not approach near to the spiritual world and life, in our development, without becoming in some way conscious of such world, and in possession of some exact knowledge concerning it.

7. A spiritual entity is without weight in a purely physical sense. It knows no law of physical gravitation. It finds the spiritual materials of our atmosphere, and the higher atmospheres and space, sufficient to uphold it, and to maintain it in comfort, with all the conveniences of a superior world life.

In order to fully understand spirit-life and the spiritual universe, it is necessary for us to fully grasp the

difference between invisible spiritual material and the coarser physical material.

All material, or matter, is fundamentally invisible. We can no more see a single atom of physical material than we can see an atom of spiritual material. In fact, it is from the invisible materials of the invisible universe that all visible—and therefore physical material things—are made. And the only difference between the invisible physical materials and the invisible spiritual materials, of which the two different worlds are composed, is a difference in the fineness of the particles of material selected for the construction of these two different worlds.

The physical worlds are constructed from the coarser particles of the invisible materials of space, and the spiritual universe is built out of the finer, or the refined particles of the invisible materials obtained from the same source.

8. The spirit body, or the body in which the spirit-life dwells, is more akin to a liquid, or a gas, than to any more solid material substance. It is a great white light that is vibrating at a rate of more than seven hundred and sixty-four trillion times per second, and is therefore not visible except to clairvoyant vision, or to an eye attuned to a higher rate of vibration than that of which the physical eye is capable.

The spirit body is composed of spiritual material which, compared to physical material, is like the finest piece of silk compared to a piece of gunny sack, or any other coarsely woven material.

The spirit body differs in the fineness of the particles of which it is composed, in the quality of these particles, and in the workmanship and skill with which these particles have been woven together.

9. The spirit body is connected to the physical body near the lower end of the spinal cord, and this connection is never broken except at death. Yet the spirit-life can, and often does for brief periods of time, leave its spirit body behind, and go forth into the physical and spiritual world alone. This life has the ability to convey for any conceivable distance, and at a speed of one hundred and eighty-three thousand miles a second, an electro thought form or impression of itself. It can maintain this thought form in any position or locality for a brief period of time, by continuous reproduction, or by sending one thought form after another.

10. The spirit body is not a counterpart or duplicate of the physical body, as some assume; else the spirit body of an elderly man would be somewhat crooked and unpleasant to look upon. There are no such spirit bodies in the spiritual world.

The spirit body, like the physical body, is subject to the law of "change," "unfoldment," "growth" and "development," and to the law of "vibratory correspondence." It grows not old as does the physical body because the spirit-life is still in its infancy, and is transplanted to the spiritual world before it has reached maturity. There in the spiritual world it continues to

evolve; to vibrate in harmony with its surroundings, and to become more and more refined and beautiful.

11. If the departed spirit-life of an elderly man desired to appear to us, who are still in the physical world, it would remodel and assemble its spirit body sufficiently for us to identify it, and would then assume its rightful and natural shape. However, most spirit-lives who appear to us do not make use of their spirit body, but assemble, and use for that purpose, some of the invisible elements of the invisible universe with which we are continually surrounded.

12. The spirit body with which we depart this earth life and enter the first spiritual zone, continues to evolve and to undergo changes, and to become more refined and beautiful as it attains to the second and each of the succeeding spiritual zones.

13. The spirit body grows more beautiful through refinement and culture and vibratory activity, and may attain to a beauty that is super-human while still incased in a human form. It may attain to a beauty that is super-human while the physical body in which it is incased grows not more beautiful, but less beautiful with each succeeding day. All depends upon vibratory refinement and culture, and toward what end, or life, this refinement and culture is directed.

The thinking of beautiful thoughts, and the keeping of the mind clean, and directed toward the ideal, has

much to do with the formation and beauty of both the physical and spiritual body, and with the life within.

The beauty of the spirit body increases with its growth, maturity and completion, and that spirit-life which is the most highly developed spiritually, possesses the most beautiful spirit body.

14. The spiritual eye is the most beautiful organ of the spirit body. But no words can describe its beauty because the beauty is not in the eye, but in the life that looks out at you through the eye, of which you catch a glimpse now and then as you cast a swift glance at the spiritual eye.

The spiritual eye is usually of the lighter shades of blue and gray, and is usually surrounded by a field of the purest white. It is large and round, and emits rays of light that are of a pearly or silvery white. This organ has immense magnetic power.

The darker shades and colors which we know on this earth plane are very rare in the spiritual world, and do not extend beyond the first spiritual zone.

15. The hair of a spiritual entity that is highly developed spiritually, possesses great lustre, and is a thing of great beauty. All such hair varies in shades and colors from the very lightest down to the shades of brown that still have a little sunshine in them, but does not extend to the darker shades of the brown or to the black.

The hair of a highly developed spirit-life is of the finest possible texture and quality of spiritual material, and possesses a lustre and beauty that can not be described.

The refinement and the development of the spirit-life can be told by the fineness, the quality, and the texture of the hair, and to some extent by its tints and shades and colors.

16. All spirit-lives of the spiritual universe, above that of the first spiritual zone, are tall, well proportioned and graceful; with classical features, and long, shapely and tapering fingers and hands that betoken a high state of ecstatic development.

In fact, there are no fat, stocky, ill-proportioned and deformed spirit bodies in the spiritual universe, though there are some in the first spiritual zone that have not yet attained to graceful proportions. And then there are the earth bound spirit-lives, and those dainty and little, though well proportioned and matured, spirit-lives that have charge over the wild life of the physical material worlds. I refer to what we call "fairies."

17. The spirit body in which a spiritual entity resides after leaving its physical body, has certain functions to perform, like those of the physical body, but these functions are of a cleaner and more wholesome nature, and consist mostly in that of an outer protection or house in which the spirit-life can dwell, and in which it can travel about through the spiritual universe.

The spirit-life does not require food nor drink of any kind, except that which it absorbs from the atmosphere through which it is passing, and in which it dwells.

18. The spirit body has organs for the free circulation of air and the ethereal fluids of the spiritual universe, but this spirit body is chiefly remarkable for the development and the number of the organs by which it is able to perceive, to enjoy, and to know. It is chiefly remarkable because of its senses, and the range and the power of these.

For instance, a spirit-life that has attained even to the first zone of spiritual life has a power of enjoyment that is many times greater than that of the physical man, even in the highest state of his physical development; has a power of enjoyment that is equal, if not superior, to that of the seer in moments of ecstasy, illumination, or spiritual transportation. The spiritual entities of the higher spiritual zones have a sense of enjoyment and a power of perception that are as great as those of the seer in moments of ecstasy multiplied more than a thousand times.

19. The spirit-lives of the spiritual world are clothed in raiment woven from the rays of light emitted from their own spirit bodies. This raiment is for the most part spotless white, though there is some that is woven into beautiful designs with dots and lines of light in colors; pink, rose, orange and yellow, crossing the

white back ground, and now and then with lines of delicate light shades of blue, or with a blue back ground. However, the blue is never found as a back ground in the higher spheres of spiritual life, but in the back ground of spiritual lives that are near to some physical material earth, or are earth bound.

The raiment of the spirit-lives that are near to some physical material earth, or are earth bound, varies from the silvery white down through the lighter shades of the blue, to the darker and even blue-black shade, and to the brown. This raiment may also be dotted and lined in beautiful designs with rays of light ranging from fire light down to the dim shades of pale yellow. However, these vary with the life, and the yellow is not a very frequent shade or color, even among the spirits that are earth bound.

20. A spiritual entity of the spiritual world evolves within its spirit body a means of maintaining a spiritual temperature of sixty-eight degrees, and this temperature is maintained throughout the spiritual universe. However, this temperature is from within the spirit body, and does not extend beyond its immediate environment.

I might add, in this connection, that the spirit-life's ability to control temperature extends downward, rather than upward, and that spirit-lives of the first spiritual zone oftentimes suffer from excessive heat.

The ability of a spirit-life to control its environment increases with its development, and is far more perfect



and complete in the second and higher spiritual zones than in the zone that is near to the physical material world.

21. The ability of the spirit-life to generate and maintain an average temperature of sixty-eight degrees within its immediate environment is due to the emitting of rapidly vibrating rays of light from its spirit body, and the action of these rays one upon the other.

22. The suns that shine in space do not tend to heat and to light the spiritual universe. Rather, their rays are too gross for so refined a substance as spiritual material. So they pass directly through this universe until they are brought to a halt by some physical material world. Yet the spiritual universe is supplied with heat and light.

I have just told you of the rays of light emitted from each spirit body, and how these rays contain and produce heat, and maintain an average temperature of sixty-eight degrees in the vicinity of each individual spirit-life. I now will add that in the higher spiritual zones these rays of light containing heat are gathered by a powerful heat magnet and the heat is stored, and is used to maintain an average temperature throughout these zones that is suitable to the life therein.

23. A spiritual entity can pass directly through a door or wall as easily as if these did not exist, though not quite so quickly; because in passing through a door

or wall a spiritual entity must disunite the different particles of its spirit body and pass through between the molecules of the physical material that is in its way, and then re-assemble or unite its spirit body on the other side. This requires time, but not nearly so much time as we might assume. In fact, it can be almost instantaneously accomplished. Yet a spiritual entity, as a rule, moves more slowly and leisurely, and often uses the larger part of a minute in passing through a door, through which it could pass, if necessary, in the fractional part of a second.

24. The usual mode of travel, and the one most natural to a spiritual entity, is that of leisurely floating along through the atmosphere, or through space, usually at no great distance from the physical material planet on which it once resided. However, if a spiritual entity has attained a very high state of spiritual development, and has been long in the spiritual worlds, it may not be found so near to its former physical material home. First, because it no longer belongs so near to the physical earth, and second, because the physical earth no longer holds any who are dear to it.

25. When a spiritual entity desires to ascend or to descend through the atmosphere, it does so by a slight movement of the arms, hands and feet of its spirit body, but when it desires to float leisurely along, it does so without any perceivable movement whatever.

26. In the spiritual world, there are no races, nationalities, nor color lines. Yet in the spiritual universe

as well as in the physical material worlds, there is a very wide range of differently developed spirit-lives and bodies, owing to the point that each has attained in its development.

The higher in the scale of spiritual development a spirit-life is, the more beautiful does it become, and the nearer does it approach to the likeness of its Creator.

It would be impossible to convey to an earth bound creature even the slightest conception of the beauty of a spirit-life that is approaching completion on any of the higher spiritual planes. The brilliancy of the light emitted from the spirit body of a highly developed spirit-life, would prevent a human from approaching sufficiently close to behold, or to form an exact idea of the beauty of such a being.

27. In the spiritual world there are reservations set apart for worship, quiet, garden like places of great natural beauty, in the silence of nature. And it is here, in these reservations, that the spirit-lives of each respective zone come to worship; some in little assemblies gathered here and there, and others quite alone in the silence.

The silent worshipers of each respective spiritual zone are the most highly developed spirit-lives of that zone, and are preparing for the final transportation to a higher plane, while the different assemblies gathered here and there in little groups by the law of affinity, represent the different stages of spiritual development and attainment of that zone.

There are no dogmas, theories and creeds preached to the different worshipers of the several spiritual zones. In fact, each spirit-life believes according to his or her enlightenment. They do not dispute their beliefs with each other; because each instinctively knows that what each believes is the best possible belief for him in his present state of development, and that this belief will change as he changes. This is the precise truth. Beliefs do, in reality, change as we change in our enlightenment and spiritual development, even in this earth life; and it naturally follows, therefore, that the more enlightened we are, and highly developed spiritually, the more nearly do we approach to the truth.

I might say, in this connection, that enlightenment comes with spiritual development; that enlightenment is a spiritual attainment, and that none are enlightened save those who are correspondingly spiritually developed.

28. One of the most remarkable discoveries we make, in the first spiritual zone, is the almost universal change of front on the subject of religion that has taken place in the lives of those who have crossed over.

In the first spiritual zone, and in all other zones of the spiritual universe, belief is no longer looked upon as the key that unlocks the door to immortal life, nor is heaven looked upon as a reward that is given to those who believe. Instead, evolution, growth and development, obtained through the operation of natural law, is looked upon as the means by which immortal life is attained, while heaven is looked upon as the goal toward

which we evolve, as the zone and state of development that will be ours when we have attained completion.

29. There are in the spiritual world, and even near us, invisible spiritual creatures other than those that have come up through the evolution of our planetary life; invisible spiritual creatures that have evidently attained to the spiritual world from planets other than ours. But these spirit-lives from other worlds do not differ in any essential from us. The difference is merely one of detail, due to a difference in planetary conditions and the environment through which they have evolved.

The laws of nature are all the same on every terrestrial globe, and throughout the spiritual universe. So the life that has attained to the spiritual world from planets other than ours is so nearly like us that a detailed description does not seem to be necessary nor desirable. However, there is invisible and spirit-life on the surface of our planet other than that with which we are acquainted, and some species of this life are interesting and might be briefly described.

For instance, there is the fairy-like spirit-life that is to be found in the forest, along the streams and lakes, and in other wild and beautiful places on the surface of our globe. These are spiritual creatures, small in stature, generous in impulse, inclined to do good, and to help mankind; fond of child life, and more akin to the creatures of our woodlands and streams than to man.

Then again, there are spiritual creatures that are to be found on the surface of our physical material world, and even within our homes and by our firesides, other than the departed spirits of our friends. These are spiritual creatures apparently of our species and our world; obtrusive but not friendly, silent, thoughtful. They are clothed in raiment of dark blue, black or grey, and apparently are earth bound spirits.

Still again, there are spiritual creatures, highly developed, intelligent and friendly, that generally appear for a moment, disappear and reappear in little globes of light, in colors of light blue to silver white, with pinkish background.

These spiritual creatures, or spirits, usually appear when we are alone in the silence, and they are usually the bearers of information, knowledge, and the gift of spiritual perception. Their presence is first made manifest by the sense of spiritual touch, which causes a tingling sensation to run over the entire nervous system of the physical body.

30. The first spiritual zone is that which immediately surrounds our earth, and that of each physical material world in space. It is a zone of less refinement than that of the zones above and beyond it, though more refined than that of the physical material earths and more beautiful than these.

The first spiritual zone is near to us. It is, in a sense, around and about us. It contains those spirit-lives who have recently departed, those who are earth bound, and

considerable other invisible and spiritual life of which we know but little.

The length of time which each spirit-life remains in the first spiritual zone depends upon the point that it has reached in its development, and the rate with which it continues to evolve.

Some spirit-lives remain in the first spiritual zone for a long period, and are met in this zone by most of their loved ones whom they left behind in the physical material world; while other spirit-lives pass rapidly through the first spiritual zone, and are soon to be found amid the beauties of the second.

The second spiritual zone lies directly above the first, and in a more rarefied and beautiful atmosphere. It is a zone that is perfectly free from all earth bound spirits, from all spirits of the coarser refinement, and from the many different species of invisible and spiritual life that are to be found on and near the earth and other physical material planets, and in the first spiritual zone.

There are in the second spiritual zone many beautiful things that it would be impossible to describe, or to convey anything like an accurate conception of to human beings, and this is also true of the third, fourth and other spiritual zones.

In the second spiritual zone we begin to have beautiful spiritual structures, built from the finer particles of spiritual materials; beautiful spiritual creations in art, music and literature; beautiful plants, flowers, trees

and forests, built from the refined particles of the vegetable kingdom, transported from the different physical material worlds.

There are also in the second spiritual zone many beautiful gems that may have existed in a crude state in physical matter.

31. Each spiritual zone of the spiritual universe has boundary lines that are as distinct and marked as the animal is from the human. While these zones fade and blend into each other through the evolution, growth and development of the life, yet the distinction is still there, and we are able to tell in which zone of spiritual development a selected spirit-life is to be found, or to which zone it belongs.

32. Each zone of the spiritual universe has its own peculiar government; a government that varies slightly, according to the development of the life therein, and to the point that the majority thereof have attained in their spiritual enlightenment and refinement. However, each of these governments is largely of a personal nature, with the exception of that of the first spiritual zone. In this zone there is so much life of a lower nature that a more restricted and centralized government is necessary. And this government of the first spiritual zone—the first zone removed from our earth life—is not very different from our own government, except in some details, the exact nature of which I am not able to understand. Yet I know that these details refer, largely, to certain laws and forces in nature that



may be and are occasionally misused by some of the malicious, evil and mischievous life of the first spiritual zone.

33. The beauty of the first spiritual zone does not greatly exceed that of this earth plane. But the spirit-life's ability to appreciate and to admire the beautiful is in some instances greatly increased, and continues to increase with its advance upward, and into the second spiritual zone; a zone that attains to a state of the beautiful that is beyond the comprehension of man.

34. There are around and about us at least five worlds that are invisible to us, and of which we know next to nothing.

The first is a microscopic world, or a world of life so small that we can not see it. The second is a world that is not sufficiently condensed for us to see—a world through which we see without seeing anything. The third is a world of rapidly vibrating matter; a world of matter that is moving at a speed that eludes all senses. The fourth is the psychic, or thought world. The fifth is the spiritual world, or that world of life that intermingles and interpenetrates the thought world, and each and all of these other worlds.

To these worlds may be added the world of the unconscious mind. This is that world which is the most near to the spiritual world, and through which most of our spiritual knowledge must necessarily come.

35. Spiritual material being finer than physical material, it has the ability to penetrate through even the most compact and solid of all physical substances, and if necessary can occupy the same space that these substances occupy.

36. Everything is invisible in proportion to its refinement on the spiritual side. Therefore, there are as many different shades of the invisible as there are grades of spiritual refinement. Some of these shades of the invisible are themselves invisible to the spiritual creatures of the first spiritual world, who in their turn are invisible to us.

37. The invisible is the real. Were this not so we should not be able to reduce nearly everything in nature back to the invisible.

The reason why we can not reduce everything in nature back to the invisible is because we do not sufficiently understand the laws of their composition.

Everything of which we know in the physical universe came from the invisible, and will and does eventually return to the invisible.

38. It is from the invisible that the visible is made. It is through a condensing and a reducing, and a making more compact and solid, and a proper mixing of the invisible elements, that the visible comes into existence; that it has form, and takes unto itself certain characteristics.

All the elements of the spiritual and the physical universe are invisible when in their native state. They only become visible, to certain kinds of perception, when they are confined or compact, and arranged in a certain order; or when mixed in certain ways by the application of forces known to the Creator of the universe, and known to a more limited extent to spirit-lives of the spiritual world, and to man.

The difference between spiritual material and physical material is largely in the different materials selected, and in the fineness of the particles of these materials, and in the way that they are mixed together.

There is also a difference in the rate of vibratory action with which the particles of these different materials act upon each other. This has nothing to do with the original materials, but with the refining of these, and the law by which they are held together.

39. The atmosphere of the higher spiritual zones is clearer and lighter, and more rarefied, than the atmosphere of our earth lands. It is entirely free from the coarse particles of physical material which pollute the atmosphere of the first spiritual zone.

Spirit-lives of the higher spiritual zones find it difficult to remain in the denser, darker, and more polluted and melancholy atmospheres that surround each of our terrestrial globes, and hence, do not descend to these earth lands except when duty calls them.

40. There are in the higher atmospheres, yet immediately surrounding each of the physical material

worlds, atmospheric solids of more or less density and thickness, and currents or rivers of moving atmospheric matter, lakes and ponds of more rarefied air, and many other atmospheric conditions that correspond to the physical material world. And these solids, rivers, lakes and ponds of the higher atmosphere are to physically disembodied spirit-life, as are the physical material solids, rivers, lakes and ponds to embodied spirit-lives.

41. There is no pain on the spiritual side of life. But there is a sort of anguish, a spiritual suffering, due to two things, namely: to our being or getting out of harmony with the purpose of life, and to our having those who are near and dear to us make such mistakes.

When those who are near and dear to us, on any of the planes of life, fail to live as wisely as we do, they are soon separated from us by the law of evolution, which causes them to evolve less rapidly than we evolve, and therefore to be left behind us on some of the lower planes or worlds of life. This separation causes us spiritual suffering or anguish, and even sometimes delays us on our journey to higher spiritual zones.

We sometimes attempt to delay our own spiritual development in order to carry those with us who are near and dear to us, but usually we find this task useless, or hopeless, and so depart in sorrow; knowing full well that it is our own spiritual development that is of importance to each of us.

Some of us who are struggling through the physical world today might have been where some of our

loved ones are in the spiritual world if we had lived more in harmony with the law of spiritual evolution in some of our former lives. Had we so lived, much spiritual anguish and sorrow would have been saved to us and to them, and we should not have been separated by the law of evolution until more than one life time lies between.

42. Restlessness is a spiritual sickness. It is a state of being out of harmony with the purpose of life. Often spirit-lives of the first spiritual zone are afflicted with this disease.

43. There is sickness in the spiritual world as well as here, and in the other physical material worlds, but there are no infectious germ diseases. In fact, all the sickness there is in the spiritual world is due to the violation of natural and spiritual laws. These violations become less frequent as the spirit-life evolves and becomes more enlightened and developed, and may be said to disappear entirely in the second spiritual zone.

In the first spiritual zone, however, sickness is comparatively frequent, due in part, to the fact that the spirit-life is still imperfectly developed and inclined to evil, and in part to the nearness of earth bound spirit-lives and of the spirit-lives of the physical material worlds.

This sickness that is in the spiritual world varies from that of mere restlessness and unhappiness to actual spiritual suffering, according to the frequency with which laws have been violated., and the spirit-life's

general attitude toward these laws and the purpose of life.

The ability of the spirit-lives of the first spiritual zone to know all our secret thoughts, desires, motives and acts, tends to disgust them with things that are evil, and to help them the more quickly to overcome all forms of sickness through continually living in harmony with the laws of nature and of the spiritual world.

The spirit-lives of the spiritual world soon learn how best to live, through seeing and experiencing that restlessness, unhappiness and suffering which are the result of living otherwise, and through constantly being urged on, by something within them, to the joy of a higher life.

44. Earth bound spirits, and spirits that are yet near to some physical material earth, need to be explained, as these differ slightly in their development, and in the point to which they have attained in life.

Earth bound spirits are spirit-lives that have not yet completed their journey in human form, and must therefore return again to earth, and keep on so returning until they have attained sufficient spiritual vitality, strength and development to no longer need the protection of a physical body or form. They are spirits that departed their physical body, through death, before they had completed their physical journey, or were prepared for the life that is beyond.

All other spirit-lives that are in the first spiritual zone are spiritual entities that have completed their

physical material journey, but have not yet attained to a high point in the spiritual world, and so must linger near to earth until they have attained a little more spiritual vitality and strength, before they can venture into that more rarefied atmosphere which is above.

It is not an uncommon thing for a spirit-life to have failed to complete its earthly journey in one lifetime, or in a number of lifetimes, and therefore to have to return to earth again in human form. In fact, this returning is so common that it fails to attract any attention on that spiritual plane, next to the physical material world, where these earth bound spirits dwell until they can again return to earth, to complete their journey in the physical material world.

45. Most of the departed spirit-lives that we have known in our present journey through this world, are to be found in this near-to-earth zone, which in reality intermingles with our earth life, though it is invisible to us. That is to say, that most of our departed loved ones are near us—are with us. They are in our presence, and are able to help us, and to suggest things to us that are for our good, without our being conscious of the source from which we have received the suggestion.

However, the means of communication between the living and the dead is imperfect—in some cases does not exist on a conscious plane. Hence many of us pass through this physical life more or less unconscious of the presence of our departed loved ones, and of the presence of that vast world of invisible and spiritual life that is around and about us.

Remember that the first spiritual zone, of the spiritual universe, is around and about us, and that the departed spirit-lives, both those who are earth bound and those who have completed their earthly journey, remain in this zone for an indefinite period of time, that may extend over many years; and that these spirits of the first spiritual zone intermingle with us, live with us, and in some cases are us, more completely than we are ourselves.

46. Some little time is usually required, at death, for the spirit-life to disengage and to disconnect its spirit body, and to assemble this body outside the physical body.

Nature, or the spirit-life, usually does this gradually, slowly, a little at a time, over a period of several hours, but it can, when necessary, accomplish this task in a much shorter though indefinite period of time.

Many things may interfere, to a limited extent, with the rapid assembly of the spirit body outside the physical body. Among these, besides other unnecessary things, are atmospheric disturbances, especially those that produce loud and discordant sounds; such as laughing, crying, weeping and wailing.

Instinctively we are silent in the chamber of a departing spirit. Not to be so is wrong, because it is in the silence that the spirit-life is best able to take its departure. However, harmonious sound waves, when not too loud or too gay, when not harsh or sad, are not to be despised, and may be, in some cases, a fitting and



appropriate accompaniment to the spirit-life's departure.

It is an infallible guide that anything which produces discord, or is exciting to the nerves, is harmful, and tends to retard and make more painful the departure of a departing spirit-life. Loud colors, sounds, scents, and anything else which does not blend into the harmony of the surroundings, are to be avoided, and especially is silence to be desired.

47. What we call the departing is to those on the spiritual side the arriving. Usually there are some of the departing spirit-life's friends, from the other side, waiting at his bedside to receive him. To these we owe a certain courtesy and consideration irrespective of our own personal grief, and of the fact that they are not visible. The departing belongs to those who are waiting to receive him, and not to us, from whom he is departing.

48. A spirit-life may arrive in the first spiritual zone in a stunned condition, due to the violent and sudden tearing apart of the physical and the spirit body. Under such conditions the spirit-life is apt to pass through a profound sleep, lasting for many days and even months, before it attains to a state of spiritual health. Yet the average spirit-life arrives in the first spiritual zone in a perfectly conscious and even happy state of mind, and suffers no inconvenience whatever in being transplanted from one world to the other.

Sleep, in the first spiritual zone of the spiritual world, is not an uncommon thing. But the desire for

slumber, and the necessity for it, gradually grow less frequent as the spirit-life evolves, and finally disappear entirely with the transplanting of the spirit-life into the second spiritual zone of the first spiritual world.

49. Death, such as we know it in the physical material universe, is unknown to the spiritual worlds. In these the spirit-lives change from one zone to another, and from one spiritual world to another, through the refining of the different particles of their spirit bodies, and through the evolution of their spirit lives.

Death, in the physical sense, ends with the physical body. In the spiritual worlds there is a continual fading out of one's former self, into one's newer self, through a process that is scarcely perceivable except to a close observer. We simply change from one zone to another, and from one world to another, and are scarcely conscious of the change until suddenly we awake to find ourselves already transported from one zone to another, or from one world to another.

There is in the spiritual world no passing out of the spirit body, and no entering in of another spirit body. We simply change our body gradually, for the change that is about to take place in our spiritual environment, and depart taking our spirit body with us.

50. Death, in the physical sense, does not change the life of the departing spirit in any way. The change is entirely with the conditions under which the life lives, and not with the life itself.

The spirit-life that has attained to the first spiritual zone has all the weaknesses, and all the vices, and all the virtues and strong points of character that it possessed in human form, save those that were of a purely physical nature, and that therefore disappeared with the physical vitality and life.

If the departed spirit-life was inclined to malice, and to hate, and to evil, it is still so inclined, and has not, in fact, completed its physical journey, and must return again to earth in human form; until it has learned its lessons, and obtains sufficient spiritual vitality and development to become a suitable citizen of the first spiritual zone.

Nature can not be deceived, nor outwitted, nor taken advantage of. No man shall enter and remain in the spiritual world until he has attained to a certain point in his spiritual development. To this law there is no exception, nor is there, in fact, any exception to any of the laws of nature.

51. There is no reason why the dead should immediately depart from their earth homes, merely because they have departed from their physical bodies, nor do they always do so. In fact, the first spiritual zone, in which the dead are to spend a considerable period of time, is upon this earth plane, and within our atmosphere. Therefore, it is not necessary for the dead, or the physically departed, to immediately depart from their earth homes unless they so desire. But though the dead depart not, they are not visible to us, and they

may remain within our homes for an indefinite period without our knowledge.

The dead do often remain within our homes indefinitely, but seldom do we become conscious of their presence except under certain conditions, the nature of which is so complex that to describe these conditions perfectly would require volumes.

52. All life is spirit. The refrain of all nature is: "All life is spirit." And all spirit-life is in course of evolution through innumerable forms and changes and lives until it reaches and passes through the human form, and continues its evolution in the spiritual world.

The spirit-life is transferred to the spiritual world as soon as it has evolved sufficient vitality, strength and development to no longer need the protection of a physical material form. And this requires at least one hundred thousand centuries of our earth time.

The spirit-life that has attained to the spiritual world has covered less than one half its journey to the higher heavens of the first spiritual world, where the angels dwell, and where all spirits, who attain to that zone, become angels.

The angels of the higher heavens of the first spiritual world are still at the beginning of their journey. They have just begun to enter into the joys of life. All eternity is before them, and an innumerable number of other spiritual worlds through which to evolve, and to enjoy life.

53. Angels and fairies are the two most widely known of all the spiritual creatures of the spiritual universe. This is true of fairies because the fairy was associated with man in the earlier stages of his development, or before he even entered into the human form, and because this spirit is especially fond of children and child life, and delights in entertaining and visiting with them, though unperceived by them. The same is true of the angels, because the angels are the official representatives of the Creator of the universe, and have been known to man from the remotest period of his intelligence.

Angels are the most highly developed spiritual creatures of the spiritual universe. They are clothed in raiment of spotless white, composed of rays of light emitted from their own spirit bodies, which throw a radiant light around them that is blinding to the human eye for a distance of many feet.

Angels seldom travel alone. Usually they travel in twos and threes, and sometimes in vast hosts, according to the mission on which they journey. These messengers from the heavenly throne travel here and there throughout the whole spiritual universe, and often are assigned tasks that keep them for long periods of time on or near some one of the physical material planets.

Angels sometimes visit the bedside of a departing spirit from this earth life when in some way that departing spirit has performed some especially important mission during its earthly journey, and has attained to an especially high state of spiritual development in human form.

Again, a single angel, or a host of angels, may be assigned to watch over, or to guard, some spirit-life that has been sent to earth, on some mission, in human form.

54. The idea that angels, or highly developed spirit-lives, possess wings is not entirely correct, because these wings are not wings really, but rays of light that are emitted from the body, and that serve as a means of travel when the spirit-life is in haste.

I might add, in this connection, that the speed of a heavenly messenger through space exceeds that of light, and that light has a speed of one hundred and eighty-three thousand miles per second.

55. The angels are the only spiritual creatures in the universe that have attained to spiritual completion, and therefore to the higher heavens, where the Creator of the universe reigns. There all things are first conceived. There the first life germ of each species and kind of life is compounded and sent to some physical material world, to be united with the mineral elements, and thus started on its journey.

I might add, that those in these higher heavens know the final history of each life germ, or species of life, before it is implanted in nature, but do not know all the details of that life germ's journey to completion.

Through a knowledge of the laws of nature, and the compound of which each life germ is composed, the Creator and the creatures of the higher heavens are able to comprehend and to know the final outcome of,

the life journey of each germ of life, but not to comprehend and to know all the little events that may happen to that life germ in the course of its evolution.

It is clearly an unimportant thing whether you complete your human journey in one human body or in two, so long as you complete your journey in human form.

It is the final outcome that is important, and not the details through which that outcome is attained.

56. In the beginning there were no angels in the higher heavens. Indeed, no higher heavens existed. All had to be created, evolved and perfected.

The angels are merely spirit-lives that have completed their evolution and attained to perfection in the usual way, having traversed all the physical material kingdoms and species of life up to and including man, and having passed through all the spiritual zones this side of the higher heavens.

In the beginning God alone existed. Of the source of his existence he knew nothing, save that he came to consciousness out in the great silence of space. He at once conceived the idea of creating a universe out of the materials that were all about him—materials to us invisible.

God's original conception of a universe was very different from the universe that now exists, because his idea grew as he continued to think upon it, and to build it. Even yet the idea is not complete, but is continuing to grow, evolve, and change.

57. All the laws of nature run directly through and exist on the spiritual plane, and in the spiritual worlds, as well as here. But all of these laws are not generally understood, and some of them need to be explained.

For instance, there is the law of evolution, by which all things obtain their development, or growth, and attain to different kingdoms of life, and planes of life. Through that law they finally attain completion, through innumerable changes, births and deaths experienced in connection with the mineral, vegetable and animal kingdoms, as well as with the spiritual kingdoms, of which there are many.

Then there is the law harmony. This is the law by which all things work together, and in vibratory correspondence with each other, and by which discord is prevented. Then there are the law of love, the law of affinity, and various other laws, too numerous to mention. Each of these laws should be studied and understood, because they exist in the spiritual as well as in the physical worlds, and are of vital importance to us on every plane of life, and in every world in which we shall find ourselves in the course of our journey to completion.

58. There are thousands of forces or laws in nature of which we know nothing, and yet of which it is necessary that we should know before we can fully understand spiritual life, or even physical life in all its phases.



For instance, why do some spirit-lives at death depart immediately, while others linger behind, sometimes for days and months and even years? Then again, why do the departed spirits of some whom we have never known in life come and reside with us, while perhaps our own departed loved ones may take their immediate departure?

There are laws and reasons for these things, and these laws and reasons are known to spiritual entities of the spiritual worlds, and many of these laws can be made known to us.

59. The reason why some of our loved ones take their departure, while others linger behind, is because some of them have completed their journey in human form, while others are still earth bound; is because some of them have completed their earthly journey, and so enter into the life of the spiritual worlds, while others—the spirit-lives who are still earth bound—linger behind, and take up their abode with us until such time as they can return to earth in human form.

60. You can mount to the height of your highest spiritual conception, but you can not remain there. You must return again to the point you have attained in your spiritual development. Yet each time that you mount above your spiritual development, you tend to strengthen and to increase the rate of your vibration upward. Each time that you try to mount out of yourself, you succeed in lifting yourself a little nearer to the final goal.

61. We approach nearer to the spiritual on the side of our feelings than at any other point. It is here that our inability to hear and to see does not disturb us, nor rob us of anything that we should know. The ability to see—spiritual perception—follows closely upon feeling, and we are soon able to see that which in a spiritual sense we are able to feel.

62. The instinctive desires that possess us here continue to control us on the other side. Thus, those who desire to create beautiful things in earth life, continue still to so desire; and if the desire be strong enough they will strive to create beautiful things, and will succeed.

Yes, there are artists, and musicians, and poets, and thinkers, and philosophers, and authors, on the other side of life. And some of these, in their striving, succeed in communicating to us some part of that which they have conceived and created over there.

Those spirit-lives who were not successful here, but who continued their efforts on the other side, and who have eventually succeeded, are the ones who are the most anxious to convey back to us some idea of their identity, and some inkling, or some part, of their work.

Some of these spirit-lives come to us with beautiful songs, all complete and ready to be set to music, or to be transplanted to paper. Others bring us beautiful truths, or conceptions, or pictures, and bid us reproduce them. And all strive to help us, to communicate through

us, and to convey to the world some idea of their work, identity and eventual success.

63. Most spiritual communications that reach this earthland of ours, arrive from earth bound spirits, and spirit-lives of the first spiritual zone.

This is due entirely to the law of vibratory correspondence. That law requires that in order for two organisms to respond to each other, they must vibrate at the same rate. In other words, they must be keyed to the same number of vibrations per second—must be in tune with each other.

The reason that spiritual knowledge arriving from the first spiritual zone is unsatisfactory, and tells us nothing or next to nothing, of the spiritual world, is due to the fact that the spirits of the first spiritual zone have not, in a sense, entered the spiritual world, but are merely preparing to enter; and are therefore in no position to tell us anything of the spiritual world.

The only precise knowledge of the spiritual world that is reaching this earthland of ours is arriving from higher spiritual zones, and is being received by a few masters and seers who have attained in human form to a remarkably high state of spiritual development.

Most, if not all, of the communications received from the first spiritual zone have to do with the establishing of identity, and with the consolation of, and the suggestion of things to, the spirit-lives that are still in human form.

64. Some spirit-lives of the spiritual world have attained to a more complete mastery of the means of communication between the spiritual world and the physical world than have others, and are therefore in position to tell us more than other spirit-lives are able to tell us, and to convey their information in a way that will be more accurately and completely understood by us.

There are spirit-lives in the spiritual world, as well as here, who have developed along certain lines, and who have mastered certain difficult arts and accomplishments more completely than have others. Among these masters of the spiritual world are some who have attained to a considerable knowledge of things spiritual, and who are able to convey a part of this knowledge to a very few and select number of spirit-lives who are still in human form.

In the physical material worlds there are also those who have developed along certain lines, and among these there are some who have attained to a very high point in their spiritual development, and who possess a considerable knowledge of the means of communication between the physical and the spiritual worlds, together with an especially sensitive intellect, or means of receiving such communications.

It naturally follows that the masters of knowledge and of the means of communication, on the spiritual side of life, seek to and do convey that knowledge to the more highly developed spirit-lives on the physical side of life, who possess the required sensitive receiving stations, or intellects.

65. There are two reasons why most persons know so little of the spiritual world and of the life beyond. The one reason is lack of sufficient spiritual development. The other reason is lack of a sufficiently sensitive intellect with which to receive spiritual communications and knowledge.

66. The usual means of communication in the spiritual world, and between the spiritual and the physical worlds, is that of thought transfer sent clairvoyantly, or clairaudiently, or that of rays of light.

When a spirit-life desires to send a message clairvoyantly, it does so by picturing the receptive personality and locality, and the message to be sent. If it desires to send the message clairaudiently, it thinks of the receptive mind, and directs the message to that mind by force of will, and in thought form.

Messages sent by rays of light, emitted from the spirit body of the sending life, have the peculiar advantage over other messages of conveying to the receiving life a sense of personal touch and presence.

Spiritual communication between spirit-lives of the same spiritual zone is comparatively easy, though this ability to communicate becomes more difficult as it extends downward or upward in the scale of spiritual evolution, and therefore of vibratory activity and refinement.

It is with difficulty that the spiritual world is able to communicate with the physical world because of the coarseness of the physical mind and the difference in

the rate of vibration between the different lives of the spiritual and the physical worlds.

67. All our secrets and secret thoughts are revealed to the spirit-life of the first spiritual zone, and to such of the spirit-lives of the higher zones as may care to know them.

When we have done anything that is wrong, or have thought anything that we should not have thought, we are possessed with a vague consciousness that our secret is known, and that our act or thought has not been approved, or favorably received, by that vast host of invisible life with which we are surrounded.

68. No long and continuous communications reach us from the spiritual world. Even those communications coming from the more enlightened, intelligent and informed spirit-lives of the higher spiritual zones are apt to be in fragments or pieces, and to lack unity and sequence.

Today we receive from one in the higher spiritual zone a beautiful message—in part. Then some other spiritual entity seizes the line of communication and the beautiful message is broken. Then tomorrow, or next day, or next month, or next year, the beautiful message is continued from the point where it was broken off. Thus the beautiful message comes through in pieces and fragments, each of which is received at a different time, over a period that may extend into many years.

The spiritual world is able to get through a few trivial and unimportant messages complete, but even these are apt to be fragmentary, and to be continued at a later date.

Communications containing exact information, and knowledge of importance, to the physical material worlds, are continually coming through from the spiritual universe. But these communications are often in pieces, with each piece received at a different time. Sometimes not all of these pieces are received by the same mind, and so much valuable information, knowledge and truth are lost to the world, or are obtained in pieces, and from different minds.

69. The most lofty and intelligent messages that reach us from the other side reach us in moments of inspiration or illumination, or in the depth of profound and natural sleep. These messages reach us when we are in an exalted state, and above normal, not when we are in a trance state, or in any other state that is below normal.

70. The recent dead can tell us nothing of the spiritual world because of the fact that they have not advanced beyond the borderland of the first spiritual zone, and know not what is beyond. Besides, most of the recently departed spirit-lives are earth bound—have yet some lives to live upon this earth—and will not advance, on their present journey, beyond the borderland of the first spiritual zone.

All the knowledge of the spiritual world that we may receive, and that can be relied upon, must come from spirit-lives who have long departed this life, and who completed their journey in human form before their departure.

Indeed, all other spirit-lives are silent upon this important question. Though they may hover near us and seek to guard and protect us, and even may warn us of approaching events that cast their shadows before, yet do they remain discreetly silent in regard to the spiritual world, because they know not of this world, and are not therefore in position to speak of it.

All knowledge of the spiritual world must be obtained from the more highly developed spirit-lives of the spiritual world; from spirit-lives that have at least passed beyond the borderland of the first spiritual zone.

71. The author of this book has on the other side of life many who were, and are, near and dear to him. Among these are his father and mother, and a number of his very dearest and best friends. Yet none of these have ever been able to reveal to him any important knowledge of the spiritual worlds, though they have often been in rapport and communication with him, and have on a number of occasions conveyed to him some very important information concerning this earth life, and events that were casting their shadows before.

72. All spiritual knowledge that is conveyed to us directly from the second and higher spiritual zones



reaches us clairaudiently, and by means of spiritual sound waves. And silence is necessary to the receiving and the recording of spiritual sound waves, because these waves are keyed to a pitch so low that they can not be heard amid the roar and clash of the sound waves of every day life.

We must enter the silence in order to hear that still, faint voice with which angels speak, and with which spiritual entities of the higher spiritual zones seek to convey to us some knowledge of their world and life. Not only must we enter the silence, but in the silence we must remain perfectly still. That is, we must keep our minds free from earthly impressions, and in condition to receive the faintest sound waves that may be wafted to us on the wings of that eternal silence of which we, for the moment, have become a part.

The silence is the first essential. A mind free from earthly impressions is the second. But before either of these can admit of success, we must have attained to a sufficient refinement of mind to make this organ especially sensitive to the presence of the finest and most faintly perceivable of sound or thought waves, and must have attained to a rather high state in our spiritual development. Otherwise we shall not get in rapport with any of the higher spiritual zones.

73. There are individuals in the physical material world who have especially sensitive intellects, and who are able to get into vibratory correspondence with spirit-lives of the first spiritual zone, and to receive from

these unimportant information in a more or less fragmentary state. Then there are a few highly developed spirit-lives, still in human form, who are able to get into communication with the higher spiritual zones, and to receive from these zones much information that is of vital importance to the human race.

Little information, if any, from the higher spiritual zones, reaches us through the usual channels of communication. All of the more important and beautiful messages that are received by man are received direct, and by a few highly developed spirit-lives, in human form, who are in vibratory harmony with the higher spiritual zones.

74. A receiving station is necessary to the receiving of messages from the spiritual world. But most of the messages thus received are mistaken for passing thoughts or conceptions, and are never understood to have been received from the spiritual world. However, we sometimes have a sneaking conviction that what we conceive, or receive, is not our own; but we take the credit for all that, and the more brilliant the conception is, the more we are prone to claim it as our own.

We are willing to concede to the spiritual world all our trivial and unimportant thoughts and passing conceptions, but we are unwilling to concede to anyone, the more important and beautiful thoughts and conceptions that come to us.

75. Not all the thought forms, communications and impressions that assail us, and are received by us,

can be depended upon to be accurate, truthful and just. First, because these may arrive in part from different minds, and from both the spiritual and the physical worlds. Second, because there are malicious, mischievous and evil lives in both these worlds, and we may be receiving from any one of these lives or worlds, and from a number of both, at the same time.

The atmosphere of our terrestrial globe is teeming with thought forms and impressions of every conceivable kind, which are traveling at every conceivable rate of vibration per second, and we must continually be assailed by such of these thought forms and impressions as are attuned to our rate of vibration.

In cases of physical illness and abnormal physical condition, our mind may change its rate of vibration rapidly, both upward and downward in the scale of vibratory activity. Therefore such a mind may receive a very miscellaneous collection of messages, ranging from those of the higher spiritual zones downward to those of earth life of the most evil nature.

All evil thought forms, impressions and messages vibrate less rapidly than those that come from a more lofty height in spiritual evolution or life.

76. Thought is the usual means of communication in the spiritual worlds; and as all thought elements are fundamentally the same among all nationalities, and on all the terrestrial globes, there is no confusion through a failure to understand each other in the spiritual worlds.

Each spirit-life thinks the thought it wishes to express, or pictures it, and the receiving spirit-life instantly recognizes the thoughts and understands, without the intervention of words. However, I would not have you think there is no spoken language in the spiritual worlds, but merely that this language is seldom used, because thought transfer is the easier and more natural way.

77. The only claim that most of us have on the spiritual world is a love claim; is a love for some one on the other side that tends to draw that one near to us, and to establish rapport, or a state in which communication is made easy. However, this love claim may be on the side of the departed, as well as on our side, and may cause them to draw near to us, and to bring the conditions necessary to communication within our grasp.

A love claim is usually the connecting link between the physical and the spiritual world in so far as it concerns the first spiritual zone and the lives of those who have recently departed. But something more than a love claim is necessary when higher spiritual zones are to be entered, and more highly developed life communicated with.

We may attain to the first spiritual zone, and to a communication with our departed loved ones there through the attractive power of love alone, but when we wish to get into communication with the higher zones, we must do so through evolution, growth, development

—through attaining to a high state of vibratory refinement while still in human form.

78. The mind of a spirit-life that is highly developed is attuned to a speed of thought that is many times as rapid as that of the human mind; to a speed of thought that can not be recorded by the human mind in its ordinary or normal state.

In order to make a spiritual communication between the living and the dead possible, the mind of the living must be stimulated to an increased activity, and the communication to be received must be slowed down until a state of vibratory correspondence exists between the sending and the receiving mind.

79. When we come into contact with an invisible or spiritual body, we are thrilled by the spiritual sense of touch, and every cell of our physical brain begins to vibrate with increased rapidity. And sometimes, when we possess a very finely adjusted physical intellect, this organ reaches a rate of vibration that is in tune with spiritual matter, and we enter into harmonious rapport and communication with the spiritual world, or with such life from that plane as happens to be keyed to the same rate of vibration as that to which we have attained.

80. There are two principal reasons why all spiritual communications are fragmentary, or in pieces. The one reason is, that the communicating spirit-life has difficulty in repressing or slowing down its thoughts

sufficiently for us to record them; and the other reason is, that the recording spirit-life has difficulty in maintaining the intense mental activity necessary to the recording of such communications.

81. While the spirit-life depends largely upon the physical brain to receive and to transmit impressions for it, yet this life has the ability to receive and to transmit impressions and knowledge independent of the physical brain. When the spirit-life is especially highly developed, its ability to receive and to transmit impressions and knowledge independent of the physical brain, reaches a point that is truly remarkable, and far beyond the ability of any of our physical organs.

The spirit-life can, and does, receive impressions and knowledge that are keyed to a higher rate of vibration than that of which the physical intellect is capable. It can, and does, mount far above the physical intellect, in its ability to grasp and to translate rapidly vibrating spiritual impressions, communications and knowledge.

It is in the higher rates of vibration per second that the spirit-life is especially apt, and able to transcend that of the physical intellect.

The ability of the spirit-life to receive and to translate rapidly vibrating spiritual impressions and knowledge is limited only to the height that it has attained in its development, and in any case transcends that of the physical mind many times.

82. The human intellect is capable of receiving communications from the first spiritual zone only. All

spiritual communications from the higher spiritual zones must be received by the spirit-life direct, and be transmitted by it to the intellect.

Spirit-lives that are highly developed may receive direct spiritual communications coming from the second and third spiritual zones, but from beyond the third zone they can not. They must depend for further information upon relayed messages; that is, upon messages that have been received by at least one or more spiritual entities while enroute, and have been re-transmitted by these entities until they have come into vibratory harmony with some human receiving station, or life.

83. Spiritual communications arriving from the higher spiritual zones reach us clairaudiently. Those from the lower spiritual zones reach us clairvoyantly. In other words, communications coming from the higher spiritual zones reach us as though spoken to us, and those from the lower zones reach us as symbols and pictures, which are made manifest to us through the spiritual sense of sight.

84. There are many things that are inexpressible. Especially is this true when that which we wish to express is beyond the experience of living men. In the spiritual world man has not passed beyond the first spiritual zone, or that zone in which he has frequently been cast by death, and knows not what is beyond.

He who is able to get into rapport and communication with the second spiritual zone, of the spiritual

world, is confronted with many things that he does not understand, that have not entered into any of the experiences of his former lives, and therefore are inexpressible.

Communication with the second and higher spiritual zones is not all that is necessary. We must be able to grasp, to understand, to translate and to express in human language, that which an attempt is being made to communicate to us. In this we can not succeed entirely at first; and only after prolonged efforts and repeated failures, can we succeed at all.

In order that we may get in communication with the second and higher spiritual zones, it is necessary that we have completed our spiritual development in human form, and are in vibratory rapport with the second and higher spiritual zones.

Having passed to physical completion, and entered into rapport and communication with the second and higher spiritual zones, we find ourselves in a world of which we know nothing—a world that is governed by many laws which are new to us.

The laws of the second and higher spiritual zones, however, are not all new, because some of these laws are but the continuation of laws which we have known on this earth plane; and it is because of these laws which we have known that we are able to eventually understand.

Having grasped a limited knowledge of the second and higher spiritual zones through the laws of which we know, we proceed to study these laws in connection with



the other laws of which we know nothing, and succeed in grasping an idea of them. In this way we advance slowly but surely upward, and eventually arrive at an ability to understand, and to express, and even to convey to those who as yet know nothing, some faint though doubtless imperfect idea of the second and higher spiritual zones.

85. The senses of those of the spiritual world have a wide and ever widening range of perception; a sense of perception that includes the physical, coarser, and therefore slowly vibrating materials of the lower worlds, as well as those of the higher and spiritual worlds from which they are apart. But this sense of perception does not exceed that of the height to which the spirit-life has attained in its spiritual development, and is therefore limited on the upward rather than on the downward scale.

While a disembodied spirit-life sees us as a spirit, yet it is also conscious of the coarser and therefore physical body, and is not deceived as to which world of life we belong, or as to the world in which we are for the moment to be found.

The spirit-lives of the spiritual worlds are able to get in touch with the physical world, and to receive from the physical world such information as they may desire, yet their interests are no longer of the physical world, and what interests they may have had grow less as they evolve higher and higher in the scale of spiritual development, and advance further and further into the realms of the spiritual worlds.

86. We seldom receive messages from spirit-lives that departed this earth life a hundred or more years ago, because all such spirit-lives have either again returned to earth to complete their evolution, or have attained to a point in the spiritual world from which they are not likely to communicate with us.

87. Some spirit-lives of the spiritual world may desire to establish their identity, and to prove to some of their earth friends that they still exist. But most spirit-lives have no such desire, and never seek to communicate with us unless they have something of importance to say to us.

Most spirit-lives of the spiritual universe, and especially those that have attained to a high point in their spiritual development, do not deal in trivials, nor descend to earth to convey to us the information that two and two equal four. Rather, they are interested only in the vital things of life, and convey to us only such information and knowledge as is, in some way, important to us, or to the world.

Most highly developed spirit-lives of the spiritual universe prefer to convey their communications direct to the person most interested. And most often they do this without disclosing their identity, or revealing the fact that the information conveyed is of a super-physical origin.

We often think that we have made a wonderful discovery, or conceived a remarkable truth, when the discovery we have made, or the truth that we have conceived, has been conveyed to us by, and is the property

of, some highly developed spirit-life of the spiritual universe.

88. All things come to us by a slow awakening; by a transcending of ourselves, an unfolding, a coming out of ourselves into a knowledge of ourselves and life. And if we suddenly become conscious of some truth, it is not that the truth has come to us suddenly, but that we have suddenly become aware of its presence.

Many truths that are plainly visible within the horizon of our present spiritual development are still unobserved by us, and any of these truths may suddenly be discovered by us, or revealed to us by the invisible and spiritual life with which we are surrounded.

89. We are all musical instruments keyed to receive certain vibrations, ranging from the animal physical to the super-spiritual. And these vibrations, to which we are attuned, convey to us information and knowledge that is denied to those who are not keyed to our rate of vibration, or who, in other words, are differently developed.

Much of that which we assume we know we must accept on faith, or else wait for that knowledge until we have evolved sufficiently to include that knowledge within the range of our vibratory perception.

There are those among us who are in tune with the spiritual; that is, who have developed sufficiently to have attained to spiritual knowledge and perception. And we must accept what these individuals have to say to us as true, or else we must remain in ignorance until

we have attained to the same rate of vibratory perception to which they have attained.

Each man who with sincerity reports anything to us deserves to be believed; but only those who have attained the highest possible points in spiritual development are in position to convey to us anything like an accurate knowledge of things spiritual.

90. Spirit-lives of the first spiritual zone possess comparatively little spiritual information and knowledge that is remarkable. This regarding the first spiritual zone is also true to a less degree of the second and third spiritual zones. Yet, when we come into communication with the second spiritual zone, we suddenly sit up and take notice, because some of the messages that come to us from this zone are remarkable, and contain information that is of vital importance to the human race.

It is not from the living that we learn the secrets of life, but from the dead; from those who have passed over into the spiritual world, and who, having attained to a high point in their spiritual development in this new world, are able to see clearly, and to understand, and to convey some small part of their knowledge to a few highly developed spirit-lives in human form who have especially sensitive intellects.

91. The spiritual is merely a continuation of the natural beyond the point where we have a sufficient acquaintance with it to fully understand. It is merely the natural after the natural has reached a vibratory re-

finement and development beyond that of the human and the visible.

92. Spirit-lives of the first zone possess but a very imperfect and indefinite memory of their former selves. Yet this memory improves and becomes more perfect as they evolve and attain to the higher spiritual zones.

93. We are able to sense or to feel the presence and influence of those who are keyed to the same rate of vibration as ourselves and to sense and feel their presence and influence on that plane of life on which they are in tune with us; be this the physical, the mental, or the spiritual plane.

94. All life, when it leaves its physical material abode at death, whether it be of the mineral, the vegetable, or the animal kingdom, enters into the first spiritual zone, there to await its reincarnation in some other physical material form, in accordance with the laws of nature.

The first spiritual zone is so nearly earth-like in appearance, due to the presence of all kinds of disembodied life, that some spirit-lives are not at first conscious of the fact that they have passed over into a new world of life.

In the first spiritual zone there is mineral life as natural as that of the mineral in the physical material world, and vegetable life, and the life of all the different animals, including that of man.

The first spiritual zone is largely a receiving zone

for earth bound life, though there is much life here that has attained to a sufficient vitality, strength and spiritual development to proceed upward toward and into the second spiritual zone.

95. There are spirit-lives in the first spiritual zone that have a morbid desire and curiosity to witness human sorrow, suffering, and even tragedy and death; and these diseased spirit-lives are often found in homes of sorrow and tragedy, and in homes toward which these evils are approaching.

I have on a number of occasions observed one or more of these spirit-lives in homes of sorrow, and have on a number of other occasions been able even to foresee the approach of a tragedy within a home by having observed the presence of one or more of these spirit-lives. Yet I do not fully understand these lives. However, I know that they are earth bound spirits of a very low order, who in their former life committed some peculiarly atrocious crime, or caused great human suffering to some one, and who therefore have a morbid curiosity to study the things that caused their downfall, and delayed them in their spiritual development.

These sorrow loving or morbidly curious spirit-lives of the first spiritual zone, or rather those that I have had an occasion to observe, were quiet, silent, unobtrusive, dark and brooding spiritual entities, clothed in raiment of the darker shades, resembling black and brown intermingled.

96. The spirit-lives of the first spiritual zone are able to foresee events that are approaching us, and can

on occasions convey to us some inkling of their approach. But these spirit-lives have no power to prevent the happening of that which is to be.

However, there are some exceptions to this rule. Much depends upon whether that which is to happen to us is the result of the violation of some of nature's laws, or whether the danger that is approaching is coming from a source that is outside us and within the realm of the merely chance happenings of life.

In the latter case we may be saved, if we receive the warning in time, and act upon it.

97. There is the division of sex in the spiritual world, and among the spiritual creatures who have come up from this earthland, and from the other physical material worlds that dot the surface of the spiritual universe. And this division of sex is of a positive and negative nature, like electricity, and has to do with the generating of vitality, light, heat, and various other things in connection with the life of a spirit-life and body.

The operation of this law of sex, which brings two spirit-lives together, as positive and negative vital forces in life, produces that condition known on this earthland as love, or sex affinity, with the exception that in the spiritual universe this love, or sex affinity, is free from the desire for personal touch, from passion, lust, and all the other things that tend to mar love on this earthland of ours.

The selection and union, in the spiritual world, of positive and negative spirit-lives, through the opera-

tion of sex affinity or love, is brought about in part by the law of vibratory correspondence, which declares that only elements or lives attuned to the same number of vibrations per second can unite and become as one.

In the spiritual world, and throughout the spiritual universe, as well as here in this earthland, there are sex, and sex affinity, and love between different spirit-lives, and marriage, and all that goes to make up a perfect union and happiness, except that which must yet be attained through a higher state of spiritual development, and a transportation to higher spiritual zones.

98. The approach to the spiritual world is closely guarded, extremely so, as I have recently discovered, and when you are not in rapport with the higher spiritual entities you are in extreme danger of coming in contact with spirit-lives of a much lower order, some of which have all the appearance of being demented.

I have recently, while in the midst of receiving beautiful thought impressions and information from the spiritual world, come suddenly in contact with malicious and evil influences and spirit-lives, and have been greatly frightened, and forced to draw back with all the caution of one who momentarily expects an attack. And I would warn you, one and all, of the dangers of approaching the spiritual world—even if you are able to do so—until you have made long and special preparation; for there is danger here of a nature which you do not understand, and of which I am not able as yet to fully inform you.



99. There are no secrets in the spiritual world, for in the spiritual world all things are more nearly transparent; and thoughts, feelings, emotions and desires have form and shape and color, and are perceivable by the spirit-life of the different spiritual zones.

In fact there are no secrets in this earth life of ours, except only in so far as we are too stupid to perceive them, or to grasp and understand them.

To a superior intellect there are no secrets in the physical material world; and to a spirit-life that has attained to a high state of spiritual development on the other side of life, all our secrets are revealed.

100. Spirit-lives are sensitive to thought formations, and respond instinctively to such thought desires as reach their sphere or zone of life. The spirit-lives of the first spiritual zone are sufficiently near to the physical material world—in their vibratory correspondence—that they are influenced by every thought that is thought of them, or about them.

When we persistently cling to our departed loved ones in our thought, and will not let them go, we tend to retard them in their spiritual development, and to hold them near to us. By so doing we do them harm, and produce a condition that is temporarily fatal, either to their development, or to our physical material existence.

When we retard the development of spirit-lives that are in the first spiritual zone by persistently holding

them near to us through our thought, we produce a condition that tends to unhappiness, and that finally results either in their breaking this tie that binds them, or in their pulling us over to their side of life.

101. All material, be it spiritual or physical, is transparent to spiritual vision. That is, it can be seen through.

Each particle of physical material is sufficiently separated from each and every other particle of physical material that, to the perception of those spirit-lives that have attained to the other side, physical material as a solid does not exist, but is seen as a cluster or number of physical material particles or atoms, that are held more or less closely together by the law of affinity, and the law of vibratory activity. And between each of these different particles of physical material there exists a space that is sufficiently large for a spirit-life to see, or to pass through.

102. The human body is composed largely of water and gases—of substances of which the different particles are widely separated; and so the human body, and all physical bodies that contain life, appear to the spiritual perception much as a phantom appears to us. That is, vaguely, indefinitely, not so clearly as most physical material substances appear.

103. There are zones in the physical human world as well as in the spiritual world, and each of these zones is set off from the others by boundary lines that are in-

visible. The boundary lines of each of these physical human zones are composed of human experience, knowledge, perception, grasp; spiritual, physical and mental development; and many other things besides.

Some human spirit-lives spend all of one lifetime within the boundaries of one of these physical human zones, while other spirit-lives traverse in one lifetime all of the physical human zones, and arrive at death at a point in their development from which it will not be necessary for them to return again in human form to the physical material world.

Each species of life represents a zone, and each zone is divided into a number of other zones, representing the different stages of development of the life of that species.

104. Sounds are closely related to the physical material, and do not exist, in the sense in which we know sounds, in the more rarefied atmospheres of the spiritual worlds above that of the first spiritual zone.

All spiritual zones above the first are filled with an eternal silence, in a physical sense. Yet in these zones there are sounds, and continuous melodies, and the sweetest music, but not attuned to the physical ear, nor to the ear that has not attained to the spiritual refinement of the sphere in which the sounds exist.

In fact, there are sounds and melodies in the physical material worlds that are not attuned to the physical ear, and are heard only by the spirit-lives of the first spiritual zone, and occasionally by some one in human form who spiritually is highly developed.

All nature is attuned to music, and each separate thing in nature has its own melody which it prefers to render.

Silence is merely sound that has reached a spiritual refinement; sound that is not heard except by a life of the same vibratory refinement as that of the sound that is heard through the silence—through that which to all others is silence.

105. The physical body that contains our spirit body, and our spirit-life, and all the elements from which other physical bodies are produced, is composed largely of air, water and gases, intermingled and woven together by an intelligence that is concealed in nature, and that is working through the electro-magnetic and vito-chemical life elements within us. However the spirit-life, which is us, also plays its part in the modeling and the fashioning of the physical body that is to contain it, and also those physical bodies that are to contain other spirit-lives that are journeying toward our earthland.

We have much to do with preparing the physical houses for the spirit-lives that are coming toward us; but these spirit-lives, through a law in nature, choose the avenue through which each shall enter the physical world.

We assume that we create the life that is given birth through us, but that life was created a hundred thousand centuries or more back, and has been evolving toward completion through all these years, even as we are evolving toward completion.

The spirit-life that enters the physical world through a physical body of our creation does so through the law of attraction and selection, and of vibratory correspondence, and therefore must of necessity be in some way like us.

We do not give life, but we prepare the way for the life that is evolving toward us, and build the houses in which this life shall enter, and for a few brief years dwell.

106. Intense activity upon every plane of life, and especially on the spiritual plane, tends to harmony, and produces a state of rest, or rather a state of ease that greatly resembles rest, and that is very soothing and elevating.

107. No spirit-life that is in human form can enter the second and higher spiritual zones, yet actual scenes from within these zones are sometimes flashed to us in moments of illumination.

In such moments we sometimes catch glimpses of landscapes, plants, flowers, rivers, lakes and various other things that are of the second and higher spiritual zones.

The flowers of the second spiritual zone are beautiful, and in some respects resemble those of the earth plane, from which they may have come through having attained their physical completion.

I know not from whence these flowers of the second spiritual zone have come, but I know that the few varie-

ties which it has been my pleasure to observe are very beautiful, with a delicate, spirit-like beauty that is not in form, nor shape, nor color, and that can not be described in words.

Unless the spiritual world has been illuminated for you, and you have caught a few glimpses of its landscapes, flowers, foliage and other life thereon, it is useless for me to continue; for I can bring to you no description that you will understand, or that will convey to you any impression whatever.

The flowers of the second spiritual zone do not grow in such profusion that they get in the way, and must be stepped upon. Rather, flowers are more rare in the second spiritual zone than here, and seem to have been planted and cared for with more love and devotion than is usually bestowed upon flowers, at least upon this earth plane of ours.

Among the flowers of the second spiritual zone there are some in shades and colors that are entirely unknown to me, some in shades and colors that I have never observed before, and know do not exist in the physical material world.

108. That which the intellect perceives in the physical world as law reveals itself to the spiritual ear as harmony, melody; and the spirit-life is guided toward the truth of things spiritual by keeping in tune with the harmonies of the spheres, or in other words, with such musical sounds as register on the spiritual ear.

We are guided along the way by melodies that grow sweeter and more sublime the nearer we approach their source—the higher spiritual planes of life.

109. The completion of each individual life on each and every plane of life, through a refining, an elevating, and a making more vital and perfect, is the aim and the goal of all the activities of nature.

110. The physical material universe is of no great importance in the scheme of things. It is not necessary to life, but only to the maintainance of a certain kind of life.

This universe could be blotted out of existence today and nothing would be lost. Not an atom of the invisible elements of which the physical material universe is composed would be in any way harmed or destroyed; and all could be reassembled, reformed, recreated, or made new. Such a vast change has come to pass many times in the history of the physical material universe.

If the physical material world, of which we know, were to be destroyed today, and to be reformed and made new, perhaps the world that would replace it, or be made out of it, would be a much superior world to the one of which we know.

Nothing would be required in this reformation except a little time—a few thousand centuries; which, compared to all eternity, is not so long as one second of our time compared to the length of any one of our physical lives.

111. The world in which we live is still at the beginning of its history, though it is many millions of years older than most of us have any idea, or suspect.

Man appeared on this planet only yesterday, and tomorrow man will have disappeared, for the successor of this very remarkable species is on its way.

Some there are who think that in man physical nature has reached her highest point, and that nothing superior to man is to be expected, or is possible. But in this, the successor to the human species being on its way, they are mistaken.

112. Everything that belongs to the spiritual world, and that contains supernatural beauty, lies concealed behind the invisible. And the invisible is the spiritual.

113. The spiritual world coexists with the physical world, and the universe. It is within, and around, and about, and intermingled with, all physical matter.

114. The spiritual world is a world that is seething and teeming with life and activity. Intense activity is going on there, as well as here, though the activity of the spiritual world is directed more toward the beautiful, and less toward that which we call the practical, than is the activity of this earthland.

To one who has observed this ceaseless activity of the spiritual world, the unpracticality of the practical becomes more and more apparent, and he is forced to



the conclusion that the real business of life is just to live; to get out of each successive life the most possible good—that is, beauty and development.

115. The spiritual world is a world of refined matter that is not sufficiently condensed or compact to be seen with the physical eye. It is a world of life that is vibrating at a rate of vibration per second that is beyond that which the physical eye can register. Because this is so, many men in their ignorance assume that the spiritual world does not exist; that it is all a delusion, and that nothing is real that does not happen to fall within the narrow range of their limited faculties, or senses.

116. The invisible and spiritual world, of which I speak, is that world of space that encircles all the worlds we know, and many that we have not yet discovered. And so vast is the distance across this invisible world that our world appears as a mere speck upon its surface. Viewed from the distance of less than a thousandth part of the circumference of this invisible world, many of our worlds disappear entirely. Yet this invisible spirit world, of which we know, is but one of an innumerable number of such worlds, through which we shall pass on our road to perfection.

Some there are who are blind, and who therefore do not see this spiritual world. And some that see and are afraid, lest this world do them harm. Others welcome with open arms this invisible world and all the

invisible life of the universe, and strive to learn from each of these worlds, and from each life, how best to live—how best to attain their spiritual development the most rapidly, and thereby a place in the spiritual world.

The spiritual world is a world that contains on its surface a number of egg-shaped hatcheries, called "earths, or stare," in which life is being generated, evolved and made ready to live.

117. If you would visit the spiritual world, you must do so through the subconscious life, which is the life of the spirit. You must go from within out. That is, you must leave your physical body behind and actually enter the spiritual world, as one who has a right to enter. You may be able to do this, and you may not. All depends upon your knowledge of things occult, and upon the point to which you have attained in your spiritual development.

The world of the spirit and the world of the physical body intermingle and interpenetrate each other in what is known as the first spiritual zone; and you should be able, while still living in a physical body, to withdraw from this body for brief periods of time and enter into the first spiritual zone.

118. Just as the spirit-life in the early stages of its development in the physical world is forced to rapidly change its physical material abode and pass rapidly through many births and deaths, so does the spirit-life, upon its entrance into the spiritual world, find that it

must pass rapidly through many changes before it can be certain that it will not have to return to earth to complete its development, or to secure a little more spiritual vitality.

The spirit-life's ability to remain in the spiritual world depends entirely upon its vitality; depends entirely upon whether it can be depended upon to continue its journey without the protection of a physical body and a physically constructed intellect.

I might add in this connection, that mentality is in some mysterious way closely connected with the development of the inner or spirit-life. And the more we cultivate and strengthen ourselves in this life, on the side of our intellect, the more and better equipped we are for the struggle that awaits us on the other side.

The life is in the mentality. It is in the uniting and the blending of the spiritual and the physical mentality that we approach most near to the spiritual world. And those spirits on the other side who attained to a high state of both spiritual and mental development while here, are the best equipped for their journey over there.

119. All life is spirit. Spirit-life is the only kind of life there is in the universe, except the life of the different physical material forms or bodies that contain spirit-life. And these physical material forms or bodies have no life, except when they are in contact with spirit-life as a life giving or generating force.

All life is spirit. And the life that is in man is a child life; is a life that is still in the infant or childhood

period of its development. Though this life that is in man has been in course of evolution from the remotest period of time, yet it has only obtained in the most highly developed—in those who are about to depart this life to return in physical form no more—a state of development that corresponds to the physical life of a child of seven to eleven years of age.

There are no matured spirit-lives in human form; no spirits that have attained to maturity either in this world nor in the first spiritual zone.

The minute that a spirit-life has reached a spiritual development where a physically constructed body and intellect are no longer necessary to its development, it is transferred to the spiritual world.

120. Do not imagine that you live in the physical world. You only inhabit this world, and that in an imperfect way.

All your senses fail you. You do not catch the sweetest melodies that are wafted to you on the wings of silence—melodies that come to you from each and every separate thing in nature. Nor do you behold the beauties of nature that are about you except imperfectly, and with the eye of the camera, the telescope, the microscope, the x-ray and various other mechanical contrivances that have been suggested to you, and built for you, by those who have followed the suggestions and advice of spiritual entities of the higher spiritual worlds and zones.

If you had the eye of a camera, you might enjoy the beautiful and the various designs of a snowflake or an ice crystal. And if this eye had the power of the x-ray, you might see through many physical material solids, even as these are seen through by the x-ray, and by those spiritual entities who have attained to the spiritual world.

121. Those who have not yet attained to the spiritual plane of life may believe in the spiritual, and in the spiritual world, but they can not possess any exact and personal knowledge of the spiritual, and of the spiritual world, until they have attained to the spiritual plane of life.

Exact knowledge of the spiritual world is possessed by but few, and those few are nearly all masters and seers, though some of them are persons who are nearing completion on the spiritual mental plane of life.

The amount of knowledge of things spiritual that we may possess depends upon our development, and does not in any case extend beyond the first and second spiritual zones.

122. Life is an illuminated substance. It is a substance that gives off light. And the more highly developed a life is, the greater is the amount of light that the life gives off, and the more brilliant is this light until—in cases of highly developed spirit-lives of the spiritual universe—this light reaches a brilliancy that is unendurable to physical vision, and therefore blinding to those of us who are of this earth plane.

A spirit-life, in all the early stages of its development is a mere speck of light, round or somewhat oval in shape, and no larger than a pin-point—usually not so large. And this is true even of at least some of the life that has attained to a considerable distance on its road to completion.

123. There is nothing that can be conceived or imagined that does not already exist in the unseen and spiritual world.

124. We arrive in the next life in exactly the same state of mind as that in which we pass over; in a confused state, in a clear state, in a clouded state, in a demented state, or in any other state in which we happen to be at the moment of our departure. However, we soon recover our natural and a healthful state of mind over there, and are once more contented and happy.

An illness may extend beyond the grave for a period upward toward sixty days, but the usual period is about thirty days. In many cases it consists of nothing but a profound sleep.

We are all met at the gateway of this new life and escorted beyond the boundary, and are given such care as is necessary to our recovery.

Blessed are those who suffer no illness nor confusion in passing over, but who enter this new world in a perfectly clear and happy state of mind.

125. There are a sufficient number of invisible particles of physical material floating about in any room or locality to make a visible body for any spiritual entity that may take the trouble to gather these particles, and to arrange them according to the desired design that it may wish to produce.

These invisible particles of physical material are often spoken of as dust particles, and they are in sufficient quantity everywhere that they may be used by any spiritual entity to make itself manifest to those of us who lack sufficient spiritual perception to behold a spiritual entity in its more refined and spiritual material body. However, most spirit-lives that desire to appear to us prefer illuminable gases to dust particles, and so when we lack sufficient development to perceive them in their natural form they most often make use of these gases.

The most natural way for a spiritual entity, phantom, or so called ghost to make itself visible to those of us who are in position to receive spiritual impressions, is by way of the mental world and in thought form; by way of causing us to see, feel or hear them through the stimulating of the right nerve cells within our minds.

There are two kinds of haunts, by the way; those that are on the mental plane and of the physical world, and those that are from the other side of life.

126. All haunts of an evil order make themselves manifest to us through the medium of darkness, because darkness is more in harmony with their rate of spiritual vibration than is light.

Ghosts or haunts that belong to a certain plane of life, or number of vibrations per second, may be seen by animals; especially by those animals that see well at night, because it is by night that ghosts of this particular kind are to be seen.

127. The dead can be and are around you just as much in the light as in the dark. However, they are slightly more able to make themselves visible to you through a medium of light that has been reduced to a certain number of vibrations per second.

The number of light vibrations necessary for a spirit-life to make itself visible varies and changes with the growth and development of each individual spirit-life.

The lower in the scale of spiritual development a spirit-life is, the more slowly do the different molecules of its spirit body and life vibrate, and the darker must be the medium through which it is the most able to make itself visible.

The highly developed spirit-lives of the spiritual worlds do not need the presence of darkness in which to make themselves visible, but all the lower life of these worlds finds the presence of darkness in some form a necessity.

128. Darkness, in a physical sense, reaches a density and a thickness that is unknown to the spiritual worlds—even unknown in the first spiritual zone—that zone which is known as the dark zone of the spiritual



worlds. On the other hand, light in the spiritual world reaches a brilliancy that is inconceivable to physical life, and many times greater than that which the physical eye can register.

As we advance toward the spiritual worlds, we advance toward the light, and away from the dark, and each zone in which we find ourselves is lighter than the zone that preceded it. This state of increasing light continues throughout all the zones of the first spiritual world, or until this light reaches a vibratory activity that is in harmony with the light of each spiritual zone of the second spiritual world.

129. Time in the spiritual world is not measured by years, nor by the rising and setting of suns, but by events, by evolution; by the attaining of some point higher in the scale of spiritual development.

In reality, time in the spiritual world is as if it were not. It has no beginning nor ending, and therefore no accurate record is kept of it. Yet each spirit-life lives as if it had but a few brief hours in which to attain completion; lives a life of intense activity and ceaseless effort.





# SPIRITUAL EVOLUTION

*Thoughts on the Evolution of Spirit-Life  
and Various Other Subjects.*

BY

*ranklin*  
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"Thoughts About Love, and Other Thoughts."

"In Cupid's Chains, and Other Poems."

WOODCOX & FANNER  
Publishers  
BATTLE CREEK, MICH.

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ELLIS PUBLISHING COMPANY  
PRINTERS  
BATTLE CREEK, MICH.

THE law of spiritual evolution seems to be the most important thing that this book suggests. But there are two other things of nearly equal importance with spiritual evolution, to my way of thinking, suggested herein. The one is the discovery that all life is spirit; is spirit-life, and the other is the suggestion that nature is the only bible that has any vestige of authority in the universe, and the book to which we should go for religious guidance.

C. H. F.

*I am the Message that Nature brings*

## SPIRITUAL EVOLUTION

1. All life is spirit; is spirit-life. And all spirit-life is in course of evolution through enumerable forms and changes and lives until it reaches and passes through the human form and continues its evolution without the aid of a material body.

2. The evolution of spirit-life takes place under what is known as the law of Spiritual Evolution. And the law of Spiritual Evolution is a very simple law, and one that can be easily understood and explained.

3. We can easily understand how the tiny spark of life, or spirit, implanted by the Creator in the most simple material form can grow, or evolve, and can be transplanted as it grows from one material body to another until it becomes the complex spirit of man, or rather the complex spirit that inhabits the material form or body that we call man. And we can further understand how this spirit that is in man may continue to grow, or evolve until it has become sufficiently strong, or full of vitality or life to no longer need the protection of a material body, but can continue its evolution without this material hindrance. And it is still possible for us to further understand how this spirit that is now free from a material body, can con-



tinue to evolve until it arrives in the presence of its God; until it becomes like unto the God who gave it birth and started it on its evolutionary journey.

4. The law of Spiritual Evolution enlightens. It helps us to understand the Christian religion, and all other religions.

5. Under the law of Spiritual Evolution it is easy to find an explanation for everything, even for things of the most trivial nature.

6. The law of Spiritual Evolution agrees with all that science has discovered, or will discover. It is one of the universal laws like the law of Gravitation. That is, the law of Spiritual Evolution admits of no exceptions. And no religion is, or can be true that is not in harmony with spiritual evolution. No religion can be true that is out of harmony with the law of spiritual growth or development.

7. The law of Spiritual Evolution unites all religions. Discloses the fact that all religions are but one religion that is differently interpreted and understood by different people and by different persons of the same belief who are differently enlightened or spiritually developed.

8. As the spirit-life evolves, the law of Spiritual Evolution becomes more and more complex. First, there enters into Spiritual Evolution the law "Love." And this law at once becomes an essential to the

further evolution of spirit-life. A little later the law "Faith" appears and begins to play its part in spiritual evolution. And long before the spirit-life has evolved sufficiently to appear in human form it has become a rather complex spark of life, and may be said to be religious. But not until this spark of life—this spirit—has entered human form, and has developed a rather high state of self-consciousness, does the law of Right and Wrong become an important factor in spiritual evolution.

9. The minute that we become sufficiently self-conscious to come under the operation of the law of Right and Wrong, we begin the battle that is to decide our future evolution; we begin the battle that is to decide how slowly, or how rapidly we shall evolve toward the divine.

10. Spiritual,—or self-consciousness begins back at the beginning of life and proceeds upward by a slow unfolding, an evolution.

11. Spiritual,—or self-consciousness is attained with infinite slowness. Not until the spirit-life has been evolving for thousands of centuries does it attain sufficient self-consciousness to distinguish between the right and the wrong. Not until the spirit-life has been evolving for thousands of centuries is it sufficiently developed to work out its own destiny; is it sufficiently developed to no longer need the hand that has guided it through all the early stages of its evolution.

12. First the spirit-life becomes conscious of its environment, and as the spirit-life continues to evolve this consciousness increases until it includes a knowledge of everything human and divine.

13. With increased consciousness comes enlightenment, and knowledge, and understanding, and wisdom; the ability to think, and to see, and know.

14. That man whose consciousness is the most highly developed is the most close to the truth of things—is the most apt to be in the right.

15. Most human spirits are just approaching the border of self-consciousness—are not yet conscious of one-thousandth part of their life, or of the lives of others, or of the beauty and the grandeur of life.

16. Spiritual evolution is a slow unfolding attained through right living; through constantly holding the right attitude toward all life.

17. Our spiritual development can be measured by the loftiness of our thought, and by the emotional depth of our feelings.

18. That which does not help us in our spiritual evolution, does not help us.

19. Our spiritual enlightenment and development, like our refinement and our culture, is perfectly apparent to all who are in a position to observe it, or to understand it.

20. The law of Spiritual Evolution leads us gradually to the truth through an enlightenment that is spiritual growth.

21. Some human spirits have advanced sufficiently in their development to see into the heavens themselves; have evolved sufficient spiritual vitality and perception to have a clear idea of what is in the beyond.

22. Under the law of Spiritual Evolution every virtue and every vice is accounted for, considered and weighed, and either helps us in our evolution or retards us in our spiritual growth.

23. Most persons have not yet reached a stage in their spiritual evolution where freedom and leisure is of value to them—have not yet reached a stage in their development where they can use freedom and leisure to the best advantage.

24. All things fade into each other, or are obtained through a gradual blending.

25. Nothing in this world is finished. Everything is in course of being developed, or evolved, or perfected.

26. Evolution is the first aim of all life. Spiritual evolution first, and then mental and physical evolution.

27. We who are in human form have advanced far enough in our evolution to have attained self-consciousness. Have advanced far enough to be able to understand the difference between right and wrong, and to begin to see and to appreciate the beautiful and the good; but we have not yet advanced far enough for us to be completely, entirely wise, or just.

28. As we mount higher and higher in the scale of spiritual evolution we become more and more in control of our destiny.

29. No religious theories, nor dogmas, nor creeds, are necessary to spiritual development. Just faith is all that is needed. Faith in some God that is more lofty and divine than we are. Just something to cause us to seek to become better than we are; to cause us to make an effort to evolve out of ourselves into something higher; something more like the faith that we hold. And if our faith is not lofty enough we need not fear for as we approach our faith, our faith will become more lofty, and will advance upward before us, and lead us at last through spiritual evolution to the right God.

Have faith in some God, and believe whatever you will, or can. All is well. Your faith will accomplish its purpose, and with that purpose accomplished, which is the evolution of your inner-life, will come a more enlightened faith, and a knowledge of the truth, which is also the good, and God.

30. Spirit-life makes use of material forms only until it has evolved, or generated sufficient strength and vitality and consciousness to no longer need the protection of a material body.

31. Everything tends to prove that the inner, or spirit-life that is in man is still in its infancy though probably thousands of centuries old.

32. Spirit-life is the electric spark which makes possible material or physical life.

33. Without spirit-life there could be no material, or physical, or animal life. And this physical, or material, or animal life can not, in any case, survive the departure of the spirit-life within.

34. Spirit-life has the ability to see a little way into the immediate future, just as the material eye has the ability to see a little way before and beyond it.

35. Each spirit-life inhabits a material body that is capable of certain independent actions; a material body that was created in order to protect this spirit-life in the early stages of its development, or until it has evolved sufficient vitality, and strength and self-consciousness to no longer need such protection.

36. Each physical or animal form contains two lives, each capable of certain independent actions. The one a spirit-life in course of evolution, and the other a material-life that may be destroyed in many

different ways, and that can not in any case survive the departure of the spirit-life within it.

37. All spirit-lives however highly developed or perfect must depend upon their material intellects to receive and to translate the impressions that are flashed to them out of the great beyond; and if these intellects are imperfect, or if they are not sufficiently sensitive to receive and to record the finest impressions and have not the ability to translate these impressions into language, then these spirits are not able to make known what they know and understand of the divine.

38. Most human spirits are capable of receiving more information and knowledge and truth from the beyond than their intellects are capable of understanding or of translating into language.

39. Most human spirits know more of God and of the life beyond than they think they know; than they have any self-consciousness of knowing.

40. The spirit-life is able to leave its material abode for brief periods of time without endangering the life of that abode.

41. Spirit-life often leaves its material abode and goes out to meet that which it desires if it desires it strongly. Often spirit-life goes out to meet love and friendship and beauty and other things that may help it in its development. However spirit-life never goes out to meet trivial things, nor worldly things, nor

things that belong to the physical life.

42. Spirit-life no longer takes an interest in its material body if that body is worn out, or diseased, or too old. In such cases the spirit-life waits to depart; is willing to take unto itself another material form if it has not yet finished its journey here; that is has not yet evolved beyond the need of a material form.

43. Some spirits are fettered; are retarded in their development by the physical forms or bodies which they inhabit, and to such spirits the parting or what we call: "Death," comes as a great blessing'

44. All invisible spirit-lives that remain invisible to us are superior to us; have evolved above us, and have no further need of a material body, as we have.

45. The invisible spirits are the superior spirits, and they may be around and about us without our knowledge.

46. All spiritual communications must reach us through the harmony of silence, or the solitude of nature; must reach us when we are alone with God and all is still.

47. Material sounds produce discords and interfere with what nature has to say.

48. Material life is weak, is frail, is imperfect, and can easily be destroyed; and because this is so spirit-life is forced to frequently take its departure, and to



occupy many different forms and shapes and material bodies in course of its evolution.

49. All spirit-life seeks to conceal itself from all save those who are able to understand—seeks to conceal itself from all save those who have reached the same height in their development that it has reached.

50. That spirit-life that can soar to the most lofty height, and there enter into and intermingle with the most lofty developed spirits, is itself highly developed, and has begun to blend gradually into that life that exists beyond the material plain.

51. We can not counsel with our spirit-life upon anything but the important things of life. Such as the good, the beautiful, the true—spiritual things.

If we seek to counsel our spirit-life on the trivial—the ordinary—things of life, it is silent—makes no answer—has nothing to say.

52. The more highly developed we are spiritually the nearer our lives become a harmony, a poem, a song.

53. Poets are spirits that are highly developed, and all spirits must some time become poets because all spirits will some time reach that stage in their development where all things are poetical; will reach that stage in their development where all is harmony and no discord can prevail.

54. Though all spirits will reach that stage in their development where all things are poetical, and will become poets, not all will give expression to the beauty and to the grandeur that will be theirs.

55. Most spirits that are in human form are not sufficiently developed to live wisely—are not sufficiently developed to get the most out of life.

56. Most spirits that are in human form possess but imperfectly developed consciousness—are yet far from the end of their journey in human form.

57. To the spirit-life that has not yet reached a high state of development, the trivial things of life may appear great, and the great things of life may not appear at all.

58. Each spirit-life must attain the same amount of development before it can cross the bridge into the land where no material bodies are to be found, or are necessary.

59. Spirit-life never sleeps. Only the physical mind sleeps. And during the slumber of the physical mind the spirit-life often leaves its material abode for brief periods of time; often leaves its material abode and goes forth into the spiritual world to visit and to learn much that it should know.

60. Spirit-life knows no rest, nor seeks any, nor desires any until it has completed its journey. But.

when spirit-life is retarded in its development—when it is held back because it is out of harmony with the good—it grows restless and suffers much anxiety.

61. Not all human spirits understand the law of Spiritual Evolution.

62. The spirit-life that is in man is related to the spirit-life that is in the flower, or in the tree, and when man observes the beauty of these it is their inner—or spirit-beauty that he most often observes. It is their inner—or spirit-beauty that most often astonishes him and excites his admiration.

63. Spirit-life is not interested in the things that concern material life—is not interested in the things that are not of the spiritual sphere of life.

64. Trust your subconscious nature—your spiritual self—with any important mission you may desire because your spirit-life can be trusted and can be depended upon to learn secrets and secure information that is beyond the ability of your intellect to otherwise learn or secure.

65. Your spirit-life may be able to fulfil the mission assigned to it in a day, or in a week, or in a year,—but be patient!—your spirit-life will fulfil the mission assigned to it.

66. The food of the spirit—of the spirit-life—is love and sympathy, and trust and goodness, and kindness. All the virtues are the food of the spirit.

67. He knows most of God who is the most highly developed spiritually, for spiritual development leads to God through nature.

68. Nature speaks to us of God. Does in fact reveal to us God's laws, and work, and beauty.

69. Nature is the source of all our wisdom. It is from nature that all truths are to be learned.

70. All depends upon our attitude whether we are to learn from nature or not.

71. If we would speak with nature we must approach her with expectations, and humbly, as we would approach God.

72. A knowledge of nature and of nature's God can not be learned, or acquired from others. It must be attained through experience; through a close and harmonious communication with nature. And this communication with nature can come only through spiritual evolution and the gradual blending of our life with all the life that is in nature.

73. Nature never speaks to those who are unworthy of being spoken to—to those who lack sufficient spiritual development, or to those who approach her as though they merely wished to counsel with her upon some important question.

74. We can never get too close to nature; can never learn too much of her.

75. Out in the silence with nature, goodness reigns, virtue is to be found, and every evil either takes to its heels or ceases to be.

76. In the silence with nature or in solitude, we have a chance to enjoy our own society, to get acquainted with our spirit-life, and perchance to learn who we are and what we are, and why we are.

77. That society in which none intrude save the silence and the harmony of nature is the best possible society, and the most companionable, and lofty, and serene, and godlike.

78. All nature is a temple; a sacred place where each man should go alone to worship, or to live, if he would be near to God.

79. Just as there is a harmony that prevails and fills all nature, so is there a discord that is to be found everywhere in society, or where two or more human beings are gathered together.

80. Nature is able to reach us even in the heart of a great city, and to help us to live wisely though we are far from her temple and too much a slave of commercialism to behold all her beauty or understand most of her laws.

81. Nature loves us—calls to us—and will not in any case allow any of us to become completely, entirely lost to her. Nature will not allow any of us

to entirely escape from her temple, or out from under her care, or parental influence.

82. Out in the silence with nature man becomes conscious of the fact that all nature is filled with harmony.

83. The harmony that is in nature, which men hear only in solitude, or in the silence with nature, thrills the highly developed spirit-lives more completely than does that highly cultivated music of society.

84. The music that is in nature is the most lofty of all music, and has the most elevating influence of all music upon those of us who are able to hear it.

85. Nature is the only healing force in the world and nature is more able to heal us out in the silence than anywhere else.

86. Nature discloses to us just as much of her beauty as we are prepared to appreciate, and no more.

87. All nature is set to music, is by nature musical, and each separate thing in nature has its own melody that it prefers to render.

88. He can not be otherwise than good who spends his life in the silence with nature.

89. It is when we are out in the silence with nature that most of our lofty thoughts come; and they come unattended and unannounced, and as direct as if fired at us from the barrel of a gun.

90. He who lives alone with nature fears no danger—is afraid of no foe—dares to look life in the face.

91. To those who are out of harmony with the purpose of life, nature sometimes appears as a cold, heartless, relentless force that is to be feared, and is feared.

92. From nature we can learn all that it is necessary for us to know in this life.

93. Nature is the supreme authority on God, and therefore on life.

94. He who fears to be and to live in the solitude with nature fears not nature but nature's God—is not living as wisely nor as well as he should—has some sin from which he should depart.

95. Nature reveals herself to those only who go forth to meet her in sympathy and love.

96. Nature conceals her real beauty, her inner-self from all save those who love her, and who go forth alone into the silence with expectations, hoping to meet her.

97. If you would know God, first try to become in some way worthy of God's acquaintance and then go seek God alone in the silence with nature, for it is in the silence with nature that God is most often to be found.

98. Not to obey the laws of nature is to be an outlaw—is to be forever and eternally on the side of the bad—is to live out of harmony with the purpose of life.

99. Nature never conceals her beauty. Her beauty is always apparent—always to be seen—but some persons are resolved not to see the beauty of nature. Some persons turn their eyes away and focus them upon the more trivial things and deny to themselves the most beautiful pleasure upon earth.

100. Nature has a language with which to converse with him who has an ear to hear but she never speaks to him who comes merely to observe and to study her. Nature reserves all her communications and conversations for those who love her—for those who are in sympathy and harmony with her.

101. Nature is more refined than culture, more delicate, more sincere, and more beautiful. It is only when nature has been trifled with that it becomes coarse and in need of an artificial polish.

102. All nature is on the march toward perfection.

103. Nature, in the early stages of her evolution, was chiefly concerned with life. Beauty came as an after thought.

104. All nature overflows in some way and in some direction. And this overflow in a man's nature reveals the man.



105. Nature never harms us. She soothes us, quiets our restless nerves and fills us with harmony and health.

106. The more we love nature, the more nature reveals herself to us and the more rapidly we evolve toward the divine.

107. Nature is the supreme law and the court of last appeal on all questions of right and wrong.

108. A legal right is no right at all in the court of love. Nature does not recognize any such a right, neither does God. It is man only, among all of God's creation, who is so stupid as to assume that a legal right exists, and has precedence over the sacred rights of love.

109. Nature is more serene, and calm, and more lofty than man. Man lives in perpetual discord while all nature is filled with harmony and peace.

110. Nature can sleep, but man must keep awake, or if he sleeps, must expect to dream because man's restlessness follows him even into slumberland.

111. Nature has not yet succeeded. Her work is still in the experimental stage.

112. Nature must do away with fear before she can proceed much further on her road to perfection.

113. Nature has not yet succeeded in making a man.

114. The natural is the spiritual. Every effort that nature makes is a spiritual effort.

115. Nature is forever forsaking the old for the new—is each day becoming more enlightened and intelligent.

116. The life germ in all nature is spirit, and the only difference there is in this germ is in its development—its evolution—its growth.

117. Nature has a language that requires no vocal sounds or words. A language that is more eloquent, more melodious, more beautiful, and more persuasive than that of any other language in the world.

118. It is the silence of nature that speaks with so much melody—that tells us so much of God—that fills our ears with harmony, and our spirit-life with rapture.

119. Next to the silence of nature, beauty is the most important thing that God has to disclose to us.

120. It is in the silence with nature that all the wisdom of the world is whispered—that all the secrets of life are talked of, and nothing of importance to man is left undiscussed.

121. To listen in on the silence of nature is to listen in on God and to learn what our Creator is about.

122. The silence of nature reveals the first faint sound of every change that is to be wrought in the world and in life. It tells us all that we need to know upon every subject on which it is necessary that we be informed.

123. The most delicious fruits that nature yields are all spiritual fruits. They are spiritual enlightenment, increased self-consciousness, wisdom, an increased sense of the beautiful, a knowledge of life and what it is about, and an understanding of God.

124. In few natures is love and friendship and hate constant. In most natures these emotions ebb and flow.

125. Nature is more concerned with the purpose of life than she is with mere life. Mere existence is of less interest to nature than evolution—than development—though existence is necessary in order that the evolution may be attained. If nature thought that she could produce nothing more perfect and more lofty than she has produced, she would become despondent and discouraged and cease to struggle.

126. Morals have to do with the social relations of man, and not with nature or God. Nature and God are concerned with the good, and not with the moral.

127. Nature remembers, not what was, but what

is. She concerns herself only with the present and gives no thought to the past.

128. Nature has laws that deal out justice in all cases of right and wrong, automatically, and never do these laws fail to be completely, entirely, accurately just.

129. The reason why we should go to nature in its most simple forms to study spirit-life is because spirit-life is found there in its most simple form—is found there before it has become so highly developed and complicated as it is in man.

130. Nature is inhuman—yes, nature is inhuman because she is more than human; is nearer the divine.

131. Just as man at times prefers to be alone, so does nature like to retire into solitude and there be undisturbed.

Man is not always welcome when he disturbs the solitude of nature.

132. Nature is largely feminine in character. She has all the feminine characteristics that we know best, and love best in woman.

133. The way to eternal life lays through nature. Nature is the gateway that leads to heaven. But there are many of these gateways in nature and we must pass through all of them before we can arrive at that celestial city.

134. Some men seek nature to learn of her; other and wiser men, seek nature to communicate through her with that which is beyond her—the divine.

135. In nature it is not the flower that is the most interesting, nor the bird, nor the tree; but the life—the spirit—that is in the flower, and the bird, and the tree.

136. The real beauty that is in nature is not in its form, or shape, or color; but in the life that is concealed by its form, and shape, and color.

137. All nature is a bible, and the only bible that has any vestige of authority in the universe. Yet many men who can not interpret the inner meaning of this bible, pretend to read this book for us, and to interpret its meaning to us.

138. Those only are qualified to speak of nature who are in sympathetic and emotional rapport with nature.

139. No one can be in harmony with nature who is out of harmony with God, with the good, with the purpose of life.

140. Nature is more important to us than friends, than books, than wealth. Is equal in importance to us with our own life.

141. The man who knows not nature knows not God because God is the life-spark that is in nature.

142. In nature we are able to find God in his most simple form; in the only form in which we are able to grasp him and to understand him.

143. Nearly everything in nature prefers to be left alone to live its own life in its own way; prefers to be left alone to work out its own destiny.

144. Nature in her attempt to realize her conception of life and beauty begins on a small scale and proceeds upward with infinite pains and patience.

145. We belong to nature and nature to us. There is no difference. The material that is in us and in nature is the same, and the life that is in both of us is the same life. And this life differs only in its evolution—in its development.

146. To get in harmony with nature we must be good, must obey all of nature's laws, and in just so far as we obey all of nature's laws can we hope to understand nature and the spirit-life that is in nature and in us—is us.

147. God is our father, nature our mother, and it is upon our mother that our development mostly depends.

148. Nature is our mother, our most valuable friend and guide, and like unto the human mother who gave us birth, nature should be loved and respected and followed.

149. Nature has improved by experience. She is able to do today what she was not able to do a few hundred centuries ago, or when the spirit-life that is in man was first intrusted in her care.

150. Nature is not so proud of man as man assumes. She loves him less than she loves her latest born—that tiny spark of God that is more in need of her parental love and care, and of whom, perhaps, she expects more than from man.

151. Nature is the only authority upon the subject of life that is worth considering.

152. Nature rules by law and not by preaching. Believe in nature or not as you please, but if you are wise you will keep in harmony with nature's laws, whether you believe in nature or not.

153. Nature offers us everything, but we must be patient. A thousand centuries is but a little while with nature, and nature does not intend to give us everything at once. A little at a time. Things given to us gradually through an evolution is nature's way.

154. All that is most deep and true, and most profound and beautiful in nature can not be expressed in words—can only be suggested. And we can understand that which is suggested to us by nature in so far only as we are in harmonious rapport with nature.

155. Nature keeps selecting and rejecting throughout all the early stages of evolution. She allows nothing to proceed far in its development that does not satisfy her; and the moment that any of her work fails to come up to her standard she begins to reconstruct it, or to destroy it.

156. Nature is willing to create a thousand writers in order that she may select one that is suitable to be her scribe; in order that she may find one that is capable of observing her, and detecting her whims, and fancies, and purposes, and giving expression to these. Nature loves to be reported but not to be falsely reported.

157. Nature alone knows God, has ever felt him, or is capable of feeling him, and in just so far as we are in perfect harmony with nature are we capable of feeling and knowing God. However our knowledge of God depends upon our consciousness and our consciousness depends upon evolution. He who is the most highly developed spiritually is the most able to understand God, or nature, or life.

158. That is our nature which we have a tendency to do, not that which we do.

159. Our nature is revealed by everything that we do, or say, or think—by our interpretation of everything.

160. Nature is God's masterpiece. And there is nothing superior to nature in the universe.



161. Nature is the master force; the power that is in control of life. And that man is simply foolish who does not study nature and strive to get into harmony with nature and nature's work and purpose.

162. Nature is the master workman that is moulding and shaping our lives, whether we believe in nature or not. But nature can do this work much more perfectly and successfully if we believe in her and are in sympathy with her and her purpose.

163. Some spirits flee from the silence, or from the solitude of nature, because their lives are out of harmony with the good, with nature, with God. Some spirits flee from the silence of nature because they fear to disclose to nature their real attitude toward the purpose of life.

164. To flee from the silence, from the solitude, of nature is a confession of guilt—is an admission that one is living out of harmony with the law of Spiritual Evolution—is an admission that one is retarding and delaying one's own spiritual-self on its road to perfection.

165. The spirit-life that is in nature is the only important thing that is in nature and the only thing in nature that has life.

166. Nature is less interested in her physical development than she is in her spiritual development.

She cares less for her form or shape or color than she does for her life-spark, her spirit, her inner, or real self.

167. Nature is the source of all enlightenment, of all knowledge, of all wisdom, of all goodness and virtue and worth. Nature is the source of all things that are, can be, or will be. Nature is the means by which God is made manifest to us.

168. Nature is our guiding star, the power that leads us under any and all conditions.

169. Nature is bent upon winning us away from the material things of life. She would take us by the hand and lead us out into the silence, and show us God; the God who sits upon his throne and rules the universe through law and order.

No temple is quite so sacred as this silence into which nature would lead us, no prayer is quite so serious, or thought so lofty, or feeling so serene and peaceful.

He who has not been led by nature out into the silence where God reigns and there been made to feel the presence of God has not yet experienced religion or been lifted up to the plain of spiritual life.

170. There is a brain in nature that directs and leads, and controls and shows us the way. And this brain is of a spiritual nature, like our subconscious mind, yet far more powerful and more wise and serene and certain.

171. Nature has a privacy into which none dare intrude until they are admitted by nature herself. And nature never admits us into the inner courts of her life until we have reached a very high state of spiritual evolution—until we are near to being divine.

172. The external beauty that we see in nature is not worth mentioning in comparison to that beauty that we shall observe as we advance further into the courts of nature.

173. Nature never discloses herself to some men—never admits some men even into the outer court of her life, nor discloses to them the first faint blush of her beauty, nor the first audible sound of her voice.

174. There are as many strata of beauty in each separate thing in nature as there are strata of life in the observer of nature.

175. That which is not beautiful does not belong to God.

176. We are at the beginning of beauty. Beauty will increase, and so will our ability to perceive the beautiful, as we and the world evolve toward] perfection.

177. With evolution comes the beautiful, and the ability to perceive the beautiful.

178. The amount of beauty that we see in anything depends largely upon us, and this beauty may

range anywhere from mere attractiveness, or charm, to the sublime.

179. The lover of the beautiful, the dreamer, the poet, the artist is many degrees nearer heaven, and farther from earth than the practical man.

180. Love is a great beautifier, and so is sympathy, and faith, and charity, and trust. All things that tend to produce harmony between us and the purpose of life are great beautifiers.

181. That church, that religion that is not utterly, entirely, completely, wholly beautiful is not true: is in some way false: is false in all ways in which it is not utterly, entirely, completely beautiful.

182. The beautiful is the good, and anything that tends to destroy the beautiful is the bad.

183. A bad disposition is one of the greatest of all beauty destroyers.

184. That which possesses beauty grows more and more beautiful the longer, and the more closely we observe it,—and all things possess beauty.

185. Each day a new world of beauty is unrolled for those who seek the beautiful.

186. It is a sin not to seek to behold the beautiful.

187. There is indescribable beauty concealed even in the most insignificant creation or production of nature.

188. All the beauty that we have known and become accustomed to in life is merely a trivial in comparison to the beauty that will yet be revealed to us, a little at a time, as we evolve higher and higher.

189. All beauty increases for us as rapidly as our consciousness increases. Therefore those who are the most highly developed spiritually are able to behold beauties that as yet do not exist to us.

190. We are often elevated and enthused and inspired by the beauty that is conveyed to us in a poem or a thought, but it seldom occurs to us how much more beautiful and vital that beauty must have been to him who perceived it, and translated it into language for us.

191. We often lament because the creators; the translators of the beautiful are so poorly paid, but we never dream how much they really get out of having conceived and translated into language a beautiful poem or thought.

192. All things are more beautiful and more lofty than we picture them even with our spiritual eye.

193. All beauty of the highest order is spiritual; is beauty that is not discernible with the material eye: is beauty that is beheld only by the eye of the inner life.

194. All beauty is primarily spiritual, owes its

perception to the spirit-life, and is by nature a part of that life.

195. All beauty belongs to the spirit-life. Even that beauty that we call "Physical" has that within it that the spirit-life values and cherishes and transforms into spiritual wealth and beauty.

196. Physical beauty depends upon form and shape and color—depends upon physical appearance. But spiritual beauty does not depend upon any of these because it has no permanent form, or shape, or color,—is continually changing,—yet it is the most beautiful of all beauty.

197. The most beautiful thing in the universe is life—spirit-life. But the beauty of spirit-life varies and increases with its evolution—with its development.

198. The beauty of everything increases with spiritual development, and those creatures that are yet in the lower stages of spiritual evolutions are as yet unable to appreciate—perhaps even to behold the beautiful.

199. Spirit beauty is the only beauty that will bear close inspection. All other beauty is best observed from a distance.

200. Often the inner beauty that we see in those about us is merely the reflection of our own internal beauty.

201. In our effort to reach and to possess some physical or material beauty that we see, we begin to perceive and to possess some spiritual beauty that did not exist to us before.

202. In exchange for some physical or material beauty that we desire we are often given some spiritual beauty that is more beautiful and hallowed and divine

203. When we begin to leave the physical plane of living and to enter the spiritual plane, all things become more and more beautiful and godlike.

204. We are always glorified by that beauty—that love—that reaches the spiritual plane of life.

205. The perception of the beautiful is a spiritual test. It reveals to those who are in a position to see how far they have advanced on their road to perfection.

206. Beauty is a food upon which our spirits feed. It is a nourishment that helps us to gain more and more spiritual vitality.

207. The beautiful is the divine. And the more completely we possess the beautiful, the nearer we are to the divine.

208. All is beautiful. There is beauty everywhere and in everything.

209. We are apt to pay the most homage to that beauty which we see the most clearly, and some of us are more able to see material beauty, than we are spiritual beauty.

210. Spiritual beauty is not only the most lofty of all beauty, but it is also the most difficult for most persons to perceive.

211. Beauty is both like a fire and like a frost. Neglect beauty and it freezes you. Approach too close to beauty and it burns you. Occupy the right relation to beauty and it is your most gracious friend and helpmate.

212. How can those who are too blind to observe the beauty of earth expect to behold the beauty of heaven?

213. Every beautiful thought that we perceive, every lofty sentiment that we feel, tends not only to elevate us but to help us in our evolution toward the divine.

214. If our inner—our spirit-life is beautiful, it will find a way to express itself that is beautiful for beauty never conceals itself. The beautiful is too divine, too godlike, to seek concealment.

215. Everything about us takes on the aspects, and the color, and the beauty of that which is within us—takes on the aspects and the color of our inner, or spiritual self.



216. The nearer we approach beauty, the more beautiful we become. Our inner—or spirit-life absorbs all the beauty that it perceives and makes it a part of itself.

217. Next to the creation and maintenance of life, beauty is the most important thing that nature has undertaken and the one thing upon which she has spent most of her time and talent.

218. Beauty precedes the transplanting of all life from one form to another. It prepares the way for all such changes in nature and leads up to them.

219. All things that come to us direct from nature are good and are true, and can no more be bad or false than God can be bad, or false.

220. The moral is a mere trivial in comparison with the good.

221. Being good is merely being sensible. It is good sense followed by wise acts.

222. The good is the staff of life. It is that which makes spiritual development possible.

223. He who is good is in harmony with the purpose of life.

224. Only the good understand the value of being good.

225. Desire only the good because from the good only will you receive perfect satisfaction.

226. Goodness is a necessity and all must become good in the end.

227. Goodness is necessary to spiritual evolution, to development, to life.

228. He who is good is strong, while he who is not good lacks strength—is not highly developed spiritually—has not advanced far on his road to perfection.

129. The good and the beautiful are one. For that which is good is beautiful, while that which has not yet attained goodness has not yet developed sufficiently to be beautiful.

230. Goodness is an innocence that has knowledge—is an innocence that is no longer ignorant. Goodness is an innocence that has become enlightened—that has developed into something finer and more pure and God-like than it was before.

231. We can not approach close to the good without approaching close to nature and to God.

232. There is a vast difference between the good and the moral. The one is the fulfilling of the purpose of life: the other the obeying of the rules relating to conduct that are laid down by society.

233. Everything that tends to help nature in the accomplishment of her purpose, whatever that purpose may be, is good; and everything that tends to

retard, to delay nature in the accomplishment of her purpose, whatever that purpose may be, is bad. All other conceptions of the good and the bad, of the right and the wrong, are false conceptions—are conceptions that are based upon a misunderstanding of the purpose of life.

234. It requires strength to be good, and most persons who are not good, are so because they lack strength—spiritual strength.

235. Some of us have to struggle to be good. Others of us would have to struggle to keep from being good.

236. There are persons in this world who are good because they can not help it, and other persons who are bad for precisely the same reason.

237. Real angels and real devils can not possibly exist in human form, or in the material world.

238. All who are in this world are struggling toward the good, and those that are yet too far from the good may seem to be utterly, entirely, completely bad.

239. Our courage helps to decide how good and how bad we can be. It prescribes the limits between which we must live our life.

240. Goodness, like happiness, is contagious—is

catching. Be good and others will become like you—good.

241. Nothing is too good to be believed, or expected, or to be realized.

242. He is good who lives as wisely as he knows how to live.

243. We must be good to be able to live in solitude—to be able to live in the silence with nature. And he who lives in the silence with nature will each day become better than he was the day before.

244. The only investment that is safe, that is sure to pay a dividend, is goodness: is sympathy: is love.

245. The moment that we begin to perceive the good, we begin to appreciate it and to possess it.

246. The more closely we approach the good, the more we are attracted by it, and the less we are attracted by the bad.

247. Goodness is something that does not greatly concern some persons because these persons have not yet reached a point in their development where goodness becomes of vital importance to their future evolution.

248. The minute that the good becomes of vital importance to the spiritual evolution of a person, that

minute that person becomes profoundly interested in the good, and, instinctively, begins to seek out the pathway that leads to the good—that leads to a harmonious relation with the purpose of life.

249. To be good is to be in harmony with the laws of nature, is to be in harmony with the conditions that tend to develop spirit-life the most rapidly, and to bring to that life the most vitality.

250. The difference between the good and the bad is a spiritual, not a moral, difference—is a difference in their spiritual development, in their consciousness, in their nearness to the light—to the divine.

251. He who knows not the good, but must follow the moral guide-posts set up by society, is not wise, or highly spiritually developed, nor even learned, though he may be a graduate of all the schools.

252. That which is good is in harmony with life, and life's development and purpose; and that which is bad is that which is out of harmony with life, and is therefore that which tends to retard life's development and to destroy its purpose.

253. There are many different heights and degrees of goodness, and we must reach the most lofty of all these heights before we can have attained our complete development.

254. A man must in some way be good to be an idealist, and the better he is the more of an idealist

he will be and the more lofty will be his conception of the good.

255. When one has once become good—has tasted the divine essence of goodness—though he may again become bad, he will return to the good, and no power on earth or in hell can do more than retard or delay his return for a few brief years or lives.

256. We dislike those who are too good because they are too far above us. We wish everybody to live on our plane of life, or a little beneath us.

257. It is wise to be moderate in most things but not in virtue and goodness. There is no extreme to wise living—to living in harmony with nature and with the purpose of life.

258. Every spirit-life tries to be as good as we believe it to be, and if our belief in that life is sufficiently strong, we may help that life to more rapidly attain its development.

259. Just as we must be more than moral to be really good, so must we be more than good to be divine.

260. In goodness there is beauty, poetry, music, rhythm, harmony.

261. It is a sure sign of goodness not to be able to think that our enemies are bad—to perceive that they also are good.

262. The laws underlying goodness and operating through the good can be reduced to an exact science, because these laws are among the fixed laws of nature and never vary a hair's breadth in their operation.

263. Everything works together for good. Even our evils tend to show us the way to goodness.

264. All things that are good are the fruit of spiritual development, and are closely related to each other.

265. No good that we can conceive is beyond our ability to attain if we will be patient and strive faithfully to attain that good; but when we have attained that good we will find another good, that before we could not see, or conceive of, just a little ahead of us and we will wish to attain that good also, and so we will keep on struggling upward toward the good until we finally attain our spiritual development and no longer need to be fettered by a material body or form.

266. All things tend toward goodness. Nothing in the universe is bad—entirely, completely bad.

267. Do not look for goodness upon the surface of life. Goodness is more apt to be found beneath the surface—within the life.

268. Those who are good through fear or through policy are not good because goodness is an attitude—

a harmonious relation to law—and can not spring from an ignoble or unworthy motive.

269. Men may be deceived by the seeming goodness that springs from an ignoble attitude, but not the law, or nature, or God.

270. All things that are good tend upward—tend to help us in our spiritual development—and all things that are bad tend downward—tend to retard, to delay us in our spiritual evolution.

271. God is on the other side of nature from us.

272. The road to God leads through nature. It is a road that only a few have observed closely, and scarcely a hundred have thought to follow for any distance, yet it is the road that leads to God.

273. If we could penetrate through nature we would come into the presence of God.

274. If nature does not speak to you of God, and tell you all you need to know, then the time has not yet come when it is necessary that you should know God.

275. Go out into the silence with nature and listen. Perhaps God has something that he wishes to say to you.

276. You must seek God in solitude, or in the silence with nature if you would find him, or converse with him, or learn to understand him.



277. God is the God of nature, though each separate thing in nature may have its own guiding star or spirit that leads it the way that God wishes it to go.

278. Not even God is superior to nature because God is nature—is nature in its perfection—is nature in that perfection toward which all life is evolving.

279. Those who condemn God in nature do so through ignorance and lack of enlightenment and development. They not only do not know God, but they are not sufficiently high in the scale of spiritual evolution to know or to understand him.

280. The nearness of God to us depends upon our spiritual development, and this development depends largely upon our attitude toward life.

281. Nothing is that is not of God. Therefore all that is, is of value to us in our attempt to form an accurate conception of God.

282. Fundamentally God is nature, and all that has sprung from nature.

283. Harmony is the touchstone by which truth can be ascertained.

284. That thought or idea that is in harmony with the purpose of life is the truth.

285. The road that leads to contentment and peace, and happiness and enlightenment, and wisdom

and spiritual development is harmony—is to get into harmony with nature, with the purpose of life.

286. He who is in harmony with the purpose of life is good; has faith; is developing spiritually; is not selfish, or controled by greed, or hate, or fear, or distrust.

287. There must be harmony between the spirit-life and nature before there can be harmony of thought or of perception.

288. All real friendships must spring from spiritual harmony.

289. Harmony, rhythm, melody, music prevails through everything that is good, that is helpful to the evolution of spirit-life.

290. It is more important that we keep in harmony with all spirit-life than that we get in harmony with the world—than that we get in harmony with material or physical life.

291. All things are tuned to music, to harmony, to law. And when this harmony is broken, the law is broken, and discord and disaster result.

292. Harmony is not the result of belief, or faith, or religious attitude. It is the result of law.

293. Get in harmony with the purpose of life, with nature, and all is well.

294. Just as harmony prevails throughout all nature, so does discord prevail wherever unnatural men are to be found.

295. All clubs and libraries and churches and places where men gather are filled with discord—with discordant thought waves. Thought waves from different minds cross and recross each other and destroy the harmony that should prevail—that does prevail—out in the silence with nature, or in the solitude of one's home or study.

296. All unhappiness is the result of being out of harmony with the purpose of life. All discontent is the result of a discord between nature and us—is the result of a discord that may be caused by anything that retards spiritual evolution and defeats the purpose of life or nature.

297. We seldom live the life we think we live.

298. Everything in life costs us more than we think.

299. There are persons whom we can not know in life, who are made known to us in death.

300. Most human lives are filled with nothing but emptiness. They sail into the harbor of death with nothing on board worth mentioning.

301. There is in the life of the most contemptible human being that which would arouse our sympathy

and our compassion if we but fully understood.

302. If you would know the kind of life you live, learn to note the kind of thoughts you think, and the kind of subjects on which you love most to converse.

303. Only those are prepared to live who are prepared to die.

304. Life is not measured by years, but by living; by the amount of good it has brought us; the distance on the road to spiritual perfection it has carried us; and the nearness to God it has left us.

305. Life is spirit. And the development of this spirit-life accounts for all the different species of life, and for the development of each of these species.

306. There is poetry, and rhythm, and music in everything that is in harmony with the purpose of life.

307. The most important question of life is: "How best to live. How to live to get the most spiritual development out of life."

308. Most of us do not get as much out of life as we should because we do not know how to live.

309. To possess a life that is full of beauty and poetry and music and truth is to possess great spiritual wealth and development.

310. To live is to evolve.

311. Most of the things of life are so trivial that we can well put them off for a few centuries and devote our time to living. We need not, in fact, do these trivial things at all if we do not wish. They do not count in the scheme of things. They do not make us more wise, nor better, nor help us in our spiritual development. They are merely a few pebbles in our pathway, and need not impede our progress unless we stop to pick them up and to carry them about with us.

312. It is our attitude toward the purpose of life, and not our knowledge or faith in that purpose, that is important—that is necessary to our spiritual development. It does not matter what we believe, but it is all important that we believe, and that we get into harmony with our belief. Spiritual development requires of us, first: that we get in harmony with our belief. And second: that we are passive and allow our belief to lead us toward the light.

313. All life is spirit. And all spirit-life has the power to generate certain material activities that produce a kind of life that is independent of spirit-life so long as it is in contact with spirit-life as a generating force. But remove the spirit-life from contact with this material life, and the material life ceases to live, or to have life.

314. The life element, or spirit that is in man does not differ in any essential from the life element or

spirit that is in a tree, or a flower, or a bird, or other animal, or plant, or mineral. Does not differ in any essential. Does not differ except in its evolution, or development.

315. All life is but one life—spirit-life—differently developed.

316. Each spirit-life is but a spark of God, which through evolution will become like unto the God who gave it birth.

317. If you wish to search for the spirit-life of one who has departed this life before having completed his evolution in human form, do not search in the spirit-world, but among the new born babes.

318. All things of real spiritual value to life, and in life, are free to all who possess the ability to grasp them, and to understand them, and appreciate them. And the ability to grasp, and to understand, and appreciate spiritual things depends upon spiritual development—upon evolution. And spiritual evolution depends largely upon our attitude toward the purpose of life; depends upon whether we are in harmony with nature and her laws, or not.

319. In life we fight nearly all the time on the defence, and blindly. We do not understand how to live wisely, but we live wisely without understanding. In life we believe one thing and do another,

and know not that that which we do is more wise than that which we believe.

320. Those who live profoundly, live serenely and calmly, and peacefully. It is those who live on the surface of life who suffer most from storms and tempests—whose lives are so full of discontent and unhappiness.

321. To fully understand one's spirit-life is to understand the spirit-life of the universe, and to know what life is about.

322. No one spark of life is of more importance than any other spark of life except in the progress it has made in its evolution.

323. All—everything—depends upon our attitude toward life. We are all magnets that attract to us that which our inner, or spirit-life needs or desires.

324. If your life is purely a physical one, or a mental one, do not imagine that you are near to heaven, or that you possess any exact knowledge of life, or of nature, or of God.

325. All things in life come to us in fragments—in peices—and out of these fragments and pieces a successful life or failure must be built.

326. In life we often meet again some of those whom we have known in former lives, and renew again the relation that formerly existed between us.

327. Many of our hates and fears and friendships and loves in this life are based upon acts and deeds and conditions that existed in some of our former lives.

328. We are the sum total, not of one life but of all the lives that we have lived since God planted our spark of life in the first crude form of nature.

329. Enumberable lives have been lived, and countless periods of time have been spent in the evolution of the life that is in each of us.

330. Death is as natural as sleep, or birth, and no more to be feared.

331. Death is an adventure into the unkown. It is a journey that none need fear. Especially not those whose bodies are worn out, or diseased.

332. To fear death is not to trust life—is to be lacking in understanding, or faith, or both.

333. Death is not sad, but the parting is sad.

334. Death may bring us and the departed nearer to each other, or may keep us farther apart. All depends upon whether our love for each other is of the spirit-life or not.

335. Death makes us young again. It is but the doorway that leads to a new life. And though we fail in our spiritual evolution and must return to



earth again in human form, we gain by death another youth and youthful body in which to try again to attain our spiritual development.

336. Under the law of Spiritual Evolution, death is of no consequence because death does not destroy life; does not impair, or delay life in its evolution; has no power to harm life whatever.

337. Death is never sudden. The inner, or spirit-life is always conscious of the approach of death, and is ready to depart.

338. Though death is never sudden or a surprise to the dying, yet it is so free from sensation, or feeling, or jar that the departed are not conscious of the passing over.

339. Life blends into death, and death into life again without our being conscious of the change. We simply become conscious that we are alive, and if we have any consciousness of our former life, it is a vague and visionary one, as something apart from ourselves.

340. The dead do not possess any great knowledge of what is in the beyond. All things are revealed to them, as to us, by a slow unfolding—an evolution.

341. We live each of our lives in a compartment shut off from our past and our future by thick curtains, through which we can not see except imper-

fectly, and only spiritual evolution has the power to lift these curtains or to remove them before us as we advance or retreat.

342. We can not always believe that which we wish to believe.

343. We seek to convince ourselves of the truth of that which we wish to believe with every means within our power.

344. Our belief depends upon our enlightenment—upon our development—upon the point at which we have arrived in our spiritual evolution.

345. Many persons wish to believe that which, as yet, they are unable to believe and therefore could not possibly live.

346. Do not strive to believe that which for the moment your inner, or spirit-life can not accept as the truth because such a truth is not true to you and may never become true.

Do not strive to believe that true which your inner-life rejects as untrue and as unnecessary to your spiritual evolution.

347. It does not matter what we believe. Spiritual evolution does not depend upon belief. Besides our belief will change with our evolution.

348. Our spiritual self is a better judge of what to believe than are our spiritual teachers. And never

does our spiritual self believe in that which is no longer of use to it—in that which it has outgrown.

349. That religion is the most true that contains the most wisdom—that is the most in harmony with the laws of nature.

350. We live our religion, though not often the religion that we believe, or think we believe.

351. Our religious belief is merely our explanation, or interpretation of the purpose of life; while our spiritual development is the point in life at which we have arrived.

352. When any religious belief becomes lofty enough it ceases to have sect and united itself with all other religious beliefs that are lofty.

353. That religion that answers to all your present spiritual requirements is your religion, and is true to you, though it may not answer to the spiritual requirements of another living soul, and therefore can not be true to them.

354. Our religion is the sum total of all that we believe concerning life.

355. All religions are good. All religions help us in our spiritual evolution. All religions accomplish their purpose.

356. All religions fade and blend into each other.

357. All religions are, in all essentials, in harmony with the law of Spiritual Evolution, though this law as such may not be known to all of them.

358. No religion can be true that excludes all other religions.

359. That religion is the most lofty that is the most in harmony with all life.

360. Our religious instinct seeks the light—the truth—and is never satisfied until it has obtained that for which it seeks.

361. Our religious instinct does not depend upon reason or knowledge for enlightenment, but its enlightenment is re-enforced and strengthened by these.

362. All religious beliefs are good to those who believe them; are in fact the most lofty religious thought of which they are, for the moment, capable of understanding.

363. A religion that fails to keep pace with us in our spiritual growth must be left behind—can not continue to be our religion.

364. It would be almost impossible for us to accurately estimate what it has cost us to manufacture the world's present ideas of Christianity.

365. If Christianity is to survive it must get in harmony with nature, with enlightenment, with knowledge, with reason, with God.

366. Christianity can be saved only by Christians—can be saved only by Christians who have sense enough to bring their religion into harmony with nature.

367. The Christian religion shows a marked spiritual development over the religion of the Jews, or the religion of Moses and the prophets. It occupies a more lofty height and is the product of a more highly developed consciousness.

368. Most persons confuse the religion of Christ and the religion of the Jews, and try to mix these two religions, and to quote the one in support of the other, but this can not be successfully done because these two religions do not entirely agree.

369. Christ, being the latest arrival from the kingdom of the gods, brought with him many new ideas—but think not that with Christ all is said—that God has nothing more to say to his people.

370. Christ brought into the world a lofty religion. A religion more lofty than most persons are able to understand, or to appreciate, or follow. But as soon as man has learned to understand, and to appreciate, and to follow the religion of Christ, he will be given another, and a still more lofty religion, and one nearer the truth.

371. The final religion will be the religion of nature, and will come with a more lofty spiritual

development, and a more accurate knowledge of natural law.

372. Faith is instinctive. It is of the spirit-life.

373. All things are based upon faith that are, can be, or will be. Even reason can find no other foundation on which to rear its structure.

374. Faith has the power to save us from everything—even from ourselves.

375. Hope is important, but it is not so important as faith.

376. Faith is essential to the possession of anything. We always lose that in which we have lost faith.

377. Faith is a means of knowing that which could not otherwise be known. It is a means of comprehending that which we are not sufficiently enlightened to otherwise comprehend.

378. Any faith is a good faith provided that it is sincere and lofty, for the spirit-life will evolve as rapidly under one faith as another.

379. All faiths lead to the same goal; to the same heaven; to the same spiritual attainment or development.

380. It is safe to assume that he who holds the most lofty faith is himself more lofty, and more highly

any right to force upon us that which our soul developed spiritually than others.

381. The Christian faith is too far above the spiritual development of most persons. It is too lofty for most persons to grasp, and to understand, and to make their own.

382. A faith that is too far above us is not our faith, but a faith that may be ours when we have evolved higher.

383. We must be faithful to the faith we have if we would have more faith; and we must be true to the truth we possess if we wish to possess other and more lofty truths.

384. Faith is necessary to spiritual evolution because faith tends to create a harmonious attitude between life and us, and to bring us into harmony with the law of Spiritual Evolution.

385. Faith precedes us in our spiritual evolution, and shows us the way. Belief follows after our evolution, and helps us to understand more or less perfectly why a thing is true, or good.

386. Faith is an essential to the evolution of spirit-life. Belief is a non-essential.

387. As long as we have faith we evolve irrespectively of what we believe, or whether we believe or not.

388. Faith requires of us nothing that is unreasonable, that is unjust, that is untrue, that is unnatural, or in any way out of harmony with nature. Faith requires of us only hope and trust. A belief in the good, and a desire to get in harmony with the purpose of life whatever that purpose may be.

389. Faith demands of us no exact knowledge, no theology whatever, though these may be of aid to faith if they are in harmony with truth.

390. No truth can be true that is out of harmony with other truths—that is a discord amid the harmonies of truth. And that truth must be true which is in harmony with all the other truths of which we know.

391. Spiritual evolution must be true because spiritual evolution is in harmony with all the other religious truths of which we can be certain—because spiritual evolution is in harmony with all the essential truths of all religions.

392. That truth which is the most lofty must be the most true, whether it be heathen or Christian. And the law of Spiritual Evolution is not only the most lofty truth in the universe, but it is also the most reasonable and the most just.

393. That which is not true to us is not true, and no religious teacher or other person, or persons, has



rejects because it has not yet come into the dominion of our spiritual world, or has come and passed out again.

394. The truth is more powerful than any religion, or belief, or creed, or theory. And if a truth is true no amount of force or opposition will be able to stifle it or destroy it.

395. There are as many truths in the world as there are individuals, and if a truth answers to our spiritual requirements, that truth is our truth.

396. A spiritual truth is no truth at all to those who have not yet developed sufficiently to grasp it, or to understand it, and know that it is the truth.

397. We may be able to communicate spiritually with some whom our thoughts never reach. We may be able to communicate spiritually with some who are utterly incapable of perceiving our truths, or understanding our development.

398. The spirit-life is capable of communicating in a spiritual way with less highly developed spirit-lives; but the intellect is utterly incapable of conveying a spiritual truth to a spirit that is not sufficiently developed to grasp that truth.

399. The bible is the work of man. Nature is the work of God.

400. Nature has written the only bible that

appeals to the enlightened man. And as man becomes more and more enlightened he will insist more and more upon a religion that is in harmony with nature—that is nature.

401. Nature tells us more than any bible tells us, than any prophet tell us, or religious teacher, or book reveals to us. If you would know life and what it is all about go to nature.

402. No bible is necessary. Nature teaches us all we need to know, or can know about God, the Creator of the Universe.

403. The bible is an explanation. It is the work of some of the best minds and most enlightened spirits of the age in which it was written. The bible is a priceless book, but it is not the word of God. It is merely an attempt on the part of man to explain God, and to teach us how best to live.

404. The best explanation of God comes from God's work—from nature.

405. The bible is worth quoting upon any subject, provided that it is quoted as an opinion and not as an authority.

406. At any point where the teachings of the bible conflict with the laws of nature, at that point the teachings of the bible cease to be of value to the human race because the laws of nature are the supreme authority on all subjects pertaining to God.

407. Man needs no bible nor religious guide to show him the way to God. All that he needs is nature, for in nature all is revealed.

408. Science is in position to help us much in arriving at a more correct knowledge of God; and that scientist who is the nearest to God in his evolution is the best scientist, and the most able to understand, and to explain God.

409. It would be easy by a new version of the Christian bible to bring that book into harmony with all that science finds true, with all that culture finds true, with all that education and learning finds true, with all truth. It would be easy by a new version of the Christian bible to bring that book into harmony with all the truths that spiritual evolution and enlightenment have revealed to man since the dawn of history, or since the bible was written. It would be easy by a new version of the Christian bible to bring that book into harmony with nature and with God.

410. Faith is as necessary to science as it is to religion. And when faith is lost, all is lost.

411. Science comes nearer the truth concerning God than any religion comes—than Moses came—than Buddah came—than Brahma came—than Christ came.

412. Science comes near the truth concerning

God, but science has not gone far enough. It has merely plowed the surface of nature, and discovered a few mysterious manifestations of that power, force, or creative energy within, and knows not that it has discovered God.

413. We are enlightened by love, by sympathy, by admiration, by all things that are in harmony with the laws of nature.

414. That man is the most enlightened who has advanced farther than others on the road to spiritual perfection.

415. Enlightenment is a spiritual, not a mental, quality. We acquire knowledge through study and experience, and enlightenment through spiritual evolution or development.

416. Just as our enlightenment and our self-consciousness increases as we evolve, or as we advance upward toward the good, so do these decrease if by chance we travel the other way.

417. Only the most enlightened know how little they know, and how profound is the ignorance of those who know less than they know.

418. No man is sufficiently enlightened to accurately judge the importance of the most insignificant act, or the most vaguely perceived impression.

419. Fear stands like a ghost in the pathway of

enlightenment, and prevents many from becoming enlightened.

420. Our enlightenment increases in so far only as we follow it, or are guided by it. The moment that we cease to follow our enlightenment, and begin to do that which we know is not wise, our enlightenment and our wisdom begin to recede from us and to leave us in spiritual darkness.

421. The most enlightened of us are yet so stupid that a truth must be presented to us in many different forms and shapes and colors before we can fully grasp it, and digest it, and make it our own.

422. We are all moral in some ways, and immoral in others.

423. To be moral is to play the game of life according to the rules laid down by society, but to be moral has nothing to do with being good.

424. It is wise to be moral, but it is much more wise to be good.

425. Those who are moral obey the laws of man and those who are good obey the laws of God, or of nature.

426. The moral code is neither lofty enough, nor perfect enough, nor good enough to be our guide.

427. Morality is the policy of man. That which will serve man's interest best is the moral. There-

fore morality bears no true relation to the good, and may even be, and sometimes is, the bad.

428. Our moral standard changes with our morals, and both are continually changing.

429. Morality was once in harmony with nature's laws, but that was before man thought to improve upon the work of nature.

430. The moral is too low and mean and disgusting. It reminds us too much of man, and too little of God. It is not lofty enough, nor good enough, nor divine enough to be our guiding star, the standard toward which we aspire.

431. The moral can not lift its soul high enough to touch the skirts of the good.

432. To sin is to get out of harmony with the purpose of life, or of nature. It is therefore discord. It is to strike the wrong key, or cord, or note.

433. Sin retards spiritual evolution by producing discord between the good, or nature, and us. And sin produces this discord between nature and us by breaking the current of spiritual attraction that exists between us and all other spirit-life. And this discord that sin produces, creates in us a restlessness, and discontent, and unhappiness that reveals to us the fact that discord exists between nature, or the good, and us.

434. Sin dulls our perception. It prevents us from seeing our way clearly. It forces us to grope our way about like one in the dark.

435. Sin has not the power to destroy us. It can only impede, retard and delay us on our evolutionary journey. Sin can only hold us back, and force us to spend more lives than are necessary in material bodies.

436. Sin occupies but a narrow space in life. It can not go beyond the point where self-consciousness is born, nor can it mount to that height of spiritual enlightenment to which our evolution soon carries us.

437. Sin is eventually a corrective force. It eventually pushes us toward the good by forcibly revealing to us the fact that we are out of harmony with the good, or with nature, or with the purpose of life.

438. The sins that we have committed seem much less heinous to us than the sins that have been committed by others.

439. Those hate sin most who still have something to fear from sin.

440. The farther we get from sin the less conscious we are of the existence of sin. And if we journey far enough from sin, sin will cease to exist to us.

441. Every evil, every falsehood, carries within it the germ of self-destruction.

442. Every evil is a discord—is a note that is out of harmony with nature and with life.

443. Evil suggests evil to those who are evil.

444. The minute we cease to be evil, evil ceases to exist to us.

445. He fears evil who is evil.

446. Every evil act that we commit tends to delay not only us, but all humanity, all nature, on its march toward perfection.

447. Out in the silence with nature there is harmony and it is in this harmony of silence, rather than in the discord of sounds, that great men are born and developed and become great.

448. Every great or highly developed spirit-life is the product of solitude, or of the silence of nature.

449. He who fears silence, fears God—is afraid to meet his spirit-self, or the spirit lives of others.

450. Only when we are in the silence with nature are we in position to be guided or instructed or helped by the dead—by those spirit-lives that are above and beyond us.

451. Just as some men flee from the silence or from solitude, in order to get away from life, and to keep their minds on things outside themselves, so other men seek solitude or the silence, in order to learn of life and of themselves and of God.



452. Every great thought, or idea, or conception that we conceive comes to us from solitude, or out of the silence of nature.

453. The silence of nature is healthful and healing. It tends to destroy discord and to produce harmony between life and us.

454. Go out into the silence with nature and listen to what nature has to say if you would learn how trivial are the ways of men or if you would become enlightened, or learned, or wise.

455. Silence tells us much which no words or sounds can tell us. It reveals to us beauty and discloses to us wisdom that is beyond the power of human language to express.

456. Solitude is necessary to spiritual development—is one of the mysterious laws of our inner-growth.

457. A man to live in solitude must be good, must be in harmony with nature and at peace with his own soul.

458. To be able to live in the silence with nature, in solitude, is one of the most great of all virtues because solitude makes the highest possible demands upon the spiritual man.

459. Most of our virtues are virtues that require of us no conscious effort, are virtues that have ceased

to be virtues and have become part of our nature.

460. We are instructed by our virtues more than we are by our vices. The latter dulls our perception while the former helps us to see.

461. That virtue does not exist to us which is too far above our spiritual development for us to perceive.

462. We owe all our happiness to our virtues, and were we sufficiently wise we could distinguish to which particular virtue we owe each of our happy moments.

463. The philosophy of doing that which is right is so simple that many of us are unable to grasp it.

464. We suffer just as much for having violated principles that we believe to be right as we would if they were right.

465. The satisfaction of being in the right pays a higher dividend than the selfishness of having what we desire, or doing what we wish.

466. He who does wrong is lacking in perception, or in knowledge, or in courage. The man who does wrong is not an enlightened man, nor a wise man, nor a man that is high in the scale of spiritual evolution.

467. The value of prayer is in the attitude produced. Prayer unconsciously tends to bring us into harmony with the law of Spiritual Evolution, and through that law help us in our spiritual development.

468. Most prayers are sermons in which ministers preach to God in the presence of men.

469. Some prayers are but the cry of a soul in distress. And some prayers are prayers of submission, of surrender—are prayers uttered by souls that have been in rebellion against the law of Spiritual Evolution, and who now humbly submit to that law.

470. “Thy will be done,” is one of the most wise of all prayers.

471. The only prayer that is really answered is our attitude toward life.

472. We occasionally ask our God for that which Satan would be glad to grant us.

473. A public prayer should be a series of lofty suggestions preceded by a brief silence. A public prayer should be scientific and psychological. It should suggest the good, and through suggestion bring the hearers into harmony with the purpose of life. To do this successfully each suggestion should be preceded by a brief silence.

474. To be just is not enough. We should also be good.

475. The just man is rewarded for his justness, but the higher rewards are reserved for those who are also good.

476. If justice were given to those who are selfish and greedy and who do wrong, they would receive that which they give—selfishness and greed and wrong.

477. It is not the just who most often cry out for justice, but the unjust—those whose sense of justice is imperfectly developed.

478. All men believe in justice, but some men need to be enlightened as to what justice is in reality.

479. Justice appeals to every one, even to the unjust—to those who do not wish for justice save for themselves.

480. To be entirely just we must know—must understand—must be enlightened.

481. In the affairs of men justice is usually an accident. It sometimes happens that those who are to decide between the right and the wrong find that their interest will be best served on the side of the right, and so justice is done.

482. The desire to be just tends to elevate us, and the desire to be unjust tends to lower, to degrade us.

483. It costs us nothing to be just, but to be unjust costs us some part of our self-esteem, our self-respect. He who commits an unjust act thinks less of himself than he did before that act was committed.

484. Those who do not see goodness and beauty and purpose in every living creature, person and thing do not see—are blind.

485. Our ability to see a thing depends largely upon our attitude toward it. If we care for it—have love for it, or sympathy, or feeling—we are more able to see it.

486. It is with our spiritual eye that we are able to see the most, and to comprehend the most.

487. We need not despair because of that which we can not see—because of that which is yet hidden from us—for as we develop spiritually our ability to see, and to hear, and to know, and to understand will increase. To those who have reached a certain stage in their spiritual development, all is revealed.

488. Observe repeatedly that which you would enjoy because nothing is seen in its entirety at first, or until it has been long and repeatedly observed.

489. Everything reveals itself to us slowly and gradually—a little at a time.

490. Everything that we observe becomes more and more beautiful the longer and more closely we observe it.

491. If you would learn to observe the beauty of God, first begin by observing the beauty of nature, and keep on observing the beauty of nature until it

gradually expands before you and leads you into the presence of God.

492. To be one's self is to be original.

493. We are what we see, and know, and understand. Our enlightenment is an accurate standard by which to gauge our development.

494. We are more wise than we know, and more foolish than we think.

495. He lives the most wisely who lives the most in harmony with the purpose of life—who is less concerned in material things than others.

496. Wisdom is the fruit of spiritual development and consists in a knowledge of how best to live in order to evolve the most rapidly toward the divine.

497. We can not by any flight of our imagination fully realize the grandeur of our destiny.

498. Each spirit-life must work out its own destiny—must obtain its own spiritual development—and though it may be helped or hindered by other spirits, none can succeed for it or secure for it that which it may have failed to obtain for itself.

499. The future does not concern us, but the present is of vital importance to us because out of the present our future is evolved.

500. Our future is illuminated for us for brief

periods of time much as the earth is illuminated by a flash of lightning.

501. A seer is one who sees more than others in a spiritual sense because he has attained a higher point in his spiritual evolution than others, and is therefore in position to see more.

502. The law of Spiritual Evolution makes seers and prophets just as it makes men who are enlightened spiritually and who understand while other men lack enlightenment and are blind.

503. A materialist is one who does not see—who is blind—and therefore one who knows not life or the purpose of life.

504. Materialism is ignorance raised to its highest degree. It is an ignorance so profound that none of the secrets of life can penetrate to it.

505. Heaven is a state, and is reached through spiritual evolution only.

506. There is no sudden change from earth to heaven. We reach heaven by a gradual development, or unfolding, that is so gradual that we are seldom conscious of it, and wake to find ourselves in a different sphere from that in which we were.

507. Perhaps there is not a spirit-life in human form that is sufficiently developed to enter heaven from this life, but there must be some spirits in

human form for whom heaven is near—is not many ives away.

509. To possess too much of earth is to possess too little of heaven.

509. Earth and heaven gradually blend into each other as our spiritual development increases and while some of us are still firmly upon earth, others of us are in heaven, or in the border land between earth and heaven.

510. The road to heaven is a road that few men understand—in all the centuries past have understood—and yet it is a road that is so simple and so plainly discernible that all ought to be able to understand it and to follow it without many slips.

The road to heaven is simply spiritual evolution obtained through following the good that we know, and aspiring to reach that more lofty good that we have reasons for believing is just ahead.

The road to heaven is simply a spiritual growth, a slow unfolding, a development obtained by living in harmony with a law that is perfectly discernible to all who will to behold it and to follow it.

511. If heaven is no more beautiful than we conceive it to be, then it is not as beautiful as earth, for earth contains more beauty than we are able to see, or to conceive, or to understand.

512. Of what use is heaven to those who have not



yet reached a state in their spiritual development where they are in a position to enjoy earth?

513. Heaven must need grow more beautiful the nearer we approach it. And earth must need become more beautiful to most of us before we can afford to part with it.

514. Heaven is attained through spiritual development at the point where a physical body is no longer necessary, but the spirit-life does not pause there. It continues its evolution through enumberable heavens, each one of which is superior to the last or the one beneath it.

515. Heaven is not a reward that can be secured through believing. It is an attainment that can be attained only through spiritual development.

516. The way to heaven lies through aspiration, through desire, through a longing to be something more lofty than we are. The way to heaven lies through an unfolding, a growth, a development, an evolution.

517. He has not traveled who has not gone beyond the few trivial, petty, conventional, and commonplace ideas of man and beheld that more lofty sphere where man's ideas are broad and elevating and beautiful and chaste and clean and sincere and godlike.

518. The reason why most men are satisfied with the trivial and commonplace things of life is because

they have never known, or experienced any of the important things of life.

519. The petty and the trivial things of life are the important things of life to those who have never ascended to more lofty heights than the commonplace—to those who have never experienced what it is to live on a spiritual plane of life.

520. The world that we know is a mere trivial in comparison to the worlds within this world that we know, for within this world that we know there are millions of other worlds and each of these other worlds is more mysterious and strange and astonishing than the one of which we know. And if we could follow these inner worlds far enough, we would come at last to the one world that is more mysterious and astonishing than all the others—the spiritual world.

521. In all the affairs of men the trivial and unimportant has, with few exceptions, precedence over the vital and more important things of life.

522. The importance of anything does not strike us at once. It is only after we have had time to reflect that we begin to grasp the importance of the most significant fact or event.

523. Nothing is of importance that does not reveal to us something that is new, something that we have never before seen, that does not disclose to us

some secret of life, and therefore enlighten us and help us to live more wisely than before.

524. The most important things that happen to us are those of which we are silent, and which we could not convey to another even if we tried to speak of them.

525. We never discover anything of spiritual importance without first having made spiritual preparations for that discovery.

526. All things that are, are necessary. Nothing is that is not of some importance in the scheme of things.

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