THE NEXT BEYOND





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THE NEXT BEYOND

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ANONYMOUS



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INTRODUCTION

The text of this book belongs to the class known as automatic writing. However one explains the phenomenon, it is too well authenticated to be denied, and always it is a psychic and never a spiritual proceeding. Not all messages coming into a wireless station are of equal value or interest; and likewise not all script received through a relaxed physical and an active subconscious mechanism is worthy of credence or publicity.

The psychic is, however, the intermediary between the material and the spiritual, and may be the vehicle for sending truths beyond our earthly experience. By spiritual, I do not mean the so-called realm of spirits, necessarily, but that high and dimly glimpsed condition, Reality, with which both metaphysics and religion deal.

And occasionally words, psychically received, merit the opinion that they are of spiritual import and origin, and such I boldly claim these to be.

The manner of their coming was this: Three years ago, a small group of women vitally concerned with knowing and living Truth, so far as they perceived it, but with positively no occult experience or interest, found themselves suddenly possessed of

power to write automatically. For weeks they hid the fact from each other, as something unbelievable; but having at last confessed it, they found that each had received remarkable information concerning life and what is called death.

With one exception, the messages came from men not known during life and in no instance were they personal. Those making up this volume were received by me from a writer with whose work I was slightly familiar, and a friend of us both has since told me they are characteristic.

None of the communications offered advice concerning worldly affairs; there was no cheap element of fortune telling, nor any attempt at prophecy except the one prediction of earthquakes to follow the Great War. This came long before they began to occur.

In this one case only, was publication requested; and the writer asked that the message stand on its own merits, without his name or the receiver's. The Truth it contained was to be its credential and the standard by which it was to be judged.

The last words, about Light, indicate the cessation of the writing, and except for slight corrections for clearness of meaning when the manuscript was typed, nothing more has ever come to me. The pencil, once so alive and rapidly moving, is as dead now as any other bit of wood.

And a curious thing remains to be told. The women who received the messages later discovered that, unknown to each other, they had ceased writing on almost the same day. It was as if, the teaching offered, the word delivered, all which could now be understood had been sent.

These words, then, must establish or refute the claim that they are of the truth by internal evidence entirely. Their author declares that he sent them, not in answer to curiosity or even because of scientific investigation of this subject, but because many souls are longing for comfort and desire to learn the Real. What he tells is not of the highest heavenly condition, but what can be known of that realm, "The Next Beyond."

The Next Beyond

1.

You see how union with the Absolute makes life great. The wonder of the plan is becoming comprehensible as little by little it comes into sight, but not to outward vision—Some men have already seen dimly through the veil. Danté, I doubt not, Dore perhaps, Whitman, Blake. That these men have not seen all that may be seen, is what they do not know.

Your whole life, judged accurately and by as all-seeing an eye as though yours were the only life being lived under the stars, is open from above. No least hidden motive nor desire goes unrewarded, unfulfilled. Chance has nothing to do with it. That your life is not unmixed good or evil, proves the law; for which of us is pure, good or evil?

It is discouraging to be a ghost!
And have people disbelieve?
Nearly all do, you know.

2.

I will tell you more about vibration. You would not guess, as you use this pencil, that it is not solid—not made up of real "substance." In fact it is but varying rates of vibration in original substance. That is what matter is. This is what is meant by the "elements." They are but different arrangements of what you name atoms—electrons of force—that is, vibration in original matter.

Then matter is eternal?

In form it changes. It is the form you call matter. Its limitation of movement is its form. This changes, but the force which moves it and gives it temporary shape, this is eternal. Do not imagine this to be the form you see, you see inversely. That which you behold is the image in the mirror, and the real inheres in the image which casts the reflection.

There is the real in my mind which casts its reflection in this writing. If perfect correspondence exists between the image and its parent idea, then we have great literature—even though the idea be not of the highest. Balzac, for example, gave expression to life as he saw it, but his ideal was not always lofty. The real expression makes his work live. Where the idea is

exalted and its expression true, as in great poetry, we have what defies time. In life it is the same. Only when the perfect outgrowth of perfect idea is attained is the will of God accomplished—as when He recognized in Jesus, the consummation of the process—at last "my beloved son."

Do not become discouraged when you recognize your own expressions are faulty. Your face is set toward the highest. It will be longer in overtaking than a lower ideal. As you gain power to sink the personal in the absolute, you will receive enlightenment from the source. Then only can the result be perfect.

I am simpler in faith than I was. I see that religion, by which I mean relation to God, is even more than I realized. I recognize love as the greatest of realities.

3.

There is no desire on the part of the power you call God to hold back happiness. On the contrary there is the ardent wish of those governing human affairs to have all happy who are able. I speak not of the Absolute as governing—That we do not approach, nor fully understand—but of the lesser powers. But you yourself must work out happiness by proper mental patterns. You must realize that what one expects with constant expectation comes. Mental habit is formative. The law does not change for your beseeching—what you create, you create. And one neutralizes one's own thought when least he is aware. It is the department of mind I hear called the subconscious, the subliminal, which builds your structure of life conditions; and inexorably it builds whatever the dominant feeling dictates.

Here, where I am, we become conscious of this sub-conscious realm. You were wanting, I see, to ask why failures come in building dream-castles. I will tell you. In such event the necessary never-faltering faith is lacking. Persist in a dream unalterably for a length of time and the dream "comes true." Mankind is at this very moment an evidence of what it has persistently

wished and expected. You do not realize the potency of imagination, the invincible builder. But would you expect success of the builder in the material world who planned a palace of marble and one day began work; the next, changing the plan, started a structure of wood and the third, becoming discouraged, gave up the work altogether? So often you destroy your castles-in-Spain by doubt of your ability to succeed, or else you lightly give way to a different interest.

Did you know about the lecture I went to?

Good work has been done by that organization, but naturally they will never prove what is by doubt of what is.

Do they not simply investigate?

Even slight faith such as yours brings better results than they obtain.

No number of willful men can thwart the eternal.

A legion of helpers is at your call; for the love in your heart, the good you try to do are as shining armor about you.

4.

We see everything spread out like a great scroll. We are capable of shifting an event slightly—accelerating or delaying—as the mind moves upon it.

But the scheme is determined?

From the beginning.

Then we cannot change it?

This is difficult to explain. Omniscience, Being, manifesting in part through us, knows how the active will or inactivity of individuals is to affect their lives. The plan as a whole is pre-seen, and is bound to terminate in a certain way—only the steps of the way can be retarded or hastened by our own desire. The end is such union with God as is expressed in the eastern word "Nirvana" or the western "heaven." Humanity is working through experience by ordeal, by pain, by joy, by all growth in perception and expansion of consciousness—to the One.

And is this what is meant by love?

You have not yet broken through limitation to know the power of that word. Life itself is love. Love, the glory of life, the overcomer of death and entrance into heaven. The summit of life as well as its foundation. It comes to the small and they

grow great; to the noble and makes them gods.

All love?

All. There is no distinction but of degree. And you will come to be grateful to all which unfolds love to you—suffering teaches, and by no better means could you learn the sympathy—which is knowledge and not sentimentality—that must be yours before true teaching can be done.

5.

(In an empty church.)

This is a favorable place for writing. The influences are uplifting. I wish you could see the difference between this and a place given over to evil practices of any kind. There is no tendency toward evil here. It is the home of aspiration, of search and though the aspiring made mistakes as did the seekers, the mistakes came out of good motive. Your new liberty of thought has by no means freed you from mistakes—but those are little considered when the heart is pure. I see here superstition, bigotry and narrowness. I see those who groped blindly, but who trusted like children. Through many hardships they sought the light, as a seed beneath the earth gropes for sunshine. And even mistaken, they found a morsel of truth to stay hunger. Even the aspiration toward beauty is an effort to reach that perfection in which the soul feels at home. In its farthest perception of perfectness it rests for a time, until driven forward again by opening vistas. And the temporary rest in a not-ultimate beauty is not stagnation. Whatever has called forth joy and worship has helped the soul forward on the way. The upreach of cathedrals, the outstretching of the lover toward perfection of rela-

tionship with his beloved, the search of the poet for the word, of the painter for color, of the sculptor for form, of the musician for harmony, of the soul for beauty to satisfy, of all who purely strive—each aspires toward God, however feebly succeeding. And what has striven up toward God has achieved, to his degree, beauty.

You will discover that states of mind persisted in alter conditions. This is creative thought as you observe it in Jesus. Put emotion only into what is constructive. Abandon destructive thought as you would fly the plague. It is much more deadly. The sub-conscious mind, which creates, takes its orders from the emotions. That which rouses feeling sinks into the creative mind and reproduces its kind.

6.

What any of us may say to you can be only of affairs concerning the phase of life next in advance of your own. With that you have contact and may to a degree comprehend our condition. With the next higher form or plane you have no connecting link. Your questions therefore bring no reply. Some souls have gone on into the higher spheres because they are free from detaining earthly ties. They have the work of development well begun in themselves and the hunger for truth impels them forward.

But is not the desire, even for wisdom, for oneself alone, selfish?

If one leaves behind an obvious duty. But freedom to attain perfection is in itself opportunity for service. We all strive toward that goal, and by attainment can point the path. We have the example of the Masters for our guidance. Higher tasks are also to be done—such as running the cosmic machinery.

I supposed it ran itself.

Not entirely so. There is a degree of intelligence in every manifestation of life—the cell has its appropriate wisdom. But atoms in the mass have not man's corporate intelligence, which coalesces and dominates the intelligence of the different atoms. In

inanimate creation is life of a kind—ability to grow—to move—to respond to stimulus and this must be controlled and bound together. The law of gravitation. You do not associate the force with intelligence. But in substance it is the law of love which ultimately will be seen as life, wisdom, substance and power—love beyond any human concept of love.

No least effort toward good or strength, unselfishness or beauty, is unrewarded. Indeed such effort is its own incorporating reward. When the way seems puzzling or discouraging remember what I say. Each day, each thought, is an added stone in your structure of becoming. It cannot help counting.

What of bad thoughts—negative states of mind?

You yourself have said.

What?

Negative—they count for nothing.

But do they not tear down?

Yes, they do their own sort of work. Fight against depression is better than letting the negative mood prevail, but why not open the shutters and let in light instead of fighting darkness?

7.

Real good cannot be grasped at another's expense. Only being your desire—be it wealth, love, goodness—truly attracts and attaches. The demanded shows and forms of love—for example—are nothingness. Reality of what you wish is far away, for selfishness cannot bring it; and at last this begins to glimmer in the questing soul. Saving is losing, as of old—only giving is getting.

To whomever the heart goes out in harmony, we are bound in some sort of relationship by unbreakable bonds. This is love. This is not taking and hoarding. To such the law of love is unknown and he ends by shutting himself away from the very good he desires.

Our knowledge cannot be put into your words; could the cave-man have discussed technical aviation?

So I wonder if you can get my meaning when I speak to you of love. Those here who feel alone, are those who never in earth life established the relation of harmony with any. Non-love, even when it is not active hate, is darkness and separateness. The more-than-personal, celestial love you know in some—it is the love which leads to laying down life for others. Also it leads

to taking on earth life when that sacrifice is needed to help those on earth, even though the soul has passed beyond the need of incarnation as discipline. We remain near your plane at times because we wish to watch over or help the ones we have left, although we have fitted ourselves to go on, and shall do so as soon as we are not needed. Earth-bound souls—these are different. I speak now not of decadent but of advancing personalities. I hear of psychic speculations about these. But this astral business is not your business. Well enough by the way, and interesting. But not for the aspiring. It is like starting for the Pacific coast and stopping in Chicago! No slur on Chicago intended! Don't stop anywhere! Keep going!

8.

Do you have eyes?

Not in the sense you mean. We have sight. Ours is mental vision. We do not so much see with an organ such as yours, as perceive with the true eye, which is mental.

And do you see more than the surface?

Ah, I see your thought—"Fourth dimension"—while I was thinking "complete sight!" We are quite free to do and see what we wish. And you are less bound than you imagine. More trouble than you know comes from believing yourself not free. You think you must not do this or that. You must be your divine self. There is your right and freedom.

I cannot see that freedom of action is always right.

Not always. But freedom of action is not real freedom. Real freedom is inward, and may exist with conditions the most hampering. Such conditions are for your development and leading. They bring strength if rightly met, or open vision.

To go back to the subject of eyes, were they not left behind you?

By no means. I have the true eye and ear now. My spectacles and ear trumpet only were buried—or dissolved. I am not sure

just what happened to that old body. But I am still myself. I am no angel with a mouth organ and wings! And when I was free I started on a search. So much I wanted to know without doubt.

I found that trials come, as I had guessed, either from one's own fault, or to develop and move on the soul. All some spirits need to become aware of their divine kernel is emotion deep enough to stir beneath the surface calm or hardness or thoughtlessness, and it is usually sorrow which furnishes the harrow.

Then I loved freedom and sought freedom. And I found that freedom for good is the only freedom. Evil binds. License to do evil we have and the doing is a halter about one's neck. Then I discovered that there is no wealth like being attuned to good—no riches so bountiful as this, which is the substance of riches.

I had been interested in the occult symbol of the spiral. It means return—everlastingness—but advance in returning.

Do not be doubtful, fearful. It lowers vibration, and trouble has only to enter your neighborhood to be annexed.

Like seeks like?

In this case like attracting like. Do not let yourself become depressed. Fighting is well enough when you have to rid yourself of an enemy, but fighting alone never helps —it depletes and leaves you a prey to the

next monster. By it you attain only emptiness. What you need on the contrary is fullness. Better fill the void with faith and hope and let no dissonance enter. And joy clothes as with a garment of light and safety.

Doubt neutralizes, but no thought sent out in strong faith can fail. And of course you are weak when you try to use only your own strength. You wear yourself out in such trying. Let the great strength flow in and help you.

Then time! How I should like to tell you even the little I have learned of time. I can see wider than you; but am not yet in the state of absolute existence where all is and no past or future are in consciousness. But already time is of a different quality than with you, and we see past and future, dimly, like a written scroll of which the present is a finger, slipping down the page to mark the point of vision. The whole may be written but it is consciously in experience only at the point which meets the eye. And your present makes your future. Do not forget this. It helps the hard places. And what the present is is known to Infinity. You have power to make it what you will or you are not in the likeness of God.

Nothing my pencil writes is proof—of myself or my life here or of the truths I try to give you. Only inner assurance is real

proof. One disbelieves after any test unless the feeling of conviction has arrived.

My sending this is less an action of will, I believe, than of thought. I wish I could make thought clear to you in its powers and nature. When it has not dense matter to deal with it is omnipotent, or would be in a perfect state such as on the plane next in advance of your own [which?] has not been reached. It is good that on your plane you work sluggishly through material hindrances, for were it otherwise, your ignorance of the laws of thought and mind would involve you in horrible confusion and catastrophe. But even now you set up, by strong thought currents, centers of energy which act on matter. And you feel, likewise, the currents about you and are inexplicably influenced—as in changing moods, for example. This is a price paid for sensitiveness and for the open mind. You may render yourselves immune, however, by the wish for positive good and the mental refusal of what is less or otherwise. You should keep the mind open; not for influence, but because you can never attain unless you leave the way open to the source. Do not try to conclude—you are but midway the process of growth. What you believe a finished product, even a belief, has no further possibility of growth.

(After this a strange drawing was made automatically, which looked like a German

soldier, a coarse and crude figure, wearing a crown which a hand was snatching off. The pencil wandered about with what seemed aimlessness, and finally this result was noticed.)

9.

The important thing for you is that you begin consciously to make connection with the One. And this is done by thought—by consciously used thought. Let nothing disturb nor prevent the habitual quest, nor interfere with correct thinking. It is vital. Do not let wrong suggestions creep in. A wrong state of feeling is poison. You have permitted it long enough. When I say "Evil" you are aware I do not speak of ways morally wrong, but only of false ways. Ways of separateness—of negation. You are to hasten the return to your Source—to states of union—now that you are on the path. There can be neither fear, lack, illness, or loss, once the true way is established.

The trouble is, old causes are at work. Not until the impetus you formerly gave them is exhausted, will falsehood lose its hold on you. They die out gradually as ripples on water unless a powerful new impetus is set in motion.

I can only hint what will prove helpful or enlightening for the state you are in. No one can do more than this for you. Nothing else could be received. You are nearing the parting. I do not refer to what you call death. I mean the place where the particu-

lar first meets consciously and begins to comprehend the universal. This is a great meeting. Here one parts forever with selfishness, with care for a purely personal good. One seeks then of Infinitude, knowing he has already received as one with the infinite. One should be henceforth above and out of reach of the lower vibrations of lust and cruelty and hatred. Your battle fields are child's play compared to the struggle I witness between all evil forces, created by men's worst impulses since time began, against the eternal force of good. When one knows on which side stands the Eternal, one knows the final result. But it must be battle until all which opposes good has been melted away, and evil has no real existence at any time except in the thought of those believing in its power. It is a lie and will return to nothingness. And the battle is not less cruel because it is waged for a lie.

The methods of truth are quite different. Truth stands ready to be accepted—quiet as sunshine. Once it enters the life of the individual darkness has vanished. The struggle of light is its readiness to approach and fill all space. It is ready. One has only to be open to it. When the great conflict ends, the world will be ready for the coming of the light. It is His pressure makes the conflict. He will not long delay. The time is ready. We already know Him. May you know Him.

I want you to know you are now touching the greater universe. You are surrounded by more and greater than you know. You cannot sense it. Indeed it is supersensual. As you know, your life is limited to that to which you are able to respond. As one develops, that-into-which-one-develops is detected. All is ready, waiting perception. In the degree of your search, you find.

Your love of good, your aspiration toward right guided you. The law is never deceived, never broken. Who seeks finds.

The higher search is rewarded less quickly than the lower, but by your search, the result is assured. The veil is thinning. We can see through it at times. You are within a breath of the lifting. The law applies here also—the law of search. All life is one but we have a broader outlook.

10.

In the books going through to you—I refer to the messages from this side being printed—are varying descriptions of the place of the "dead." Your world would be differently thought of by Emerson than by a Hottentot, and so our world is reported from angles most various. One meets here death or life, sorrow or joy, as he has prepared it for himself by life on earth, and purpose, the habit of mind, the current, the direction, the predominant desire determines the life here. Outward acts and words do not count so much as the underlying motives.

In these books also, much is said of cosmic currents, of psychic influences. It is true that the force like which you are, seeks and fortifies that in you which is like itself—you do exist in a stream of unseen currents. But you are greater than all which surrounds you and it is always possible to remain free and to master such influences. The influence is there; but you are, or can be, as gods, and need succumb to no undesirable influx. Keep the mind positive and no malignity can harm or depress you. It is only when one is weak that there is danger. I tell you that love, courage, truth—all that is of God, is your sufficient

safeguard. Trust in the protecting power of Good will avail even in physical weakness or mental depression. There is literally nothing to fear, anchored to Good, though the black degradation of beings on the low plane you are thinking of would astound you. They will no more pollute those of higher thought—and therefore of higher vibration—than the low life of a man with whom you touch elbows in the crowd defiles you now.

These currents—I should like to have you understand them. Cosmic currents you call them. They are affinity—vibrations of affinity. They manifest as color, as light, as harmony like sound or mental vibration—depending on the receiving instrument. You rarely see them—few are yet clairvoyant—but many feel them. You become immersed in one or another are you in harmony with it—and cannot account for the ideas or exaltations that reach you.

The love currents—one might spend the whole of endless time in finding out love—and fail to reach the end; not only because it is infinite in quality, but unknown in degree as well. These love currents—the sun burning in love, cohesion of matter, the outer garment of the spirit, each atom calling to each, responding to each, clinging, germinating heat and light and form; drawing, holding suns in their place and planets in their paths—the life-power, the intelli-

gent force which is named God. Nothing in all limitless space is outside love nor can escape it. Love is our concept of space—of near and far. As you know between two human beings, love develops and creates a permanent and God-like union. In the infinite variety and power of the love impulse is at once the primary, universal impulse and binding principle of all living beings, from highest to lowest in the scale of life; and at the same time it is the ladder by means of which the scarcely-awakened climb to the ultimate God. In nature, animate and inanimate, it is power and always and everywhere it is God in manifestation.

To me, on earth love had opened heaven. And if love is truly felt the difference in the life here and there is not one of quality—except in conditions—but only of degree. I already felt beauty and truth and love—but not fully—nor do I yet. I want to tell you about this man who wrote the poetry.

Yourself?

Myself. He had wonderful dreams about love and beauty and the quest of truth and what they did in the soul, and how the soul which uttered itself helped on the world. But it is heart-breaking to have the vision and lack words.

But you wrote beautiful words.

Not like the vision—if I had been able to tell the vision men would have gone to heaven on my thought expressed in beauty. It

is hard to see the picture earthy when the dream of it was radiant with colors of the sky.

We think the result was lovely.

You do not see what it should have been.

But did you when you were here?

Not all—nor do I now—but I told you love had unlocked the gate—none who love are left shut in and without a beacon. Love which is love indeed opens to the joy of heaven. Union in earthly love is a type of the ultimate union of all life in the life of God. In itself it is adequate proof of immortality and of Heaven. And this is the thing those who hear my message will prize most dearly—that love continues. The memory of many earthly facts will fall away. But love continues, persists, increases, and this knowledge is precious. It means that God is not force alone, nor wisdom, nor principle nor any abstraction—but the love-and-life-principle,—love-in-itself—, all-in-oneness. And this works out any set of details the individual case demands.

And is this world of yours far away?

All about, in the midst, above your own. Don't think of it in terms of space. And those whose work is unfinished or who watch over them they love or who return to teach—as I—pass out and in among you and at the same time live in this larger and higher world. But the size of one's world,

you understand, depends upon perception or state of consciousness, and as you must feel, death does not introduce to larger boundaries unless the soul has already started on enlargement.

And the creative spirit—still at work—by his own laws of mind—is more interested—if I may speak of It as Individual—in the working out of each personal soul than you can conceive. And we are He—the one power working—and always for good if we do not interfere—underlying all diversities of human use—One!

11.

(After watching robins nest-building, and wondering how they told each other what was necessary.)

Of course they talk. We hear them. It is immensely interesting to see their minds. It is all part of the larger life we are of. With inner sight and hearing developed, we are free of every form of life beneath—I mean less advanced—than—us. If we choose, there is freedom of oversight of lower orders, just as the manager of a factory might go anywhere to superintend his employees. Also he would understand much more clearly than they the end and the reason for the work. To the ignorant toiler who seems isolated from the whole, the work can have no meaning. Seen from above and with intelligence the entire plan is disclosed.

Animals are limited in intelligence and their world is bounded by the family or at broadest the species. Spacially they know nothing beyond their forest or meadow or stream—or that far-distant home to which migratory birds hear the call. Whatever is beyond their need is non-existent in their consciousness. They are as blind to a sunset or a rose, as you to us. But to fulfill any primary instinct they are equipped—to sat-

isfy hunger and thirst and shelter themselves and their young—to protect mate and offspring—to continue the species. Within these boundaries their intelligence is, like any manifestaton of divine wisdom, entirely adequate. And when new needs or conditions arise, they develop racially to meet them unless the change is too enormous or sudden for evolutionary progress to cope with and they sink under it to extermination.

To be close to the native speech of these little creatures is strangely interesting. I wonder if old Aesop was not gifted with this inner vision. One need not pass through death to attain higher consciousness of any sort. What is earned comes. What one has prepared for is encountered. Divine justice never forgets, is never balked.

I am glad you will do this writing. I can speak freely because the same motive actuates us—good for humanity. The message needs giving out, but that it comes from over here is not so important to be known. Truth has nothing to do with places.

12.

You will be helped if you do your best. The help is available only if you are free from depression. And you have first to claim it. This you do by raising vibration where it can be met by higher power. Thus depression puts you beyond touching the high. I see your wonder how this is to be done. I will tell you a universal remedy. Raise the thought to God the good and let Him freely in—see everything as through the eyes of the supreme Good—banish all which opposes itself to this ideal. In any emergency of life this is the remedy—but one not easily used at first. Let God in—that is, empty yourself of the opposite of Him—and that opposite you know as well as I do. Evil is not necessarily what the world calls evil. That you have rid yourself of. Moral evil no longer attracts you. Possibly we shall long fight against the subtler forms of vice, vanity and love of approval and personal pride. They cling after the grosser forms of immorality possess no lure. Each of us knows the particular form which he has yet to conquer—or knows as fast as it is uncovered and recognized. And as we go on the crusade, hidden failings crop up. They are of scarcely enough importance to be mentioned once the fight against them

has been seriously undertaken. Certainly my business is not criticism, unless I see harm threaten you by reason of a flaw in your armor of protection, good-in-the-heart. No, I meant none even of these subtle evils. They are no more than a fleck of mud on the petal of a flower. They will disappear. They are extraneous.

In speaking of help or protection, know that the heart uplifted can be helped, and that only. No harm can come to the pure [in] intent. And by the rate of vibration is help attainable. A low rate makes you susceptible to lower spiritual influences. The higher, that is the more hopeful and courageous, your state, the more easily is evil repulsed and good welcomed. Know also that good, in whose garment you wrap yourself for protection when you wish good only, is more powerful than evil. Evil is powerless against you unless you let it take control. It is nothing to one who is filled with good. Only when it is believed in has it power over you. And when we attempt to help the depraved we must clothe ourselves in light to enlighten them and ourselves receive no injury. But God himself cannot help them until they turn to Him. We are in the divine image and none can violate our independence without our acquiescence.

The man who is attuned to the low—again I mean not the degraded, of necessity, but the natural man—cannot perceive the things

of God because they are spiritually perceived or discerned. He has not yet evolved the mechanism needed to discern them. This is not condemnation. I mean to say only he is not ready.

13.

It is possible to so connect yourself with divine substance that lack will be impossible.

Never lose sight of the end.

What end?

No particular end. Whatever you desire, that hold to. It is the way to success. Many kinds of success are worthy enough, and we give each a trial as we go upward. In turn we work for fame, love, wealth, happiness, artistic expression—and each is good, and as an attainment satisfactory for a time. But not long content with any, we press toward what seems the next higher. Not a power of man but is right used toward the end of opening all ways of approach toward fulness of being.

Do not believe in the necessity of depriving yourself of any blessing, any achievement. In turn you must try them all. You will understand I refer to blessings rightly your own at the time. Only through experiencing them can you determine they are not, at the last, the wished-for-end. Most knowledge comes so, and is useful as indicating what is or is not the goal.

(Interruption.)

I am glad to continue now. The interruption was of no account. These are events

against which, in annoyance, one whets the spirit. The matter counts for little; it is the manner of receiving whatever befalls which is important. Results are not attained by reason of this or that event which comes to us. The real result rather, is in the receiving soul. It seems what comes may be named sorrow, or joy, or pain, or failure, or success. They are not so unless the spirit so receives them; fails to transmute them into good. No evil shall befall the soul which is consciously in the way of life. It is impossible that any event can render you ill for seeming ill unless with your own permission. More than this, the soul which keeps the divine way is protected and guided.

While disappointments are unavoidable at your present place and discouragements beset you when you cannot see the result of patient and courageous effort, you will have to learn to disregard them. Turn the attention, whenever possible—and more is possible than you know—to that feature of experience which holds promise or pleasure or hope or teaching or any good. Try, I mean, to disregard the negative, the undesirable. When the mind is long occupied with such thought images, they tend to reproduce in the outer. What you strongly feel and hold is created. Many a soul is scourged by its own repentance—remorse can be held until it poisons the life. Turn

away, ask forgiveness and then accept with joy your absolution. Remorse is a waste of strength which might better be used in doing the business of Him who offers forgiveness—the wiping away of sin.

I know the struggle is hard, particularly the struggle against unwholesome thoughts of depression and discouragement. Remember that after protracted effort comes victory correspondingly great.

14.

A word about the life here. It is strange to find oneself possessing from the first a body endowed with powers automatically received with the loss of a physical body. We are instructed in the use of the ethereal envelope, though some perceive hardly any change at first—do not think themselves "dead."

Survival of consciousness is not always a blessing. There is no need for a fiery hell when souls awake to remorse or blind perplexity or a tardy realization of wrong left unrighted. There is no arbitrary punishment, as you must know. But a willful fault brought over as a heritage from earth life works on. The lack of spiritual development which has led, for example, to bodily sin, is a lack which cannot bring across the gulf into the new life enlightenment or tastes which had never been brought to being. For such, sin becomes its own punishment, and the lack its own penalty; nor can there be the equally inherent reward which spiritual awakening brings and which is itself heaven.

Those coming here with the spirit unawakened remember little and are sometimes quite inactive—almost somnolent. They must wait for development on a plane they

are conscious in—or of. We can help them a little if they desire help, but they must go back to earth life and another body to try again for the progress they refused to make before.

Let none dread the coming over, but let none hasten it. It is clear that until the natural change arrives, you have left undone something which there is still opportunity to do; and perfect freedom cannot be found even here if you come bound by duty unperformed, or life not tasted fully as was intended, or death hastened, or belief in restriction not outgrown!

I am glad you believe this writing or other communication to be natural. Nothing has being outside law. But not all you think to be a law is true, nor do you know all laws. There are great advances in natural science and you will observe, if you think it out, that most advance is in the direction of spiritual laws—that is, the material explanation is found not to account fully for even material events. The day of science established on purely physical premise is passing. Notice the fading out of the atomic theory as the ultimate. The nature of the atom is determined by motion—not by hard and fast substance—and the whisper of it is abroad.

After the war, vast new fields will be explored. On some of these lines your world has not started thinking; but many old

ideas have been helped to dissolution by the horrors of war, for which nothing has palliation except the eternal, and whatever is eternal is in essence spirit. All that changes, or can be conceived of as changing is of the material. Through its sway over mind and body we have all to pass. No completed life could unfold out of any other condition but the experiencing of limitation —which matter is. As the lily must be grounded in earth, but reaches skyward, so our life has its beginning here but unfolds to God. We obey the call to rise toward the light even as does the flower. I cannot make it too clear that only what has come into being there can be brought over here. No power could put into a heaven of light and bliss the soul which had none of the heavenly developed in it to respond to that condition.

15.

One is bound by a mistaken notion so long as it is believed. Evil is of terrible reality to those who live in it and so create its reality in themselves. And sub-consciously we fear and believe in evil long after our minds recognize the facts I speak of. We know evil to be but a warped belief; we vow to disentangle ourselves from its dominion; but after the upper stratum of mind is clear and convinced, the belief lies in the depths where it has been stored up, impressed by fear, or the evidence of the senses. Disciplinary suffering falsely interpreted has also left its weight upon us. Let us shake free from all which binds us, and as old mistakes are discovered and reach the surface of consciousness nullify them by truth.

All such mistakes which discourage you have probably been turned up by this very plow-share of Truth, furrowing its way, unearthing old beliefs, old transgressions—and all by your own inmost desire. All must come to the light. Be seen—be seen in its reality, then dissipated by the divine power of truth and love, who helps rid you of stain as soon as desire for riddance comes to potency in your soul.

It seems a long way. But only by over-

coming the sharpness of death could the Master of us prove Life to be victorious. Only by contrast do we learn and only by sharpness. This is no easy doctrine. There is no way but to climb if you would reach the mountain top.

16.

I am glad you have manual work to do. It makes for balance. No one should spend too much time in this way. Only so is it harmful. It is not unnatural nor injurious unless you become too frequently an inhabitant of the ethereal plane, while your normal life and work lie in the physical.

But do I go anywhere in doing this?

Not there or here as to space measurements. You cannot quite understand interpenetration or rates of vibration which make overlapping planes which do not interfere nor even contact. In truth you may be said to come to me—or to my higher vibration—when the writing takes place. And it is possible to become unbalanced when a strange vibration is overpreponderant to the one normally lived in.

To our view, however, those wholly engrossed in the physical are less normal than those who are conscious also in the etheric and spiritual. No one I know has reached complete spiritual consciousness, but there are glimpses. And the astral or etheric—you have no proper word—is necessary as a step toward the highest. During earth life, the three should be balanced, body, mind and spirit normal and normally occupied. And the normal occupation is working in

the highest conceived of for human life in each department. Do nothing less good than your present vision.

Man begins as an animal. He should remain only a short time in the realm exclusively physical. He runs that gamut and begins to have glimpses of the life next higher. If he is governed by the best he knows at the time, he will not come to grief; indeed if he could uninterruptedly do this he would be perfectly fulfilling his destiny. At the beginning he is a fearless healthy animal, taking a natural delight in the satisfaction of appetite—those inherited instincts which teach him to protect, continue and enjoy life. It is perfectly right at this stage, that he should eat, drink, fight, love, protect mate and offspring, boast of his prowess, hate his enemy, kill the aggressor. Evil, as we understand evil, has not come to life for him; for he is hardly more [than] a camel or a bull.

The higher the development of the soul, the greater becomes the vision and the responsibility in both good and evil. Until in man, even as he is at present, the charity and mercy and tolerance and lack of violence and clan spirit which were not thought of by the savages are commonplaces whose absence is noteworthy enough to be written up in a newspaper. When of old did the wife-beater or the man who sold his daughter into slavery or killed his enemy or re-

fused to obey law made for the good of the mass or take what he needed where he saw it—render himself notorious?

But now we see in man the erected,—even our friends and families—that pleasure at the expense of others is refused; that happiness is not sought for itself, but rather duty; that patience in arduous tasks is expected; that love of child or country leads to martyrdom; that here and there unostentatiously some men are even laying down their lives, simply, for some imagined good to the world. Even though there be selfishness and greed remaining, so potent has the example of the man of Nazareth grown that we believe without question that certain men and women love others better than themselves. How far we have climbed already on the Way—those here and there who are opening to love. And though the way has been through struggle, all will be joy when love is perfect.

And when the way of love and service has opened, go back you may not. You are learning and will continue to learn endlessly, and as the life of the animal, with its particular failings, has been left behind, you become aware of powers and temptations in a different direction.

The merely human, as it is outgrown, will leave behind its fund of wisdom. All attainment is permanent. What has been passed through has contributed its share to

the balanced whole. While one is learning, the world of contrasts will persist in consciousness. You are in this world of good and evil, light and darkness, love and hate, knowledge and ignorance; and it is real as a teaching agent. It is evil only when it should be superseded by a higher life. By its falsehood, we learn truth, by its perplexities we grow in strength. But the time comes to leave the partial for the full, and we are culpable if we choose to stay behind when we have come to the awakening. But how many come back life after life, too dull to have detected the illusory.

However deadly long the struggle seems, the upward swing has begun. No going back now, on your soul's salvation, no retrogression. Help all who come to you for help. Give knowledge of truth as you get it. Do not hesitate. You can give this message. Be about your mission. It is unmistakable. Do not fail, there has never been a time like this.

17.

Spend no time on lack of health when you try for healing. It is not the true method. Healing is only a by-product of power at any rate. Disease will soon slink away if health only is thought of.

And many ills result from extreme weariness. If possible rest or sleep or manage a change. Many coming into this thought take credit for neglecting the body; but they still have bodies which are serviceable —indispensable indeed—machines and merit such sane care as any machine must receive to do its best work.

Also send to yourselves as you might to a friend, thoughts of joy, uplift, forgiveness. Open the heart freely to Good—the law always at hand—always operative. You can learn how to make connection with supply in weariness or depression or more serious conditions. If you will but trust and use it, relief may be found immediately.

All negative states are deadly insidious. Try your own way out of difficulty. I could give you no universal rule, were it not better for you to work your own way through. The solution lies in the vivid realization of truth, and in that you must grow. It is for you to conquer and you will gradually overcome.

In discouragement, try your own soul. It may be you have been wounded in self-love, and should be more humble. Or you may have had a seemingly laudable ambition for goodness, whose failure hurts your pride. Fling away all care for attainment for its own sake. Then can no contrary such as disheartenment creep in.

You can succeed, however, in analysis and dissection—make a perfect mental diagnosis of your case, and stop there. Many worldly-wise-men think they have explained and remedied when they have only suitably labeled a difficulty. Do not fail to do something. Dissect if it pleases you, but do not stop until you have acted.

Let divine love solve these, as all problems.

18.

I tell you today about the way of life. Neither life here nor life there in particular —life universal is my meaning. Conditions vary but life itself remains the same, though in few instances has it yet been fully brought to consciousness—not in you nor in us. But it grows from embryo to infant—from child to man. Nothing has been added —nothing taken away—it is a question of unfolding, awakening. In every way broaden consciousness. So is life enriched and expanded.

"In the beginning God." That is, in the beginning All, but unmanifest, unconscious. None who live this increasing life shall be overtaken of death. The body changes to be sure, but this is not death. In waning life-impulse, in narrowing interest and capacity are the germs of self-destruction. The meager soul brings here so narrow a consciousness that "heaven" is as far away as on earth. The life germ never succumbs to death but the personality may incur extinction through its own acts—yet God cannot be permanently defeated in his plan which is for all life on all planes to come to him. You cannot just comprehend nor can I explain.

Never mind. It is a difficult problem but

only the beginning is so difficult. The battle is already won so far as your will is concerned if you have made a genuine choice of the way of life; and while there may be the natural swing back of the human penlulum, you have set your face toward the light. There will be shadows and surface reaction —expect the adversary to attack. All powers contend for the soul who comes out into the light. Be forewarned but never fear. No evil has power over you henceforth except as it is given by yourself. The guides who hear your vow, who witness the sincerity of your desire, never forsake you. You do not realize what aid you can have. You think you walk alone. You try to go unaided and so become discouraged. Try to know omnipresence. Try to make it real. No striving soul is alone, forsaken, uncared for. You have yourself shut the door if all appears dark.

It is slow, this overcoming ancient fears and beliefs, but no one is watching you in condemnation if a momentary slip occurs. Your intention is known. You are tended and loved. And even discouragement is good if it goad upward. Evil passes. Pain passes, but only through suffering do most of us begin to look within. Were outward life completely satisfying, what need to look for real happiness? No, pain, which passes, is the servant of the Highest. By means of it, most souls gain entrance to Him; and

those whom you might envy because they possess good things, may have won, by way of renunciation, the very good which was formerly renounced. They who seek, find; but the good found is not always the specific good desired.

What does not at first seem clear is that the process is the indirect one of being the object desired. If you wish friends—be a friend; if money, do not feel poor; if love, be lovely. But if the mind is set on the highest, all good things come in its train. Every word, thought and deed which is selfless is so much hid treasure. Work for a reward is paid in kind. What is done in love builds a heavenly mansion.

You would be interested to see as we can, the appearance of those who live in love. Light surrounds them, their own fire of love —a heavenly beacon.

The selfish soul has, on the other hand, shut himself away in lonely isolation. These do not even see that they need help. We can do little to help them until voluntarily they send through the cloud of their darkness, a shaft of selflessness or humility. And sometimes the prison door is closed tighter because of lonely suffering.

Through the gate of death comes nothing perishable. Riches which are outward and not intrinsic are left behind and we see the soul which lived in the material, poor, shrivelled and unadorned.

I wish something other than words could be contrived for this. We are away from the need for words and the idea goes direct among those of our plane. Even among you, words are not the medium of the closest expression among your own. And when I try to give you our idea in words—which is all I can do—I often fail to make the meaning clear.

But when we write, try to put away active thought. If you take control, as you may do without wish or knowledge, your will overcomes my force. If you do this, I will stop and the power will go from the pencil. In the case of a conscious intelligent medium, such as you are, the thought sent must be one you can receive or it does not go through.

19.

It gives freedom to know there are none whom you have injured.

Nothing great can be quickly achieved.

Any serious life means burdens.

The great in the world's eyes sometimes arrives here but the rudiment of a soul, while some unknown one comes with his generous life surrounding him with glory. It is more than fancy—the old pictures of (pause) well, I cannot recall your word, but it means the shining made about the righteous by his goodness.

Aureole, perhaps?

I think so. It is perfectly real.

20.

There is no direction toward which the life-force is not urging—attainment, sense-perception, invention, sense-development. In art, ideas, feeling—all departments of life feel the impulse, and this is a force from the center. Spell Center with a capital. By it I mean to indicate God, primal cause. And in the immensity of the real there is room for all which true men in all ages have dreamed about God. No religion which has swayed multitudes but must have had its grain of truth or it would have fallen into nothingness like any other lie.

But as to the urge itself. It will develop new sense perceptions and these you will find interesting. Not a few recognize a sixth sense coming to being, but it is not named unless one calls it a psychic sense—a new sensitiveness just as eyes were once a sensitiveness to light in the making. But I rather dislike the term as you use it now. It means something cheap—psychic—and about this high sensitiveness there is nothing cheap—an ethereal perception—a bridging over between our states. Do you begin to understand, I wonder, how your senses have already expanded? Your ears are not so keen, you say, as savage ears? No, the function they carried out has been taken

over by the brain in civilized man. We have telephones. But the lower powers of the organs are not lost, rather they are made more subtle and minister to higher needs. Our ape ancestor would have listened to music without pleasure or appreciation. Think what music has come to mean to mankind even as crudely as it is developed—nothing to the music I know here.

But until it has opened up, no form of beauty can be believed in. Many among you think that nothing further in art forms will be perceived than those with which you are now familiar. I tell you that just beyond your vision, waiting recognition, are glories compared to which your present achievement is like a child's scrawl beside Michael Angelo's drawing.

You do not dream how knowledge will open up perceptions ever keener and surer, color that sings, music that is seen.

The true senses will not be lost or left behind. Nothing gained is lost. Here all is garnered up. The detail, the specific incident, may lose itself but never the result. The climber stands at last at the summit because he has climbed all the way, and gathered up all experiences of the valley and steep into the satisfaction of attainment, and so is the total experience bound together and made himself; for new conditions are thrust neither on individuals nor on worlds. They are earned by work, faith,

vision and desire. What comes next is what you have made ready for. You who are ready shall behold wonders.

21.

Time and space are concepts connected with limitation. Even now you can imagine them non-existent when you consider Truth. Truth is everywhere and always true and neither time nor [space?] have to be considered in relation to it, nor do they have to be bridged for its operation. But it is impossible to consider human life apart from relativity.

Give no more time to material things than they imperatively demand. Take the proper care of mind and body and leave surplus time free for real things.

As to things of the brain, you will find that in your school days you worked hard for what comes without effort if the spirit is trusted to lead. The greater carries with it the less, and once you are started on a quest for the highest, the lesser assume their relative places. The lower are important too. The ascetic makes the mistake of trying to lose the natural out of his scheme of life, just as the worldling crowds out the spirit and tries to make the physical supreme. You must learn to proportion life justly among them, keeping harmony and balance.

The quest of the highest—typified by the search for the Holy Grail—will not be consummated in one lifetime.

22.

We observe often a deterioration of fiber in the successful—unless it come hard and late. The life of constant effort—of discouragement, poverty, strain, hardship, pain and sorrow often proves the best soil for the blooming of the holy flower of spiritual beauty. Apathy and hardness grow too in this soil; but for the most part, the soul remains complacently unawakened and empty unless pricked by adversity. To one whom sorrow hardens, hundreds blossom—that is expand, unfold—in pain. Bless the adversity which furrows and harrows, so enriching and increasing consciousness.

Success too early and too easy settles the soul into self-sufficiency.

23.

Fanciful notions are current in various religions concerning this next phase of life; but this is almost universally felt to be true, —however its working out may be explained,—that each goes to his own place, by the operation of a law as unerring and impartial as the law of gravitation.

Here love is the great law—the magnet which draws and holds; and you are to think of love not as merely a personal feeling but it is the spiritual and final statement of the law which you observe to act also as gravity or chemical attraction. The foundation laws of the universe are simple and marvellously profound and necessarily so, for on their broad base are all possible variations builded—as various as the individuals building. And in as far as the building is harmonious with its law it is permanent and beautiful. There shall be no monotony to the furthest day of eternity, for manifestation has infinite principle out of which to grow.

24.

You have wondered about the currents we use in this writing. I suppose they are etheric. If you were clairvoyant you could see part of these mind- light- cosmic—magnetic impulses as wires, crossing but not interfering. We cut out a path from your mind to ours. Sometimes all is still, attuned, but at times other currents of similar vibration become confused with ours. It is much as in your wireless where only vibrations are received which are in tune. So here, messages from the devil only knows where come in on crossed wires, for we are also experimenting; and there are at times malicious eavesdroppers. Much of such teasing is harmless. There is a rather exaggerated fear of the influence of these astral underlings among those of you who know such things exist. Nothing is more absurd than for one who has poise and a pure motive in the work to fear them. As well fear an orthodox devil in a fiery pit!

For the power we are using is a perfectly natural one. The power to speak words you can hear I no longer possess, but life-force I still have and this gives me a certain ability to send out thought across the void which lies between your state and mine, and if your vibration can meet it, we bridge the

gap. It is no more remarkable than that brain can be used by the mind. No philosopher has explained how spirit uses the flesh.

I hope this communication will be for your enlightenment, for while the "dead" have no new knowledge because of death, still new opportunities for knowledge they do have, and these conditions may be made the means of immense growth. Opportunities vary here according to the equipment and desire brought over. I have always been interested in the arts of expression. All arts of expression—painting, music, writing, acting—and most of all living. When I found myself here and free, I naturally followed my interest.

I find the change of condition makes effort more fruitful and easy, and the thinker has wonderful new stimulus. Understand. No new endowments come with death, but when we work, we find certain old barriers and restrictions gone.

Do you know how often you are helped from this side? We see clearly the souls coming into spiritual consciousness; and many accidental circumstances, as you regard them, are directed from this side. Have you not met new friends, found books perhaps precisely when you were needing what they had to give? It has been neither chance nor fate. Your very longing has directed what you longed for toward you, and

we are also often concerned. When souls desire above all else wisdom and advancement and good, the angels themselves rush to help them.

You have an adage "Like seeks like," but you do not dream of the certainty with which this operates as cosmic law. When trouble comes, it was drawn to you—but I do not understand the complexities of its coming. As you begin to perceive how mental laws operate, you can often solve the puzzle in an instance you know of.

When joy comes, it has likewise been earned. Not only is what comes to you deserved because of forces you have—perhaps unknowingly—set in operation; but similar forces assist or retard you when you enter their current. I wish I could explain more clearly, but you lack words. However the simple law is: think of nothing which you do not wish to come true.

The strongest result comes in consequence of bed-rock beliefs and desires which never waver. These, underneath the current of the day's events and changing mood and opinion, are the basic forces of life. Unmoved they call to angel or demon. And fears are faith, and they too do their work, and are real so far as your belief is concerned.

26.

On earth the egoist bores others: here he bores himself and thus begins his salvation.

A serious business this, working up from and out of a conscious fault, but if it were not possible to help, Jesus would not have come to do just that. But it is equally true that even he could only help when his help was desired.

27.

I see you wonder about what I once said of the possibility of getting into the sensitive's mind only what is already there.

This is not so in the limited way you thought; but it is true as the light shining through a stained glass window is colored by the color it shines through. But still it is light and does not originate in the glass. It is not changed by the medium of transition but it is merely split up—it is a very real part of light. Were I omniscient, and could the wisdom I send you shine unrefracted, undivided, like pure white light, I would be unknown to your world and you would be as unaware of my message as you are now of the rays which shine through interstellar space. You detect light only when it is caught by a planet—a bit of star dust. No truth is perceived entire. Was Jesus understood?

The wonder of his work was that it was perpetuated by means of love, though those who loved him did not fully comprehend either him or it. But so deeply was he himself and what he stood for ingrained on their hearts that though he wrote no word nor founded any institution so far as we know, we have still what is probably a veritable account of his life and his system.

It was a wonder work of love. But whenever messengers from God visit earth, they are not allowed to go out again without leaving a sufficient record, be it only—though this is the living record—on the life and character of a man who has been born again. And this man who is the instrument by means of which new truth—I mean a new revelation of truth—is to be propagated—has caught enough of it to carry it on and keep it alive. The greatness of these divine workers sent to help mankind is felt even though seldom understood. And there have been many sent to save and teach. Such devoted souls, who, by self-conquest, unselfishness and love of truth, have placed themselves beyond the necessity for rebirth but have voluntarily returned to human limitations to help men, have a place among the saviours of the race. In early times great teachers came to earth to start humanity on its way through this cycle. You will recall the legends of demi-gods, and how they walked with men, connected with the childhood of most races. Humanity is never left without guidance. Men are never left to stumble in ignorance to be punished by an angry god—there is no such God.

28.

When I have something to say and conditions are favorable, I am disappointed if you do not catch the impulse to write; and tonight I wanted to add to what I told you about rebirth.

The spirit, potentially perfect, must be clothed many times in matter—you understand I mean a body—in order to discover to itself its true nature. One knows nothing that has not been brought to consciousness, and the method is through experience.

One life time teaches one lesson, or another, it is seldom the soul expands in more than one general direction. And some time all must be attained. Often importunate eager souls storm the gates of heaven for knowledge which they desire in particular. But these are not citizens of the heavenly spheres when they come after death. Their development has been unbalanced—you witness what I mean in cases of genius—and they have to go back to gain the perfection of character corresponding to their precocious brilliance of intellect. Do not however judge these souls of unequal balance—one thing they did and learned—and this places them higher than those who do nothing but criticize the ardent and adventurous who are bound—humanly speaking—to

make many blunders. Better do something even if in the doing you make mistakes.

Divine justice takes all of this into account, and moves with the same certainty and impartiality as the tides.

Some want supremely to find fame, some love, some wisdom and some want power through knowledge of the inner mysteries, even with evil intent.

Who knocks at the door, to him the door is opened, and to none other. And the gateman does not ask "Are you fit, are you moral, are you noble, will you use well what I give?" He asks only: "Did you knock? Do you wish to learn?"

You may have the goodness of the angels, but until you knock on wisdom's door, it will remain closed to you.

The process of development is by no means uniform. Some grow souls and some bodies. Some gain the wisdom of serpents and use it like devils; and there are pious souls who live in deformed bodies; and saints who want bread. No. No. You get what you desire and develop along the path you wish.

And evil follows evil like a shadow though he may not know it for evil. And good lives with the good in the line and degree of his goodness. But the working of the law is not always outward nor apparent to your vision.

How do you come into the room? (The doors were shut.)

I pass through, as fish through the sea.

How can that be?

We are not composed of dense matter.

So I suppose, but walls are.

There you mistake. Do you see bricks fall when I enter?

How do you come in then?

As sunlight through the window pane. Pardon me, but really you know very little about this.

It is a matter of vibration—as the writing and most else is—No doubt at times I fail to receive the vibratory impulse you send out when you are ready to write; and at others, you are preoccupied, or my wish sent to you is not strong enough to find you.

And does thought sent out really reach—to God, for example?

It has not far to go. God is in you.

Then is God aware when we sin?

I suppose the universal good cannot know evil, but I imagine the converse to be true, —that He is aware when we are at one with Him, and this amounts to the same thing. The lesser deities are certainly aware of the sin of the world. These are the great ones who superintend the planets and other celestial affairs. More is done through them than you protestants believe. You thought —your Luthers did—that because you were done with the pope that you must give up saints and angels and archangels as well. The iconoclasts went too far. You feel that

nothing interposes between your soul and God. This is well. But there are orders of beings as much higher than man as man than apes.

I have been talking to a man who thinks the riddle of creation can never be solved, nor its purpose—supposing it to have a purpose.

This man has not acted out the knowledge he already has.

Why do you think that?

Because to live solves more mysteries than much speculation. To know God and why He moves as he does in his universe is not compassed by the dilettante.

Why do you suppose him that?

No other merely suspects a purpose in creation. The man filled with an honest purpose to live well does not of necessity understand the universe intellectually, but he is convinced of the sincerity and honor of its creator. God is at least as good as he is. He is, in fact, to each individual, no better than the best thought of that individual. Our deity is our best conception of the divine. Our opinions confess us. If I wanted to wager the coin of a spook, I should bet on the chances of salvation of that man who simply and bravely did the day's work rather than on the sage who contemplates a theoretical deity while letting others do the work of the world.

The purpose of God and whether it can

be known! I am myself, after years of study here and there, still ignorant of the depths of it; but this far I can see: the plan was indeed perfect. That plan, the "blueprint" of the universe was "very good." But it had yet to be worked out into reality. No, we will change that word.

The reality was the plan, the ideal in divine thought. It is perhaps true, as some philosophers have contended, that the perfect desires nothing; but it is of the very nature of love to manifest, to desire to pour itself into form.

And so the creation, living in the thought of God, began its manifestation in appropriate form. These forms were, to be sure, temporary and to that extent unreal, but nevertheless they were the mechanism by which the divine thought was to attain its purpose; for it seems to me that his purpose is unfolded by means of human use of limitless forces, and that his plan is gradually worked out by our expanding consciousness of being his instruments.

It glorifies the hardest and least important life to believe this: That by development against odds, the more severe the better for the purpose, we raise our consciousness nearer perfection and aid in making apparent the design. God is in no wise changed. He is perfect and complete as your philosopher friend suggests.

And we, a moving series of images, in one

form after another, move toward a knowledge of the goal which is Himself. Into the great whole, the loving heart of Love, we shall all be gathered at last and changing forms and opinions will fall from us as a child leaves his toys, once cherished, when maturity dawns.

Never, I beg, let yourself settle into the belief that your views are permanently true. I do not speak of Truth which the soul feels to be unshakable.

But I beg you, too, live honestly by the light of your highest view as long as it appears to you to be true. So it will serve your purpose of growth, and change for the better.

You may even forget some rungs of the ladder by which you have climbed, as the actual memory of earthly experience grows dim here. But it is not lost in any case. It is stored up in what we are at present. Our memory of past lives is often as hazy as yours; but their total effect and what we learned in their course, is vital and operative. And at the end, in completed individuality, all that has been learned is summed up.

We too have problems and for their solution we pray, but prayer soon ceases to be petition—as you come to know. It is rather a great stillness of the soul, waiting to be aware.

The duties of your lives seem to hem you

in with barriers of sense and separateness. you feel so distinctly what is you and Not You. But your best work will come when you begin to be aware—when you feel yourselves not bound and limited, but open, free, and One with the One. When what you do and what you wish is for all, life will have influx and egress and you will know you live in Him. You will begin to know you need not ask for any thing but only open yourself for its apprehending. But we cannot shut ourselves away from all and expect any blessing. Nor shut the door and expect inflow. As part of the eternal life and of its nature, you have the right to all you need to give life its best expression. But your view of what is best is often partial, mistaken, and if you do not ask for wisdom before you ask for a thing, the goodness of God may deny what you had asked for in ignorance.

31.

Since humanity began there have been skilled psychics of abnormal powers, but you are not that nor am I. We have become sensitive through our natural development —through yearning to advance. It is quite a different matter seen from this side. I ask you to take my word.

Possibly it has been mainly unconscious, but you have taken the best path in self-development. That is, as fast as you make a truth your own, you share, you bestow, you try to teach those coming into the place where you stood not so long ago. Give and ask for more; this is a true method of growth. To learn and try to keep for oneself, or merely to think about the knowledge gained, is stagnation. Not only must one give to get but lose to find. It is not occult, as you think; it is sense. Give to him who asks. Let the thought of willing service go out to all. The bond between you and another thus creates a channel through which blessing returns.

When you judge what I send and think it strange or perplexing, remember that conditions here are unlike yours and that one needs a new vocabulary. This we have not, and so as nearly as possible I put our ways into your words. But do not suppose that

a literal equivalent gets through. By intuition alone you can build the picture, and intuition, being of the spirit, paints more truly, if it acts without bias from preconception. It is difficult to get through an idea pure when the medium of your thought is colored by ancient belief. If you are unable to empty your mind of error, or what seems to us error, the result may be a strangely mixed statement which is true to neither realm. If you had not already made some progress up out of the plane of the animal where you began and started on the way higher, neither I nor any other could communicate with you. For we are citizens of the next-beyond country; and that you begin to conceive it makes a link between us.

32.

I was impressed by the phrase I heard you use: "the right direction cannot be improved upon."

I know in my own experience how endless seems the way forward.

It takes a long time to think out, learn, develop into consciousness, make habitual rather than effortful; and it seems as though we constantly make mistakes, and must regain ground we thought gained. And we find that truth discovered is often but falsehood to be erased.

But do you not understand that once consistently started on the way, no step can be entirely false or useless? One step only is possible—the next; and the second cannot be taken until after the first has been passed by. Given the right direction, no step can be wrong, nor lost, nor out of its proper order. The advance of next year is impossible without the step of this—which must precede it. Nothing is wrong but a reversal of direction.

The times of truest growth come when you peer forward, with sight dim, and see in a mist what will be clear when next you look. The opened mind of humility comes with longing to see. You mistake this dim glimpse, which is a new suspicion

of truth, not yet digested and of your own substance, and think your inability to catch the vision entire is cause for discouragement. But the discontent of not understanding is the very spur which drives you on, and the moments of a new and dimly caught concept are the times of growth. Your soul stretches then. You are urged up to a new viewpoint, a wider consciousness. Such whispers are of necessity unsettling, mysterious, humbling; but they open new vistas above to valley-eyes; and once the spark of comprehension is lighted, though it burn feebly, it is found impossible to return to old light. That ancient fire is found in ashes.

Once the door to truth is opened, it ceaselessly presses in. From the mind, the world, from life; from friend and book and star. Never more shall the door close. Ray after ray pierces the dark, more light than the mere human could endure, and proves man kin to divinity. Evermore brighter, fuller illumination until the spirit of us knows its self one with the light, with which it has been identical from the beginning, but lacked consciousness of the identity.

The knowledge of full union with the Spirit shall come only after many ages, but the Way is begun; and the path is Joy, and the beacon, Light, and the teacher, Love. Any novice at the path's beginning—the

savage, the child—is right if he starts, facing the Way.

Lead on Light. Lead on Love. Lead on hunger and thirst. To the end of the Way they beckon.

But turn the face the other way. Follow darkness, hatred, untruth. Only this is sin, and even sin leads back after its thorny way to truth. Death, darkness, hatred, all wear out at the end. They are but the downward swing of the pendulum, the halt on the way Home. But the circle of Home holds. Over and over they begin again, if need be; and the end is farther away and the path more agonizing than as though they had made straight for the goal. But they cannot lose God, and he loves each soul as every other—and requires only that at the end they shall know Him and that He is ourselves—the divine embryo enlarged, vivified, all-conscious, one with all and All is He.

At the end He, and at the end I, and at the end you, and all summed up in love. Conscious life, conscious love, conscious light, and God all in all.

33.

The love which is God gives freedom. It is the closest and least perishable tie in all worlds. The merely human, longing love which binds, contrary to the best good for the beloved, is not the highest love even in earthly relationships.

Devoted, jealous love which insists upon bodily nearness and exclusive possession soon reacts upon itself—a bond frayed out and chafing, at the end.

The consummate love is that which in perfect oneness, frees, and has the same effect of not holding the loved one back which indifference attains. Indifference lets free also, but the loss is to the indifferent, loveless soul.

Whom you greatly love, and free, is inevitably bound to you in freedom.

34.

Do you know that the whole secret of existence will be solved when you learn your way back to the higher intuitive being where trust is perfect like the animals' and flowers'. All the pain of supposed separation, which living in the mortal is, will be ended then. Back to the real. But you will be thinking you could not have known the real had you not gone the way of successive progression through matter to the mental; and then begun to feel dimly for the spiritual. And you shall go farther than as though your souls had not melted in pain and been sensitized by grief. This is true, you have learned by means of the low, but now you are past the lesson days and you will come to thank God for any sorrow which has unfolded you—which you have not allowed to shut you in and hold you back. Now trust in Him, and all paths will lead on. Not one, rightly considered, but leads straight to Him. You are lost for a moment in a maze of suffering only to see your way more clearly when you disentangle yourself.

35.

(In the woods.)

We also wander in spots of beauty, and they excel yours as our understanding of them does. You know we find here, ready to be perceived by our farther developed powers, colors you cannot see. What do you suppose is at the other side of the rainbow? What is beyond the partial arc of red and violet if not other vibrations which our eyes receive as color? Your eyes are not able to record them. You are unaware of beauty as wonderful as the heavenly dreams which, when you awaken, you are unable to find words to express, but which lies all about you. Do not doubt the word of the ultra-terrestrial traveller who brings vague news of the glories among which we may live and by means of which we do our work. Powers whose existence is being suspected from many angles of research are in full growth here. But at last all returns to simplicity —to oneness—as the rainbow's colors are synthesized in white light.

You should depend on what comes to you in this way, as governing your actions or opinions, no more than you should rely on any human advice. And I do not intend giving advice. You must govern your own life. The fact that we know more and see

farther, and so might constitute intelligent guides, is offset by the fact that we no longer live in your limitations and cannot judge for you. We can teach you, and that is the object of my coming, but the teaching becomes your very own only as you live it out, and this is equally true of what comes from any possible source.

But no sane teacher tries to teach geometry in the kindergarten, and in the same degree your state limits us. You receive what you are fitted to receive from me or any other source. And I give what I can give in your words and no more. One of the reasons for shutting mankind into its little prison house of an earthly plane, and so allowing his belief for a time that his was the only form of life and the only place of habitation, was that he might grow strength and learn one set of lessons well before he began to suspect fuller powers and a more extended universe. Your earthly provincialism is about to be broken into, and on a large scale.

There are already some of you who catch a ray of the universal light and begin to try for union with All. And you must wait in patience, and struggle on at every opportunity. This sounds contradictory. I will state it in another way. It is a matter of indirect direction—this attaining. Wait, but let nothing during the waiting antagonize the wished for end. Struggle, but for

the good of others, not directly for your own.

When the time is ripe the end is attained and one knows not how. It is as a mountain, steep and difficult, the top in cloud, hidden from sight. The paths are many, the climbers all living creatures. The goal one—attainable but far away. But not so much as a wish in the direction of the top is lost. Not a stumble but teaches. Not a night's rest but refreshes. Not a like-minded comrade but helps. Not a prayer but lifts. No effort but advances. But only Love is guide, teacher, light and stay. Let Love lead on.

36.

If new experiences open to you, neither fear nor distrust should be your attitude. You are at the place where many roads open out. Take no by-paths. Keep your direction. You have glimpsed the astral. Do not tarry in it but take it with you on your way up. Do not fear even if markedly psychic developments take place. All these may and can be comprehended in the upper freedom. Bring on your way here all the experiences you can. The richer you come in strength, comprehension, compassion, and self-control, the better equipped you are for this service—I refer to the work which you will find awaits you here. Some come over so poor and so short-sighted and so bound in selfishness and with such iron opinions that they never know it might have been heaven.

You have wondered if I see you. I believe I more feel you but still I am aware how you look. You enter my consciousness whole, and every sense responds, while I have not the old organs of sense. It is as in thought when one has complete comprehension, adaptable to any needed perception. When one is totally familiar with any whole he can call out of the complete knowledge any detail he needs at the moment. My "sight"

might be summed up in the word understanding. I know completely and call knowledge to satisfy any demand by any sense.

I wish to describe conditions on this plane next beyond your own. To be sure no information can be universally true, for we vary as greatly as those in your world. But though some here are reaching toward divine consciousness, and some, defeated in life there, are resting and have not our consciousness, we are in certain ways an average set as a certain group among your best types may be chosen to represent what you would call humanity if a stranger from Venus or Mercury asked to see "human beings."

Our plane of consciousness touches yours at a particular point—that of intuition. The wearisome accumulation of facts you call education is not real education. To lead out native power and aptitude should be the method. Perhaps present mind-culture is all one can expect as you are not so far beyond savagery, but a post-graduate course in intuitive knowledge might be added.

Nearly all scientific facts now taught will be discarded within a decade. Your only exact science is mathematics and your higher mathematics are only begun. Here we have many minds which grasp your most intricate problems and see the conclusion with no tedious process of working it out. This

intuitive knowledge some on your plane share to a degree.

In mathematics one works with truth, not with facts. The fact is dealt with in a specific problem, but one works on principle. In one sense all knowledge may be said to deal with number—a separation of one into many that it may take on limitation and again enriched by experience return to One. And one sees that it is true, because it is endless as a sequence of numbers must be endless. And in relation to this science we observe the unthinkable problems of time and space solved, as in relation to mathematical principle time and space do not exist. Equally in regard to all else that is of permanent truth, time and space are not taken into account.

It is easy to see that a mistake in solving a problem, once seen and corrected, ceases to exist. The fancied being of the error returns to its native nothingness as soon as the fabric on which it was built up is destroyed by truth.

Apply this formula to the question of sin, and one sees that only belief in evil is needed to make the false appear true. Prick the bubble and no trace remains. Its fancied life is built like a mirage of the desert as suddenly to disappear.

But as long as the traveller beholds in imagination the magic city, it rouses in him all the feelings which a real city would do.

So may a great mass of the facts which are received as true one day and discarded the next prove as deceptive; and for this reason I plead for intuitive knowledge which comes from the source of wisdom and need not be unlearned.

Your world, with its horrors and tragedies, its love and longing, its groans and temptations, its glories and heartaches, is of the stuff of mirage.

But by its means you grow. By the conquest of it you advance. And this is its sole end and reality. We—only a little beyond you on the path—also have our beauties ephemeral, and joys transitory, and on as mistaken basis as you if we look on our present experience as the end. We are only a rung of the ladder ahead of you and not one of us knows the ultimate.

Only I begin to see that as Power is one, as Wisdom is one, as Love is one, so shall we all find, when vision is wholly unclouded by matter and our minds free of false belief—so we all shall be one.

Facts mislead, but the instinct for truth cannot mislead or God who gave it is a liar. That instinct is his seal and signet in our souls and he cannot deny his own.

37.

Does the present disorder of the world frighten you? It is chemicalization. You are familiar with the term as applied to persons but not to the world-order.

When the new is ready to manifest outwardly, it has already been worked out inwardly. It gives the feeling of chaos, but disturbance ever precedes growth. The outward is the symbol of the inward, and what is true of one is true of the other. The function performed by the action of truth on error, of growth on sluggishness, is attended by heat or turmoil. The remedy appears more violent than the disease. Witness Russia. Violent symptoms precede birth and healing. The sky is lighted in flame before the day appears. The world is seething in the pains of growth. The impure will disappear. The fire will try your metal. The proved remainder will emerge and lead your world to a civilization, new and founded on true principles—a cleaner Renaissance.

Even in this upheaval some sit snugly by, and are neither stirred nor singed. They will have to wait. The world—thought,—more deeply stirred than at any previous upheaval,—cannot now pause for sluggards.

Jesus in his day touched a few, but his

principles have never so much as come to trial as standards for national life. This will come but not at once. Advance is bound to be the outcome of such cyclopean stirrings.

38.

You gave a good start to our writing by demanding truth and refusing to accept anything else. You opposed intruders in this way, and by an unwillingness to stop in the psychic for curious experiments, and so become involved in what was less good than the best. But though you have held to the highest, it is not always possible to push the idea I wish, through to your brain, which enters into this work.

There are many things I should like to explain but your mind is not ready. I want to speak of the matter of surfaces. You receive your entire feeling about spaces and dimensions by living on the surface of a rotating globe. The sun does much more than merely hold the planets and warm them.

We are not living on the surface of a world. We are in a world of our own as real as yours, but invisible to you and occupying the same space. You spin along prodigiously fast by your reckoning, but you can never out-distance Helios. You do not even know how fast he travels (in addition to your own speed), taking your little world along in his pocket, asleep and wrapped in your blanket of air.

We also live by and feel his power but quite differently; and he has rays you are

ignorant of, which communicate other powers than your own—but it is hard to explain our ideas in your limited words.

39.

Even since my arrival here, I see changes in your world atmosphere. It is a very real thing—world-thought—let me tell you, and is visible to us as color and as cloudy motion. This is different from personal atmosphere which we feel also.

The personal effluence depends on habitual thought—or a sudden vivid emotion at times. All experience is stored up and makes your total atmosphere—even if it has passed from consciousness and seems lost in the ocean of sub-consciousness. You will come to recall much of the past.

You have spent much force in feeling—this I see—and its marks are even visible to duller eyes. Though you have suffered bless God that you can and do feel—even pain. For the intended life is not to exist in the outward—to take part in events pleasant and amusing—this is living in dreams. The real life is that which is developed through feeling, and builds up a mass of rich memories in the soul.

Imaginative thought is good—and is rarely attained by those who do not feel keenly—for when you have created an image securely enough to have feeling concerning it, you have made sure it will build in the sub-conscious. It sinks into oblivion and

works—as all nature works—in the dark and silence. The manifestation may be retarded or even nullified by counter-emotion currents. Do not suppose because the effect delays that the cause has ceased to operate.

There will come the time when events of his life and others are gathered into surface consciousness long enough, at least, for you to take stock of them and of their bearing on your present. After this you will never sleep so deeply again as to memory. We shall not soon reach the consciousness of Jesus who remembered the "Glory" which he had with the Father "before the world was."

Most who have gone so far, have by their very lightness of spirit and body risen above contact with your plane; and some of these are willingly returning to teach. One hears of teachers among you. We too have rumors. I know a great teacher is said to be active in each hemisphere. How many they will reach, I am not told.

I am asked by one who is here because of interest in the writing, if this awakened memory will include the recollection of sins with its attendant remorse.

All will be uncovered, but when you arrive at the place of complete memory, mercifully you will have repented and expiated. Sin, returning to mind, will be counterbalanced by a great weight of good and will be seen in its true light. We shall know that sin, be-

cause suffering followed it, pointed the way toward good.

This garment of All-things-remembered cannot be worn until it has been created by your pure wish for progress—and not selfish progress, but the good of all. It can then be laid aside with the burdens of limitation and failure and hindrance, and a new celestial garment formed of faith and aspiration and love put on.

40.

You may not have thought that conscience, which you regard almost a sacred function of the soul, is the stirring of old memories. As old wounds ache when the connecting nerve is touched, so events which once caused you to suffer create a dim, or active, remembered suffering. Conscience, you will find, is related only to pain, never to joy. A specific joy may have been followed by ancient pain, and you therefore conclude that the pleasure was of itself wrong. For the function of pain is warning. It says: "You will do well not to do this or that, for if you do you will regret it."

Conscience is this faint stirring of old unremembered troubles, warning us to avoid old unremembered mistakes. It is a subconscious reminder of former violations of law. The violation may never have been outward. The intrinsic part of an event is its effect upon us.

Of course you will see that all this is as endless as truth and as measureless as space. The human mind is no more competent to deal with infinitude than a pint bottle with the sea. The brain loses itself in any concept of the eternal, and the "sea" simile fails because the ocean with all its extent is measurable. No piling up of measures

comes to the end of the measureless. But it is possible to work with intuitive knowledge which is of the spirit and has endless power.

The human intellect stands in relation to divine wisdom as the child's blocks, with which he first gains the idea of measurement and proportion, to their endless correlatives. But I cannot make you see the picture in my mind of timelessness and spacelessness, which are as all time and all space.

Try to conceive the limitlessness of any divine attribute, love, power, wisdom. This you can do somewhat by intuitive perception. And it is good for you and useful for at last you will begin to gain the realization that infinite anything precludes the existence of its contrary. And this is a most practical achievement for it will rid your personal world of any opposite of good and bring heaven there now.

I am only a little farther on the path than you and have not a clear conception of the unlimited. But it is a good thing to stretch and grow toward the divine.

This in closing. Whenever you can without infringing on your brothers good, think, be and do in freedom. Strike for the free, the unhampered. Throw old restricting notions to the winds and continue the development of your divine self [with?] unhampered consciousness. Fear nothing. You are protected. Advance into any new field you will. All is open to one who comes

with pure motive. You can hasten development many lives in one by stirring yourself to really live and not merely play at living. Now you have gone so far, your progress will accelerate and you can receive more help. You have thrown away some hampering superfluous ideas. Yet more race ideas must go, but you are reaching the outskirts of the heavenly country.

41.

You are becoming more expert in catching flying ideas. Yes, I see your thought that you must also catch undesirable ones. But one need no more retain these than the fisherman is obliged to keep all of a haul of fish. He empties the small fry back into the sea.

See to the small things, I warn you. Little worries, gloomy surmises, self-pity—tangled in the cosmic currents surrounding you, and do not let them become entangled in your brain-net. They often make more trouble than the large obvious difficulty which is easily perceived. But do not be over-introspective about these trifles, either. Once the direction of your life is settled upon, as I have said before, all which does not belong to it will fall away sooner or later. Failings disappear, often unconsciously, because of the very vigor of your desire to advance and know. Or they are burned as so much chaff in the crucible of Love. Trust Love the solvent.

Much still perplexes you in this earth life, which you are passing through as a meteor cuts through your atmosphere to lose the transitory and be fused into the permanent.

Of course there will still continue corners of your mind where light does not penetrate easily and darkness of misunderstanding

persists; and the one way out, the one clear road is Life-Itself. No teaching from me nor anyone else can have value commensurate to the enlightening and perfecting processes of Life. That many do not draw the same conclusions from life's events does not destroy the fact. Because discords are made on the harp, one must not conclude that there is no possibility of demonstrating the intrinsic harmony of the musical principle on which it is formed, and for the expression of which solely it is made.

You will gain strength and skill in so far as you look to the source; not to others who are like yourself incomplete. To lean on, to learn from, and love the perfect Within is the only road-royal to perfection. All else is less important; and since the wisest of us is only a child in need of help, the man Jesus came to show the way, which he had learned in perfection from the source which he called Father. And remember that the relationship of father is reciprocal and implies sonship.

In walking close to him lies salvation; but not in blind imitation. "The letter killeth." Do not copy him. Learn his spirit and live in it your own life. All directions might be merged in his simple command "Follow me."

Salvation will not come to your world by enactments of any sort. Nothing exterior—

not even imitation of the acts of the righteous—will solve your difficulties.

Education, which will cause each individual to act from an inward spring of good intention, is the only sure way. When the spirit of unity rules all on your plane, laws will not be needed. Until [then] outward obedience to mortal rules makes your world a safer and pleasanter place in which to live. But when all come under the sway of love, the very physical aspect of the earth will change. I remember I told you your world thought is a very real, very potent thing.

I suppose you do not realize the disruptive effects of wide-spread feelings of hatred, greed, anger, cruelty. We know gardens of paradise where the internal fires are equalized and made useful and where cataclysms do not occur.

42.

I would so gladly tell you more about Light, the inner light. If no light shone in our souls from God Most High then were it impossible to receive or perceive even the light of the sun. As light of the rainbow breaks into myriad fragments, which are all veritable light, so the inner light—Wisdom—is diffused.

You know that not one of us—here or there—approaches the Central Light. It shines afield—it suffuses the universe—and is still light; and each catches his spark and uses it. Each translates it into his own color, and he who shows red or green, says to his fellow, whose light-ray refracts blue: "No, no; yours is not real light. See, it is quite different from mine; and mine, I know, is the true light, for I had it from the sun."

He does not see that all which partakes of the essentials of light is one and of the One Light. Many have been sent out from the One, and in as far as they are from Him, they bear light with them, their signet ring from the Highest.

Divisions have multiplied, and different shades of color have grown important in their own opinion, until the differences have come to seem the most important thing about varying disclosures of Light.

But rates of vibration only, and not intrinsically separate nature, make color. Only learn to respect the individual vibration—your own and that of your neighbor; and know that your own gleam, which you make your color, is as partial as any.

All which is valuable and permanent in each separate experience is that it is united with all others. The shades of the rainbow melt and merge; but they define and explain; and, synthesized, make up—the whole white light. All one must avoid is darkness, or belief that his own way is central which is a form of darkness.

I would have you love, respect and cling to the gleam you now have. But do not, for this reason, disrespect nor attempt to quench your brothers' light.

Each must take but one shade at a time. And remember, seen occultly, color has a meaning you do not comprehend. We see a state of development as a predominating color, and gradually you will progress through the spectrum, and beyond earthly vibratory conditions. But no one will be needed when the whole is gathered together. Only let your one shade be clear and pure at its time.

The truths I have tried to tell you,—and which you could not have received were harmony with them not already set up in you,—these are the next for you; but not the ultimate, not the last. Do not sin against the

ray which next appears. One sins in the place and at the level where he is. Sins of by-gone states no longer tempt. Transgressions against tomorrow's not-yet-discovered standards do not exist. But do not sin against the present gleam.

43.

Believe it; live it; and new light shall dawn. I have often told you this in varying words.

How simple the great fundamentals are—Love and Faith. They bring all else in their train. Could all activity and thought but be grounded in these, life would not be the slow, painful and ignorant process we so often must live through.

I am pressing to get a last message into your consciousness. The last for now. And it may well be that this particular means of communication will be given up. You have always known it to be like any other human intercourse, not final.

It has helped you and me. It has broadened life both ways. It has shown newly evolved powers in us both. But I need not warn you that you must receive your best teaching through your own Spirit of Truth. Suggestions such as these, coming from outside, are well enough. We are intended to help one another. But some get to rely on such messages; and if that occur, they are best discontinued. One should rely only on the Central light in one's own soul—the Spirit of Truth—the I AM in the individual. How many ways there are of stating the verity you think when you say the word

GOD. HE, light of lights, is what we try to approach. Our attempts seem futile and childish but they are neither futile nor childish when they are sincere. The first stumbling steps of babyhood are not futile. It is by means of them the man runs.

He shines for all, that great Light—for all at whatever degree of attainment. The Light of Love gives life to all. None are outside him. Not one can escape him—at last,—though in "time" they seem to shut away the Light. And never forget that the brother who shines "blue" to your "purple" is but a part, not separate from Him, nor from yourself.

I wonder if the step which I have already taken—the next-step-beyond—has not its clearest light turned toward letting us see Unity. Good. God. ALL-In-All.

But it is too great for words.

I cannot tell you unless you begin to see—

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