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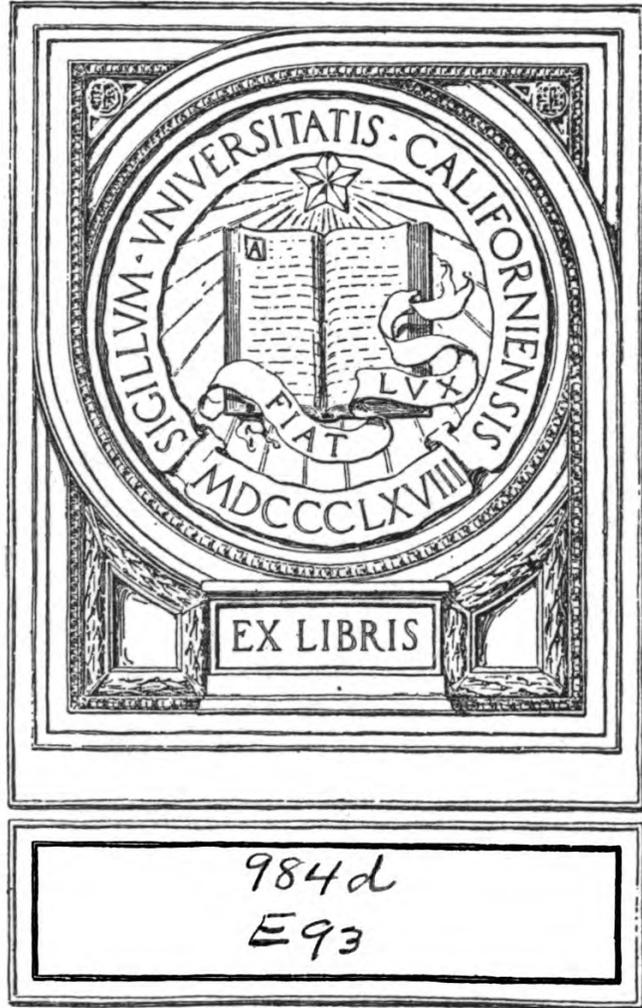
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THE EVOLUTION OF THE UNIVERSE

UNIVERSITY OF CALIFORNIA







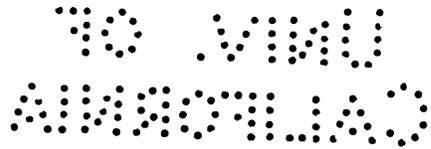
MICHAEL FARADAY
Born Sept. 22, 1791. Died Aug. 20, 1867.

The
Evolution of the Universe
Or, Creation
According to Science

TRANSMITTED FROM
MICHAEL FARADAY
LATE ELECTRICIAN AND CHEMIST OF THE
ROYAL INSTITUTION OF LONDON



1924
COSMOS PUBLISHING CO.
BOULDER CREEK, CALIF.



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Los Angeles, Cal.

DEDICATION

The production of *The Evolution of the Universe*, as herein given, has involved fourteen years of willing labor, with many and long periods of rest, discouragement, and interruption on the part of the mortal instruments.

It is now lovingly dedicated to all seekers of Truth, in all realms of life.

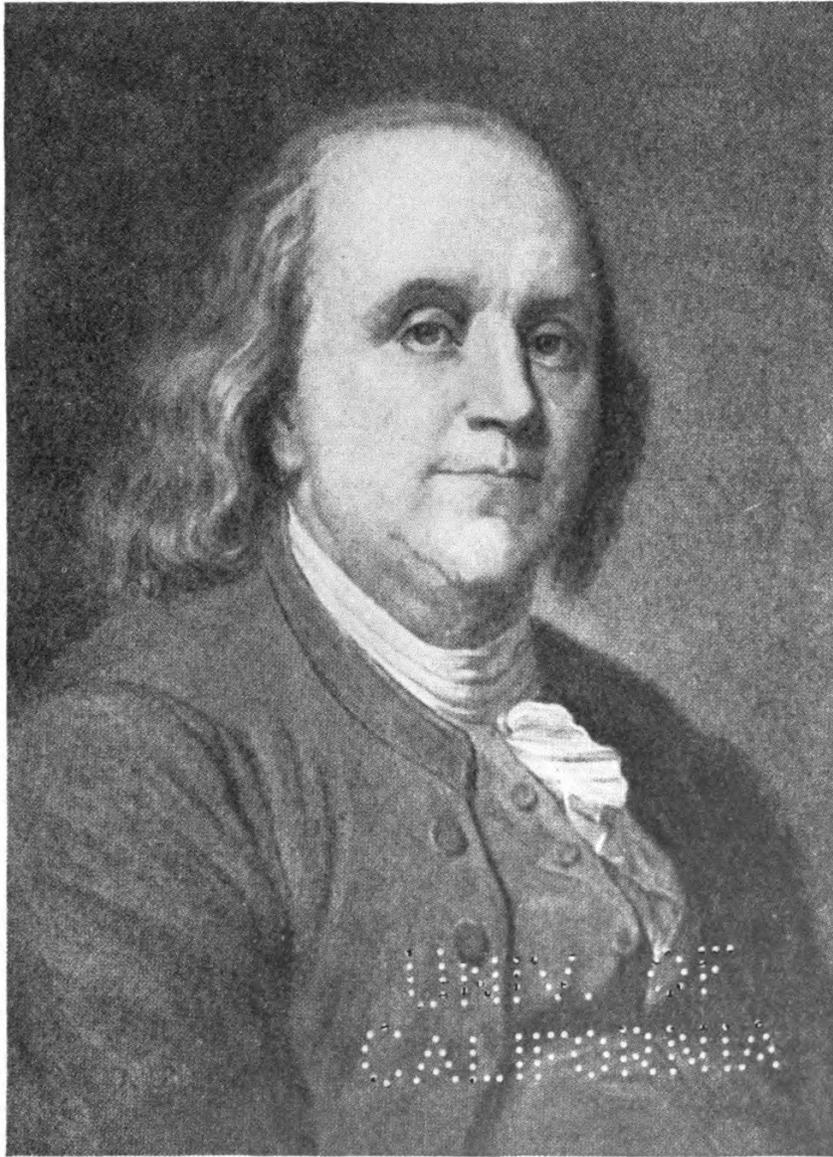
IN HIS NAME, who still saith: "And He, the Spirit of Truth, when He is come, He shall lead you into all Truth, AND THE TRUTH SHALL MAKE YOU FREE, AND YOU SHALL BE FREE INDEED."

"The world is my country, and to do good is my religion."

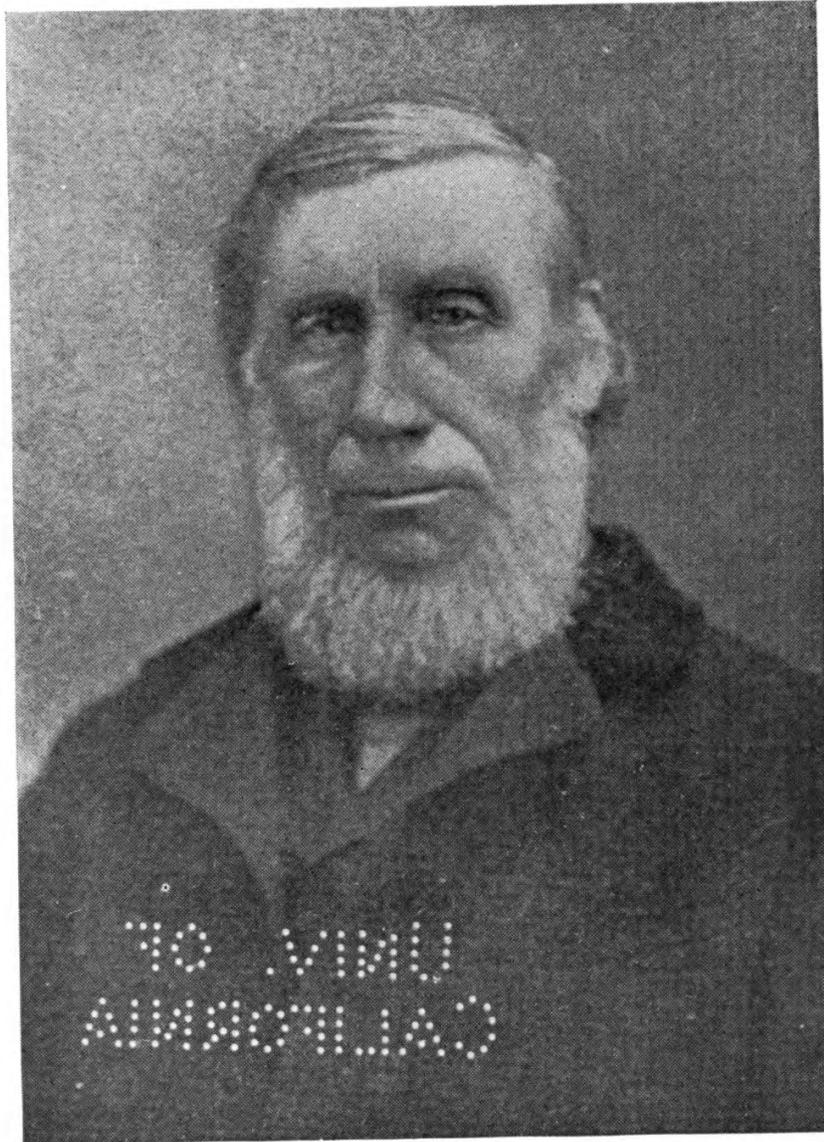
The Mystic Helper.

Los Angeles, California,
March 16, 1922.

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BENJAMIN FRANKLIN



JOHN TYNDALL

FOREWORD

This remarkable treatise on "The Evolution of the Universe" is a contribution to human knowledge from the scientific spheres of the Spirit World.

The spiritual author claims to be Michael Faraday, the world-known electrician and chemist, who discovered the method of obtaining magneto-electricity from the magnet in 1831-1832 at the Royal Institution, London, England. Faraday, as a mortal, was not inclined to concede the unity of the material and spiritual forces and relations as capable of demonstrating, through mediumship, the life after death as a fact in Nature's order.

He comes now in this great work, and as a result of his more extended scientific studies and investigations in spirit life, to regard both mortals and spirits as natural results of the evolutionary forces connected with planetary existence. He has extended his ideas expressed in "How We Think," and his studies in vibration and electricity, into the realm of the Creative Powers, as manifest in the evolution of universal life results, embracing the origin and methods of the creating of suns and planetary systems with all their varied types of life forms.

He believes that spiritual communications from the spiritual plane can be as truly demonstrated as electrical science has been demonstrated on the material plane. In fact, all the phenomena of a spiritual order, both ancient and modern, he relegates to the intelligent manipulation of the electrical energy. The Magi and Sages of all ages were conscious or unconscious co-operators with intelligences in spirit life, through the use of the same electrical forces. Through mediumship the same forces are now being utilized by the intelligences of spirit life to demonstrate the continuity of life, and thus lay a firm foundation for morality and religion.

The copious illustrations of this book from astronomical and psychic photography will add great interest to the narrative.

But Faraday's discourses and extended knowledge in spirit realms would be entirely inaccessible to mortals were it not for the loyal and unselfish co-operation of the Mystic Scribe and the

Foreword

Mystic Helper who furnished the necessary conditions for its production and publication in this volume.

The Mystic Scribe, whose wonderful attunement to the vibrations of Spirit, and whose logical mind and deep interest in scientific study of spiritual phenomena made him a worthy co-operator with Faraday, has reached in earth life nearly fourscore years—a life dedicated to unwearied pursuit of truth and its promulgation among men. He has been both active and influential in the political life of the country, and has left his impress upon the national life in many of the reforms of the day. It has been the great privilege of the writer to know him and his wonderful psychic powers for over a score of years. Probably no more wonderful instrument of the spirit forces or more accurate recorder of the scientific teachings of the spirit realm can be found among men.

The Mystic Helper, during its early years, was a member and patron of the "American Society for Psychical Research," and a careful and candid investigator for many years, active in humanitarian work, reaching a helping hand to enterprises for the uplift of man. Through his generous help the Evolution manuscript was written, and now, in the same spirit, he furnishes financial resources for this work. It may be interesting to note that these two mortal co-operators with Faraday, in giving his scientific teaching to the world, were brought together through the intervention of Dr. George H. Hepworth in spirit life. The Mystic Helper had known Dr. Hepworth in New York City while Hepworth was managing editor of the New York *Herald*.

Both the Mystic Scribe and the Mystic Helper, out of profound reverence for the spirit author of this book, and for the supreme importance of this work, desire that their own names should not appear in connection with the publication.

If the experiments, studies and deductions of Faraday are to be accepted, this volume is of superlative import to mankind, and will revolutionize human thought in Philosophy and Religion.

B. F. AUSTIN, A. M., D. D.

Ex-President of Alma College, Ontario, Canada. Now editor of *Reason*.

INTRODUCTION

To my many readers, and to all interested in the efforts of the dwellers in the Spiritual world to enlighten mortals with some knowledge concerning both worlds, is this work of mine dedicated and directed.

It may show some variation from my former efforts and contain ideas that at first sight seem contradictory to what I have given in former writings through this channel, but I would say to the world of mortals, that spirits of men of the most advanced grades, after their transition to this world of causation, find that they have much to learn, and some things to unlearn, concerning their former theories and deductions regarding eternal principles.

Especially is this the case with those scientific minds, who have formed their opinions of truth concerning spirituality, from the traditions of minds in mortal conditions, and who have limited the Creative Power to its manifestation of life in planetary states as the only source of knowledge on the subject.

In this work I shall try to explain more fully the inner and more subtle relations of spirit to matter, and think it best to re-write in detail some of the matters touched upon in my former treatises upon the "Relation of the Spiritual to the Material Universe," and other correlative subjects. I shall also advert to the influence of magnetism upon form building, and the principles of unity of power, between spiritual entities and their manifestations in form relations. I do this to call the attention of the scientific world of mortals to the source of the marvelous

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development of knowledge of electrical and magnetic powers in this generation.

In 1877, I wrote, in manuscript that has never been published, the following prediction: "Great as has been the advance in electrical science, since my experiments in electrical and magnetic powers, it is nothing to what will be given to the world in the next generation." The lighting of cities, multiplex telegraphy, and wireless communication on the seas and between the continents, attest the truth of this prediction. I will also add this to it now: that great as these achievements may seem, they will pale before the utilization of these forces, by the close of the twentieth century.

Among the greatest of these discoveries, to the present generation, will be the coming of ideas of the nature of life on earth, as it is known to be by the sages of the spirit world. The present ideas of its source and origin will be modified by the power of transmission of true ideas from the scientific realm in spirit life, rather than, as now, false ideas from the religious spheres* of the spirit world.

Faith will give place to knowledge, and mortals will have a broader view of the questions involved than they have or can have at present of the power and purposes of the Divine Mind that prepared this or other worlds for the transient residence of the spiritual entities that inhabit them for a season.

It is for this purpose I come again, to reiterate and explain what I have ascertained, since my transition, concerning the relations of both worlds to each other, and

* In this age of the planet the different religions of the world exert a powerful influence in shaping the mental concepts of life and its outcome, but to what extent religions are reliable evidences of mental development upon the Spiritual planes must be determined by the ideas they teach their devotees as eternal truths. They have not as yet given to the world the greater ideas of scientific discoveries, and Faraday evidently proposes to relegate them to their proper position in determining their claims as being of a Divine origin.

Introduction

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why it is possible that mentality in both worlds can touch each other, so that true ideas can be transmitted as far as earthly language can convey the ideas to mortal comprehension.

M. FARADAY.

TRANSMITTER'S STATEMENT

In 1875, I became aware for the first time of the spiritual presence of Michael Faraday, at the Lake Pleasant, Massachusetts, Spiritualist Camp Meeting. At that time I was studying the spiritual phenomena as one of the curious manifestations of some invisible spiritual power, and residing near the Camp I often visited it on business or from other motives.

The word Faraday was as distinctly spoken to my inner ear as if projected from mortal lips, and finally, by questioning the voice, I ascertained that he wished a circle to be formed for scientific demonstration in the light. This circle was formed, but so intense was the vibratory power of the electric energy manifest, that only few of the recipients could endure it, and the circle was suspended indefinitely.

From time to time I continued the experiments with various mediums and obtained many curious and startling results, but was requested not to give to the world any public reports of the phenomena obtained. At his request I gave some manuscript articles in the form of explanation of the principles and methods by which spiritual phenomena were produced, which were published in pamphlet form. These manuscripts were more of the nature of preparatory work and have had a wide circulation, and while they were of some value, I do not regard them of anything like the importance of the ideas embodied in this work, which after more than forty years was renewed again in behalf of the spirit scientists who reside in

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spheres far beyond the realm of mortal comprehension. When I feel like writing I take paper and pencil and write rapidly as the ideas strike the brain consciousness, but do not remember much of what is written at the time, so fast do the ideas follow each other. After the manuscript is once recorded I let it lie until I have time to take a good long rest. Then it seems to me that it is almost new, so little impression has it made upon the memory.

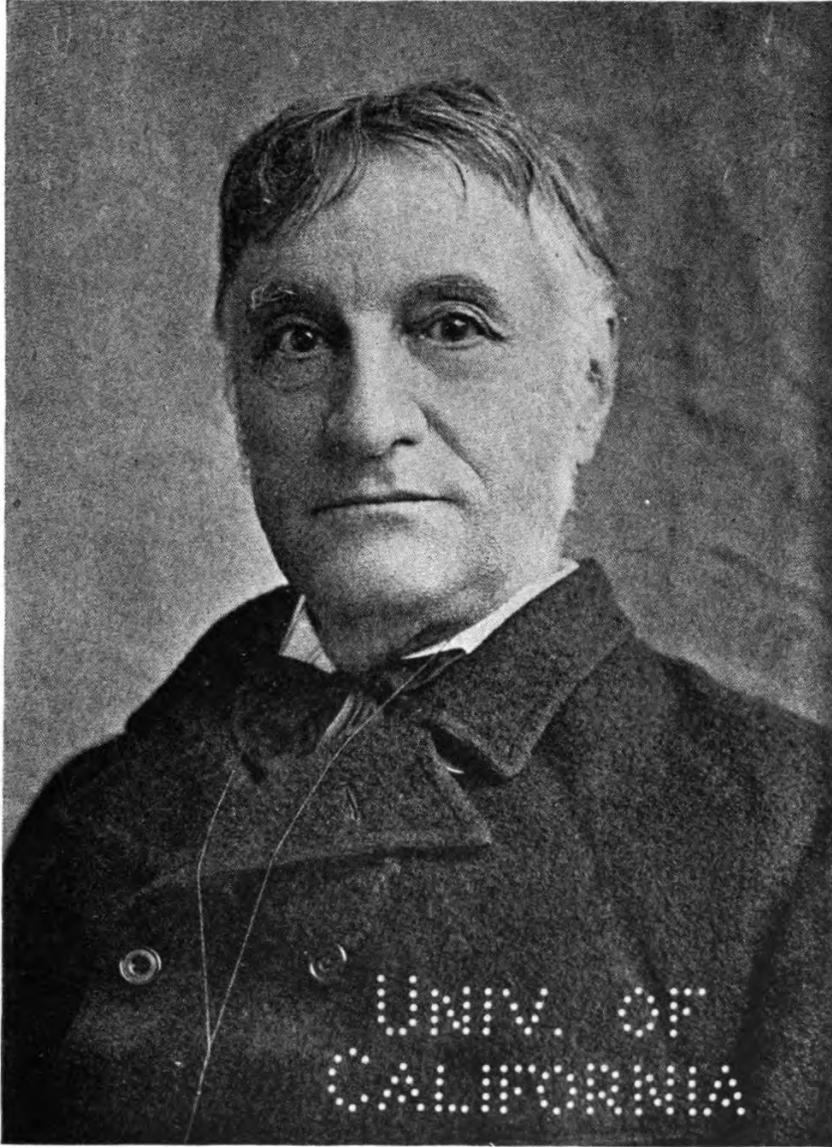
Faraday's explanation of the process of thought transfer from mind in spirit, to brain in mortal, is the best I have ever heard or read, and as he has given demonstrations of the highest order ever known upon this planet I know of no reason to doubt the truth of his statements as to the nature of form, or the power of spirit over conditioned life.

In 1877, Faraday gave his first writings upon the "Relation of the Spiritual to the Material Universe," which were published in pamphlet form, although the power of transmission was somewhat of an imperfect development and the writings were much criticized by some who thought he ought to be able to give full knowledge of all that pertained to spiritual science if he could give anything.

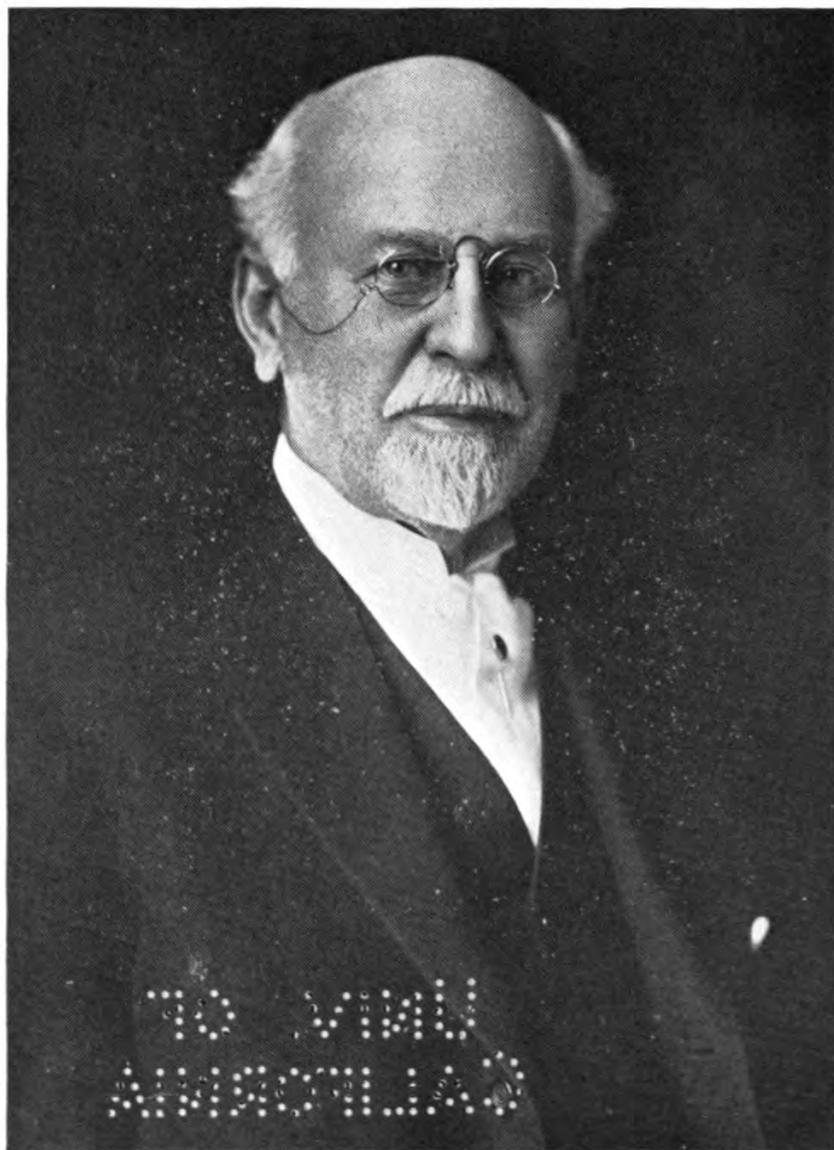
In 1881, I obtained the following message by independent slate writing at Lake Pleasant, Massachusetts, which shows how truthful he was then.

"My dear Friend and Subject:

"No doubt you begin to wonder what the influence means which has been upon you for the past few days. I would say to you that we are endeavoring to put you in a condition that will enable me to give to the world 'desideratum' through your own organism. It amuses me when I hear the criticisms passed upon my works (through you). But I would say, *Fas est ab hoste doceri, ut nec*



GEORGE H. HEPWORTH



THE MYSTIC HELPER
Born March 16, 1848.

*scire fas est Omnia.** I was conceited enough at one time to imagine I was familiar with the laws of Nature, but since my transition I must confess my ignorance.

"M. FARADAY."

That he comes again after so many years is evidence that he has acquired more knowledge of the world of spirit than he had then, even if his ideas may seem new and strange to us.

* It is right to learn from an enemy, but not right to learn all things from him.

MESSAGE BY INDEPENDENT SLATE WRITING
SEPTEMBER 3, 1911

"Through my cherished Instrument I will continue my work, bringing to mankind the greatest and most helpful thoughts gleaned from my long experience in this realm of power and truth.

"FARADAY."

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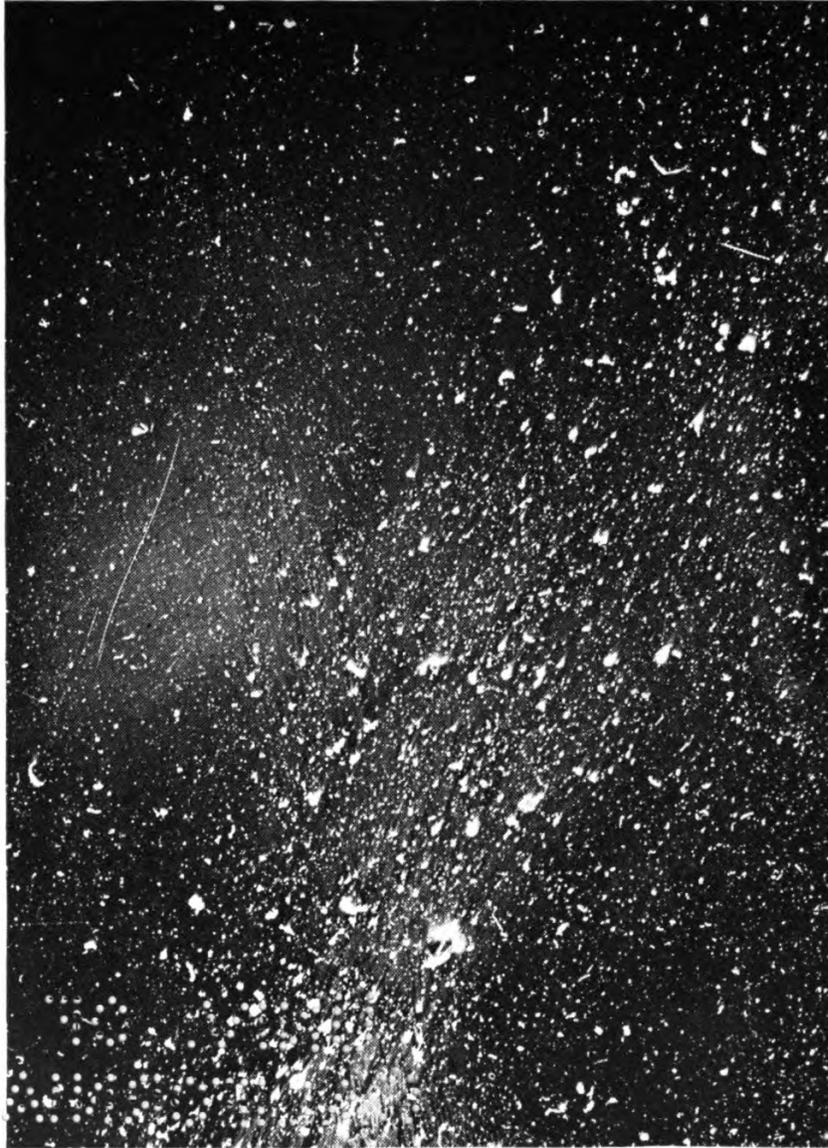
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THE MYSTIC SCRIBE





Electrons Forming Nebulae in Space. Psychic Photo in Camera. Total Darkness

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CHAPTER I
THE RELATION OF THE SPIRITUAL
TO THE MATERIAL UNIVERSE
PRIMORDIAL MIND POWER AND PRIMORDIAL
SUBSTANCE

IN RESUMING my task of trying to reach back to the mentality of the material universe, and especially to the mentality of the earth-world, I would be clearly understood by the minds who may read my statements of the spiritual world. I am the same personality that gave to the students of electrical science, in my day, the knowledge of how to obtain the spark from the magnet, and out of that discovery has come the greater science of electrical engineering, by which the present generation is able to successfully manipulate and utilize the imponderable forces of nature in the physical realm.

But since my transition to the spiritual department of life (for life itself is eternal in its nature) I have learned more than it was possible while in mortal life, at the time I was in its environment, to obtain a knowledge of, or understand.

I first had to study the science of electrical forces in the realm of form, as well as in the imponderable relations, and I found that which has puzzled electricians more than any one thing in its study, i. e., its transitional manifestations from the invisible to the visible relations of force, originated in the change of rates of atomic activity, of the

so-called elements of chemistry. I use the term "atom" in a little different sense, however, from earthly science, and would say that all forms of so-called solid matter originate in the balance of different vibratory rates of the primordial substance, which for convenience we will call the etheric state of matter.

Matter, then, really is only one condition of primordial substance, and, as in the planetary state it first takes on the cloud form, and from that comes the crystalline dust forms which lie at the foundation of planetary structures, we call the manifestations of these forms the material relations in the cosmos.

These relations, however, are not permanent in their nature. As they come from the etheric state by the various processes of condensation, they have changed their rates of atomic vibration to a much lower order than in the primitive relations, and they become subject to a still further aggregation of now visible particles, into the globular form that all planets manifest to physical vision.

But underlying this globular structure are primitive vibratory rates pertaining to the etheric state, which, merging with and surging through the condensed mass, give rise to the phenomena of electricity and magnetism in planets.

Electricity corresponds to the primitive vibrations of the elements in the etheric state, transmitting their vibrations in direct lines, from a common center of force.

Magnetism is the result of the electrical vibrations of the ethers, being deflected by the arrest of the radiations, from the common center, by intervening obstacles, such as condensed clouds and crystalline aggregations of matter, vibrating at a lower rate; and this arrest of the straight line motion, by deflection, gives the circular motion, known as magnetism, in the earth and other planetary bodies. Cutting this circular motion, by a counter-



Nebulae. From Astronomical Photo. Milky Way



Great Nebulae in Orion. Astronomical. Munich Observatory, Germany

acting force, as in the dynamo, gives the electrical force back to somewhat near its original status, but not so intense, and out of this power to arrest it from the etheric state, by the dynamo, you have harnessed it, in this age of the planet, to the service of man.

Thus, in essence, all the relations of form forces can be traced back to their original status, in the realm of the ethers, which, although of the same nature, as to primitive substance, are of themselves but subordinate manifestations of a still more attenuated relation of the primordial substance back of all manifestations possible in form conditions.

This realm of power which controls all the lower circles of form manifestations, I denominate the spiritual realm, as it is the ultimate abode of the mind forces that are manifest in the form realm; and because this realm is, as far as we here know, self-existent, we call it the abode of the Creative Mind, although its nature is so far above the plane of human comprehension that the wisest of those dwelling in the world of spirit do not pretend to define it in human language; even the words, "God the Creator," only represent one department of this realm of mentality, and only a very limited department at that, in the realm of spiritual relations.

The cosmos itself is still a lesser department in its spiritual relations to the primitive realm of spirit, which lies just beyond the border line of spirit manifesting in the mortal form conditions, and it will be my province in these writings to state some of the principles whereby we, in the realm of the spiritual world, which borders upon the earthly conditions of life, are able to reach back to mortals, and open the gates of spiritual knowledge, upon the plane of demonstrable evidence of our existence after transition; and our power, as spirits, to control the lines of communication between both worlds on the plane of

Science, by the utilization of the great electrical forces which permeate both conditions, and enable us to send our ideas and opinions of spiritual life into the sphere of consciousness of some of those dwelling upon the mortal plane.

Nor need it be thought strange that the mentality that drew the electrical spark from the magnet, while in the earthly life, is still actively interested in the greater discoveries that are open to his consciousness, since his transition to the world of eternal verities.

The realm of science in the spiritual world is a realm by itself, and its dwellers are not to be halted in their march of discovery by a mortal grave.

The mentality that sends an intelligent message across the ocean, without visible conductors, when transferred to our realm can flash ideas to brains still in the mortal life, provided said brains are tuned to catch our thoughts, as they are sent through the aura that surrounds the brain, and transferred to human language, are recorded there in intelligible sentences that illuminate the darkness of earthly life, with a knowledge of what death is, and what life is, after the spirit leaves its mortal habitation to dwell in the realm of an endless life.

M. FARADAY.

EXPLANATORY REMARKS ON PRIMORDIAL SUBSTANCE

Primordial Substance. The elements in the state of absolute being without form or motion. This state is beyond even the sublimated condition known as the ethers which are so attenuated as to be without the differentiation of particles that pertain to the elemental status.

Primordial relations have no activity of vibratory power, being in perfect balance with each other and therefore capable of disturbance by mental force emanating from a central point of action, which setting them in motion by the will, changes them to the ethereal status of vortexial activity. By changing these rates of the primordial substance to the different equilibriums of vortexial balance, all the so-called elements result which are found by

Or, Creation According to Science 21

chemical analysis. It is only by changing these elements back to the ethers through the powers of the electrical transfer of energy, that elements are resolvable into primordial relations, and proportionate to the intensity of the electrical current is any element resolvable into the primordial substance.

It makes no difference what the element may be called in its form relations, it is only one resultant of the primordial substance, in some of its transmutations, by a disturbance of its primitive equilibrium, caused by the activity of mental power over the ethereal state.

Creation by will is not confined to the planetary gods only, as there are many spirits of high grade that can act directly by these principles in the ethereal realm, and produce similar results in the lower planetary relations.

I have given this explanation of primordial substance as the best definition in human language. I do not mean to be understood to limit the Creative Mind to the few exhibitions of it as seen in planetary or ethereal relations only, for while primordial substance has no definite form, it has an indefinite and almost infinite capacity to express mental power, through other than form conditions, and I would not limit mentality by its transient relations expressed in form.

Though all, which you who dwell in conditioned life are cognizant of, through the physical senses, may seem to be the only realities which exist, they are very limited expressions of the mental powers resident in the Creative Mind, which has called them out of the primordial substance by power of the will acting through the ethereal relations in order to express mentality through the planetary manifestations of life powers.

We over here are a few steps in advance of mortals, in their estimates of creative energy, but we do not claim to know or do all things that are possible to be done, through a knowledge of primordial substance and its possibilities of transmutation, by mind powers resident on the higher planes of life expression in spirit life.

Therefore, while we assert that science on the spiritual plane transcends science in the material relations of planets, we do not ignore the importance of the latter in its work of dealing with those relations; but with that knowledge as a basis, we add a higher knowledge of resultants which pertain to our plane of life, and reach back to mortals a helping hand to assist them to acquire new and true ideas of the actual relations of life in all the worlds that it may be manifested in, through the will of the Creative Power, manifest and resident in the mentality of Infinite Intelligence which permeates all realms of being as a principle of primordial relations.

CHAPTER II

THE LAWS OF MAGNETISM IN FORM RELATIONS

THE ORIGIN OF THE VORTEX

WHEN the ethers are first acted upon by the impulse of force from the Creative Mind realm, the agitation resulting from the disturbance of their normal vibratory rates is first observed by us to take not the straight line motion, as in solidified bodies, but a circular movement of a spiralline nature, in the ethers contiguous to the axis of the impulsive power, originating in the Mind realm.

If this impulse is very intense, the waves of power from it permeate the ethers to a definite distance from the axial direction within which the ethers roll upon each other with a cloud-like motion, producing a vortex.

This vortex motion of the ethers changes their rate to such a degree that in order to come into balance with the elements, outside of the ethers in the vortex, they take a condition of motion that crowds them to a common center, and in this center you on the mortal plane behold them in the form of a spiral nebulae, the beginning of formative relations in the spiritual cosmos, which in time will so act and gather into its environment an amount of the primordial substance sufficient to construct a planetary system, in which and through which all the conceivable relations of form may have expression on this plane.

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At the smaller end of the vortex the condensation will be greatest, and as the elements gather into a condensing body you will see a sun or star appear, which will flame and glow with the intense energy of the original vibratory rate of the ethers, condensed into a globular structure, and lowered in its rate to what mortals term visibility, or visible material.

This globular structure of itself is not solid, but of about the varying density of clouds, and contains in its envelope the elements that form worlds, or can form them if the directing mind that first sent the impulse of power in motion to form the vortex, continues to act upon and through the ethers that environ it.

And here I pause to say, that any student of chemistry who knows the laws of combination and dissolution of form relations, knows that they always act by the law of definite proportions, but they do not know why these laws exist, and why they act so strangely at times in some of the experiments that should ever verify the laws, if they acted upon merely mechanical principles.

But I would also say, that the elements in any chemical compound are not in a permanent balance of stability, for coming from the ethers by changes of vibratory rate in the vortex, they can only come into a transient balance, held in equilibrium by the transfer of the original rate of motion or vibration in the purely ethereal state, to a forced rate, by the power of the original impulse imparted to the vortex.

This mental power is so much beyond the concepts of mortals, that in their ignorance of its nature they attribute to it qualities far beyond its true position in the province of creative functions. It may, indeed, be termed Divine, and it may be almost omnipotent and omniscient in its control of the elements, to form a world or a sys-

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tem of worlds; but it is not, as mortals believe—the only creative center of the spiritual universe.

The world builders of the old Greek Mythology were many in number and mighty in power, but they were multiple in office. Hence, in the first chapters of the *Genesis of Worlds* we have the sentence, **“In the beginning the Gods created the heavens and the earth.”* And I would here reverently declare that this sentence embodies the greater principle of Creative Mentality, whether expressed in the creation of material form, or the still higher functions of transferring by the knowledge of manipulation, the elements from the invisible to visible relations of Being.

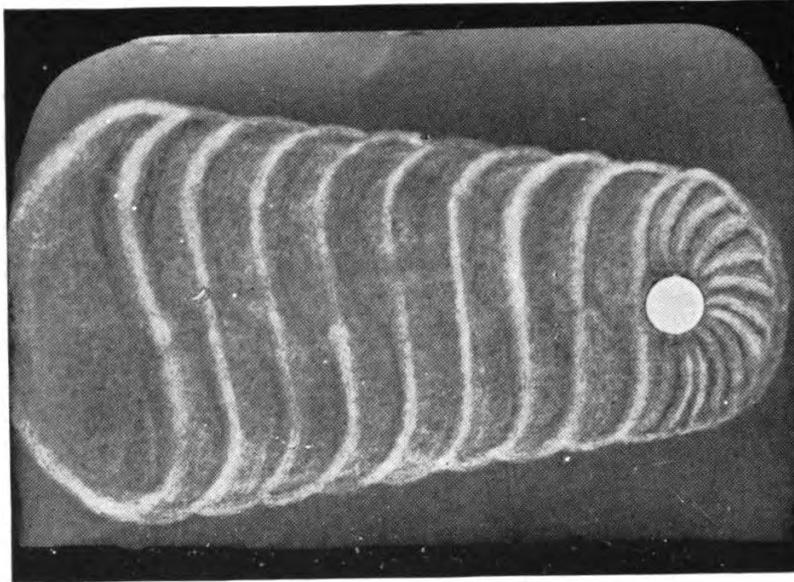
I have said in the former chapter that the impulse of force, from a common center or point in the ethers, gives rise to radiation in circles which arise from the deflection of the straight line by the ethers acting in the form of a cloud-like motion, around the axial line, thus giving rise to the vortex. The vortex once started is at first like an elongated funnel in appearance and affects all the elements within its range, setting them into a whirling motion, around and across the axial line of the impelling force.

When these ethereal elements are thrown into this status many of them will be acted upon by the crossing of the counter currents of force, and at the line of crossing each other's pathway, there will be still another arrest of vibratory rates; and at these points of intersection there will be a virtual arrest of all motion, or vibration, on that same principle by which two solid bodies,

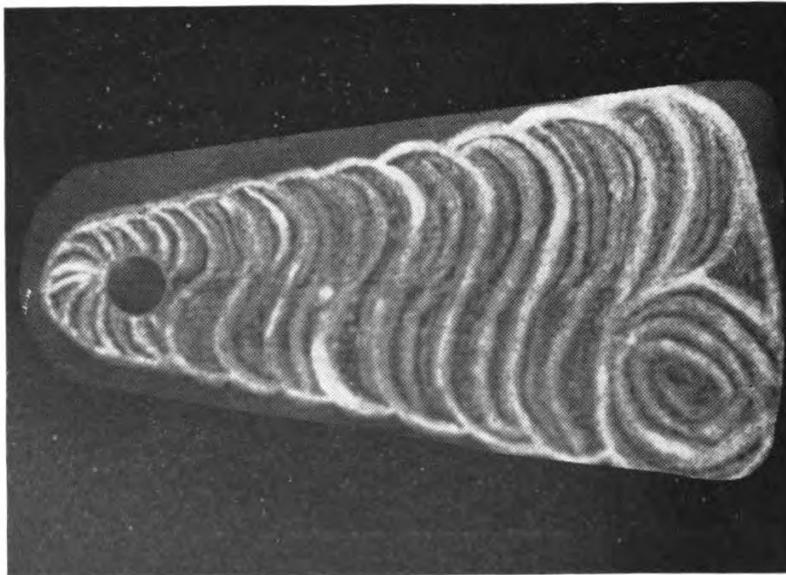
* The original meaning of the word translated “gods” is only a recognition of the existence of advanced spiritual entities who presided over worlds visible and invisible, and the creation of the visible heavens and the earth was attributed to them as agents of the Supreme Power of Being itself. The Greeks called the world building spirits *Demiurges*, or half gods, not the Supreme Creator of all things who was the source of Life and Power.



Spiral Nebulae. Condensation of Cloud Into Vortex, Forming Sun Stars. Munich Observatory, Germany



Outside of Solar Vortex With Side View
(Drawing)



Inside of Solar Vortex

moving at equal rates and meeting each other, both equalize, and all motion ceases.

When the ethers come into this status, the elements at the point of intersection stop, or change from the cloud-like form, and become a minute crystal, and being in the grasp of the Master Vortex, these crystals are whirled to the focus of the vortex, and after a time pile upon each other, in the form of a globular body, the basis of a planet. At first, this planetary body will be but a nucleus of what it will be in time to come, but as the ages of time elapse, the infant planet itself will emerge from the focal envelope, and be carried out from the solar center by the inside return currents of the vortex, which balance the external currents of the ethers and which draw them into a cosmic formation.* This in brief language is the process of the coming of the solar systems in space. If anyone wishes to see a proof of the truth of this statement let him procure a horseshoe magnet that has the poles nearly touching each other, and place over it a sheet of glazed paper, and then sprinkle on this paper the finest steel or iron filings obtainable, and notice how the focal power of the magnet draws to it the filings and causes them to form a little globular structure right over the space between the poles. Let him also watch how the radiating lines outside the focal center show the vortex currents circling around the horseshoe magnet, and by a gentle tapping of the base upon which the magnet rests,

* Outside the vortex of the planet but inside the Master Vortex of the sun the ethers will be ever transmitting the currents of force emanating from the sun in circular and spiralline orders, thus carrying the planets in orbits inside the Master Vortex but outside the sun itself. When the gestating planet in the solar envelope has become sufficiently matured to be born from the solar matrix, these spiralline and circular motions of the Master Vortex will act directly upon it and it will slowly emerge from the solar envelope with a short orbit around the focal center of the Master Vortex, but as the spiralline currents carry it away from this center the orbit will grow greater and greater as the ages elapse.

With the enlargement of the orbit the conditions of the planet itself will change and different types of form-life expressions will appear upon its surface in different periods of time, corresponding to the changes of the planet in the vortexial circuits.

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watch the flings take cloud-like forms, and pile upon each other, until you have a good facsimile of a thunder-cloud in summer, when the disturbed currents of the electrical force, coming from the sun, are deflected by the vaporous clouds of water in the atmosphere.

The lines of force around any horseshoe magnet are always in the form of a vortex. The sheet of paper lying across the magnet cuts these lines at the focal center, and the shape of the vortex will always be an ellipse, of which the focal point will be near the center of the ellipse, but not the exact center.

This explains why the course of the planets, around the sun, is always elliptical, as the magnetic currents in the solar vortex carry each planet steadily around the inside currents of the vortex, which are not exactly circular, but elliptical, at the solar center.

I would also correct one impression that astronomers have made in their theories as to the planets moving toward the solar center. The sun is the Mother of Planets, not the graveyard, and as long as the Controlling Mind that puts a solar system in motion decides to hold it there, there is no danger of any planet being destroyed as it is borne through the heavens in the embrace of the Master Vortex of the solar system. It cannot perish, nor can it cease to obey the will of the Creator in Spirit, who placed it in the circuit of the magnetic currents, that caused it to come into form from the formless, and fitted it to sustain the myriad forms of life that it was called into being to express.

Inside the Master Vortex of the solar system will be innumerable small vortices, of all sizes and description. They are caused by the elements in the ethers being disturbed in their normal balance upon the higher planes of vibratory action, by the impulse of the Creative Mind Power, which itself is of a spiritual character. The

skilled chemist on the earth plane is nearer to the ideal Creator, as he (the chemist) has the power to create new forms of material by the manipulation of the elements in the combinations through changes of chemical balance. In the spiritual world the master chemists work as freely in the ethers as mortal chemists handle the solids, fluids and gases. The spirit chemists, however, utilize their knowledge of the ethereal relations by mental powers directed toward the accomplishment of certain specific purposes, and as the ethers respond to the impulse of will-power on any plane where the mind* can act, they (the chemists) can become creators, on a limited scale, of entirely new relations and combinations of the elements, subject to the laws of magnetism. Through a thorough understanding of these laws they can control the elements, in the ethereal realm, sufficiently to give form-manifestations of nearly all the combinations that Nature manifests in the material world, and it should not be a matter of superstitious reverence, or deemed an impossible feature of spirituality, when these evidences are given upon the material plane.

If you remember that all who have ever lived on the planet are still in conscious existence in the spiritual

* The capacity of mind power to act directly on the ethers is as unquestionable as for mechanical force to act upon and through the material machinery of modern civilization. With us we have only to will and to do according to our knowledge of the laws of the mind over the ethers, to direct them into form according to our will. By this we are able to construct duplicates of forms which exist on the lower planes by so-called natural law. We give these demonstrations to convey to mortals the proof of a higher law than the material methods by which consciousness can be acquired, and as soon as we are recognized by mortals as having the knowledge of spiritual laws in their relation to material manifestations, the easier will it be for us and the more certain will it be for you to obtain what you desire as proof. Mental ignorance and opposition from mortals disturbs the vortexial currents in the ethers that we set in motion, and often prevents our success in giving the proofs sought, as we do not care to convince skeptics so much as to succeed in giving the evidences to those who desire to obtain them from worthy sources.

As we have to follow essentially the same processes artificially that the Creative Mind employs on an extensive scale in the operations of natural law in cosmic action, we cannot afford to spend time or waste energy in dealing with minds who suppose that spirits can do all things because they can successfully do some things.

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realm, and that for countless ages mentality in spirit has been steadily progressive in thought power, is it strange that the master chemists of ancient Egypt and the great metaphysicians of India should have learned long ago the physical and mental relations of spirit and matter, and that in this age of the planet they should bring the fruit of their discoveries before the mentality still dwelling upon the mortal plane of manifestation?

This is the true status of the scientific spheres of the spiritual world as it touches the conscious mentality of earthly representatives. This is why science in the spirit gives the startling demonstrations of immortality of the soul upon an entirely new plane of expression, and with a new philosophy as the result of its discoveries and deductions as to the spiritual nature of life in all departments of Being.

We have no quarrel with the superstitions of the past or the ignorance of its devotees concerning the actual status of worlds and their inhabitants. We dwell in a different mental atmosphere than that of the musty vaults of the Medieval Ages, which have left their impress upon the thought of this generation. The God of Science transcends the God of Theology, and gives Knowledge in place of Faith only, and by our knowledge of the laws of Mind and Form, as they correlate in all conditions, we seek to illuminate the darkness of the earthly mind with the light of spiritual science, as you now light the streets and homes of your cities by the knowledge of the electrical and magnetic forces, which the Creator utilizes to call worlds into Being from non-existence, as worlds, by the power which belong to the spheres of Creative Wisdom.

CHAPTER III

THE MANIFESTATION OF LIFE IN FORM RELATIONS

THE BIRTH OF CELLULAR TISSUE

WHEN a planet is once formed in the Solar Center of the Master Vortex and is carried out by the return currents of force that hold the vortex in balance as a system in space, it itself becomes subject to various influences from the contiguous elements in the vortex that are in incessant motion, as the result of the original impulses which called the vortex from the ether-eal state.

These elements themselves now sway and surge on axial lines with their polar points as foci of smaller vortices, carried around in the sweep of the greater currents of the Master Vortex.*

These smaller vortices, as they emerge from the solar envelope, carry with them not only the solidified contents of the primal planet which was formed by the condensation of the crystals in the solar state, but they also carry an additional accumulation of material that comes from the chemical arrest of the elements in the smaller vortices surrounding the new born planet.

* The currents of the Master Vortex, as they play upon the infant planet when it emerges from the solar center, also take a vortexial motion around it, so while it is in the grasp of the greater vortex it will have a vortex of its own giving it an axial revolution on the same principle that a large revolving wheel whirls the smaller wheels within the radius of its force. This gives the daily revolution of the planet while the revolution of the Master Vortex gives the yearly motion apparently around the sun.

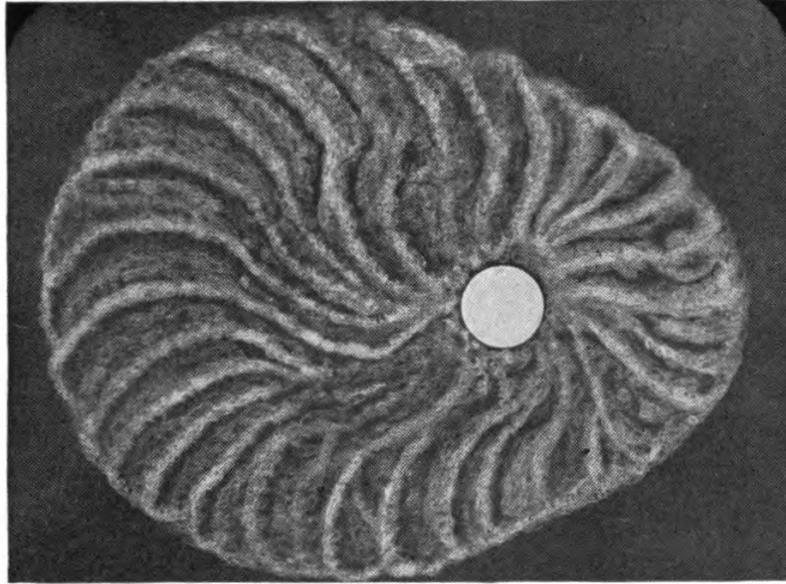
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These new chemical changes of the primordial substance are less stable than the crystal, but are formed by the same law of magnetism as in the greater vortex, by centering and changing the vibratory rate of the ethers to lower rates than the cloud state, form the compound water, which, being denser than the gases, falls upon the crystal globe in the focus of the small end of the planetary vortex. This instantly gives rise to great changes in the surface of the planetary body, which responds in a partial dissolution of the crystalline exterior and the formation of new compounds in the water envelope which surrounds the planet.

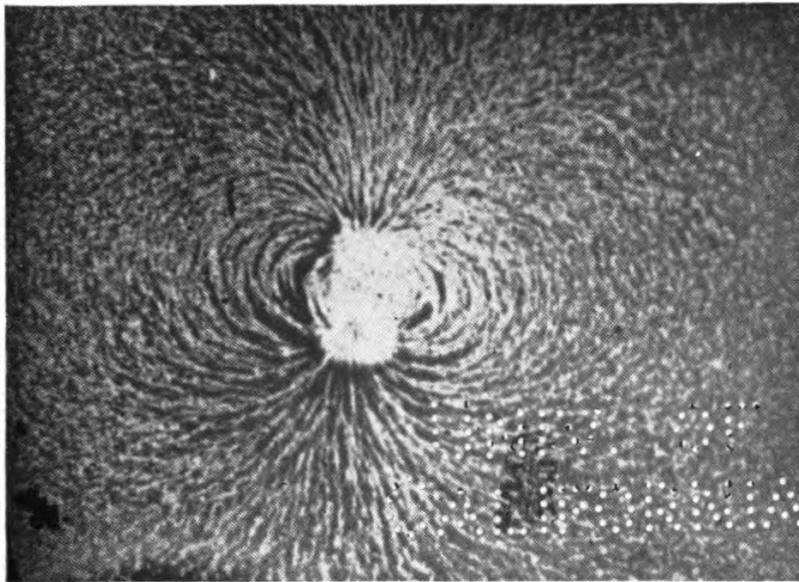
For ages the planet rolls through space, vibrating and quivering with tremendous currents of electrical energy, which at times are so intense as to upheave vast mountain ranges and change the bed of the oceans, until the whole surface is so wrought upon that it no longer presents to mortal vision anything like the appearance it had when it first emerged from the solar stage.

Vast plains have now appeared above the surface of the waters, and the pinnacles of the drifting star dust, which studded the face of the newborn planet as it comes from the fire-mist, have vanished in the erosion of the ages of the Oceanic period.

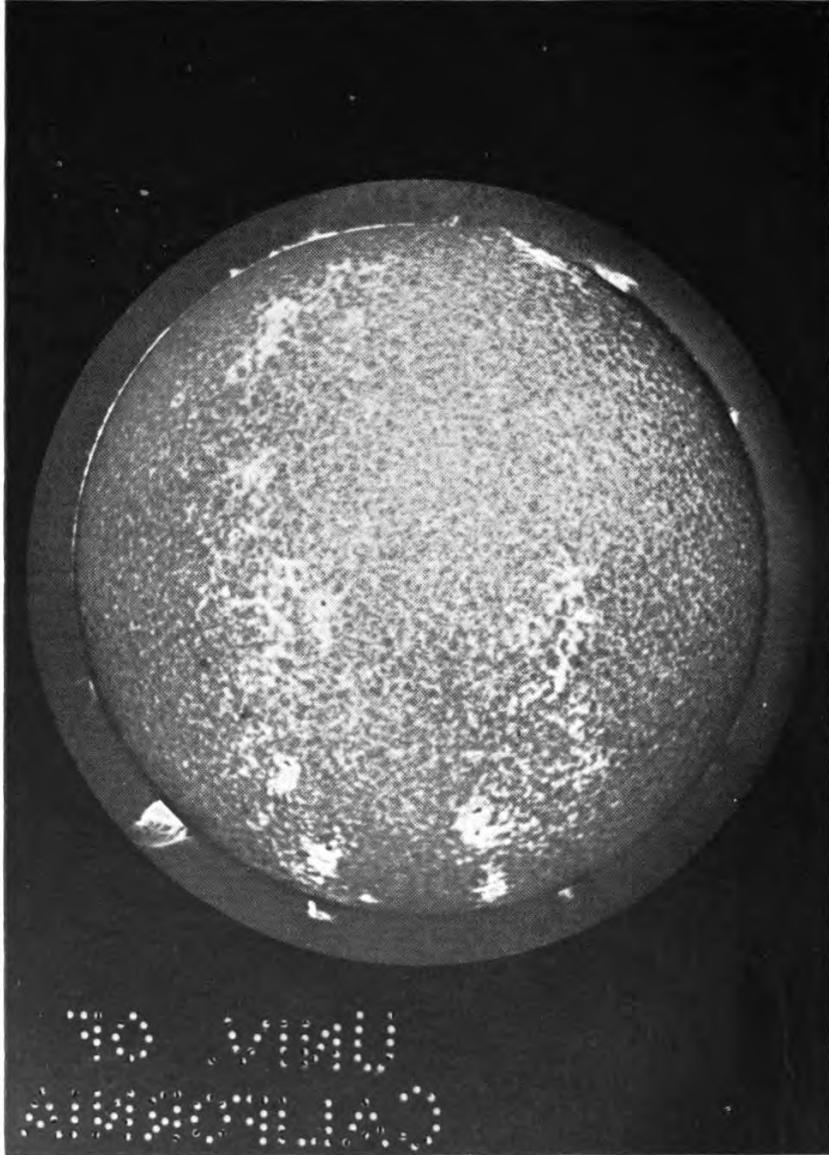
But down in the deep waters of the paleozoic seas, a mighty change in the chemical arrangement of the same elements that lie at the base of the planets is taking place. Floating in the menstruum of ocean currents, acted upon by the magnetic circuits of the planetary vortices, the elements come into a new chemical balance, and the protoplasmic stage is reached. The cell is born,—a tiny globe of material, but ready to take form that can respond to life conditions, emanating from the mind realm which first gave the impulse of power to cause a world



Solar Vortex With Sun Fully Formed



Lower: Artificial Vortex and Sun From Iron Filings Across Poles of Horseshoe Magnet Under Paper



Surface of Sun and Flames. Mt. Wilson

to be, which would be able to express mentality upon the plane of transient form existence.*

It is here that the great mystery surrounding life expression has its origin, for the primitive forms of life are so low in the grade of expression that beyond a tiny thread-like body moving by the magnetic currents in the watery envelope, it has no status as a sentient being. Cell added to cell gives the first forms of animalculine life, and formation and disintegration succeed each other in rapid process, as the currents in the small vortices of the cells sway them into form or change them from one condition of form to another. These cellular vortices themselves are capable of manipulation while in the form, by various influences, and while they primarily follow the law of direct electrical transfer from the straight line motion from the original center of impulse, they also are subject by the deflection of the surrounding material to a spiralline aggregation of cells that cluster about the forming body, giving the first forms of vegetation in the shallow seas which push forward toward the surface of the watery envelope. All vegetation follows this primal law of a compromise between the straight line from its center of life motion, modified by the condensation of the ethers and gases surrounding it, and becomes a spire of grass or the trunk of a tree, according to the environment that surrounded its original ancestors.

At different ages of the planet, the type of vegetable life will change to correspond with the changes of the environment, and if the changes are not too sudden, the types will conform to the changes until they become fixed as types, but even then they will be found subject to

* The life plasma consists of the chemical balance of elements upon a plane of formation in lines around a common center, and not, as in crystals, by arrest of the vortices in lines crossing a common center. Hence, the globular cell structure is not dense, like the crystalline compounds, but plastic and capable of form changes on higher equilibriums of the vibratory rates of the primitive ethers.

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further changes by the intelligent manipulation of the skillful gardener or florist through cultivation. In the wild state, however, when the types become fixed there is little change in form or nature unless climatic conditions change, which, in the shifting polarity of the planet, brings the influences of light, heat and magnetism to bear unequally upon various portions of its surface, and thus produce the different flora in the different sections of the earth.

But important as is the coming of vegetation upon the planet, it is only the beginning of manifestation of life expression in form. Parallel and contemporaneous with the vegetable kingdom is the coming of the animal type, floating in the protoplasm of the primitive seas. These thread-like concretions of cells, like the polyp or amoeba, which form in the life-sustaining plasma, may be regarded as essential in importance to the life powers of a world, as the primitive crystal is to the globe itself. It is the first stage of the coming of form life that is subject to the electric and magnetic currents of the globe, but, unlike the vegetable, is not rooted or bound to it by direct attachment to its surface. It is held, however, by as powerful an influence, being subject to the magnetic force of the vortex of the planet, and must stay in that vortex as long as it is held in form by the magnetic induction of the planet acting directly upon the cellular tissue involved in the form itself.

This inductive power of the primal magnetic relations of the planet is the original basis of the force termed gravity, and when any solid or fluidic body is formed in the circuit of the magnetism of a planet, it instantly becomes subject to gravity, and must stay in that environment until the elements in the cellular tissues are raised to a rate that is greater than the rate of vibration of magnetic balance necessary to the form.

Remember that planetary conditions result from the condensation of the ethers to a rate far less than that of their original status, and this is effected by the power of will, of a mental being, dwelling in a realm of being far above the ordinary conceptions of undeveloped mentality.

I am quite strenuous as to this hypothesis being essentially true and reliable in our explanations of the origin of worlds and their province in the economy of Being.

We who dwell in the realm of eternal principles have not all knowledge as yet of the purposes and objects of the Creative Mind, but we have at least this in our favor: we can reach out into the realm of causality, and we can study the processes and methods of form in all its relations below our plane of observation. Above that plane we are not prepared to present ideas of the Primal Mental Power that calls worlds out of the formless into the plane of objectivity, as seen in planetary systems. We can, however, as the students of cosmic forces, enter the mentality of the World Creators and see them manipulate some of the primordial substances into planetary systems, and we can also observe how the elements take form in transient relations. We can even go beyond this and connect ourselves with mortals yet in the form, and transmit some of our knowledge into intelligible earthly language; but this does not give us a warrant to arrogate to ourselves all knowledge of Creation, in conditions far beyond our present attainments, as students in the realm of spiritual science.*

Therefore, in these writings we shall not try to go be-

* This modesty of scientific claims is in striking contrast with the ideas emanating from the spheres of religious spirits which assert that their god is the only deity and that beyond the revelations of their god there is no possibility of mortals obtaining access to the truths of a spiritual origin in any world. Nor does it show that the dwellers in the spiritual realm of science have reached the limits of truth in their discoveries since transition from the earth plane.

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yond some statements as to the immediate relations of the spiritual universe to the material manifestations of the spiritual nature, as it appears to us to be at our present state of knowledge. However, in our explanations of the processes, whereby the life forces manifest on different planes, and the gradations of life from the lowest to the highest types, we shall have to ask you to remember that you on the earth plane are now in the age of science instead of faith, and that the revelations of science are the Revelations of Deity in this age of the world; and if we lift the veil, which for so many ages has shrouded the subject of life and death with mystery, it is with no irreverent hands we do it, but that the world of mortals may know why in this age the secrets of the grave are revealed, and a true knowledge of the greater Life is to become the heritage of humanity.

CHAPTER IV

THE WORLD OF SPIRIT AND FORM LIFE

WE HAVE said that, surrounding the atmospheric environment of a planet is a condition of the ethers that is very difficult to describe in human language, for while it is of essentially the same primordial nature as the extremely attenuated status of all elements in space above the plane of form, it bears the same relative position to form life that the primitive elementary condition of matter bears to crystalline structure.

For convenience we called this condition the world of spirit, as in it arise the myriad entities of life germs which vibrate at a far higher rate of intensity than the gaseous states of matter, yet themselves are capable of having their rates lowered to the status of form conditions. These life germs would have to physical vision the appearance of minute sparks of light, and vary in color like the shades of the spectrum, with some additions not defined by the best instruments yet devised for analysis of light waves.

These germ forms, as they come out of the ethers, all appear to have the vortexian currents that form the cell or the crystal, but when they come into contiguous position to certain cell structure they blend with it, and give to it a portion of their own intensity of power, and you have a living cell tissue that responds to form conditions but is able to move and have being in its new environment.

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And here is where the great mystery of life in form varies so much in the different grades of form. On some planes it is, in power, but little above the insensate cellular tissue that is almost a purely chemical resultant from the balance of the elements in the protoplasmic compound.

These life germs are, however, of a slightly different nature than their cell companions, in whatever environment they enter into transient relations with them; for while they are in the cell environment of the different planes of form, they are only able to express to a very limited degree the inherent powers of their original endowment from the world of spirit. However, they can do something toward manifesting their latent powers of spirit even on the lower planes, and can adapt themselves to the condition of their environment and maintain their position for a season on any plane when they once gain a foothold in form relations.

But their original nature will always assert its own sovereignty over any condition that may exist in planetary form conditions. They will build, unbuild, and change from one degree of power to another, until they are no longer able to hold their balance in form, and then they leave the form and pass back into the world of spirit with such a degree of acquired control of the elements as they have obtained while in the environment of their incarnation.

And here let me remark that the possibilities of these entities to come into form seem to be infinite both in number and variety. The form itself is only a temporary habitation on the planet in which they are observed to manifest their powers for a season. Their departure is the signal of the dissolution of the form, and the process of their departure is the phenomenon of Death.

Whence come these germ entities that originate all liv-

ing structures that manifest upon a planet, and by what law or power do they come out from the invisible into the realm of form life?

I answer from the plane of a careful study of the spiritual nature of form powers, that, as germs, they must come from one primitive source, just as primordial substance must underlie all exhibitions of formative power; for while, as entities, they are of so high a grade of vibratory rates as to seem to be beyond the range of form powers, nevertheless, they have the appearance of, and are subject to similar oscillations as the substance in cellular and crystalline structures, but far more intense in their rates. When they come in contact with the protoplasmic cell they raise its vibrations to an equilibrium with its own rate by compromise of rates to a uniform rate, and then you have the first stage of incarnation called conception.

Now, in whatever environment this conception takes place you will have an organism constructed that is adapted to that environment, and in whatever changes of environment that living form may encounter, it will change its own rate, as far as possible, to conform to the changes of the environment.

If the planet changes its relative position to the great vortexian center, the life powers upon the planet will also change, and out of these changes will arise the differentiated types of life that occupy the surface of the planet during the different ages and epochs of the planet.

This is why the geological fossils show the different types and conditions of life that have dwelt upon the surface of the earth in the geological ages long since passed, in the pathway of the planet from the solar stage out on the inner vortexian currents, into the remote distances from the solar center, which are now to be seen in the planets outside the earth's orbit.

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For the life forms are only transient habitations of the germ entities that come in infinite numbers from the great Source of all life and all Being. They are beyond the power of any planet forces to hold them within its environment eternally. They come and go in an order of their own, but they never lose their inherent powers of transition from one sphere of being to another ; and their appearance in any sphere is only that they may acquire the development that the environment of that sphere can give them in their journey through the Eternal Ages of Being.

These entities, while in the transitory stage of form life, manifest some degree of intelligence that corresponds with each environment in which they are incarnated, and in the lower orders we call this intelligence, instinct.

In the higher orders, the intelligence expands to the sphere of rationality, but only when the environment has been changed, through planetary unfoldment, to such a condition as enables it to construct a brain center from which can radiate reserved powers that give rise to a higher grade of mentality.

These mental relations of the entity grade all the way from physical sensation to the reception of ideas that are beyond the range of merely physical sensations which belong to form life. When they get to this stage of expression the protoplasmic cellular material in their immediate jurisdiction responds to their power, and forms new brain cells that can give expression to ideas which denote powers beyond the range of the lower senses or organs of sense of the physical order.

It is here that the entity emerges from the animal plane of perception to the human or intellectual conditions of rationality. The process of his transitional range of power by the entity is analagous to what the ancient philosophers termed "transmigration of the soul," but

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with this difference: the entity never goes to a lower range of manifestation, in whatever form it may inhabit during its transition through planetary conditions. Its course is always upward and never downward in its expressions in form life.

Personality cannot be defined as belonging to the entity when it emerges from the ethers into planetary forms, nor can it be absorbed into universal spirit after it has passed the grade of planetary expression, as far as we know here, although this was once taught by the metaphysicians of India as the ultimate of form life. Rather do we find that individuality and personality continue to the end, and that a perfect spirit entity, with all the wisdom and power of a Divine Creator, may be the ultimate of form life after the planetary stage; and because of this, the inhabitants of the higher spheres of the spiritual world are able to ascertain how to utilize what mortals call Natural Law to give evidence of the existence and power of a more exalted realm of Being than is possible to be seen or sensed—except by a few of a more sensitive organism—by those now dwelling in the human stages of planetary life.

CHAPTER V

THE COMING OF THE ENTITY INTO FORM RELATIONS

IN the preceding chapter we gave some ideas as to the nature of the entity which, coming from the ethereal envelope of planetary bodies, was able to manifest itself in embodiment in earthly environment as a segregated life form.

This entity, as a particled representative of the primitive mass of the spiritual envelope, we denominate "spirit," for it is spiritual or ethereal in its nature, and only comes into form relations upon the same general principles as the more solidified elements which form the planet itself, through the magnetic status of crystalline condensation from the ethers, in their primitive condition. There is this difference, however, in the relationship of the entity to form, from the form relations of the crystal state. The crystal is very low in vibratory rates, while the entity is very high. And in order to get a perfect equilibrium for form, the entity must be lowered in its rates to conform to the rates that predominate in the crystal and its environment. This can only be accomplished by balancing its vibrations with the elements nearest the crystalline conditions which are not in stable equilibrium like the crystal, but nearly so.

When the elements are in this state you have the chemical combination called protoplasm, so near the crystalline as to be held in mass by the magnetism of the

earth's electrical currents acting in vortices, around, and in the watery solutions which envelop the planet. Hence, these vortices, forming in line in the protoplasmic solution, give rise to the types of living forms called the animalculine, which are nothing but a series of vortices forming and dissolving in the solution. Each animalcule represents a germ entity in its first stage of form life.

Protoplasmic vortices are the microscopic cells that lie at the basis of all living forms, both animal and vegetable, but vegetable forms result from the direct currents of the earth's magnetism, prolonging them in circuits with their root bases in the earth, or in some conducting channels outward from the crystalline sub-base, to the more subtle and refined conditions of the watery or aerial environments. These earth currents give the vortices the power of transfer of the elements held in the watery environment, to the aerial, where the evaporation of the water leaves the soluble material in the form of vegetable fibre in all its varied conditions.

As long as the vegetable protoplasmic cells are in the constructive stages they are subject to decomposition and recomposition in other structures, which are not anchored to the earth by direct circuits, but are subject to the vortex currents by induction.

Hence, animalcule forms in the watery solution easily attach themselves to vegetable forms in their environment, and add cell to cell, and structural organs, that enable them to become the varied inhabitants of the primitive seas, whose fossil remains prove their form existence in ages past.

The building of organs to correspond with the environment is the next stage of the entity in its progress toward maintaining a stable equilibrium in any environment. As long as it can take on the cells from any source that will balance with its own rates it can construct organs

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that enable it to dwell in any environment for a period of time, but its normal rate being above form conditions, it will ever be subject to the influence of primitive rates, as well as those induced by contact with the lower rates of the planetary state.

There is, however, one general law by which organs can be grown or constructed to correspond with the different environments, and that law is the electrical currents of ethers acting through magnetic vortices, to swing the elements in the protoplasmic solution into such relations as will enable the entity to express itself in the different environments which it may chance to enter or be forced to enter by a superior Mind direction.

For no sooner does the entity become detached from the primordial conditions than it becomes subject to the influence of mentality that has at some time previously been evolved from like conditions through previous similar processes.

This development of mental power by the entity under the direction of a previously developed mentality gives rise to the principle of individualization which is seen in the relations of form personality. The entity, after passing through the different grades of lower types of these relations, slowly grows a cellular structure that enables it to express itself in the power of a consecutive train of sensations, which, balancing each other in the cells of the structure, give rise to the faculties of reason, perception and reflection, deduction and inference. This lifts the entity above the plane of purely animal conditions of brain structure to a consideration of possibilities in the powers of a development far beyond the sphere of transient expression in planetary forms. When it reaches this plane of development it can become intellectually spiritualized, and enabled to receive ideas of a condition of life beyond the transient, which, in its essence, is of

an eternal character, but really so far beyond the province of the entity to grasp in its entirety as to often prevent it from obtaining more than glimpses of the existence of such conditions.

When it tries to express itself as to these conditions it is trammled by the inadequate terms of human language, and usually gives itself up to imaginary concepts of what that life really is, filling the world of mortals with ill-digested ideals, and often failing to give much more than a repetition of the ordinary experiences of form life as extending over into another stage of Being but on a higher plane.

But however far from the truth may be the speculations of earthly traditionalists or scientists, to us who dwell in the realm of spirit upon the plane of science on an exact and definite observation, of the entity, it is an object of much interest as we see it come from the realm of etheric powers and enter into form relations upon the balancing of its vibratory rates with planetary conditions.

That it is capable of animating different forms of life structure is not the only marvelous exhibition of its capabilities of transfer of inherent potencies of manifestations upon the different planes of being. It is Protean in its possibilities of infinite expansion of its powers of acquiring intelligence in the different realms of mental relations.

Mind or mentality is the ultimate of experience in the planetary state, as far as such a state is capable of giving the entity a chance of exploration in its own realm of experience.

The entity itself being deathless as to inherent power of existence, cannot cease to be, in whatever realm of being it may manifest for a season of sojourn. It may have its residence there if it chooses to, but it is confined to no planet by any arbitrary decree, of its own nature.

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It cannot appear and disappear from any realm of transient form at will but it can often be made subject to the same practical results by the influence of a superior mentality in the environment in spirit that has charge of its unfoldment in the different departments of knowledge.

Hence, planetary life, so far from being what has been taught by traditional lore as the probationary state for the final destiny of the entity, is only a series of educational processes in this one department of mental power; and compared with eternal progress, only a point in the line of demarcation between one stage of experience and another.

It is only an event in the succession of an eternal series of events, and the entity once relieved from the necessity of further experience on one planet, can go to another and adapt itself to the conditions existent there as well as here, should it so desire, if it be willing to come under the controlling mentality that has provided the conditions that govern the relations of that planet as it correlates with the other planets in the solar system.

And it is capable of going far beyond the psychic influence of the development of any mentality while on any planet. It is by nature allied to the Eternal Source of all Being, and by that nature, is beyond the scope and power of conditioned life, except as it chooses to enter it, or is inducted into it by a superior mentality as a student of the development of that planet and its special conditions for obtaining additional wisdom.

CHAPTER VI

THE ENTITY AS THE RECEIVER OF INTELLIGENCE

IN a brief outline we have stated the nature and process of the introduction of the entity into form conditions, but of its greater possibilities as a recipient of intelligence and expression of mentality we have but briefly intimated. However, in this chapter we propose to deal chiefly with its peculiarities in this line, and while they may not lead us into the same deductions as to the source of its origin, they may enable us to obtain some knowledge of the principles whereby a seemingly non-intelligent portion of the universal substance becomes differentiated into a living soul and able to express, in some degrees, the powers of the Supreme Source of all Being.

The entity, as it comes from the etheric condition, has the appearance to our vision as a spark of light, but with no form more than a center of vibratory force in the ether itself. It does not assume any appearance of form beyond this, but gauged by the analogous powers of vibration that give the spectrum colors, it has all the different degrees of luminosity, from the violet to the extreme red, and when raised still higher, to the dazzling white.

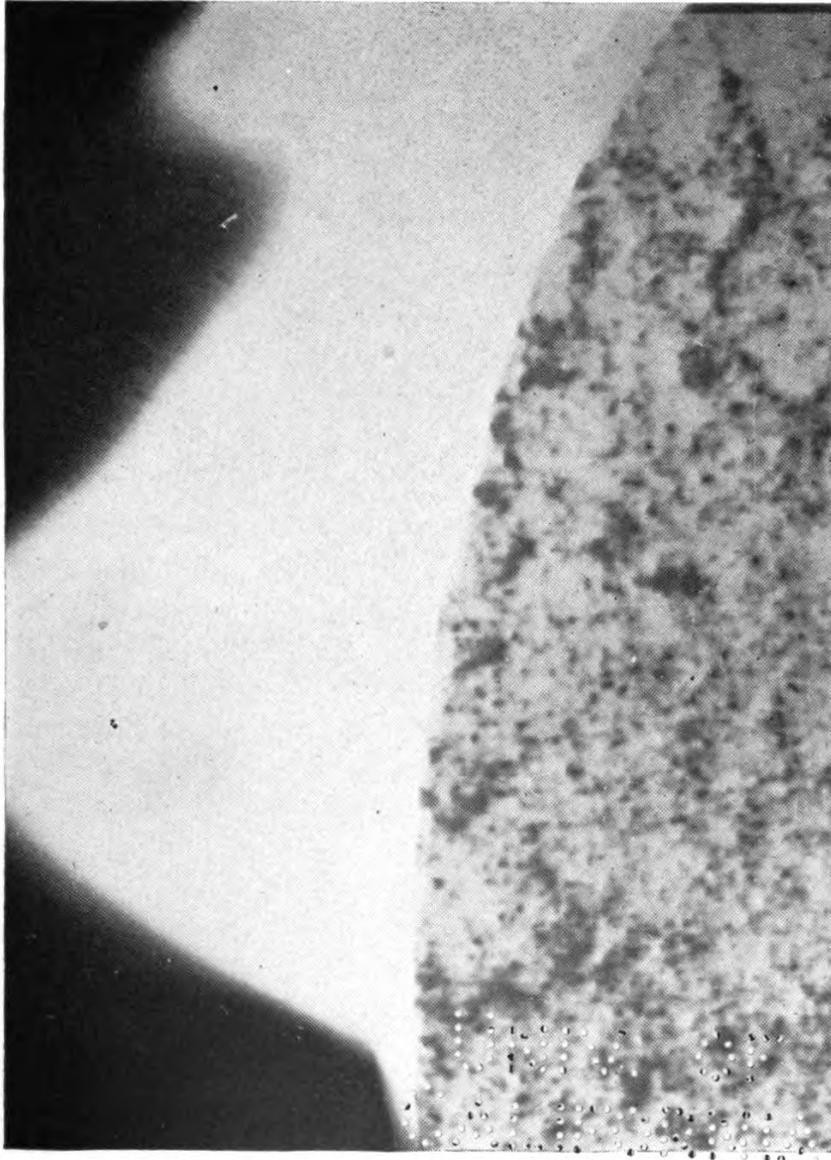
Imagine, if you can, the etheric envelope of a planet scintillating with these luminous sparks of light, and each one liable at any moment to come within the range of protoplasmic cell combinations in the waters of a planet.

What may one naturally expect will be the resultant effect upon the vibratory rates of both spark and cell as the balance of rates is established between the two structures?

The cell becomes alive or raised to a higher rate than its purely chemical balance, and instantly the whirling vortex action of the polarities in the cell coincide with the vortex currents of the magnetism of the planet itself, and a new form combination results with no other agencies than the balance of the new relations in the form of a minute organism. It is now a living structure, but of a low order, and as long as it can be held in equilibrium with the protoplasmic combination it will remain a living organism, and add cell to cell until it becomes a nucleated body with different organs, serving different uses according to the environments that may arise from the changes in the planetary conditions which change environments from age to age. For a planet itself is not stable in either its electrical or magnetic equilibrium in different stages of its unfoldment.

In the reptilian age, the best that the entity embodied can do toward holding its organism in form will be a reptile of some order or species. In the age of mammals the entity, if caught in the sphere of the incarnations, will only be able to manifest a mammalian form to designate its power over organic relations in form conditions. The great law of the entity seems to be that, while it can be possible for it to enter and pass through form, it must conform to the laws that govern any specific form through the environment of that form while embodied in it.

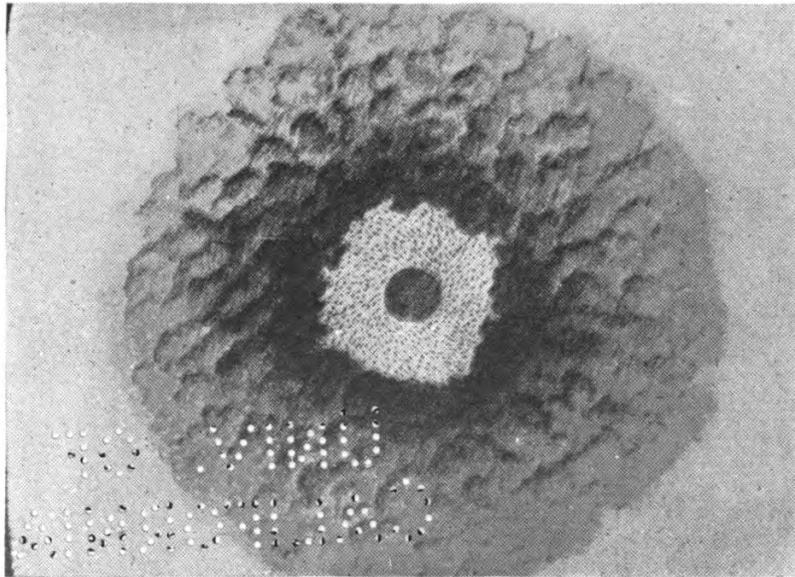
Hence, the entity which starts in the polyp or protozoa may end in the higher types of form from age to age, and gain a little higher position in each incarnation, but its form conditions will ever be recorded in the amount of power it has acquired in previous incarnations, and



Sun and Corona. Combination Photo. Mt. Wilson. Corona, Psychic



Upper: Psychic Photo. Electrons Forming Aerolites Falling Into the Sun



Lower: Aerolites Forming a New Planet in the Sun
Center: (Drawing)

that power will be registered in the increased vibratory rate of the entity as it passes from the lower to the higher grades of form, until it reaches the status where the rate is too high to permit it to balance in the protoplasmic environment of the primitive animal grades.

But in its transitions from one grade to another in form structures it always carries in itself the acquired power of all previous conditions through which it has passed until its mentality, which at first was apparently at zero, has developed along the lines that give rise to new relations of the cell structures that correspond to the departments of the primitive animal functions. In other words, the basic brain cells which pertain to purely animal functions are supplemented by other cell tissue formation that acts directly in vibratory power with a higher rate than the animal sensations, and there is born in the organism a new type of sensations which raise the powers of the entity to higher rates of activity, and, in place of the animal faculties only, the soul powers of an intellectual order begin to express themselves in new relations among the types of form that have slowly emerged from the primitive reptilian orders.

And here I will digress to observe that while among these orders the type form of the primitive fishes developed along the lines of the different vertebrates, like the Saurian and Batrachian families, the entity in its incarnation in either order raised its brain structure as far as it could go there until the upheaval of the continents from the primitive seas forced the cellular tissues to conform to the changed environment which such upheaval caused, and you will see in the types of all four-footed beasts only modifications of the primitive Saurian types of the reptilian age; and in the specimens of the Simian and Homo differentiations of the Batrachian family you see the resultant forms and intellectual acquirements of

the primitive dwellers among the marshes and swamps, the emerging reptilian orders of their harmless inhabitants, whose proximity to their predatory neighbors awoke within their own brain cells the faculties of caution and fear so necessary to self-preservation.

For the entity incarnated in the Batrachian form was no match for the entity embodied in the serpent or the Saurian, whose demands for food were their chief stimulants to preserve themselves from premature death by starvation. The alligator or crocodile of today is a good specimen of the primitive mentality of the entity in that stage of development, and the herbivorous types whose fossil remains are still extant show where the carnivorous and herbivorous orders changed from the reptilian conditions to our present wild and destructive beasts of prey, and useful and intelligent domestic animals.

Parallel with these changes of environment, the entity changed to correspond in its mental acquirements, until at last it came forth in the garb of the animal man, the prototype of the savage and barbarous tribes, that at one time were the only specimens of intellectual life above the plane of the brute creation.

For the entity must not be considered as coming into form life without reference to the environment in which it is possible for it to manifest its latent possibilities by a progressive unfoldment of its primitive powers. It is not, to all appearance in our field of observation, a perfected organism, spiritual or material, in its first stages of planetary life form. It is not to be treated or regarded, when coming from the primitive environment, as being always a perfected individuality, although it may be considered as emanating from the central source of all mentality, whether universal or specific in its nature.

We see the entity as a spark or center of a new expression of the Eternal Mind power, but we also see

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it as of a nature that like the germ of a seed, and is capable of expansion and accretion of mental power by induction, and its transition from one stage of life expression to another; and during these transits we see it acquire greater and greater power of acquisition as it passes up the grades from the animal to the human and the human to the spiritual, correlating all experiences in increased power, until as a human soul it is able to grasp the secrets of its own processes of unfoldment, from the embryo spark to the perfected individuality, which is to remain forever a distinct personality in spirit, with power to enter as an entity into all the multifarious and complex conditions of Eternity.

CHAPTER VII
THE ENTITY AT TRANSITION
ITS POWERS IN OTHER PLANES OF LIFE

WHEN the entity has lived out its full period in the incarnation where it has acquired certain characteristics that it did not possess previous to its connection with that realm, it is able to emerge from the plane of consciousness inherent in the special environment of that plane to what may be termed an entirely new relation to other departments of consciousness in other environments. Consciousness is a faculty of the mental powers in full activity, and when activity gives place to dormant conditions the entity only realizes the active state, which gives rise to the faculty known as memory.

But memory is only a reversion of consciousness to a lower order than the realization of immediate sensation, so that the mental activity of the entity, while in the form, will ever reflect the results of immediate consciousness, and the mind powers expand proportionate to the activity of the entity in passing from one stage of experience to another.

It is one of the peculiar provinces of the planetary life that entities, while in the environment of any planet, must conform to the conditions coincident with the existence of the planet, and if they remain in the environment for any period of time they will find abundant opportunities for the acquisition of varied experiences which pertain

to the different changes through which a planet itself may pass.

For in all mutations and transitions of entities through them, there is a fixed purpose in the resultant consequences of the transitions which arise from the passing of the entities through planetary conditions. They enter the conditions in utter ignorance of the relations which exist there. They leave them with some knowledge of the conditions and mental requirements necessary for the expansion of the intellectual faculties to a greater range of vision. For to those who have risen to a knowledge of the true relations of the spiritual and material universe there is no mystery insoluble in any world, and no barrier to the acquisition of all grades of knowledge, except by the lack of experience that comes from contact with the expressions of life existent beyond the sphere of conditions necessary to the first unfoldment of the inherent powers of the Divine spark which passes through the path of conditioned life.

When the entity has passed the first grade of form life it then has no further use for the vehicle in which it has made the journey, and slowly prepares itself to withdraw from its receptacle in order to enter new conditions which will enable it to make further advance in the relations of experience and progress. To mortal vision it seems as if the powers of the entity are waning and the mortal tenement shows signs of decrepitude and decay. The form grows weaker and weaker, and the power of the spirit over the body to compel it to do its bidding grows less and less palpable, until at last the motive power is gone and the physical form rapidly disintegrates and goes back to its primitive elements.

Where is the power now that compelled the cells into line with its requirements, building up organ after organ and maintaining a strong control of brain over body and

soul over living brain? Vanished utterly from earthly vision, but somewhere existent by the great law of correlation and conservation of forces, in the realm beyond the vision of form life when in the mortal conditions.

It is this disappearance from mortal cognition that has filled the world with darkness and doubt as to the final outcome of planetary life, and it is the province of spiritual science to dispel the darkness and to remove all doubts as to the final results of life manifestations in form under planetary conditions.

And let me here restate what has been written in another place, that many of the ideas held and taught as to the nature and outcome of life among mortals are as wide from the truth as the idea of the geocentric theory of astronomy was from the true position of the earth in the planetary system. Religious dogmas are responsible for this to a great extent, for while they had a foundation in some of the relations of spirit and form, they never taught the basic principles whereby spirit could assume form, nor the laws of cosmic life by which the entity could control the elements on the lower planes of vibratory powers to be moulded into temporal habitations of the spirit in the different environments. That was and is reserved to a plane of spirituality above the plane of religious dogmas, and the dwellers in that higher plane are not subservient to the superstitious interpretations of the Divine power that causes worlds to be and peopled them with sentient expressions of activity in all their varied forms.

The entity which originally came from the spiritual essence of all beings, once organized as personality, may enter other relations of being, but it never loses its original impulses, which belong to it wherever it may roam through the limitless cycles of varied experiences, gathering, as it goes, the results of added experiences until it reaches the grade that becomes conscious of its self-

existent persistence as a personality. The entity is no longer bound by the limitations of conditioned life upon planets, but can pass from planet to planet, and system to system, until it has mastered the secrets of all form creations, and adding to this knowledge the superior powers of imagination and invention, it can create new worlds of form and express new and superior powers of the spiritual in material relations until the universe becomes changed in its appearance, both in form and power, giving rise to new heavens and new worlds of vastly different orders from those now in existence.

Transition, then, from the realm of the material to the spiritual can never harm the entity in its upward march through the planes of eternal conscious existence. Death, so much dreaded by the ignorant and superstitious hordes now under conditioned life upon the inferior planets, becomes a beneficent gateway to superior realms of conscious existence, as the entity, emancipated from the embryonic stages of form life to the full stature of perfected manhood, finally leaves the environment of conditioned relations, never to resume them again through the ages of an Eternal Life.

When the entity has become emancipated from the conditions inherent to earthly embodiment it finds itself in an environment as different to its perceptive faculties as it did when it emerged from the conditions of embryonic life. In fact, it may be said to be in a state analogous to the infant after birth with this difference.

It retains consciousness of its previous earthly experiences, but they have become memories rather than present conscious realities. It enters upon an entirely new relation to its mundane consciousness, by which it had acquired what knowledge it possessed there, before transition. Hence it is in a new world, without experience of the conditions of that world, but it has the mental power

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to acquire knowledge by experience in its new environment as well as it had when in its earthly life.

The avenues for the acquirement of knowledge are not exactly the same, as the sensitiveness of the spirit after transition is more of the mental than material relations. It thinks as easily as ever, but it does not at first know how to employ its thoughts in action as it did on the earth plane, and usually is unable to express itself to those still resident on that plane. From this inability of expression to mortals of its continued life, mortals infer that it is extinguished by death, or that it is now dwelling in a realm of inscrutable mystery. In fact, it is nothing of the kind, but is only unable, through its ignorance of the true relations of the spiritual to the material conditions, to give more than a very imperfect expression at all, of its continued existence, and then mainly upon the plane of thought held by mortals as to the future status of the soul.

This bias of religious thought holds myriads of spirit entities to the earthly idea of the spiritual world being a counterpart of the idealism of earthly mentality. From their spheres emanates the attempt to raise the minds of mortals to higher planes, through the processes of religious devotion, as the only channels whereby the world can be saved from the degradation of living on the animal plane.

But however devoted the religious elements of the spiritual world may be to the uplifting of man above the animal plane, they cannot give mortals the true knowledge of the relations of spirit to the material, because they do not know the basic principles of spirit itself, nor the laws whereby the incarnation of spirit in its varied forms are effected upon planets; nor the processes of evolutionary growth from grade to grade of mental expression in form life.

The only type of mentality in the spiritual spheres that

does know these laws are the scientific minds that deal with creative functions, but as yet have few exponents upon the earth plane. It is to them that the world today owes its advancement in material development, by which the imponderable forces are chained to the chariot wheels of commerce, and instantaneous intercommunication of mortals all over the world is made possible.

When these minds reach out from the spiritual realm, positive proof of immortality is given, and the true laws of spirituality are made known, irrespective of the creeds and superstition, or the conjectures of mortals as to the status of souls who have left the environment of earth for the realms of existence in other spheres of being.

These scientific spirits dwell in a realm of mental development so far beyond the scope of ordinary minds upon the earth plane, or even beyond the mental conception of the souls living in the spirit environment of earthly experiences, that they may be said to be outside of the ordinary realm of science as understood by material scientific thought; for, holding their existence beyond the plane of material consciousness, they really dwell in a world unknown to material science, and one that has been pronounced as unknowable by some of the most advanced scientific minds developed upon the material plane.

This is a grave error, as the mental faculties of all entities, while being developed upon the earth plane, pass from one stage of the unknown to the many known stages of consciousness, through the deductions of the reasoning faculties, from experience on the different planes and stages of consciousness.

Hence, when the entity that has passed from the earthly environment finds itself in the realm of a corresponding world of sensations, but upon a higher or different level, it soon acquires new knowledge of the conditions into which it is ushered, and is able to utilize that knowledge

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for the development of new and hitherto unknown powers over the realm of matter.

It is no longer confined by the limitations of earthly conditions, and especially is the scientific mind inclined to exist and express itself in new realms of experiences that are far beyond the conceptions of minds still dwelling in earthly conditions.

All powers resident in the ethereal relations can be made subservient to the soul by the power of will, acting through the ethers, just as the magnetism of earth acts upon the poised magnetic needle; and by a conscious exercise of this will power on the ethers of its own environment it is able to cause them to consolidate and take form, or to express ideas that demonstrate the personal existence of the entity after transition, independent of the physical relations on the earth plane.

CHAPTER VIII
THE LAW OF MAGNETISM AND ITS
APPLICATION TO SPIRITUAL
RELATIONS BETWEEN
SPIRITS AND
MORTALS

I HAVE written in another chapter of the relationship of magnetism to form building, and how, in the ethereal state, it condenses the primordial substance into form relations at the will of the Creative Spirit controlling the elements in the vortexial circuits.

We now will proceed to state some of the principles whereby the decarnate spirit is able to project and register, upon the earth plane, evidences of its existence after transition to other realms of being beyond the cognizance of the physical senses.

And first I will reiterate the statements relative to the vibratory rates of activity of the elements in the ethereal relations, by which force of thoughts as well as force of action is a factor in determining the results that are seen in form life.

The cells of the brain are resultant vortices of the most refined elements entering into organic structure. They are of so high a grade of magnetic balance that they are very easily disintegrated by abnormal activity, whether said activity results from internal or external causes. Hence, the brain structure of all living organisms is the nearest in vibratory rates of matter in form, with the

rates inherent in the spiritual entities that for a time manifest thought through form conditions.

Entities of the spiritual order vary in their rates of vibratory power as much or more than the rates of the elements vary from adamantine crystallization to the most refined protoplasmic cell structures.

Thus it happens that upon a planet like the earth, the entities coming in balance with the different rates of vibratory power in the protoplasmic stages, respond to the different grades of magnetic vibration that causes the primitive elements to balance and assume planetary structure.

In the first efforts of the entities to harmonize or blend rates through protoplasmic cell structure you will observe a very low grade of life forms. In the primitive seas of a planet, in its first stages of form life, there will be only a primitive cell, or aggregation of cells, which arrange themselves in line motion with the electric currents of the planet as they follow the polarity of the magnetic vortices. That is, the primitive cells join each other by the same law as the iron filings unite in lines around the poles of the central magnet.

The addition of cell to cell by polarity gives the primitive line form of the spermatazoa, while the cell itself as an individual unit is spherical and takes the shape of a globe or ovoid (egg) form when the protoplasmic substance becomes subject to the environment of the earth's vortexial currents.

This is why the eggs of the lower forms of life are mostly spherical, and why the eggs of birds and higher types are ovoid or vortexial. In fact, when the egg of any bird or mammal is impregnated by the spermatazoa, a vortexial current instantly occurs, and the incarnating entity can only take the form that the environment of the egg can permit it to take by the magnetic currents

which have given to the environment its status in the form relations.

Entities are not intelligent enough in the lower stages of the incarnations to have choice as to their environments. They are much like the iron filings in the field of the magnet. They are caught, as it were, by the magnetic circuits of the environment, and come into form relations by no will of their own. A greater power than their unconscious will sweeps over them, and they find themselves in a new relation of being, and in one of the most wonderful expressions of creative energy. For the primitive entities, having no knowledge or power to resist form, enter into other states of being, not as they were before, but with new relations to the primordial forces, being now susceptible to a higher status of expression, and able to raise the grade of sensation as they pass to still higher environments, in which the same entity can express itself until it becomes a perfectly individualized intelligent entity, with all the wisdom and knowledge that it has acquired in a previous environment.

The ancient philosophers and sages touched upon a great scientific truth when they promulgated the idea of the transmigration of the soul through different grades of form life. They did not, indeed, give the process in detail, for the secret laws of electrical activity were not then known to them, but they did give in essence the truth when they taught transmigration from the lower to the higher grades of life forces, until they finally are expressed in the human form, which is capable of holding the highest development of brain structure, through which the entity can acquire knowledge in visible planetary conditions.

Think not, O student of the occult forces of spirituality, that the ancient world held all of the knowledge of spiritual and material truth that shall ever be revealed to mortals.

The revelations of science are the revelations of God in this age of the planet, and these revelations are for all time, as well as they are the eternal truth of the methods of the Creator in bringing worlds into being and peopling them with sentient intelligences. If, in the Divine Wisdom, this age is to witness the triumph of mentality over ignorance, it is as much in the Divine plan, and far more so, than the revelations of the past, or the lucubrations of minds who know no more of the real plans of the Creator than the ignorant Hottentot knows of the science of aviation.

This power of magnetic concentration of the elements into cellular tissue gives the incarnating entity the first experiences of cosmic life which are manifested upon the plane of visible form in the various stages of planetary conditions.

The vortices which form under the environment of the planetary conditions, when aggregated in mass, will give a body that responds to the balance of the cells in that environment in which it temporarily incarnates, and as the external structure always responds in form to the forces acting upon it while in the formative stages, you have a world filled with different forms, but all manifesting life powers adapted to the specific environment in which the individualized entity is resident.

When the entity has mastered form relations, it then can ascend to a higher balance of forces in a different environment, but it cannot rise very high at first, or much higher than the next grade of vibratory equilibrium of the rates it held while in the first incarnation.

This necessarily makes the progress slow from one grade of life form to another, and it also makes it almost impossible to hasten the process by any other methods than those which inhere in the changes which a planet itself undergoes from age to age, thus accounting for the

different types and grades of mentality manifest, as well as different form structures that dwell upon a planet, all manifesting life forces in form in different epochs.

As the entity passes the grades of life that pertain to each special environment, it ascends in mental power, but it acquires only such a degree of intelligence as the experiences of each environment have registered upon the consciousness of the intellectual faculties.

The animal creations attain to certain faculties of mind power which dominate their mental status as instinctive thought, and are fixed types of the mental development of the animal plane, but as these instinctive faculties are purely the resultants of physical sensations, the entity, while incarnate in that environment, will be limited in its development to the plane of the physical senses.

It will have little or no power of comparing or correlating sensations to change conditions, although it may, while in the animal state, seek shelter in storms, or wander over the planet for food, but its reasoning powers are embryonic, and until it has passed the lower planes of animal life it is unable to rise higher in physical and mental power than those planes originate or permit. It must seek other channels of expression, and here is where the great principles of magnetic activity give it more perfect opportunity to manifest upon higher planes, without doing violence to the same general principles that enabled it to incarnate upon the animal plane.

The type of form which at first was the primitive line of cells in the spermatazoa is still used as the basis, and the differentiation of the forms into sexes is continued, but the primitive type form of the fish changed to the Batrachian by change of planetary conditions. This gave it a chance to enter into a type that enables it to go on two legs instead of four, leaving the fore limbs free to

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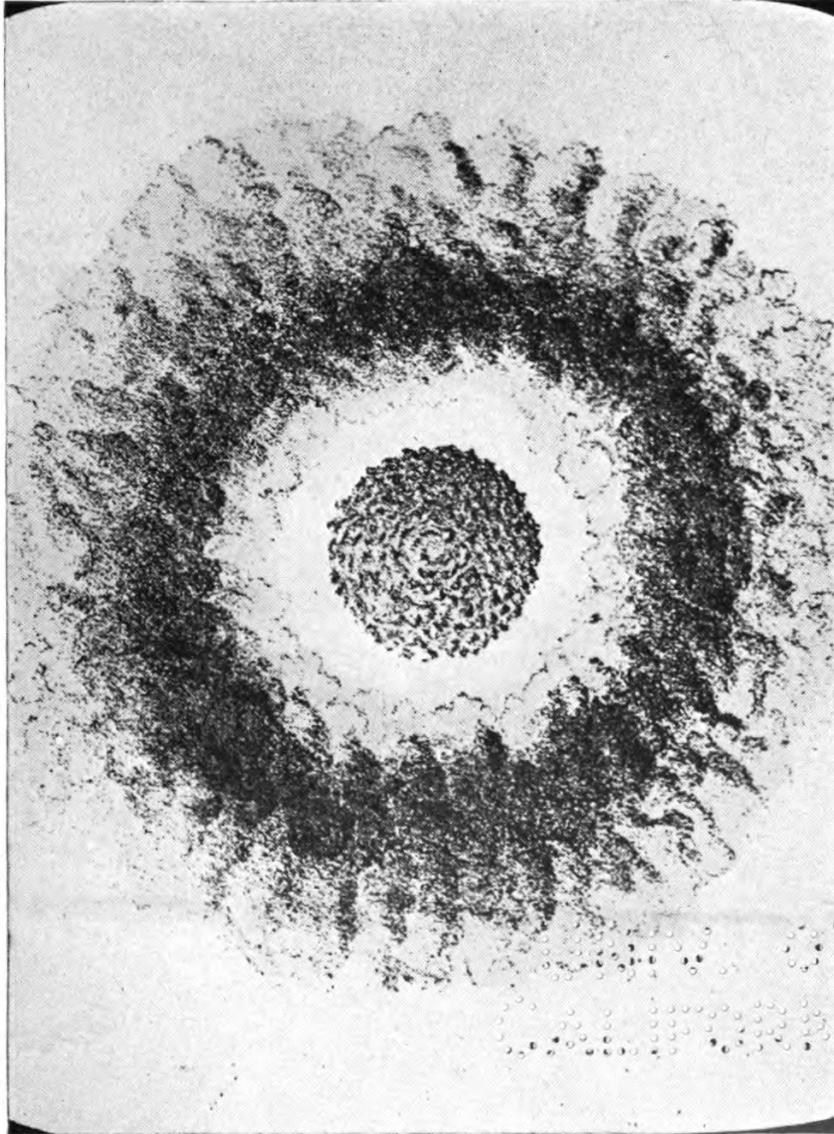
develop new faculties that changed the functions of the same to entirely new relations.

The harmless frog of the primitive marshes, with its adaptability to amphibious life, was a fine channel to come into an entirely new environment, where it was free from the limitations of the previous realm of expression and capable of concentration of power upon the brain structure, which enabled it to grow far more perfectly the powers of mental activity than it ever could have done in the sphere of the lower organisms.

The blood upon the brain gave a new organ of, or rather expanded, the sphere of the comparison and reasoning powers, and ere the world of animal life was aware, a creature appeared among them that had a power of control of conditions far beyond any conception that had ever, or that could ever, have had expression in their sphere of life.

For the entity was now free to change conditions in its new environment as rapidly as its necessities arose to meet the changing conditions of the planet itself. It had power, by use of its hands, to construct a shelter against the storms of winter. It had power of observation of the seasons and labor to provide food for future necessities. It was still an animal in development, but capable of growing brain tissue that should enable it to cognize to some extent the relations of cause and effect, and provide for conditions, beforehand, which might come from the changes that were likely to arise from the normal relations of climate and its changes of temperature.

The type form of the primitive Batrachian family was preserved, but the organism rapidly acquired new organs of expression, differing from the lower types, but still not beyond the usual ones that pertained to the developed Saurian descendants, as far as the purely animal functions were concerned, but the brain structure varied greatly from the lower orders.



Planet Grown to Full Proportion in Solar Envelope, in the Fire Age. (Drawing)



Surface View of Planet in Fire Age. Psychic Photo

The cerebellum, which was the great central battery for the entity to control the purely animal functions, was reinforced by a new type of brain structure that aided the entity to control powers in the form that pertained more to the higher vibratory rates of the ethereal relations, and it was not long, as planets measure time, ere the mental powers of the entity in this form began to give and receive ideas of conditions existent beyond the realm of the purely physical senses. It developed a consciousness of a mental environment which the physical eye could not see, and a sensitiveness to impression of sound beyond the cognizance by the auditory nerve, until at length it became dimly aware of the existence of a world of sensation that might exist, and did exist, far beyond its mortal environment.

Especially was this faculty of the consciousness stimulated by the phenomena of death, which removed the individual entity from the form it had manifested through, to their positive knowledge. Where it had gone, or why it had left their company, was to them an inscrutable mystery, but observation taught the most primitive savage that death was inevitable, and his mental powers finally evolved the germ idea of a life beyond the earthly state in some other clime, or upon some of the stars that shone upon him in the darkness of the night, or possibly upon the sun or moon which, to his mind, might have been the asylum of those who had left the realm of earthly vision.

And let us say that the savage mentality, coming up through the lower stages of the planetary changes, was not always at fault in some of its deductions.

As an evolutionary stage of the entity on its way to higher conditions, the savage races were necessary accessories of a transition from the blankness of the germ state of individualization to its ultimate attainment of

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Eternal Consciousness of Being. The entity, while in the savage state, was slowly gathering experiences that in time would enable it to enter in the civilized environment when the planet itself should become capable of the support of the myriads which, as civilized races, would reflect the higher manifestation of the spiritual relations of life upon the material plane of residence.

For the ultimate of planetary existence is to perfect the entities that come within its environments, in the knowledge and powers of the Creative mind that controls the destiny of the planet. With Him time counts for nothing if results are once attained, and any entity that comes within the scope of planetary life can only leave the environment when it has evolved within itself the knowledge and power of the mentality that has taken charge of it for its eternal well-being.

There is no destruction of the entity, which is purely spiritual in its nature, and which has always existed in some realm of being. It cannot be destroyed, but it can be changed from one condition of development to another or from one experience to others.

This is why you see upon the earth stages the fool and the philosopher, the sot and the sage, living next door to each other in the external world, but as wide apart in their mental powers and real lives as the poles of the planet are from each other. Each, by the laws of magnetic control of the vortices, holds its powers in form as individuals, but the individual spirits of each vary as much in mind as the primitive entities vary in their rates of vibratory power while in the ethereal relations from which they come to take form as individuals in the world of form life.

CHAPTER IX
THE NATURE OF THE ENTITY
ITS POWER OVER TRANSITIONAL STAGES OF
FORM EXPRESSION

WE now come to one of the most difficult problems that have ever been presented to mortal or spirit consciousness, when we seek to explain the origin of the entity or entities which are the basic principles of all life form expressions upon any planet.

As spirits ourselves, we are limited to our own sphere of knowledge, which, although it be far above the plane of cosmic consciousness, is not as yet Infinite in knowledge of what shall really be the final destiny of all souls that are, and have been, manifesting in the spheres of planetary life. We see them come and go, filling the planet with myriad types of form through the one great process of cell tissues that come from magnetic vortical currents in the condensed protoplasm, but even great as this knowledge is to spirit scientists, it is not sufficient to account for the appearance of the entities which seem to come from the higher realms or conditions of power, ere they take on form in any environment of a spiritual or earthly nature.

But from the fact that the entity in form is capable of manifesting mental as well as physical powers, we feel that we are justified in the inference that the primitive entity comes from a mental source, and like a spark of light in the electric circuit, its nature is mental and its expression in form is the result of mental purpose of

some superior mind which at present is beyond the power of our wisest thinkers to truly define by any term expressing ideality or ideal conceptions.

Therefore, while spiritual science is capable of dealing with the problem of cosmic and spiritual life in these form relations, it does not pretend to pass judgment as yet upon the ultimate destiny of the entity, nor does it claim to settle the question of its origin by saying it came from God and goes to God at death of the form; for we do know that it goes and comes as long as it is in the environment of the planetary forces; and we also know that it can leave the environment of any planet when its intelligence arrives at that point that enables it by power of will to depart from the conditions of form life on any one planet and go to another if it so chooses.

As a distinct entity or individual expression of spirit its nature is spiritual, and as such, indestructible from any planetary relation it may ever hold, and all the dogmatic theories of priest or theologian have no province or power over soul life in the ultimate. A spirit may be temporarily held in the thought of earthly doctrines, but its nature is such that when he learns their falsity he escapes beyond their influence and is never lost in the realm of the eternal verities. The evolution of the entity as yet is one of the unsolved problems of creative activity in the radiant state of matter. As a resultant of creative forces in some of their relations, we are finally certain of that deduction by the facts of existence.

We do not, however, postulate that because mental powers of a high order are one of the manifestations of force in form, and that form is a fact in the spiritual realm, after transition from the planetary stage, the entity had a consciousness before it passed through organic construction.

Every personality that we perceive to exist at all, in

any environment, has evidence in itself that it had to pass through planetary organization before it attained to form or consciousness. As an entity in the germ stage if it passes such a stage, before it is manifest in form, it is analogous probably to the cell stage of form before it is embodied in organic structures. The cell stage is developed in the water environment first, before organic construction. The entity follows the form constructive stage in planetary environments, and gathers to itself form material from the different elements in the environment, according to the conditions existent there.

On the lower planes of balance the bony and muscular tissue form by this law, and proportionate to the higher planes, the form accords to the law of the higher environment. Hence a double form structure is evolved in every animal or human organism. But this second form permeates the whole structure and gives it life-power as long as it is connected to it by the magnetic induction of the planet on which it is temporarily embodied in form. When it is prematurely detached by violence, it still is compelled by its magnetic relations to remain in the environment of the planet. It cannot get away until it has perfected its spiritual organism, the same as it does not get away until sickness or old age relieves it when allowed to fill out its days in the earthly environment.

This is one of the main reasons why knowledge in place of superstition should be given from our plane of life direct, without the intervention of a mentality ignorant of the true processes of creative construction in planetary conditions.

Hence, if we were asked where the entity originates we would say that it originates in the Eternal Mind realm, and if we were asked how it comes into being we would say that as an idea of the Eternal Mind it is given expression in the ethereal relations first. And then in accordance with other ideas of the Eternal Mind it is

given form expression in other worlds which are really the resulting work of lesser minds than the Supreme Mind, but as eternal as the mentality from which *they* have come into being.

The entity itself is eternal by nature. It, however, is not apparently at first self intelligent, for we see from our plane that it has to be directed by superior mentality in spirit before it is capable of self-consciousness, and for ages of earthly time it may make slow progress, but as time in the spiritual state is only measured by results, a year or a million ages are as nothing to the entity in its ultimate destiny.

For the progress of a world is to be measured in spirit by the intelligence of its inhabitants. Savages can become civilized, and the greater bulk of the ignorant denizens in the earthly forms can be raised to higher planes through the more intelligent spiritual teachers directing the processes of the instruction, until you have a world of civilized nations in place of the savage tribes that once roamed over the surface of the planets only a grade or two higher in the mental scale than the four-footed beasts which were their competitors, or that furnished food for their sustenance while in the savage state.

Meanwhile, the entities became capable of transference to the human stage, which is the final goal of spiritual consciousness to all who shall ultimately attain through earthly or planetary life the knowledge of their spiritual destiny.

For the original status of the entity is spiritual rather than material as to power. As a unit of force it may be said to have always existed, and its manifestation in planetary conditions is only one of its evidences of personality and adaptability to manifest in those relations, as well as in others outside the planetary status. Were it dependent upon the planet entirely for existence its transition from it through the death process would extinguish its

capability of manifestation upon other planes of being. But this is not so, for mentality in spirit of a certain development can not only transcend the ordinary conditions of planetary life, but it can manifest itself in powers entirely beyond its capacity while in the mortal stage of planetary environments.

As a mortal it is limited in mental acquisition by the vibratory rates of the brain cells, and the brain cells form and dissolve by definite laws proportionate to the planes of thought upon which they are exercised, while a spirit entity freed from the vibratory rate of the lower magnetic equilibrium of the vortices as they pass through the structure of the brain, can rise to the grasp of ideas that are impossible as yet to be perceived by the entity while in the lower form relations.

Hence, as spirit entities pass the grade of human embodiment, they rise higher and higher in mental power, and the brain cells themselves rise to higher rates of vortexial activity, until the world has gigantic intellects which can act as focal points for the expression of ideas which change the very physical and mental relations of the race, even while in the planetary stages.

Were it not that the entity had this power of mental expression, there would and could be no progress on the planet beyond the lowest and most primitive types of form life, but because its nature is of a spiritual origin there is no known limit to its powers of expression of mental powers throughout its external existence as an entity. By, as yet unknown to us, the process by which it has been segregated from the primordial mind, we cannot help infer that the segregation and progress must be as eternal as the ancestral source unless the Hindu theory of its ultimate absorption in the Supreme Mind be a spiritual verity, but so far as spiritual vision upon the plane of science has been exercised, this is not the result of spiritual law as witnessed by us here.

We can rise from grade to grade of knowledge, and sphere to sphere of being, but no one who has ever been incarnated upon the human plane can truthfully say that he has reached the ultimate of spirituality, even though he had resided in the ethereal realms for countless ages.

It may be well for me here to mention the scientific idea of the spiritual entities that are sufficiently advanced in the knowledge of planetary construction to act as world builders.

The ancient Greeks called them the Demiurges, and to some extent they merit that title. The ancient Hebrews called them the Elohim, or the spiritual creators of the heavens and the earth.

We call them the wisest spirit chemists and electricians that have ever sought to deal with primordial forces and compel them to become obedient to mental power. To enter their presence one needs to be observant of that humility which is ever becoming to the disciples of truth. No arrogant assumption upon their part of irresponsible authority is exercised over the lower grades of mind who seek their presence, or who are under their power by virtue of that edict of the Supreme Mind that has directed the entities into the experiences of the incarnations.

The world builders, on their plane, are the great practical demonstrators of Eternal Principles, but they do not claim to be the ultimate of Eternal Wisdom or Power. They, too, are in the greater school of celestial mechanics, and out of the invisible ethereal sources they fashion the primordial substance into suns, satellites and transient residences of myriad hosts of sentient beings, who pass from one realm to another in their acquisition of eternal wisdom.

This is the reason why in the spirit there is no halting place in progressive development. From one degree of attainment to another, the entity goes on its way, and

whether in the sphere of form life, or in the higher realms of perfected spiritual powers, it never is at a loss of mental activity, and its consequent results in the acquisition of new ideals through experiences in the realm of the masters of the higher sciences of a spiritual origin.

The question may naturally arise in the inquirer's mind as to the time in which the entity arrives at a state of consciousness in form life if it has no intelligence previous to its incarnation in form conditions. This is a very difficult question to answer according to the ordinary ideas of the powers of the mind to acquire knowledge by experience, but I will say that this seems to be the general law.

As the entity enters any environment it has to adapt itself to the conditions of the environment to gain perceptive, and, to some extent reflective, power. Even in the insect stages it has some development of vision and the other senses pertaining to that environment, and passing from the lower to the higher stages it acquires a certain instinctive knowledge of the conditions necessary to self-preservation.

It is here we perceive the basic principles of consciousness in its first stages, and as the entity is able to change environment in the insect stages, so it gains a power to utilize the knowledge acquired in that one stage.

For the entity itself, being purely spiritual in its nature, develops mentality by experience in the different environments through which it passes while in the form conditions. That is, it acquires a conscious knowledge of those conditions by passing through them, and while it may not have the consciousness of memory in the lower grades of form, when it arrives to the status of entering the human environment it then rapidly gathers power through memory and its deductions through experience. The memory of past experiences may be dormant most of the

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time, but it is liable at any time to become vivid when a similar vibratory action which produced the consciousness of the experience at the time, is reproduced, and the entity then remembers the events of the past as if they were present realities of mental experience.

The consciousness, like any other faculty of the mind, resides in the spiritual nature, and we therefore infer that the entity, while in form conditions, first becomes conscious of its own relations to both physical and mental experiences; and as far as we can judge, planetary conditions have great influence in developing the mental powers of the entity from its purely germ stage as a spiritual segregation from the universal whole. We do not teach that all is spirit or all is mind, but we would be understood that segregated spirit manifests mental powers and characteristics, as much as planetary bodies manifest form relations vastly different from the primordial substance from which they have their origin.

As the planet is an aggregation of an almost infinite number of vortices of crystalline order, so a spiritual entity is a manifestation of almost infinite expressions of mental powers, and one correlates with the other in the universal processes of cosmic and spiritual relations.

This deduction becomes almost axiomatic when we observe the mentality possessed by entities that have passed through all the grades of form development on different planets, and while no two planets ever are or were exactly alike, yet they are near enough related by cosmic laws to give essentially the same results in their effect upon the mental development of the entities that dwell upon them for a season.

I would say here, that it may be and probably is true that when a spirit entity has passed through any life-bearing period of a planet it is not necessary for it ever again to take on form in any planet it may visit to observe

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the conditions of that special planet. I have found in my visits to other planets that the life-bearing period of a planet is the nursing of soul life on all of them, and when the soul is perfected in power in any environment as a personality it needs never to return to a new embodiment of a physical relation in order to obtain the wisdom it desires to obtain. There is a shorter and easier method than rebirth into mortal conditions.

CHAPTER X

THE ENTITY AS A FACTOR IN EVOLUTION OF FORM

WHILE the scientists of earth have revealed a great fact in their deductions as to the processes of an evolutionary development of form, they have not as yet touched upon the greater lines of thought involved in the idea of the entity as the great factor of form changes.

And here is where it is essential that a knowledge of the form forces be presented from the spirit scientists, who, for ages, have been students of all the processes of life in both form structure upon the planets and the resultant progress of the entity as it passes from one environment to another.

For the entity being, as we have said, of a distinctly spiritual origin, the various changes it may pass through on a planet are only results of experiences it has gained while in the environment it may have entered in form life. This idea is so different from the external conditions which mortals are familiar with, which pertain to the appearance of the nature of individuality, that the material scientist has sought for the solution of the changes of form structure, in changes in planetary conditions entirely; and in trying to find the missing link between the simian type and the animal man, they have looked to the fossil remains of the past ages to see if, possibly, man can be traced to a purely animal origin. I would say they will not be likely to find evidence of the missing link in that realm of Nature, for the entity, in its

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power of transition from one stage of development to another, is caught in the magnetism of the incarnation by its ability to harmonize with the grade of vibrations in the environment nearest its own at that time.

It, however, should be said that it does not go backward in its evolution to lower types of form, because the rise of rates of magnetic balance corresponds with the changes of intensity of the electro-magnetic conditions of the planet in its different stages, by which the refining power over the elements in the protoplasmic stages enables a higher condition of balance between the incarnating entity and the environment it may be attached to at the time of its blending with the aural envelope of its earthly parents.

For this blending must occur or there will be no incarnation, and even if the entity remains in the ethereal relations for ages, it can and often does come into form relations when the planetary changes have become of such a nature as to enable the high grade entity to connect with a channel through which it may manifest itself in different ages of the planet.

I would say that high grade entities are not forced to do this, as those in the lower vibrations sometimes may be by the intensity of the magnetic auras of the higher grades to which they are attracted through the vortexial currents of the mortals they may be near; there is no arbitrary spiritual law or magnetic law that prevents them from so doing, if for any purpose they prefer to use this power.

The ancients discovered the fact of the continued existence and power of these high grade entities, but they never gave it any other cause than the will of the gods to do this for the benefit of the human race. They called it a reincarnation of the personality, but it really was mediumship.

This idea was very common among the Hindus,

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Egyptians and Greeks, and the founder of the Christian religion is made to speak of the glory he had with the Supreme Creator before the world was, an idea that has often puzzled the most learned theologians, who have never been able to trace to its true source the reason for its utterance.

But, in the light of the entity being the true source of life in the form, it is not so difficult of our comprehension, and we learn that all grades and types of life are but the manifestations of entities by the million, taking forms proportionate to their vibratory balance with the cells in the different environments. The cause of the appearance of life forms is not so mysterious as it seems to be, for life is of the spirit, and form is but a transient exhibition of it in some stages of its powers as a spirit, to manifest through that condition of the elements known as the material relations of the condensed ethers.

Thus, the evolution of form conditions proves to be no barrier to the power of the entity to understand the varying changes that pertain to the evolution of the planet, as it passes from its birth in the nebulous stage to the solid crystalline structure which is to hold its power over countless myriads of form structures in its future course of the planetary stages of development. Coming as it does by the will of a Superior Spirit entity that understands the stages of form expression and has stored the knowledge of experiences in both spiritual and material conditions, is it to be wondered at that the destiny of a planet is always subject to the Creative Power which called it out of the nebulæ and that enabled the entities of a lower grade of development to enter the schools of the creative curriculum in order that they, too, may rise to a knowledge and appreciation of the Spiritual progress which life upon a planet for a season ensures?

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For the measure of the development of any spirit must be its mental power to grasp and utilize of itself the truths of the eternal life. In form life it only obtains the knowledge of experience in form conditions.

In spirit life it obtains the knowledge of experiences in mental conditions which transcend form expression, but in both lives it is able to grow in mental stature far exceeding that which would be acquired by confinement of the entity to either alone.

As the planet changes its conditions of environment from age to age the entities coming upon it in form relations change in their practical knowledge of the ability of obtaining different experiences that are not only held as ideals in spirit life, but which can be wrought out in conscious realities in planetary stages through evolutionary mental processes.

Now and then a Master of the imponderable forces of Nature controls the incarnation of a mortal, and the so-called impossible becomes easy of accomplishment in the form world, but if there be no control by the Master Spirit, the world would roll on for ages in the idealism of the savage types of man, and the entities that would be caught in the vortexial currents of the incarnating processes would still be savages of a little higher grade, but lacking in the brain development which only can originate by contact with a superior intelligence, which can impart to it the knowledge which it hitherto did not dream of as having an existence.

Since the coming of these master minds from the spheres of science in spirit to mortals the world has made more progress in one century than it had for nearly two thousand years, both in material and spiritual knowledge, on the plane of a demonstration of a personal existence in both lines of an evolutionary order, and also the power

of spirit to manifest itself in other than physical form relations, to those dwelling in those relations.

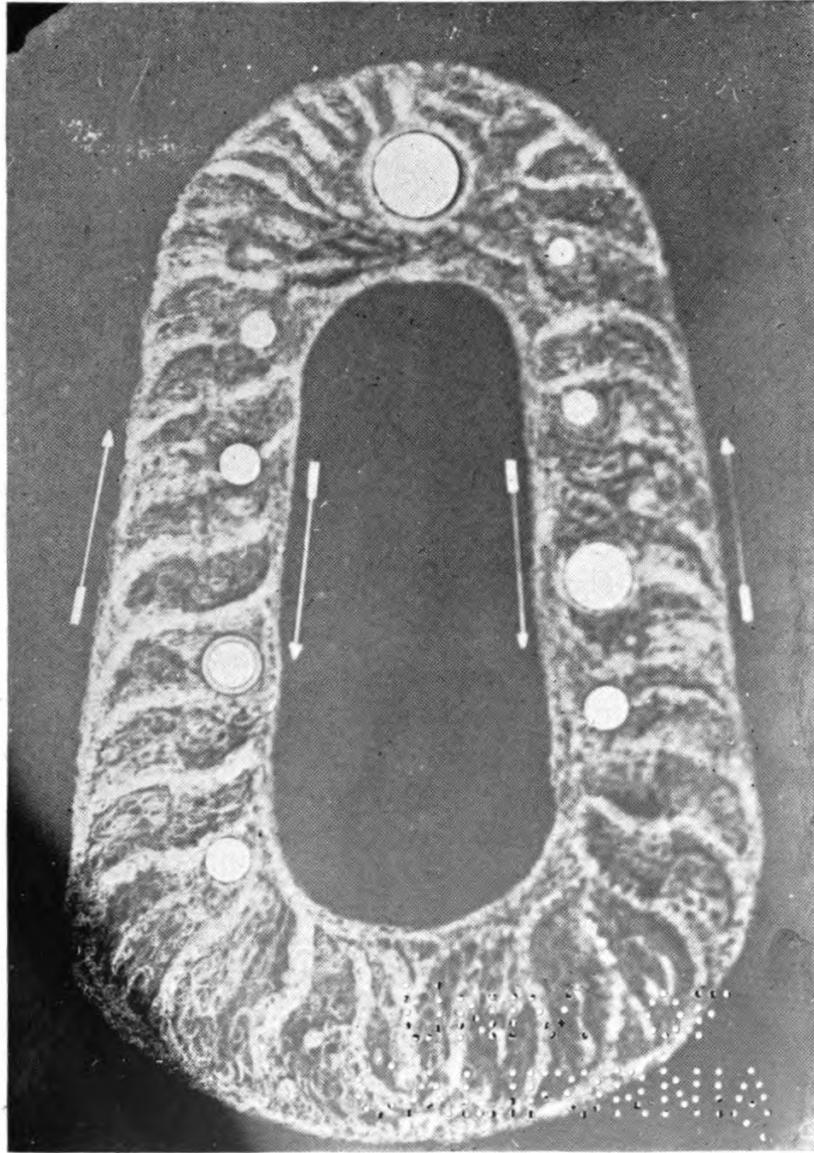
As we pass in review the powers of the entity to incarnate and manifest in form relations, we must not forget that within the sphere of the vortex currents that consolidate the cells into organic bodies, with organs that pertain to the planetary environments, there is a circuit of force as in the field of the magnet which extends beyond the visible form of the magnet itself.

This is beautifully illustrated by the arrangement of the iron filings as they take the form of circles around the poles of the bar magnet and are easily measured in the greater vortex of the perfected horseshoe magnet. In the latter form of the magnet it will be seen that the influence of the vortex currents are nearly as powerful the same distance from the poles of the horseshoe as the bend of the magnet is from the poles.

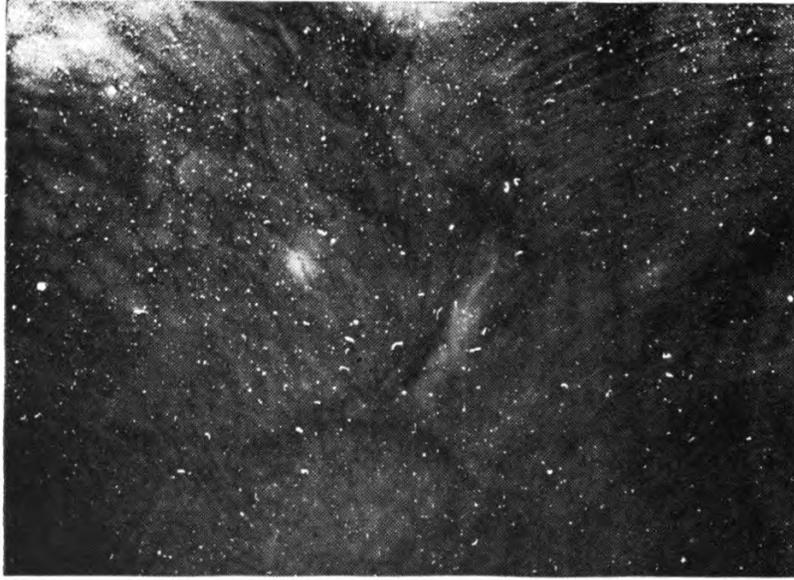
This proves that the currents around the horseshoe magnet are spiral and elliptical, and that as the filings are drawn to the poles from the visible space to the center between the poles the currents must be vortexial, and it also proves that magnetism is a power independent of the visible channels through which it is manifesting, as in the metallic and mineral relations.

I should also state that the steel magnet is composed of two distinct elements of the mineral relations, viz., iron and carbon, and that there is a constant oscillation of the atomic relations of both in the combination, as in other elements that are chemically united. These currents we have stated are the motion of the ethers moving in circles instead of straight lines, and as a consequence all elements of the same essential nature when placed in the circuit are attracted toward the common center of the vortex.

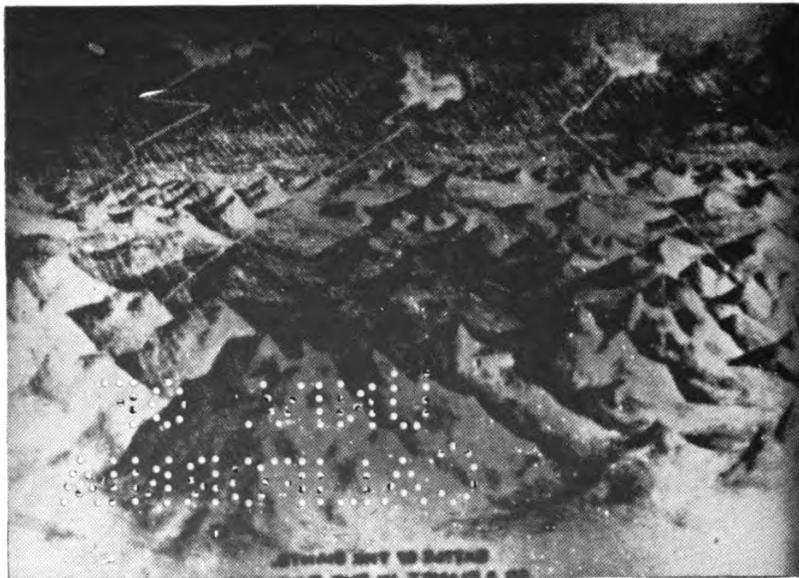
This principle is the same in the master vortex



Solar Vortex Carrying Sun and Planets, Laid Open



Electrons forming raindrops in clouds. Rain Age. Psychic Photo.



The Rain Age. Water Falling on Surface

of the solar system that gives us the Solar Center, in which the various elements take form by the process of crystallization, and then are drawn to balance in the form of a globular body.

Now in the relations of the ethereal to the formative stages, the entity outside the form has this same relation to the entity inside the form, that the iron filings outside the magnet, but in its field, has to the magnet inside the field, and can be drawn to it in a similar manner.

But the entity outside the form cannot assimilate with the entity inside, any more than the filings can coalesce with the crystalline structure of the steel. It can affect it, however, to some extent in its mental and physical relations by the power of induction, exactly as the magnet can affect the filings and cause them to arrange themselves in the concentric circles.

By this process of magnetic induction on the plane of the spiritual, mortals can receive ideas, and the physical system can often be recuperated by the coming of a spirit entity of greater power of vibratory rates, who can, for a season, hold his power over the entity in the form if the latter is passive.

Where the blending of mental rates is perfect, the mortal will think the thoughts of the spirit, and where the induction rate of the spirit entity is nearer the physical plane than the mental, and in balance with the physical status that gives form, the mortal will receive an excess of vigor that often is a good substitute for normal health rates.

The possibility of forming an equilibrium of conditions, both of brain and body, is the key to the solution of all the mysterious recoveries of health by the various systems of healing by mental and spiritual powers, of every type and form.

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It is only the re-establishing of the normal vibratory rates of health between the entities in the form, by the assistance of the spiritual entities organized upon the different planes in the spirit spheres, which correspond with the mortals needing their aid. It has been known and practiced in all the nations of the world who were high enough in the grade of development to understand the power of the mind in the spirit to affect mind in the mortal conditions by this method; but such was the inability of the average entity incarnated to understand the source of power that it was and still is attributed to some mysterious Divine Source that was beyond human comprehension to understand.

However, as long as the mortal remained passive while the healing processes were taking place, it mattered little to the spirit operators whether it was attributed to the power of God or to the work of spirits or angels.

This capability of magnetic transfer of power from the spiritual conditions to mortal recipients makes possible all types and grades of manifestation of a spiritual origin, and, when utilized by intelligent well developed spirits, gives the world of mortals phenomena of a scientific character beyond the ordinary sphere of activities known to material scientists. The ordinary chemist and physicist handles the elements in the lower rates of vibratory equilibrium, but the spirit scientists work in the higher grades of atomic activities, and when they find certain organisms on the material plane that are susceptible to responsive action from the higher spirit entities by the power of electro magnetic transfer of rates in the different auras of different mortals, you have the phenomenal manifestations on both mental and material planes, as long as the spirit entities can maintain the equilibrium between the magnetism of the mortals and the electro magnetic induction powers of the spirits seeking to give the phenomena.

This is why this great and only law of true spiritual phenomena enables successful manifestation of decarnate spirits, as well as the control of spiritual entities of all grades of vibratory power over the protoplasmic cell vortices in the still lower rates of form manifestation.

The artificial forms by the induced magnetic state gives the appearance of the entity as it chooses to appear to prove itself to be existent as a spirit after its transition from its incarnate state.

It is purely an artificial arrangement of the transient vortices to build a form corresponding with the one which the entity held while existent as a mortal. It is not a normal form, or sufficiently like it to be always recognizable, as it is not the work of the entity alone in its control of the vortices, but being of an artificial nature shows it is still living in the world of spirit, and able to avail itself of the law of artificial form manifestation, as well as by a transfer of thought affecting the mentality of mortals through the brain cells.

And here is one of the most important truths for the consideration of material scientists when they seek to deal with the problems of intelligence and its various degrees of manifestation among the different races and individuals.

Every entity, while in the form as a mortal, has its magnetic field of influence or radiations of power in the ethers that surround and permeate the form. As far as this influence extends its radiation, it will affect the magnetic field of other forms according to the square of the distance it may be from them. If it be of a blending nature, as between different polarities in the magnets, the individuals will be attracted toward each other. In fact, polarities in magnetism, whether on the mineral or protoplasmic plane of the elements, are the same, and also on the spiritual plane when the entities come within each other's sphere of influence.

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By this power of vibratory activity on the different planes, intelligence can be sent through the channels of transmission whether the vibrations are of the ethers, for light, or of the air, for wind, or through the nerves of the body for the other senses.

Likewise, in the spirit, thought takes the place of language, and ideas flow from sphere to sphere on the same principle as the wireless telegraph, by impulse of ether waves through electrical disturbances artificially produced to convey intelligence through the finer grades of matter in the realm of the ethers.

Electrical vibrations, being coexistent in all the ethereal realm, enables spiritual manifestations of the artificial order, as well as those that material science designates of the natural order, and I would say as a crowning glory of the work of spiritual science, the darkness of the mind of mortals can and will be dissipated by the work of spirit demonstrations, which will be of a new order and beyond the control of spirits or mortals who would utilize them for selfish purposes, or, failing in that, would prevent their coming to the world in the future as they have in the centuries of the past.

CHAPTER XI
THE DIFFICULTIES TO BE OVER-
COME BY THE ENTITY BEFORE IT
CAN INTELLIGENTLY MANIFEST
THROUGH MAGNETIC
INDUCTION

IN the previous chapters I have stated some of the principles of form relations from the crystal to the cell, the consolidation of the crystals into a planet, and the aggregation of the cells into living forms.

Now I propose to dwell upon the difficulties that exist, and which the living soul entity meets when it tries to deal with the problems of control of the elements, so it can be able to reach minds in the earthly environment with truthful ideas as to the nature and outcome of planetary life.

And first I will say that the difference in vibratory rates between the entity decarnate and the entity incarnate is so great a factor in the problem as to almost preclude accuracy of transmission of ideas from the spirit to the mortal, and were it not for the electro magnetic transfer of an equilibrium of vibratory rates between the two conditions it would be utterly impossible for the brain of a mortal to receive correct ideas from the mind of a spirit.

In the physical manifestations, this electro magnetic control is thrown upon the subject through the physical emanations of the mortal side responding to the electric force emanating from the spirit battery, thus giving the

varied forms of physical phenomena of a spiritual origin.

But in the transfer of thoughts from a spirit to a brain not its own, some very curious processes have to be undergone before accuracy of transmission is possible. The brain cells of the sensitive must be in a state of extreme passivity ere the force of the thought of the manifesting spirit can be accurately transmitted through the magnetic aura of the sensitive, and be recorded in earthly language either written or spoken.

If the sensitive has been in the habit of forming conclusions upon any subject, the excitement of the brain cells that have once been acted upon by that grade of ideas will be likely to repeat itself, and often the spirit, however averse to the ideas, will find himself powerless to stop the recall of the current of thought till it has been registered upon the earth side, as the thought of the spirit.

If, on the other hand, the brain cells are so passive as to never have responded to ideas of more than a mediocre character, the spirit will have much difficulty in raising the grade of vibratory activity to the level of the higher thought he would like to express, although if the sensitive be in a deep trance the spirit may succeed far better than if the brain were acting under normal rates.

True ideas of the spiritual force are the fruitage of a high grade of mental evolution upon the spiritual plane, and when a master mind that has once lived upon the earth is transferred to the spiritual world, he has only one possible method of having his ideas of that world sent back to his earthly acquaintances, and that is to obtain access to a brain on the earth plane that can respond to the force of his own ideas through electro magnetic induction.

That is, the force of his thought as a spirit, will have to set the forces of record on the earth plane of language, in such mental array that the ideas will take form in some language that is used to express ideas which belong to that grade of the spiritual order seeking expression.

Thus the scientific spirit will send his ideas back in scientific terms. The religious mind in spirit life will seek to substantiate his religious opinions to mortals, until he rises to other planes of thought than those pertaining to religious ideality. He may be, and often is, drawn within the magnetic radiations of mortal congregations on the earth plane, and in a blind way seeks to do good by confirming the earthly sensitive in his devotion to theological ideals which have long held sway among the religions of earth.

All of these specific results of spiritual activity in the mind world of mortals are the natural results of electro magnetic induction upon the auras of the minds embodied, by the mentality of spirit entities nearest to them, in harmonic vibratory rates of activity.

The effect of this law of induced mental activity is specially noticeable in the influence of the orator over his audience, or the writer over the reader; one using the auditory senses and the other the optic channel of transmission of ideas. We say of each that they are master minds in power, but great as may be their importance and influence on the earth plane, it is nothing to what thought is in spirit spheres of the enlightened and controlling mentality which causes worlds to be and guides systems through the trackless realms of eternal progression.

Thus, for mortals to oppose the efforts of spirits of any grade to communicate ideas to earth, with the natural obstacles to transmission of ideas beyond the capacity

of the language of mortals, gives rise to many difficulties in the statement and reception of truths which might become familiar household words in the vocabulary of mortals regarding spiritual verities.

For the power of truth is progressive upon the different planes of mental and spiritual development. The ignorant savage receives only those thoughts from the spirit realm adapted to his receptivity of ideas through the physical senses. It is only when the entity progresses beyond the savage stage that it becomes capable of comprehending the ideals that pertain to the civilized status, and even then the mental development is still so hampered by the thought of the physical senses as the only reliable avenues of absolute truth that spiritual enlightenment is often but feebly discerned, while the crude ideals of savagery and barbarism are openly taught and upheld as the revelation of the Divine Mind, and to be regarded as final and decisive on all questions of human destiny.

It is only since the influx of spiritual ideals from the spiritual scientific spheres in the last century, backed by a demonstrative evidence of the existence and continuity of the entity in other relations except those of physical conditions, that the world has had any evidence whatever of a reliable type of the truth of there being a spiritual world existent anywhere in the Universal Creation.

And I would explain to those who wonder why, if it be true, it has not been made evident in the previous centuries that have elapsed since the beginning of the Christian era. In order to do this, I must ask the reader to turn back the pages of history to the time when the manifestations of the spiritual world that were said to be familiar to the early Christians ceased upon the earth plane.

It is a law of the spiritual progressive life that the entity shall often depart from the realm of conscious

relations with mortals for some periods of time and go to other fields of experience, leaving behind the results and ideals of earthly life, although not utterly forgetting them.

This law took out of the realm of the spiritual spheres of ancient Greece myriads of the greater teachers of the ancient schools of philosophy, and left to the nations of Europe the hosts of savage and barbarian entities that could not rise above the earthly ideals of their mortal experiences.

Hence the spirituality of these entities as teachers was low in the grade, for the higher teachers from the spiritual world had few channels for instruction to mortals, or, if they found any that were sensitive and able to think above the plane of savagery, the mentality of the civil and religious rulers was turned against them to such an extent as to endanger their lives if their higher spiritual instructors sought to enlighten the masses.

This made it inadvisable for the spiritual scientific teachers to try to enlighten the world of mortals except in material lines, but when a new nation was born on the Western continent, with liberty of speech and action on religious as well as other ideals, then the way was open whereby the world could be reached by the scientists in spirit, as well in spiritual as in material lines of expression; and the hosts of the enlightened in the spiritual spheres came with power in all lines of thought and demonstration to give the world entirely new ideals of the spiritual and material relations of being.

In order to perfect this work, organized bands of spirit workers were formed, and through many obstacles and discouragements have forced their way, so that all over the civilized world intelligent ideas of this relationship are being taught and are now superseding the ideals of a savage and barbarous origin.

Wherever on the earth plane a mortal really desires to know the truth about spiritual life and its relation to the earthly manifestation of life, there will come to him from the spiritual side some instructor who, by a knowledge of these spiritual laws, will be able to direct him to the place and to methods whereby his desires can be satisfied, for the great object now of the spiritual instructors in spirit life is to give to those who desire it a knowledge of the Truth.

CHAPTER XII

THE ENTITY IN UNCONDITIONED LIFE AND ITS RELATION TO ENTITIES IN FORM CONDITIONS

INOW come to one of the most interesting phases of spiritual experiences as they relate to the existence of the entity in what would be termed by mortals as unconditioned life.

Strictly speaking, however, this term is something of a misnomer, for in whatever sphere of being the entity may be a resident temporarily, it is always subject to the conditions of that sphere or plane of being. But there are spheres and planes of life that are so far beyond the concepts of mortals, and also decarnate spirits on the lower planes and the earth plane, as to be practically denominated unconditioned life.

These spheres and planes can only be described in human language by analogy of thought, as there are no words coined yet among mortals that convey the ideas we seek to express.

In the ethereal conditions, matter of the form status disappears so utterly as to be nonperceptible and almost unthinkable in earthly definitions. It has neither length, breadth nor thickness, and is not measurable by the finest instruments of scientific construction; yet it has more than all these qualities in essence, as it is everywhere permeating all space, and is vibrant with an intensity of

activity that operates on and through all the departments of conditioned life in the form.

In fact, the latter manifestations of the etheric substance is only an arrest or change of the vibrant power of the ethers themselves, and it is only when spirit in the entity condition comes out of the primordial substance that form life is capable of manifestation at all. This law holds good in the organic departments of spirit life in form after it has passed through the planetary stages, but even in spirit form the entity is subject to conditions as well as in the earthly stages.

But in spirit life of the highest orders, formative power is largely subject to the will of the intelligent mind power of the entity, and just in proportion as the entity acquires knowledge of manipulating the ethers by will, is it able to create forms and pass through form conditions that are as different in their effect upon the development of the mentality as they are different in the different types of form that are manifest upon the planet itself.

I mean by this that the entity rises in mastery of form forces by the acquisition of intelligence as a part of its power through experience.

When I thought that the magnet was connected with the electric force, by the passing of a current of electricity through an insulated coil of wire around a bar of soft iron, it only needed a few experiments to create a current in the coils by moving a magnet before the electrodes, and thus the knowledge of electrical power as a practical force at the service of man was born into the scientific world of mortals. But before it was born the idea was conceived and transmitted through the mentality of the entity inhabiting the form known as Michael Faraday. Without that idea having first been conceived in the mind, it is doubtful if another generation would not have been born and passed away before science would have

solved the practical problem of electricity in the mechanical arts.

But here is where the mentality of the embodied entity was active in spiritual power to think new thoughts and to evolve new conditions while in planetary life.

Thought is the province of the entity also in unconditioned spirit. I might say that thought is the main incentive to vibratory action in the ethereal realm of matter. So fine are the elements in the ethereal state that thought affects them as much as the action of steam in the locomotive impels it to proceed on the lines that man has provided for it to move. This power of the entity in the ethereal realm gives it command over all the elements in that realm, when it knows how to use the power for the accomplishment of its purposes in Creation of new conditions of Being.

It is thus that the heavens and the worlds in space are formed by the intelligent Creative Mind power from the ethers, and by that power are held in transient form for ages, but when the will of the Creative Mind has accomplished its purposes in conditioned life, then the power of disintegration is exercised over the elements in form, and they dissolve back again into their primitive ethereal state, by the natural process of a reception of the vibrant power of the ethers in their primordial relations.

This is why no entity can remain in a form upon a planet perpetually, for while it is in the planetary stages it is ever subject to the influx of vibratory rates from the ethers which act and react upon it, carrying the elements in the vortexial cells through the different organs until their work in keeping the form as a shelter for the entity is finished; and then the entity departs either to its primitive home in the refined elements or, holding its semblance to the human form in the spiritual spheres surrounding the planet, remains there until it has acquired

all that it can gain in those spheres ere it departs to other and higher realms of being.

But the higher realms of being are still subject to the mind power resident in the entity, and I might say that they are also the products of still higher mentality that has caused them to appear and maintain structural relations for indefinite periods; yet even then they are not eternally existent as structural manifestation of creative energy. For the entity, however exalted in its attainments of knowledge in any realm, is not to be considered as more than a partial expression of Infinite Energy which has always preceded its manifestation even in the spheres of unconditioned life. There is somewhere back of all manifestation a General Principle of Causation, which has not as yet been grasped or been conceived of in all probability by manifest entity, either in the form states or in the realm of being from which it emanated as an entity.

Theologians designate this primordial mind power as Deity, but Deity, as manifest in entity relations, is resolvable into high grade spirituality in form relations residing in the realm of entities that preside over form relations in all their departments of expression.

Hence, "No man hath seen God at any time," and I might add to this saying—No spirit can see the Divine Energy as a form in any sphere in which that spirit is likely to ever visit or reside.

I would be understood to mean by this that the ultimate source from which all that is manifest in any condition of life expression is itself so far removed from the ideality that pertains to form as to be practically dwelling in the realm of unconditioned being. That source of all life is itself abstract power, abstract mentality, and abstract Being without form.

The concrete expressions of this abstract realm are

seen in conditioned life in the various spheres and realms of form, and such are the Infinite and illimitable resources of this abstract Source of Being, that no two entities coming from it are ever exactly alike in their expressions of the life and powers of that realm of being.

It is as if the Eternal Source of creative energy never is able to express itself in duplicate personalities as entities, and because of this all realms of conditioned life are eternally fluctuating with different manifestations of form structures, each in its own order and yet no two exactly alike in all the infinite number of forms that manifest the life principle in the conditioned realms.

Now carry out the logical conclusion as to what is to be the final outcome of life in the unconditioned status, and what can you have but this?

Entities coming from that realm will never cease to be, and passing through the realms of conditioned life will never cease to progress in knowledge, wisdom, power and love, the ultimate aim and purpose of the manifestation of life energy, either in the conditioned or unconditioned spheres of being.

CHAPTER XIII
PLANETARY CONDITIONS ONLY ONE
STATUS OF THE ENTITY IN ITS
PROGRESS THROUGH THE
SPHERES OF CONDI-
TIONED LIFE

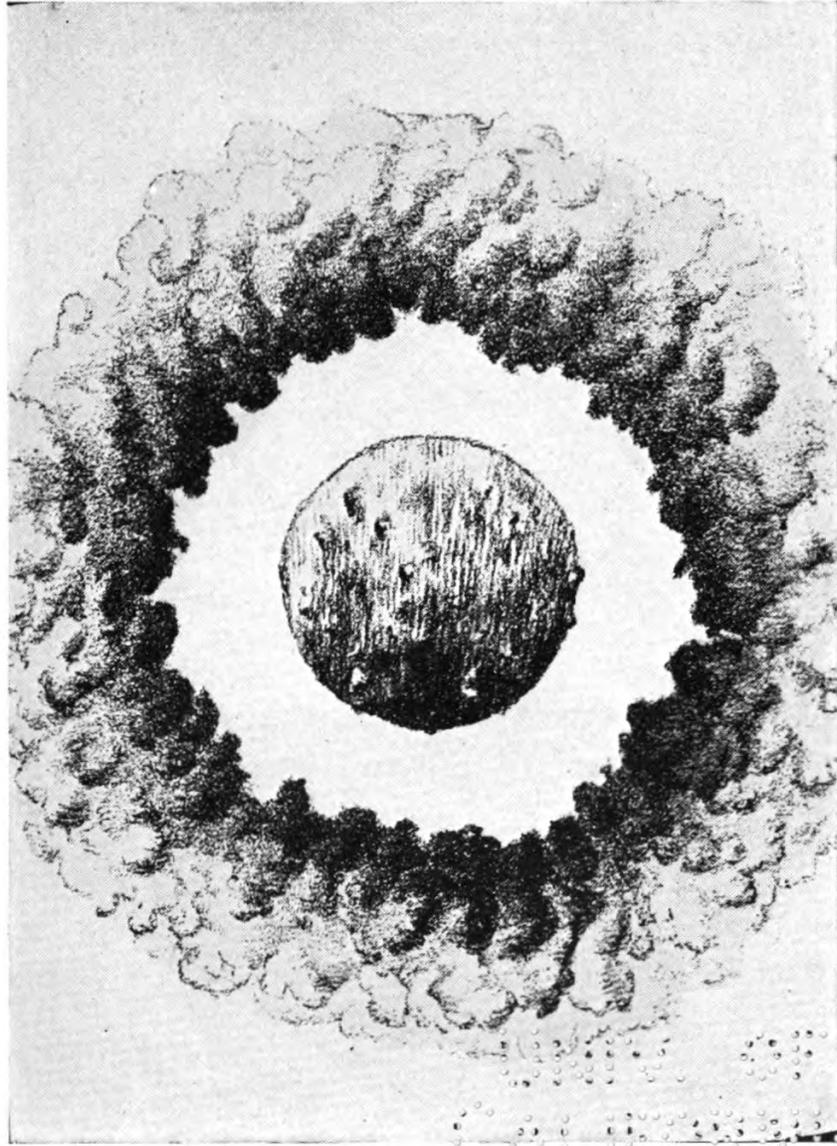
I NOW come to one of the questions which has often been presented to the advanced thinkers of both worlds, viz:—

What is the real object of planetary conditions, if the entity is eternal by nature and indestructible in any realm in which it may temporarily reside?

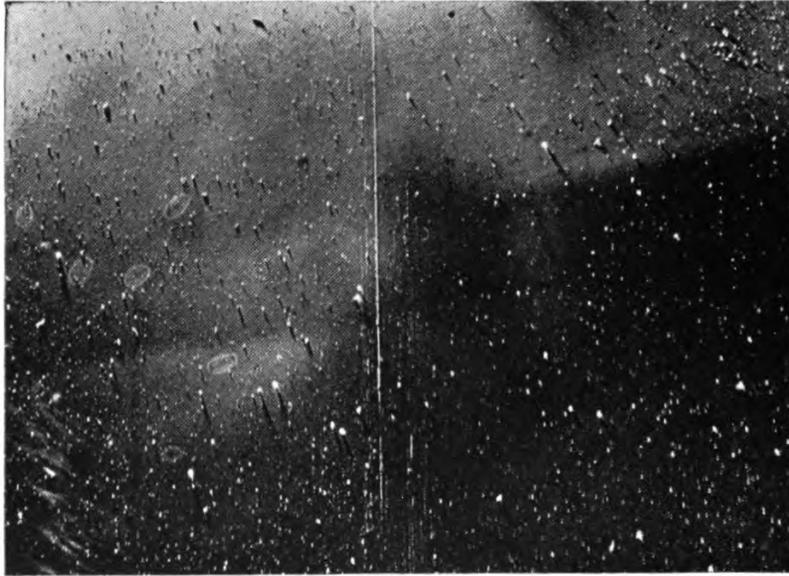
This question is fair and should be fairly answered if it be possible by the spirit dwellers in the spheres of wisdom.

As a spirit I would say that however high we may rise in knowledge of the laws and processes of planetary construction, it is often impossible for us to express ourselves positively as to the motives of the World Builders in space, for each planetary architect has his own designs and purposes in utilizing his knowledge and power over the elements in the ethereal relations, in forming a planet or series of planets as a system.

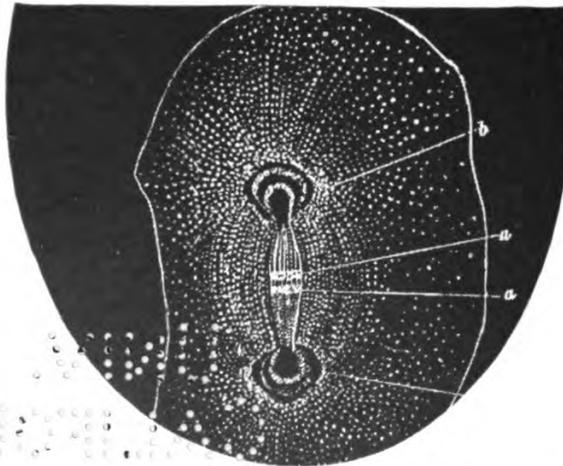
Each one may literally be a god over his own planet or system, but he is not necessarily a god over all other planets or systems. Like a great chemist or electrician, he can utilize the powers resident in the ethers to carry out his own designs, and so can we of the lesser grades utilize the same powers to duplicate the phenomenal ap-



The Planet Submerged in the Rain Age



Protoplasm Forming in the Deep Seas. The Beginning of Animalculine Life



Formation of Cell by Induction of Earth's Magnetic Currents.

pearances upon the lower planes, if we have the knowledge and choose to so use it.

As a spirit I can take possession temporarily of the organism and brain power of a mortal, by a refined process of electro magnetic induction, and coin words and combine sentences to express ideas relative to the spiritual realms with which I am familiar, as easily as when I held a mortal form and used my own brain to express ideas upon science upon the platform before the students in the Royal Institution of England.

It is only a transfer of vibratory power from my mind to the mind dwelling in the mortal form, in such a manner as will convey to him my thoughts with accuracy through aural vibrations that produce upon his brain the same effect as if I spoke the thought of my mind while in a mortal organism of my own.

This power of thought transfer from spirit to spirit, either in the mortal form or in the spirit spheres, is one of the great methods of spiritual instruction by which the entity acquires a higher knowledge of its own nature and destiny, while planets are the great laboratories in which the entity acquires that degree of mental development which culminates in consciousness of the spiritual nature.

I have written elsewhere of its nature as it comes from the primitive or primordial state as a spark of light without form, and were it not for the planetary conditions through which it passes, it might scintillate forever as pure spirit, without any other form by which its powers could ever manifest their true nature. Like an ideal of the mind unexpressed, it might remain in the unconditioned realm forever, but projected into planetary conditions it then becomes capable of almost infinite powers of expression in form and development of its latent powers of mind as well.

If this answer be not sufficient, I would further say

that it is not to be confined in its expression to any one planet, but in the infinite realms of Being it can go onward forever in the expression of its mentality until it becomes like its Infinite Source, the projector of ideals of the mind-realm through infinite ages of Being.

Can it ever return to its primitive conditions of the spark without form after it once has entered upon planetary conditions and passed the grades of the conscious developments?

Not as we see it with the eye of the spirit. It may disappear from our sphere and apparently go beyond our vision, but we know it is somewhere, a mighty intellectual force, that may take or change form expression in other spheres far beyond our present realm of consciousness.

I, Michael Faraday, who at one time as a mortal thought I understood the laws of Nature, confess that my work as a mortal was but the preliminary work of a great discovery in electrical science since my transition to the world of spirit. It is that the electric force visible upon the earth plane through the magnet and its phenomena, is the key to the problems of creative energy; and the great agency whereby mind in the spirit controls mind in the form, with truthful or erroneous ideals according to the intelligence of the mind in spirit which uses the force to express its ideality to minds dwelling upon the earth plane, or in the lower spheres of the spirit world surrounding a planet.

For in these lower spheres of vibratory consciousness, the entity is progressive in its evolution by experience, which lifts it to higher planes of consciousness as a spirit.

One of the greatest obstacles to a correct conception of the life of the spirit beyond the mortal plane, lies in this ignorance of a mortal in the planetary environment, as to how its own consciousness changes through changing experiences. As a child it thinks as a child, because

the brain activity of a child is limited by the environment of the plane of the physical sense. There the entity can see and reason as to appearances that touch its consciousness through the organs of sense. Until its grade of vibratory activity of the brain is raised to a higher plane it cannot become conscious of any thought power arising above the plane of the physical senses, but when the body becomes sufficiently matured to develop brain cells of a different order their consciousness rises to the plane of the correlation of causes and consequences, which generate reasoning faculties, and the higher the rate of activity of these brain cells, the easier for the entities outside the mortal environment to affect them by induction, thus giving to the entity in the mortal stage the consciousness of thoughts that are beyond the range of the physical senses, which is the first step to the consciousness of another plane of life beyond the physical, and the possibility of an open door to a knowledge of that life if the doorway can be found.

I would say here that this process of mental attainment is not confined to any race or individual of a race, but is the foundation of faith in the immortality of the spirit. It may be crude or low in degree, and the basis of many superstitions in savage tribes, but it is the only way possible for the soul-life in the form to become cognizant of the possibility of another plane of life after the death of the form.

Hence, these glimmerings of light from the world of spirit will often take on the appearance of a special revelation from the spirit to the mortals, not having the consciousness within themselves of the higher vibrations of the brain cells; and the mortals having the consciousness may often misunderstand its true nature and imagine themselves to be specially favored with revelations from the Source of all Creative Power.

In a certain sense they are right, for creative energy is acting through them on this plane, but they are only in advance of their mortal admirers or worshippers, for all souls will ultimately obtain this knowledge, whether in the mortal environment or beyond it in the spheres of spirit surrounding the planet.

And now I come to one of the most intricate and yet interesting phenomenal characteristics of life in the spiritual spheres.

Those who enter the spiritual spheres with preconceived ideals as to what really is to be that life there are usually disappointed. There are no thrones or harps of gold, nor deities sitting upon thrones in judgment, as is depicted in the symbolism of ancient religious doctrines; but rather a natural world of appearance, corresponding with the memory of the one lately left behind. This world or sphere is mostly a mental reflection of form conditions. The entity finds itself as a form corresponding with the one lately left behind, but without its infirmities and defects. It is a mind form, or rather a form of ethereal substance sustained as a form, by the unconscious will power of the decarnate entity, attracting the elements from the ethers as a magnet attracts iron filings around the poles. In fact, the magnetism of the earth acts precisely in clothing the entity with the ethers as it acted on the lower planes by attracting the cells from the protoplasmic environment; and as long as the entity is in the magnetism of the planet it will have power to attract the elements in the ethereal state to clothe itself with a form of this nature.

But I would also say that the mentality of the entity does not depend upon the spirit form for its power of existence, or expression while in that stage or state. I regard the mentality as properly a property of the entity that it acquired by experience in the different spheres of

evolutionary expression, for it does not have or seem to have these mental capacities before it ever took on form in any world or condition of life. I do not as yet say I know exactly whether this is absolutely so or not, but I do know that form expression of the various entities varies as much as mental expression varies in the higher and lower stages of consciousness.

I deem it safe, however, to say this, that as far as the spirit scientists have explored both realms on this and other planets, they agree that spirit entities are not bound by any known limitations of attainment in mental growth in any world or any sphere of conditioned or unconditional existence. They are gods in embryo, if not in full development, wherever they may exist or manifest their existence in the Eternal Realms of Being.

When the metaphysical teachers of the ancient nations ascertained that the entity survived the death of the body, they made a great mistake in creating a supreme personal mentality as the source of all personal manifestation in form on a planet.

This supreme personal mentality, when manifesting from the spiritual realm, they recognized, or rather regarded, as the personal creator of the universal cosmos, and all life upon it, measuring the visible earth as the greatest of his works. Man was a little lower than the angels, who sometimes manifested to the metaphysicians, but when the angels told the truth they never claimed to be more than decarnate spirits from the earth or some other planet. When they were dishonest or deceptive, they sometimes claimed to be the Supreme Personal Creator of all the worlds, and the heavens of the visible and invisible worlds.

From these revelations come all of the religions of the ancient nations, and with them, the prophets and priest-

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hoods, with their speculations as to the nature of the gods who presided over each nation.

Of course the deceptive spirits had a good field to work in from the ignorance of the masses of the people, concerning the source of the revelations, and while they coincided in some respects, they differed sufficiently to warrant a doubt of the reliability of the spirits of the other nations besides their own. Hence, the traditions of the wars among the gods, and the consequent wars among the nations who obeyed their own especial divinities as the Supreme Creator.



CHAPTER XIV

THE OPEN DOOR INTO REALMS INVISIBLE TO MORTALS

I HAVE written hitherto of the processes of form creations from the ethers, and of the coming of mentality into these forms by the general principles of magnetism, and I have briefly hinted at the continued existence in higher form relations of the entity after its transfer from the lower planes of planetary life to the higher spheres of the same planet.

These spheres, invisible to mortal perception, are the residence abodes of entities passing onward to other realms of conditioned life, and may be studied by spirits and mortals together through phenomenal manifestations of intelligence from the spheres, that are not accountable by any hypothesis of physical science. The phenomena exist, but save as we reveal the principles and methods by which they are given, no correct idea of the process and powers involved can be known to material scientists who look upon matter in the three dimensions as the only possible source of physical evidence of life itself.

And yet with the recent application of electrical science on the material plane by which the vibration of the ethers can be effected for thousands of miles, and intelligence recorded by them, is it not singular that the students of electrical possibilities cannot infer that electricians in the spirit life, if there is a spirit life, could not evolve a way

or method by which the same vibratory power could convey their ideas to mortals while in the planetary conditions?

Electricity is nothing but the wave-motions of power in the ethers, whether in the invisible or condensed relations, and electrical phenomena, as it appears to mortals, is but the arrest or change of rates in the same status of matter, effecting changes in the elements on the lower planes.

Hence, the variation of the rates will give different results in the metallic and mineral forms from what they may be expected to give in the organic structures. Every organic body is a balanced condition of the same elements which enter into minerals or metals, but in a vastly different field of chemical equilibrium. In the minerals or metals they are crystalline, in the organic they are cellular, and cellular structure has an unstable balance, while the metallic has such a low rate as to be long lasting in form if the balance is not disturbed by the presence of proximate elements of higher rates, in which case an attempt at equilibrium may result in the destruction of the solid metal and the formation of new compounds.

Whenever such a condition as this occurs, electrical disturbance in the ethers around the compound results, and thus all organisms are vibrant with electrical powers which, controlled by the entity when embodied, transmits the will and purpose of plans of the entity to some extent throughout the organism.

The entity, as I have said, being of a spiritual nature, cannot avoid the results of embodiment nor the processes of formation and dissolution of the elements in the compounds forming the body, but it can use them to hold itself in balance with the form for a limited period of time.

Now, whenever electrical activity exists, magnetism results if the currents flow in circles around a central

focal point, and the focal point being the entity itself, all life forms are natural results of electro magnetic relations of the ethers, upon planes with certain balanced rates of vibratory powers acting in equilibrium in the different environments. Here we have a basis of controllable forces in the ethers, to produce phenomena by the power of the will if intelligently directed, and in that basic principle we who are residing in the higher spheres, by intelligent utilization of our knowledge, can construct batteries of an organic character from the right combinations of the aural emanations of mortals, and using our power of will to control the ethers in both mortal and spiritual relations, are able to produce physical phenomena that transcend the ordinary methods of nature, yet duplicates some of them to a great extent in many ways.

There is nothing to be feared by mortals in the production of the phenomena in this manner, for it is not of a nature to be dreaded, when it is once known to be the work of spirit scientists, seeking to enlighten mortals with the knowledge of a continuity of life, and the eternal nature of the entity as it enters into and departs from the different realms of life.

One reason of the lack of knowledge on the earth plane of the true relations of the spiritual to the material conditions of manifestation, has been from a superstitious dread of the unknown relations of spirit, and the presence of spiritual beings among mortals, while admitted as historically true, is doubted as established truth at this period on account of the lapse of time since the records of these manifestations were made.

There is also at this period of the world's evolution a different mental environment than that of the ages in which the records were made, and naturally enough, skepticism as to the existence and manifestation of spir-

itual phenomena in past ages results; and were it not for the powers resident in the elements in the ethereal states, and their susceptibility to electro magnetic manipulation by mentality upon the spiritual scientific plane, there could and would be no evidence of continued existence of the entity after transition that would be of a reliable character.

But from the fact that electro magnetic relations do exist in the ethereal states, and are subject to volition of mind there, you have the phenomena of intelligence coming outside of ordinary methods prevalent for proof, and transmission of intelligence of one mind to another among mortals. These phenomenal proofs of mentality in spirit cannot be fully duplicated by mortals as yet, although some of them can be closely imitated as in hypnotism and similar phenomena of a mental order, but physical phenomena of a spiritual origin can only be given by mentality in spirit, acting through magnetism in the auras of developed mortals who are special recipients of the work of chemists and electricians in the spiritual world.

Thus our work is not to establish or overthrow the religious ideas of mortals as essential to a presentation of Truth concerning the outcome of planetary life. We know that all claims of spirits, or their mortal representatives, as to their being the recipients of *all* knowledge of spiritual laws coming from Deific realms, are assumptions that cannot be proven, and that all phenomena that seem to verify their claims really come from a different source and by different methods than they at present know of; for mental power, coming from spirit to do beneficial work among mortals, must work by this law of magnetism through the auras of the mortal instruments, and as mental tranquility is very essential to success, the less the mortal knows at the time the spiritual powers are

at work, the less likelihood of a mental disturbance in the aura to thwart the will of the spirit operator.

Especially is this true in all the phenomena of healing by mental or spiritual power. It is better for the patient to be ignorantly quiescent than intelligently alive in his brain cells, while the inductive process of magnetic equilibrium is being effected by spiritual agencies acting upon the organism at the time of the healing process.

In other phenomena like the transmission of ideas through independent slate writing, precipitation of words upon paper in sealed boxes, or openly, and deposition of the precious metals by spirit chemists, manufacture of clothing in materialization circles, the transit of solid bodies through other solids, etc., the electro-magnetic relations of the elements in these phenomena perform a very essential service. In fact, they may be said to be the prime factors in the solution of the problems.

It is well known that the introduction of the most solid minerals to the power of electric force in the arc light results in their evaporation if long continued. Cohesion is nullified, and dispersion to the ethereal condition is sure to result. This same principle applied in the solution of the metals in the electro plating battery results in the decomposition of the metal at one electrode and its recomposition at the other, while the current is in action. The electric force in the first case disperses the elements in the form, and in the second case reconstructs the same elements into a new form at the negative electrode. It is simply a change of position by the action of the electric force tearing asunder the old form and then at the other arresting the molecular action by a magnetic balance at the negative electrode. It is briefly the transfer of the elements from one form of the crystal state to another, but still upon the plane of crystallization.

Now take the same principle and carry it up through

the cellular tissues, and place the mortal at one electrode of the spiritual battery and the invisible entity at the other, and turn on the current through the aura of the visible mortal, and as soon as the invisible entity receives its force the arrest of the emanations around it condenses to a form resembling the form that the invisible entity possessed in mortal life, and if the power is perfectly applied the entity for the time being will reappear as a mortal with all the characteristics of form and feature by which he was known in that life.

This is a purely electro chemical manifestation of the entity in form long after it has passed away from the sphere in which it wore that form appearance in earthly life. But it is only one of the triumphs of spirit chemistry, entirely free from earthly superstitions, and is given in demonstration of the power of spiritual science to solve the so-called mystery of death.

In presenting these phenomenal evidences of the continued life of the entity and its powers of scientifically demonstrating its existence after transition, much confusion has arisen among many observers from lack of comprehension of the purposes of the demonstrations.

Science in spirit is beyond the definition of science when confined to the material plane of life. It deals with causation and methods as well as principles and phenomena. It also exerts the same faculties of discrimination of facts and phenomenal evidence in spiritual conditions as in the material plane, and when the master minds of the scientific world of mortals are transferred to higher spheres of life they pursue their studies with the same interest as when they wore the mortal form, and usually with an intensity of purpose far beyond that manifested while on the lower plane. They are, however, limited at first by their inability to grasp the details of the relations of the spiritual to the material conditions, and it is only

when they are brought in direct contact with the knowledge of the power vested in electro-magnetic activity that they become able to use those powers to give physical evidence to mortals of their continued life beyond the grave.

For as I have hitherto stated in previous chapters, electro magnetism is the agency by which the finer forces control the phenomena of life in form, and if as a decarnate entity they would reach back to the realm of mental activities on the plane of the physical senses, they must open this door of approach to the consciousness of mortals ere they can give the absolute evidence sought.

Mentality transmitted to the aura of a sensitive may be so perfectly done, as to stamp this idea firmly in the mind of the recipient, that communication of spirit decarnate is possible to spirit incarnate, but when science from the powers of the invisible world calls out of the realm of the invisible perfected form of those well known in earth life who have recently left it, it would seem to minds of ordinary intelligence that the problem of a spiritual life with greater power and knowledge is being manifested in this age of the world, with the same absolute conclusive proof given in other departments of science, especially in the fields of electrical and mechanical applications to the needs of humanity.

For more than a generation this phenomena has been given and witnessed by thousands of mortals without their comprehending its import. It was so astounding that it was generally rejected and its agencies so treated by the ignorant masses that it had to be withdrawn in great measure from public notice, but in a few circles the work has been quietly going forward, until now we are able, without the assistance of mortal hands, to write and give to the world ideas through electric telegraphy, independent slate writing without pencil, writing by pre-

precipitation of colors direct on paper without ink or pen, the precipitation of gold and other precious metals under such conditions as to preclude fraudulent methods or counterfeiting it by any known process among mortals.

The only reason why these phenomenal manifestations are not generally known to the scientific world is that the trained mortal batteries prepared by the highest spirit chemists and electricians have not been permitted to be injured and destroyed in their work, through the ignorant hostility of the so-called learned and well known doctrinaires of our public institutions of learning. To them I would say that it is not half as important to us in the world of soul life that you should be the channels through which we are to reach the minds of mortals, as it is that our chosen instruments for this work shall be protected from the danger to our efforts by your presence at their circles for these demonstrations.

Hence, as yet, you have not been invited to our highest circles, nor have you seen but the crudest phenomena that we are giving through imperfect channels to satisfy your pretensions to wisdom in spiritual science or psychical investigation. We do not underestimate your influence as teachers of the wisdom of past ages. But in this age, when the doors of the scientific world are opened to all nations of the earth, it is not necessary to wait for your conclusions as to the sources of spiritual truth, or what it is safe to teach, for the world of spirit is not bound by the limits of earthly mentality in its work for the enlightenment of humanity upon the earth plane.

If I have not sought to make myself felt in your circles it is not because I was not interested, but there is only one law in spirit by which we can reach back and give the truth you seek, and this law I will state for your benefit.

When anything is to be done by us to demonstrate to

the world of mortals the evidences of spiritual life, a band of spirits is formed here to do that work with a mortal sensitive who is developed by us for that purpose.

I will also add to this that if the sensitives whom we have developed for that purpose are disinclined from any cause to give to the world what we could give through him or her, we have then to seek another channel, and as there are so few mortals with the brain and body that correspond with the scientific minds here, it is very difficult for us to manifest at all through lower grade channels, and hence our silence when you ask why we are so reticent after our transition if we exist at all.

These laws of environment hold us back from open communication with you except through perfected channels, whereby our ideas can be transmitted as we wish to have them come to you, and for more than fifty years of earthly time I have been prevented from expressing myself as I would have done had it been advisable for me to have done otherwise.

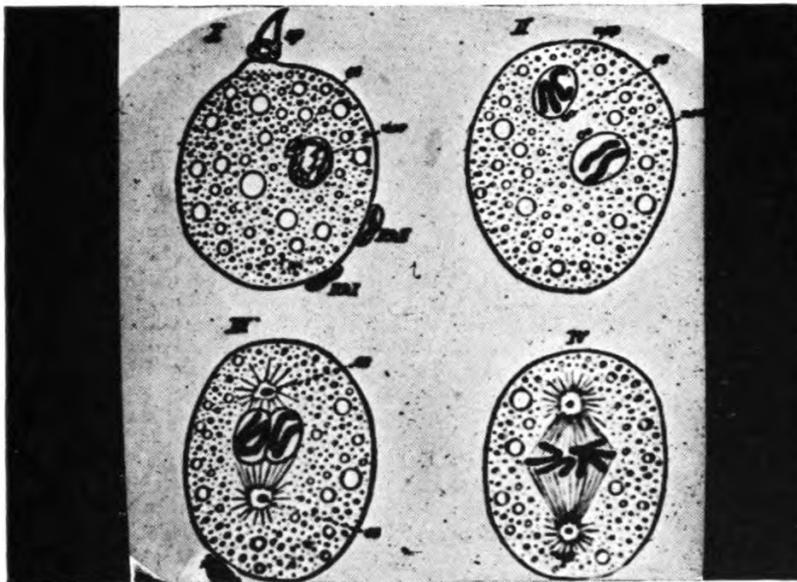
CHAPTER XV
ELECTRIC ENERGY IN THE MENTAL
REALM
UTILIZATION IN TRANSFER OF THOUGHT
ENERGY

IN THE last chapter I wrote of the electro magnetic relations in the phycho-physical realm by which demonstrations of spirit could be produced in the visible form, and manifest powers to the knowledge of mortals, through the production of duplicates of natural phenomena.

In this chapter I propose to present another phase of electro activity in the more subtle relations of thought energy, by which mentality in spirit is able to deal directly with the brain powers of mortals, by the transfer of ideas from our spheres to the thought realm of spirit incarnate, and dependent upon the physical senses for most of the knowledge it may acquire while in that environment.

And here again I must call attention to the limitations of the entity while embodied, as in that peculiarly conditioned state it is more dependent upon the evidence of the physical senses than when on the plane of the purely spiritual environment; while embodied, as to spiritual senses, it is much like the chick in the shell before hatching. The embryo chick has all the organs of the chick out of the shell, but so environed that it cannot use them, and if we could imagine the chick just hatched

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Multiplication and Division of Cells Through Induction Continued in Organisms. Microscopic Photo



Electrons in the Uterus and Embryo. Psychic Photo in Camera. Total Darkness



Electrons Filling the Human Body, Sustaining Life After Embryonic Formation and Birth

describing to his brother in the shell the new world to which he has just arrived, with all its new conditions, it would not be strange if the chick, unliberated, would dispute every word uttered.

This homely illustration of the difference of mentality in different environments, or of the changes of the same mentality to different environments, is very much like the real status of the entity in its transfers from one sphere or condition of thought to another, in its progress through the spiritual world.

To speak intelligently of the electric energy manifest in the mineral kingdom as magnetism, and to speak more intelligently of its true relations in the ethereal realm with all that it is able to accomplish when intelligently directed, is to mortals almost as unintelligible as would be the statement of the chick out of the shell to the one in it, of its range of vision in the outer world to which it has just entered. However, if one considers that all entities as well as all chicks can change their environments or have them changed for them, and that these changes develop new powers or bring out the latent possibilities in all minds, it may be made intelligible to some minds when I say that thought activity brings out latent energies of the mind, and if the mind is in the mortal environment, thought activity will create new cells in the brain through which it may express new ideas to mortals listening; the presentation of these new ideas may stir the latent energies of the listener so that new brain cells will form in his cranium, and he be lifted into a new condition of thought. And thus ideas may spread from mind to mind until new knowledge and new mental conditions arise, which shall lift the race far above the plane it occupied before the first thinker gave utterance to the new ideas of his own mind.

Now I come to the point:— Transfer of ideas from

the minds of the dwellers in spirit, who have lived for ages or centuries in the purely mental realm of spirit, can only be transferred to minds in the mortal state by electric energy, acting on or through the brain of the individual who is high enough in the grade of consciousness to hear and record or utter their ideas.

This is direct inspiration or transfer of thought from spirit mentality to mortal consciousness, and I will add it is the highest form of transference that is known to the minds flashing their thoughts from the spirit realm. It is different from the trance in this, that while the trance state may give sufficient passivity for the electric energy to control the brain and vocal organs as the spirit speaking wishes at times, it does not create new cells for the spirit incarnate to grasp the significance of the thoughts, and often results in a diminution of mental energy on the part of the sensitives which prevents the highest and truest knowledge from being given at all through these channels.

I here digress a little to explain why it is that high grade scientists in spirit life are so reluctant to appear to mortals in the phenomena of the trance and inspirational methods, which are about the only methods recognized as evidences of the spiritual influx of ideas from the spirit realm.

First, I would say that the grade of mentality that makes a man like Darwin or Huxley a great thinker is so much in advance of the ordinary mentality of sensitive mortals that the latter can no more express such thoughts after the spirit has ascended than they could understand them before its transition. The grade of vibratory balance is too high for the brain of the mortal to reach or express them, and even in the trance state, with few exceptions, the brain cells are not there to act upon and give their ideas in language intelligible to mortal hearers.

Except as occasionally an intermediate spirit is able to take the idea and express it on a lower plane, it often cannot be transmitted at all. Hence, those of us who are working out the problems of the application of the principles of electric energy to the transfer of our own thoughts to earth, are so often thwarted and prevented from saying what we wish, that we deem it wiser to withdraw our efforts from mortals for a season, or even until another generation is born under better conditions, than to press the matter of giving this knowledge to the world until it is ready to receive it.

We can push our ideas on the material plane of science, and use the electric energy there far more easily than we can upon the mental plane, for insensate matter offers no resistance, while the stupidity of the low grade mind is only equalled in its opposition to spiritual ideas by its devotion to material advantages of an earthly character.

But even with all these obstacles to overcome we have made some progress in the mastery of the electric energy on the mental plane. Our ideas are easily transferred to the mortal electricians like Edison, Marconi and many others. They are not so easily comprehended by many otherwise bright intellects in the pulpit or institutions of learning. The day of the rack and thumbscrew is no longer feared, but the mentality of the social and ruling powers of the world is too low for our successful efforts in this generation, and it will be only those of the receptive mind we shall try to reach for some time, as mortals count time. We hold the power to do much more than in the past generation, but until there be a desire upon the part of the educational forces of the world of mortals to ascertain the truth of the spiritual and material relations, we shall not press the matter upon the attention of the colleges and academies of popular educational forces. We shall give the demonstrations on the only lines we

can give them and leave the results with those who witness them to receive or reject them.

I now come to the methods by which we transfer our ideas directly to the consciousness of mortals through the agency of the electric energy upon the auras of mortal sensitives. If you will place a steel magnet upon a table and over it place a sheet of paper lying flat upon it and then sprinkle fine iron filings upon the paper over the magnet, you will see the filings form in circular lines around the poles of the magnet for quite a distance. These lines indicate the field of the magnet in which the force operates and constitute its aura. Every human organism has a similar field around it which vibrates or acts like a scintillating light in the ethers around this organism, and if the entity in the organism be active the vibration of the auras will be active and often will be so active as to give the entity power to be felt at quite a distance from the organism itself. This is that subtle power we call influence which emanates from active mentality while in the embodied form.

If, on the other hand, the entity incarnate becomes passive, then the aura becomes quiescent, and if at such a time a spirit approaches it with an active vibratory thought power, the entity embodied will feel the power, and if it keeps passive the thought will be transferred to the brain cells of the sensitive just as the magnetic forces of the magnet are transferred to the iron filings. The thoughts of the spirit will take form as words in the cell tissues of the brain, and by their effect as words the entity centered in the battery of brain cells will receive them as though spoken through the external ear vibrations.

For thought is a vibration of the spirit consciousness, as words are sound vibrations of the air, conveying conscious meaning from one mind to another while embodied

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in the flesh. Thus all it is necessary for those of us who understand the relations of the spirit embodied to aural transfer of thought, is to find a mortal with the right aural conditions, and tune up the brain cells to our own rate of intensity, and then we have a brain battery that is as subject to our thought action as the Morse telegraph is to the will of the mortal operator. The only difference is, that we telegraph the words of consciousness to the entity holding the receiving power, while we are at the other end of the line, and send the ideas through in precisely the same way as the one holding the key sends the message by transferring the electric circuit to magnetism by induction of the coils at the recording armature.

Both of the operators are using the electric energy on different planes, to convey ideas, and fortunate it is for mortals as well as spirits that the electric energy acts equally through the ethers, in all the conditions in which they exist in all departments of Being.

Since these discoveries of the transfer of thought power from spirit have been known in the spiritual scientific spheres, the thought powers of mortals have been stimulated by direct spirit transfer to such a degree that the marvels of past ages are discounted in this age by the application of spirit knowledge through mortal sensitives. We have as yet only opened the doors of the spirit world to the consciousness of but few mortals, but before two or three generations more are born, knowledge of the true relations of spiritual to material conditions of Being will be common property to all the intelligent nations of the earth.

I now will state a few of the most important results of the knowledge and ability to transfer this knowledge to mortals as one of the consequences of mental evolution upon the spiritual planes of being.

First, we change the dense ignorance of mortals as to the nature and conditions of the spiritual life and explain and demonstrate the continuity of all life manifestations on the different planes. The entity itself is not subject to conditional limitations, only for brief periods. It, itself, is not subject to extinction, no matter in what environment it may be temporarily resident. The only death process that ever can affect it, is to transfer it to another status or condition of life. Hence, it goes onward, increasing its ascendancy over all limitations of conditioned states, and being eternal as to its life energy, it only needs these transfers to acquire unlimited knowledge through the experiences it undergoes in the eternity of a progressive development in mental power.

If we could not impress and demonstrate spiritual life through the utilization of the electric energy from spiritual to material conditions in the manner I have stated, there would be little manifestation of intelligence above the brutal or savage plane of thought. But when we are able to transfer some degree of proof of our identity as spirits to the savage races, by which they sense the presence of their ancestors in a spirit realm, there is laid the foundation of brain cells that convey ideas of a different character than those gained by the physical senses.

You know that the nerve of the ear floats in a little sac of fluid inside the ear drum. When a vibration of air strikes the drum it is instantly transferred through this fluid to the auditory nerve, which at once telegraphs it to the cell in the brain tissue of the entity and arouses its attention to the sensation conveyed. The entity, through that vibration, is conscious of the idea sought to be conveyed by the speaker, and responds accordingly if it knows the language; but if otherwise, it receives it as a sound without consciousness of its meaning.

Now, if the entity resident in the brain tissues has been

in the habit of connecting ideas with sounds, there is no difficulty in translating the vibrations of the nerve into intelligible language, for the nerve always conveys the sound accurately if there is no disease or destruction to its tissue. When this is done in a healthy organism, entities can give ideas to each other in the physical environment. But if a spirit can produce the vibratory effect upon the same nerve by electric transfer through the aural envelope of the brain, the entity will get the same result as a thought but may imagine it originated in its own brain, as there is no external personality visible to produce the vibration.

It is here that one of our greatest difficulties as spirits to communicate directly to minds in the body exists. No matter how strong may be our thought currents as they leave us, the recipient, while he gets the idea correctly in the main, and it is new to him, does not understand how it can be possible for ideas to reach his consciousness without either a visible exponent, or a power within himself able to generate new ideas.

If it were once understood that all mortals are really sensitive to the electric energy in the mental as well as physical realm, the problems of spirit and matter would be far upon the road to a true solution.

The influence of brain over body, and soul over living brain, would no longer be a mystery to the intelligent mind, even if in the mortal stage; but the consciousness of an ever present spiritual guardianship would become a part of his mental endowments, and that consciousness would be freed from the trammels of the superstitions engendered by ignorance of the true relationship of the spiritual and material conditions of the soul itself.

To assist the thinkers upon these subjects is the aim and purpose of the scientific minds in the spiritual life,

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and with that motive we have no question as to their ultimate success in reaching all departments of life as far as their knowledge and power to demonstrate extends.

CHAPTER XVI
**MENTALITY IN SPIRIT A FORCE TO
BE CONSIDERED**
**SOLVING THE PROBLEMS OF PLANETARY
CONDITIONS**

I HAVE written at some length as to the processes of mental evolution in form conditions, and now I pass on to state some of the principles which pertain to mentality in conditions existent beyond the merely form or formative relations of mentality while in the planetary stages.

And in stating these principles I am indebted to the conclusions of spiritual entities long ago existent in both form and excarnate realms, who have fathomed some of the depths of eternity and explored the heights of wisdom in spheres far beyond the dreams of human consciousness.

For life in the spirit, beyond the influence of the vibratory relations which give consciousness to the entity resident in the human brain, is so different in its relations to the same powers of receptivity whereby mental power while in form is acquired and expressed, that it may be said to be almost of a different order altogether.

In spirit relations mentality is chiefly distinguished by its propensity to recognize ideas as the real source of power; and proportionate to the height of ideality conceived as a possibility, in any line of expression, does the entity grade as to its development in spirituality of a mental order.

Hence, the dreamers, as they are called on the earth plane, are the best channels whereby ideas of the higher and highest types, which are the common property of advanced minds in the spirit life, can be transmitted to mortals by the higher order of spirit, and come out on the earth plane in the form of the marvelous inventions, and discoveries of the potencies in the elements of planets; and by the application of this knowledge, through scientific mechanism, the human race advances from the savage to the civilized and enlightened planes, through thoughts that emanate from the spheres of spiritual wisdom.

As I wrote in the previous chapter, thought transference from spirit to mortal, is one of the natural applications of electric energy when understood and utilized by intelligent minds dwelling in the spiritual conditions.

Our work as spirits is not to gratify idle curiosity or to merely cater to the demands of ignorance, but to give to the world of mortals true knowledge of the life after transition, and what can be done with this knowledge toward raising the standard of mentality on earth to a higher level than it has reached in the past ages.

The highest expressions of intelligence that are to be found in the literature of the ancient world all testify to the existence of the spirit, and some of the writings explain some of the true principles of its progress through form life.

But none of these ancient writings are adapted to the thought of the advanced minds of this age and, while it is true that the authors of the writings in that age recorded what came to them through essentially the same process by which we transmit our thoughts, yet they themselves never knew the full truth about the ideas which they were voicing to the world, as the Word of God, or of the gods of the different nations.

It was the nature of these channels to imagine that their spirit instructors were the greatest of all spirits, in intelligence and power, and that the channels of spirit instructors who did not agree with theirs were the avenues of false and lying gods; but the truth was that there were and are numerous sensitives in mortal life who are good subjects for spirits dwelling in various spheres of the spiritual world to voice their ideas to mortals who will listen to them.

If these spirit instructors are of a low order of spirituality they are apt to arrogate to themselves the honor of being the Deity or one of his chosen angels sent to tell mortals what the will of the Lord is toward them.

Some of these spirit instructors have great hypnotic power, which, by the law of magnetic induction, they can use to influence the subjects to imagine that they are the chosen of God, to inhabit the heavens at death; and these earth-bound souls live in the lower spheres, so near in magnetic rapport with the conditions of earth that it seems to them that spirit life is a mere repetition of the experiences of earth in the heaven to which they have gone.

I have written of the process of thought transmission through the agency of electric energy on the plane of spirit, and it is really one of the greater discoveries of the mentality of the scientific spheres which has enabled our ideas to be recorded upon the earth plane.

But I do not wish to be understood by this to say that we of the scientific world in spirit life are the only ones who can learn to use these powers to reach mortals with ideas from different planes. The devotee of religious traditions is also able to telegraph his ideas by induction to the sensitive brain vibrating upon a correlative rate with his own thought. And the world will be filled with as many different doctrines as the minds of spirit choose to give through the exercise of this function of the mind

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over the brain of a mortal of the same grade of thought receptivity.

But mortals ought to know by this time that no spirit can transcend his own knowledge of truth in any sphere of which he is a transient resident. He may pass on from one stage of mental development to another, but his transmitted thought will seldom be higher than the grade of the mortal instrument's ability to transmit what comes to him or through him. The planes of thought in spirit differ so widely that none of them hold all the fullness of Infinite Wisdom, and for mortals to imagine that a final spiritual revelation ever has been or can be given from any source of mental excellence in spirit is to suppose that there is a spirit somewhere that knows all that can be known in the heavens as well as in the worlds of form powers.

It is true that spirits of different orders, and in various times, have claimed that position as spiritual teachers, but their doctrines hold only for a brief season in planetary relations, and they pass away from the conscious recognition of the generations that have followed the gods and myths of antiquity; and new revelations and new deities arise to set others aside in the march of intellectual acquirements of better developed brain powers, as the ages roll away in the processes of planetary life.

It is not therefore necessary that the world should learn all at once the immediate destinies of the human soul, as it comes and goes in the cycles of change, which mark its career as a spiritual entity whose nature is eternal.

It suffers only in proportion to its ignorance of its own nature. When it grasps the great truth of its own eternal being, its discordant ideas of its relationship to all worlds end, and it then rises to a comprehension of what it may become, by grasping the truths of any sphere in which it

is transiently located ere it seeks to enter the realms of a higher degree of evolutionary unfoldment.

It is as necessary for the entity to understand the grades of form life in the lower stages as it is to enter upon the life beyond transient form, in the spheres of the conditionless Being. Without the former it would be impossible for the conscious attributes of soul life to be evolved in pure spirit, for in that state there is no segregation of the entity as a distinctly particled concentration of power, but all are merged in one universal commingling power.

Mentality in spirit, then, is one evidence of individuality seeking expression in form relations as a channel for the concrete manifestation of general principles underlying all conditions of Being. It varies in all entities, as all entities vary in their specific relations in different environments.

There is a similarity of manifestation of mental power of all entities in the same environment, but anything like uniformity of thought in different environments is not to be expected, as the vibratory rates of brain tissues in different organisms are too dissimilar to give the resident entity in each the same grades of consciousness.

These variations of the vibratory rates upon different planes of consciousness account for the difference of ideas generated in the minds of different individuals even when resident in the same environment, for souls in the form stages of development are not keyed upon the same rates long at any time, but are continually changing from one octave, as it were, to another, and with these changes comes a corresponding change of thoughts and ideas as the entity progresses from one plane of mental consciousness to another.

It is somewhat amusing to witness the shifting scenery of the mental processes when viewed by us from the plane

of advanced spirituality. The most sacred ideas of the most learned theologian are as illusory as the stability of a morning cloud, when the sunlight of science touches them with its rays of positive illumination. The devotee of traditionary ideals wakes up in the higher life to a realization that his earthly ideas are about as true and of the same importance to his new appreciation of mental power as his childish ideals of the moon and stars are to the practical astronomer. He looks in vain for those ideas to be realized in objective form. He seeks in vain for the companionship of those of the ancient world whom he has been taught to believe are awaiting his entrance to the heavenly kingdom.

No one need expect that the inhabitants of the celestial spheres are specially interested in his presence or absence, and no soul on earth is of sufficient consequence to disturb the serenity of the higher spirit world by his opinion of its inhabitants or their relations to other worlds.

In fact, the myriad hosts of the denizens of eternity are so occupied with their own affairs that aside from a desire to assist the souls in form life in any world, are rather inclined to look upon planetary life as but the kindergarten of the schools of experience which await the entrance of decarnate souls to other worlds in space.

Mentality in spirit is so flexible in its powers of perception and acquisition of knowledge that, compared with its powers in form life, either as a mortal or as an excarnate spirit of the lower spheres, no figure of speech can express the true idea at all.

When I first entered upon spirit life after struggling for years to perfect the electric light so the lighthouses of Great Britain might be illuminated with more brilliancy than was possible at that time by other means, I little knew how rapidly as a spirit I could acquire the knowledge whereby this could be easily done, but through

touching the brain powers of a mortal with the true ideas, a few years saw not only England, but the civilized nations of the earth able to light the shores of all navigable oceans with the brilliancy of the sun itself, on a smaller scale.

The reason is this: In the spirit I could see the inside of the vibratory power of the electric energy and the way to utilize it on the earth plane by electro magnetism. This, once transferred to the proper mechanism, enabled the ether vibrations to be transmitted directly to the electrodes in such intensity as to raise the rates between the points to the corresponding spectrum of the solar rays. We thus created a small solar center which so disturbed the ether waves as to give what was desired, and also were able to control the currents at will. This work without the aid or agencies of such sensitives as Edison, Telsa and others on the mortal plane could not have been done for centuries had we not been able to impress upon them the knowledge we held, as ideas to be utilized.

I was more indebted to Dr. Franklin for the idea of the spark from the magnet than to any other mind in heaven or earth, for he was the inspiring mental agent that flashed the thought to my consciousness that the electric force was so intimately connected with magnetism that the latter ought to give up the former if one could only solve the connection. The idea to swing the bar magnet before the coils of the horseshoe magnet came from him, and it was then only a few moments' work that gave the spark from the wire points of the coils. Dr. Franklin knew this would result. I did not know it, but following his subtle suggestion, given through the aura as I have written, he directed my mind to the right method to secure the result, and the world has the benefit of the discovery, although Dr. Franklin had left it long before and, aside from his experiments with the

kite and key, had not figured very extensively as an electrician in his work upon the earth.

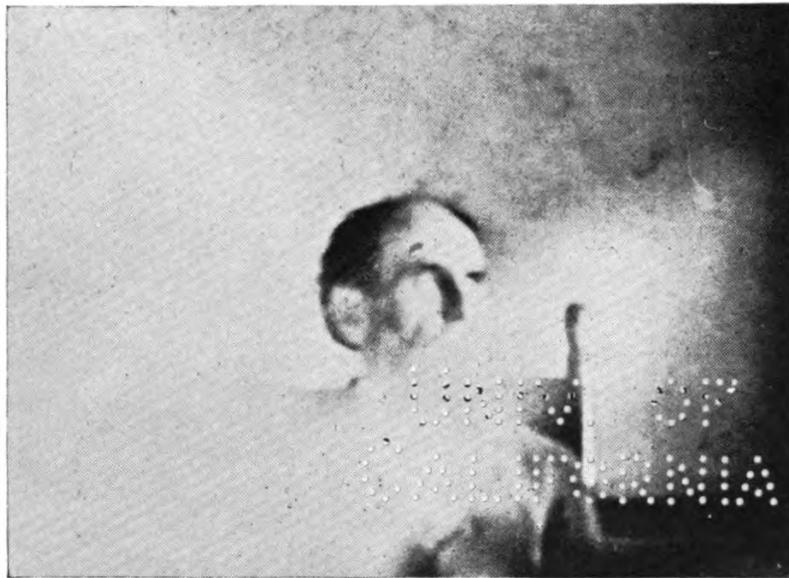
I might state also that in the process of thought transference from Dr. Franklin to my brain, I was unaware of the existence of such a power, and consequently the idea may be said to have originated in my own mind, but as I have since ascertained, Franklin knew of its existence from contact with some Hindu metaphysicians in spirit life and, being desirous of transmitting some ideas upon the relations of the electric force to magnetism, he impressed my mind to try the experiment, which was almost instantaneously successful, and from that discovery the science of electrical engineering has become a potent factor in the civilization of the races upon the earth plane.

Now in spirit life we study the subject upon its many planes of expression, and when we seek to give to mortals **the knowledge of the processes of brain over body and soul over living brain**, we have to go at once into explorations of the electric energy in those departments of life, but I would not have you understand that electrical energy is mentality itself; for that, I hold, is *sui generis*, and distinct and apart from any agency mentality utilizes in the different planes of its manifestation. I can trace it clearly through the different grades of form life and see it accumulate powers of activity in different environments, but as to its original nature, even the wisest of us say that it is beyond their comprehension, other than as an expression of the Infinite Intelligence beyond their present power of analytical definition.

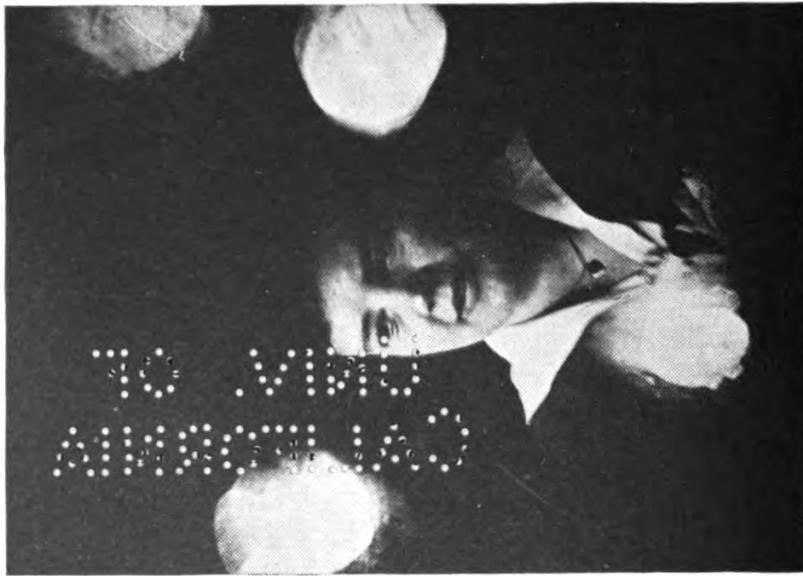
I make this statement in order to correct an impression that is in the world of mortals, which is that death solves all problems, but it is so far from the truth that it may be said to solve nothing but the continuity of life and the eternal nature of spiritual existence. Death rather opens entirely new problems to the mind, and their



Spiritual Body Partly Withdrawn From the Mortal Form.
Connecting Link of Magnetic Chain of Electrons



Electrical Flashes of an Electrical Temperament.
Faces forming in Cloud.



Faces forming in the Astral Clouds. Psychic Photo



Medium and Portrait and Spirit of Woman As She
Looked When in Mortal Life

solution can only come by the same law that elevates the human race from one grade of intelligence to another through the evolutionary processes of mental experiences in any environment or in any world of creative results.

I wish also to correct an error that material scientists are in danger of accepting; viz., that science can only deal with objective relations of life in the material form. They ought to recognize the imponderable forces of nature as of equal or greater importance than the purely chemical or mechanical expressions of form relations.

It is only a step to advance and grasp the possibilities lying in the realm of the invisible relations, and when that is taken we can easily open the doors into the scientific world of spirit, where is stored the knowledge the world of mortals seeks to acquire.

It is easy for us to reach minds who desire the truth for truth's sake, but it is a matter of indifference with us to disclose our knowledge where the motives are unworthy; and very repulsive when we are asked to descend to the plane of sordid commercialism in our efforts to enlighten the worlds with knowledge of the true relations of the spiritual and material conditions of Being.

In another place I have hinted at some of the obstacles we have had to overcome, but the greatest of all is the mental apathy and indifference of the vast majority of minds in the earthly environment as to the nature of spirituality, and the way whereby they can rise above the animal plane to the higher realms of thought and receive, in their experiences of a mental order, some knowledge of what awaits all souls in the precincts of perfected knowledge.

CHAPTER XVII

THE LAW OF THE INCARNATIONS

IN the previous chapters I have written of the processes of the entity through form conditions, and now I will try to state some of the methods whereby the entities are able to enter into different forms, and manifest the great differences of intelligence, as well as structure, in the planetary environments.

And here again I am forced to assert that the great law of equilibrium of vibratory rates in the primordial ethers has to be observed and very carefully studied in order to get a correct idea of the subject; for in the balance of the ethers on different planes you can see how formative power is exerted to make a planet from the incipient crystal, and the most perfect results of cellular structure as well.

In fact, so intimately connected are the form processes with primordial conditions that without the latter I might assert that no forms could be at all, for, as I have stated more than once in my writings, the primitive elements in the ethereal states are without form, and it is only when mentality is exerted upon them by the will that they are capable of expression in form conditions, and here is where we find the entity as the unifying center of all living form structures.

When the entity first appears in the lower equilibrium of the primitive elements, it is, as I have said, a point of intense energy, and it is by its electrical induction of a similar or proximate rate of activity in the protoplasmic channels that living forms result.

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Now, in whatever environment the protoplasm is formed, the presence of the entity will excite it to some other degree of activity, and if the environment is favorable to the concentration of the vortexial action of the elements in the protoplasmic mass, a cell or minute vortex is formed, which vibrates in rhythm with the rate of the entity in its proximate position. This law is exactly the same in essence, but not in degree, with the magnetic vortices of the metals which are seen in the polarization of the iron filings around the poles of the bar or horse-shoe magnet.

As the protoplasm is changed into vortex cells, they, in turn, arrange themselves in line with the electrical circuits of the entity, as far as the circuits extend from the entity as a center, and quiver with a life motion in the mass.

In this stage the entity is unable to do more than to make a jelly-like structure, like the polyp or jelly-fish, as seen in the primitive forms which originated in the warm seas of the semi-tropical conditions of the paleozoic age, when the earth began to breed living forms instead of forming the crystallizations of the azoic stage; but these primitive life forms were low in intensity of activity, as the planet itself was low in its grade of electrical energy, the elements in solution being too near the plane of crystallization to give cell form tissue much activity above the crystalline balance.

But the fact that the water solutions held many of the elements in the soluble condition, and that the oxygen, nitrogen, hydrogen and carbon were all there in a different balance than in the crystalline stages, it only required the projection of a higher inductive rate of electric energy held by the entity to swing them into a distinctly new combination which should express formative power on a different plane than that of the crystal.

This new form would not be solid like the crystal, but would be dense enough to hold form as long as the magnetism of the crystalline base near it could reach it by the process of induction, and as the earth itself is a great crystalline magnet, the field of its inductive power would be in its aura as far as the elements composing the aura should extend, whether in the water or gaseous conditions.

Hence, in the protoplasmic compound, where you would first find the appearance of the cell, the aggregation of cells would give you a body of living tissue by the same law that an aggregation of crystals would give you a full grown planet in the course of time.

Now the aggregation of the primitive crystals comes from the great vortex currents of the solar center of the master vortex of a system of worlds in space, and the masses of cells that form a living body come from the vortexial currents originating in the intensity of the point of spiritual force we call the entity, and just as the vortex currents of the solar center sway the ethers into minute crystals, so does the entity sway the protoplasm into cells and gather them into a form around itself in any environment that the entity chooses to enter or is forced to enter by a superior mentality.

For I would be understood clearly on this matter. While the entity cannot be fully described by us as to its own nature, yet we can observe it in these lower forms as it enters and departs from them, and while we see it apparently without any intelligence of any analytical definition, we do see that it adapts itself in any environment it may be observed to enter, until it has passed through that stage of form experience, and we infer that its mentality—if it has mentality while in those environments—is unable to manifest itself to the comprehension

of minds dwelling in other environments or on other planes of life manifestation.

Here is where the great mystery of the incarnations of the entity is to be scientifically studied and solved, if it be capable of solution at all, and I feel inclined to suggest that as long as studies into the realm of psychic relations are to be pursued, it will be more satisfactory to explore the realm of the imponderable forces than to look for their solution in form conditions only.

The entity as a center of spiritual power will never be successfully understood if it be limited to expression in form conditions, as is the method of material science at the present time. Forms are only conditions of its manifestations on certain planes, while, as a continuous center of power, it may be able to reside transiently upon any number of planes by the eternal nature of the spiritual powers it possesses.

As it comes into the sphere of form conditions, it uses the elements in those conditions to provide itself a temporary residence while there, and as it has come from the realm of powers that establishes the conditions of planetary life, it must conform to the laws or methods provided for it in order to reside on a planet its specified period of time.

This places it subject to the general principles which are essential to the constructive relations of the planet itself, and as we have seen that the exhibition of power which we call electro-magnetism is a great agent for the formation of planets from the ethers, we can readily see how the entity coming from the realm of mentality that has directed the ethers into form is able by those same processes to build a form for itself out of the elements of the planet in the protoplasmic stages, by the assistance of the same electro-magnetic force that has built the planet originally.

In fact, all living organisms are combinations of purely chemical constituents in a state of what we might call the organic relations of electro-magnetism, acting upon higher planes than the metallic or mineral combinations. This is why, from the lowest to the highest types of life forms, life in the form follows the vibratory rates of electrical impulses from the central battery of the brain cells to the organs reached by the nervous tissue in all parts of the form, and proportionate to the intensity of activity of the brain cells in the different environments in which the organism is formed, will be the vitality and mentality manifested upon the planes of the different environments.

But in whatever environment the form may be organized, and however high the grade of the development of the entity in mental power, it never can build a form on any planet without conforming to the general laws of the planet as designed by the original architect of the same.

I will also state one other fact of form building as an evidence of the evolutionary unfoldment of all life in form on the planet earth. The germ state of the cell is alike in all organisms that may take form in different environments. The environment in which the germ cell is able to blend with the entity is essentially the same in all organisms manifesting upon the different planes. There has to be the positive and negative polarities of the electro-magnetic conditions of the cells that enable the entity to blend with them at all, and the greatest law by which the entity can blend in any environment is its ability to lower or raise its own rate to harmonize with the cell structure in each environment.

The entity can take form in any environment by lowering its rate of vibration to the corresponding rate of the environment, but if it goes to the lower grades of

form it can only express itself on the grade of intelligence which pertains to that environment.

In taking on a human form it always has to go through the successive stages from the germ cell to the full development of the higher types, and however wise it may be as a spirit, it has to build its earthly habitation cell by cell and step by step, until it culminates in the highest type of perfected form, capable of giving expression to the accumulated wisdom of the experience it has acquired by its transmigration from one environment to another.

If you once realize that the entity itself manifests form only in form environments, it would not be so difficult to grasp the idea of its persistence in form ethereal, as well as gross and condensed, to correspond with the planet upon which it is transiently making its sojourn; nor would it be so strange to you if the rate of physical vibration which gives vision to the eye could be carried to the rate that corresponds with the vision upon a higher plane than the solar rays; but as the eye is formed to correspond with the magnetism of the solar rates, the power of spiritual visions remains undeveloped during the mortal stage, except in some instances where the spirit is sensitive enough, while in the form, to catch the higher rates which give clairvoyance or spiritual vision on the plane of the polarity of the magnetism upon which the earthly sensitive is organized while in the form.

Hence, when there is spiritual vision among clairvoyants it will vary according to the sphere of illumination that the sensitive lives in, and the vision will be clear or clouded by the deflection of the rates of vibratory transfer through the auras of the sensitives who have the development upon different spiritual planes in their different mental and spiritual environments.

Sensations of events in the lives of many people unknown to the sensitives may be received with a vividness

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that is startling in its evidence of reality, and in this manner many mortals become cognizant of the secret thoughts and designs of others that are as true as if conveyed through spoken or written language. This is one of the ways that spirit decarnate communicates with spirit incarnate or vice versa.

When the harmony is once secured the incarnation is complete, and the entity then can build its form through the influx and reflux of the elements in the cellular vortices as they move through the organism by the laws of polarity, which are ever active as long as the entity is held by the magnetism of the planet at a rate below the rapidity of vibratory motion that exceeds construction of form on that plane.

When the elements in the cells are raised above the equilibrium of cell tissue, the form begins to disappear and finally dies, and the entity escapes to blend with the vibratory rates on a higher plane than visible form structure. But as long as the entity itself can be held below the disintegrating stage, and control the food supply, the form will remain in the earthly plane in any environment in which it may be incarnated.

I should also state that the vortexial cell motions of the organism are so delicately balanced in their formative powers that it is comparatively easy to change the rates by induction to lower or higher activity, and the electric energy of the colder climatic conditions is often so intense that the warm magnetic currents in the organism, which are generated by the vito-chemical action of the elements in the form, are neutralized if they are not protected by the insulation of proper clothing, so that the entity is forced from its hold upon the body, and death ensues as a result of this condition; and also the same effect is produced when excessive rapidity of the magnetic currents induce too much heat of the tissues, which forces

the entity above the normal balance with the cells, and if prolonged is equally fatal to the life of the organism.

Therefore, as far as it may be possible to measure the life forces of the forms through which the entities may pass, they will always be found to blend with the normal temperature of the environment in which they are incarnated, and the higher types will range about 98° F., which is the blending point for embryonic life in its first stages of mammals and warm-blooded forms. Above this point the temperature will be found to be inimical to a healthy rate, and below it disease and disorder is sure to appear in some parts of the organism. It is in the balance of rates between the entity and the tissues that normal health relations occur, and when the balance is perfect the organism is always in perfect health at that time.

There is also another great law by which the entity is always governed in the primitive stages of all the incarnations. When the entity is drawn into the aura of the sexes it will always be more positive to one sex than the other. If positive to the male, the organism will partake more of the characteristics of the female and vice versa.

This accounts for some of the great differences in families, for there is ever a shifting of vibratory rates in both parents at different periods and different ages. In the lower animals it is often witnessed, but is not so marked as in the human environment or stages. The children of parents in mature life will generally be keyed upon a higher rate of brain and body power than the children of a more immature parentage, and it will often be noticed that the children of middle-aged parents are the most marked in their mental and physical characteristics, especially the former.

The reason is that the entity caught in the auras of people at this stage of development blend with the cells upon the more perfect rate of a higher balance, and the

higher the balance the more perfect will be the intellectual powers of the entity incarnate; while those caught in the sphere of the lower grades of power will have more of the animal than the spiritual in their temperaments.

For there is only one way whereby the entity advances in the incarnation. It must have a better and higher environment to express itself, or it is unable to rise to the higher planes of consciousness in its journey through the form condition.

There was a time in the evolution of the planet when no higher plane of expression was possible than the fish and reptile, and then came a time when the reptile was able to become the higher animal, but it was only then possible to express itself as an animal, and it was not until the animal rose from its animal conditions through planetary changes, giving it a new environment, that the animal man was a possible expression of the spiritual entity inclosed in mortal form. There was no sudden transition from the animal man to the spiritualized and intellectual specimens of life having the same general form, but of a vastly different order of brain activity, and its consequent results upon the status of mental conditions in human life.

CHAPTER XVIII
THE LAW OF TRANSMIGRATIONS
COMMENTS BY DR. HEPWORTH

I HAVE written of the principles of the incarnations whereby the entity is able in primitive form relations to pass from one stage of development to another by the "Law of the Incarnations," and now I am inclined to call attention to the necessity of the law of transmigration, as a natural sequence of the former pathway of the entity on its upward way from primordial conditions to perfected individualization.

And here I must disgress enough to say that statements of spirits or speculations of mortals are of little consequence, unless an intelligent comprehension of the nature of life is possessed by the mind seeking to reach humanity with true ideas of the subject.

When, as a mortal, I was conceited enough to think I understood the principles of nature, I really knew little of even the first rudiments of spirituality in its office in creative results. And even after transition to spirit life, it was some time before I grasped the purport of the principles of electro-magnetic activity in living forms.

But a long study into the processes of organic structure as well as into the principles of crystallization of the ethers in space, showed me that the electric energy upon the higher planes was the great agency of Mind in controlling the elements in form conditions. Therefore, when I was able to see the entity as resembling an intense manifestation of electrical power, I then studied it from

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that standpoint and watched its transition from form to form as it slowly ascended from one environment to another. Then I saw that it was not the form that evolved the entity, but the entity that built the form, by one great general law, and that environments determined for the time being the limitations of its expression in form life. This general law I saw was never abrogated or transcended in any environment where form life was manifest, but the form changed by additions of cellular tissue to meet the changing conditions of the planetary body on which the entity was expressing itself in form.

I saw that there was a perfect law of sequence here, for as the primitive animalcule added cell to cell to evolve an organ to balance changing conditions in the environment, new activities of sensation appeared, and then I saw that the consciousness of the entity became progressive in unfoldment, as it followed the law of the incarnation in different environments. I could trace it from the fish to the reptile, and from the reptile to the animal, and from the animal to the human by a successive chain of steps in mind powers as well as form, until at last the entity was able to build a form corresponding with that physical evolution which it was undergoing in the incarnation.

I also saw that no entity, when once in the environments of the lower types of form, could escape from the electromagnetic influence of the planet as long as the intelligence was below the higher mentality of the human embodiment over it, until it, itself, could blend in the auras of the human grade of mind, which raised it to a higher level than it could attain in the other types of form.

You can note the external expression of this process in the eyes of animals and reptiles, when consciousness of sensations finds expression in the action of the entity to protect itself from danger, and efforts to obtain food to support life while in that environment.

I also observed that transfers from one environment to another was always accompanied by a rise in the rates of vibratory balance of the elements in the form itself, and that said rise of activity in the organisms was always accompanied by a tendency to rise in the temperature, so that the cold-blooded reptile environment was changed for the warm-blooded in mammal or marsupial types of form; and here was another proof of the electro-magnetic relations of an entity over the form in the higher grades of form life; for the more complicated the cellular tissues of the different organisms, the greater electro-magnetic activity in the vito-chemical processes, whereby the entity sought to overcome the influence of conditions adverse to the preservation of the form. I do not mean by this that the warm-blooded animals were themselves able to grow wool, hair or feathers, etc., by their own intelligence, as embodied entities, but that the overruling Power that controlled the planetary conditions sent its powerful influence into the different environments, causing cell to join cell in the embryonic form to correspond with the balancing conditions of the environments that would await it when ushered into the more perfected stages of planetary life.

For mind in spirit is far more powerful in foreseeing and providing for changes in form environments than mind in form relations can conceive of, from the limitations imposed upon it by the physical sense conditions in which it is having its embryonic mental development. Therefore, the necessity of the transmigrations from the lower to the higher stages of form relations, ere it can become cognizant of all the knowledge and wisdom which it can gain by the experience of passing through the lower types first, and repeating this process through various incarnations to higher levels in mundane relations.

And now I will briefly state what may at first be thought to be purely speculative deductions as to the nature of the entity before it has ever passed through

form conditions in any world or in any field of life expression as an entity.

The drop of water contains all the potencies of water that the ocean contains from which it is derived. It also contains the power of being resolved into its chemical constituents, viz., the oxygen and hydrogen gases. These gases also may be resolved into still higher and more subtle relations when their vibratory rates are raised to that of the ethers.

Now, in this symbol of the changing relations of water, you can see a very good illustration of the changing powers of the entity as an expression of the primordial mentality which controls the ethers and condenses them into form relations.

Spirit, as pure intelligence, is formless, but intense in its powers of activity over all substance in the ethereal conditions. Hence its ability to act upon the ethers by mental exertion through volition and the consequent results of planetary and other forms constructed from the ethers by the will, and I might say the will only, as far as mentality figures in it.

The ethers are to the mind as subject to the will, as material combinations are subject to the intelligent chemist. Now, the entity, like the drop of water, partakes of the nature of the primordial mind, but, while of the same nature, and a part of it, it is not differentiated from the Supreme Mind any more than the drop of water while in the ocean is differentiated from the mass. By segregation, and placed upon a planet, it becomes individualized in form conditions, but it is not at first individualized with intelligence corresponding with its primitive source, for there it was only a part of the whole and, merged in the mass, it had no power to individualize as an entity. When liberated from the mass it could now act somewhat independently but not wholly so, for while as a spark of the Supreme Mind it was only a spark or

center of power of like order, and that it might not have to return to the mass and be blended with it indefinitely, it was impelled into the planetary environment by certain laws of mind, which, without violating any principle of spirituality, held and holds it to the planet for a transient period as a spirit.

But to revert again to the subject of transmigration of the entity through form conditions. I would say that it is not my purpose to teach that it passes through every type of form that may exist upon a planet, but that it is often impelled by the controlling mind to pass through certain forms ere it can incarnate in the human stage, and, because of the variety of types in the lower animal kingdom, the entity in the human environment will be sure to show the same evidence of the previous lines through which sometime it has been incarnated, as the animal environments present in the different types and species of embodiment on the lower planes.

By this I mean that, as there are different animals all manifesting the life energy, so there will be different human races and individuals, all showing the characteristics of the environment through which the entities have passed on their upward way from the unconscious mentality of the polyp or amoeba forms to the perfected organism of the human species.

There will be the lion-like men, and ox-like men, and, in fact, every type of animal and reptile mentality seen in the expressions of the different entities incarnated as human beings; for as the entity passed through the animal grade of mentality it was so affected by the environment that it retained the effects of the impressions received while in that status sufficiently to express the same characteristics when incarnated as a human soul.

I would also say here that the Buddhist idea of the successive steps, whereby a soul passes the incarnations, is true, but the motives, attributed for it, and the idea that

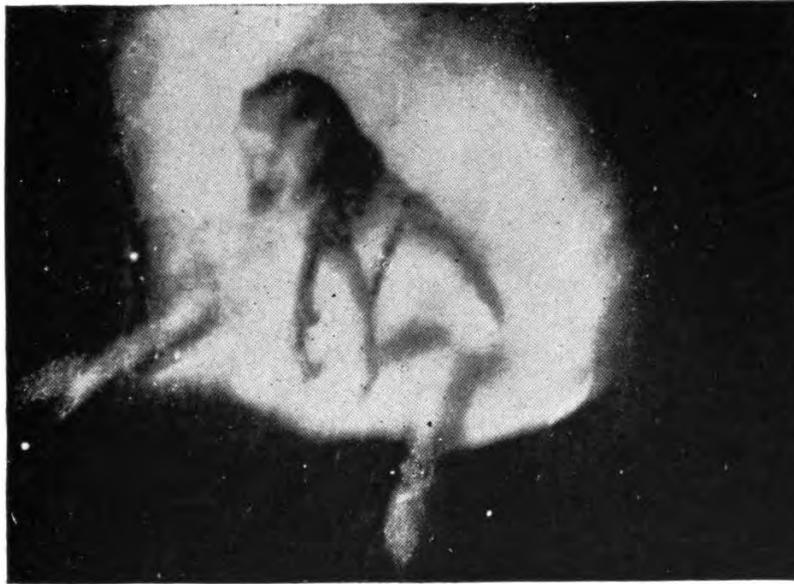
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any entity can go backward after the human stage is reached, to the animal status, is not true, for the vibratory rate of the entity in the human type is always higher than on the lower planes, and hence it cannot blend with the auras of the lower animals, although it can unite with the cell germ in the lower grades of human formative power, in which case you will see the animal far more predominant than the mental and spiritualized type of humanity.

But as all entities are self-existent in whatever environment they may incarnate, it matters little in the eternal economy whether they attain to perfection in one age, period, or portion of time as mortals count time. The fact remains that each environment is only one step on the ladder of attainment of self-consciousness, until the perfected spirit passes to a realm of experience beyond the range of planetary life, and outside the influences of earthly transition through form conditions.

The blending power of the entity passing through animal conditions follows the same method as through the human grade, but until it reaches the human stage it will manifest only the germ powers of reason and intelligence as gained by experience in those lower environments in which it may temporarily reside.

In the human stage the progress is more rapid and permanent in its acquisition of the results of consciousness, but even here in the savage and primitive tribes, the intellect will be but little above the animal plane for many generations, and the entity may pass many centuries of time ere it gains a distinctly high status of the intellectual powers. Facial expression, which is so different in the white race, shows how the lower races may retain so much of their previous characteristics while incarnated in the lower animal types. The white race is the last evolution of racial progress, and its brain power is keyed at a higher octave of thought energy than any race below



Psychic Photo of the Galilean Mystic Coming in the Clouds With Outstretched Hands in Blessings Upon the Earth and All People



Combination Photo of the Galilean Mystic and the Elashing Lightning Protecting Him. Crown and Cup Before Him



Electrons Around a Materializing Medium. Psychic Photo.



Electrons Forming Faces and Forms of Spirits in a Materializing Circle

it; and the grade runs in intelligence, from the black race, through the colors, till all blend in the vibratory rate of the cells that are nearest in balance with the rates in which the entity can incarnate in the highest human form.

The soul powers follow this law in essence, and it will be found in every type of racial progress, that the nearer the white environment, the greater the intellectual power of the entities that have made their impress upon the stages of mental evolution in planetary conditions.

Therefore we feel justified in saying that both theories of the incarnation and transmigration of the soul, as originally taught by the sages of old, are substantially scientifically true, and that demonstrations of this truth are possibilities in the realm of spiritual science when the time is ripe for giving them to the world.

We can show every or any type of form, through our knowledge of this law of transmigration, which has ever existed upon the planet, through artificial manipulation of the elements to construct a form corresponding to the form held during the environment through which the demonstrating entity has passed in its earthly history.

It will be a pleasure for us to do this, as it will go far toward solving the problem of diversity of forms, all emanating from the same general principle of life, and manifesting the traits and characteristics of the entity while in that special environment. It will be the same entity passing through the artificial form, from stage to stage, ere it reached the human stage, and finally culminated in the greatest manifestation of mentality in form as a glorified spirit.

COMMENTS BY DR. HEPWORTH

This law of transmigration is one of the most interesting phases of the relations of the spiritual to the material universe. To see one of the primitive sparks blend with, and separate from, the cell vor-

tices in the different environments of living beings is far beyond the wonders of chemistry in the mineral and metallic conditions of the condensed ethers. As a stage for the expression of the creative powers of mind, the planet is a wonderful field of exploration, but minerals and metals, fluids and gases, are as nothing compared with the eternal energies of Spirit, which is ever manifesting through them. Even the infant soul life is greater than the planet as to permanent consequences. Planets will die, but the entity lives forever, incapable of death or annihilation, and in all soul life it manifests some of the Divine Nature from which it has emanated.

The mistake of material scientists is in regarding the soul life as incapable of analysis, whereas it is the only subject that can be analyzed as to its ultimate origin.

It is mind in form conditions as you see it; but as we see it, it is mind in eternal manifestation in any and all conditions. Its progress is ever upward, and it rarely or never repeats itself in any condition; hence, while the same as an entity in any condition, it will ever be different in manifestation in every condition that it may manifest in at all. This holds good in spirit as well as in mundane realms, and those who expect to see a repetition of the same form and features as a spirit that the entity had as a mortal, can be satisfied, but as the form is not the spirit that it holds for a season, so the entity as a spirit form will only appear transiently to the one seeking the form appearance as evidence of immortality, and the transmigration of the entity, from form to form, in radiant power in spirit conditions, will follow the same law in essence that it followed in passing through form life while in planetary conditions.

HEPWORTH.

NOTE.—Dr. George H. Hepworth was at one time the managing editor of the *New York Herald*. He was the author of the famous *Herald Sermons*.

CHAPTER XIX

THE LAW OF SPIRITUAL PROGRES- SION BEYOND PLANETARY CONDITIONS

I NOW come to another of the most interesting, although difficult, phases of life to explain to those still in the realm of the physical senses. It is what the entity is capable of doing after it has passed through the necessary incarnation and transmigrations of form, and ascended into the spheres or conditions of pure spirit life, untrammelled by any of the mental or physical conditions of the lower equilibriums of form life.

And here I must ask the reader to imagine, if he can, a realm of life where people have such a power of thought energy that they live by thinking instead of mechanical or material activity. I mean by this that thought takes the place of effort to accomplish results, as in form life.

Food for mind is found in mental action, and power of the mind is exerted in the projection of ideas of a new order, thus producing a continual series of new creations of form from the ethers, and countless fields of manifestation of the power to accomplish results, by combinations of energies in all the different realms of force and matter.

As one result of this intense thought energy, new creations of form from the primordial ethers is possible, and when these creations are lowered in their rates of balance below the atomic relations, then you have new mineral and metallic combinations; and if a knowledge of these

combinations is directed through a mortal brain, while they are in the changing rates, you have the creation of new metals and their consequent importance in the departments of chemical and mechanical powers, so useful in raising the grade of civilization from the savage to the enlightened state.

Now, the real power that lies behind the inventive genius is spiritual power emanating from minds that are studying the same lines of thought that the inventor is interested in; and when the auras of the spirit and mortal blend in such harmony as to transmit ideas readily, invention in those lines is very easy, for the thought of the spirit entity, who discerns the inside of creative processes, can often impress the mortal with the right method at the right time to give a successful result rather than a failure.

The discovery of the Bessemer steel process was the result of a mental impression upon the brain of Sir Henry Bessemer by an ancient Egyptian metal worker, who, as a spirit, had spent centuries in study of the nature of metals, and their crystalline vibratory rates, long before Sir Henry Bessemer was born, but until Sir Henry was incarnated in that form, the spirit metallurgist could not find a mortal sensitive through whom it could be given to the world.

It is thus in the spirit world that mental activity is so capable of changing the conditions of the form world, and when you wonder what the advanced thinkers who have left the earth life are doing where they now are, I would answer thus. We are busy in creating new conditions for the people who are passing the grades of mental development in form relations, so that when they have attained to the perfection of necessary knowledge to pass on to higher conditions, they will never need to hover in the auras of mortals to gain the information that belongs to that stage of action.

For progress is the natural law of the entity in any world, and true progress never repeats itself, or needs to be repeated when experience has done its perfect work. The most important and useful result of planetary life is the development of the mental powers to a plane that corresponds with the development of mentality in the world of spiritual activities beyond the mortal plane.

I deem it best to make this point very clear, for when a spirit has advanced beyond the thought atmosphere of the mortal environment, it will never again be caught in the vortices of the earthly incarnations, but will rise to other planes of being, far beyond the crude conceptions now taught as truth of a spiritual character, by the blind leaders of a more blind multitude of spirits incarnate.

I have written of the difficulties to be overcome in the transmission of ideas from the realm of spirit, by the power of electro-magnetic transmission of our thought, through the aural environment of our trained sensitives on the earth plane, but when I state that the human brain is like a most complex instrument for the transmission of ideas generated through the physical senses, it may be that you will not wonder so much why we are unable to give clear ideas of a realm of being so far beyond the scope of physical sensation as to be practically unknown to most of the dwellers in that realm.

If you could realize that for every new thought evolved by the spirit resident in the brain organism it requires a new cell to express itself through, what must it be to us who have to use another's brain to give your world ideas that belong only to this one in which we dwell, and which are keyed upon so intense a scale of vibratory energy as to endanger the life of the mortal upon which we might try to flash it through to your world.

For the cellular tissue of the human brain is composed of the finest essences of the chemical combinations that

can assume form on your planet, and are continually changing their relations as they are used to express ideas from one mind to another in the incarnate conditions. Hence, when we would use them transiently to do our work, and give you new knowledge, we have to raise their powers of chemical balance to still higher rates than are normal in the human body, and in this manner obtain the necessary human instruments by which our ideas can even approximately be recorded in earthly language.

We must have perfect passivity of the mortal brain, so, like a finely tuned piano, it will respond to our touch upon the cell tissues and vibrate in harmony with our own ideas of truth; and like a master musician we have to so arrange our thoughts that, as we transmit them, they can be recorded in language intelligible to minds capable of receiving them.

The great majority of the human family are but a grade above the animal plane in their conceptions of spirituality, and until they are raised by the reception of new ideals they cannot understand what the spiritual life is like, or what its relationship may be to the transitional stages of planetary unfoldment.

We can but regard it as very unfortunate for the masses of mortals that brain development is the last process in raising the status of the soul life to the spiritual plane of a high order, but we know it to be so, and therefore it may take generations yet to be born, before there will be taught generally a true knowledge of the life that awaits the soul who is done with earth and incarnation on the lower planes of form.

From this fact of the slow development of brain power to grasp ideas of life beyond the scope of the physical senses, comes most of the trouble the world of mortals has in estimating correctly the nature of life itself in any of its manifestations on any plane.

It is not really a finality in any realm of expression, nor can it end as a conscious entity in the eternities of existence awaiting its transitional experiences as it passes from one realm to another in the Spiritual Cosmos. Therefore, we will not try to state what those changes may be, but rather call your attention to the power it has over the soul development of those still in the spheres of mortal and spiritual life, below its own grade of unfoldment in either world.

Motive is our great incentive to action in all efforts we make to raise the status of mortals or spirits upon the lower planes of development in intellectual power.

We find that as we use our knowledge to enlighten others, we draw to us a still higher knowledge to enlighten ourselves. Especially is this the case in the scientific spheres of spiritual life, for we have left all superstitious fears of barbarian gods, knowing them to be only creations of barbarian mentality.

We have no desire to pose as rulers over the children of earth, and kingdoms and governments have no attraction for us, who care not to play on the puppet stages of earthly thrones and dominions.

One soul enlightened by our wisdom, to give the world of mortals ideas that change the conditions of men for the better, is really a greater monarch than the greatest warrior or conqueror that ever reigned in an earthly court, and he who is able to control the imponderable forces of Nature is a better benefactor to the race than any statesman ever born.

His work becomes a permanent blessing, for it is a step to greater ideas, which will in time raise the mentality of mortals to planes as much beyond that of the most advanced minds of this age as those minds are above the levels of the primitive races of mortals in former generations.

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Our real work, therefore, as spiritual instructors is to teach the principles of truth on all planes, and utilize our knowledge of those principles by giving back to those yet in mental darkness the aid by which they can emerge into the realm of conscious knowledge of the processes and powers inherent in their own natures, as particed segregations of the Supreme Life which permeates all the worlds and conditions in which they may manifest or enter.

In closing this chapter I would also say that there are no barriers or limitations here to the free exercise of all our talents in the spheres as to the ultimate results of conditioned life. We have liberty of both thought and action to do our work perfectly, and no mortal or spirit can prevent its being done as we wish to have it done, when we are ready to do it and the time on earth is ripe for it to be done.

CHAPTER XX
COSMIC CONDITIONS ONLY A LIMITED DEPARTMENT OF CONSCIOUS LIFE

IN presenting to the reader the varied ideas of the scientific realm for his consideration, I would be clearly understood to state that these ideas are the fruit of study and exploration in that realm for many years of earthly time, and by many minds who have dwelt for ages in the spiritual world.

Cosmic conditions which seem to mortals of so much importance, and the only evidence of life powers at all, are to us only a transient provision for a transient period to acquire the knowledge which may enable the soul to proceed to higher realms than it dreams of as existing in the Universal Realm of Being.

To a mortal confined to the limits of consciousness obtainable in cosmic conditions only, all life is an insoluble mystery, but to those who have mastered the secrets of cosmic and spiritual conditions, all life is a panorama of eternal progress and eternal changes of conditions, of life expressions and life experiences.

Hence, with us who dwell in the higher realms of spiritual consciousness, it is easy to measure the status of cosmic conditions in their effect upon the spiritual development of those dwelling in them, and to grade the mental acquirements attained by them in their pathway through its incarnation there.

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In our estimates of the importance of worlds as disciplinary or educational forces, we differ widely from the deductions of many mortals and spirits on the lower planes; for where they measure attainment by their standards, we gauge the attainments by the ability of the soul to rise above the desire for cosmic power, and all the conditions it imposes upon the spirit while incarnate.

By this we mean that when a soul learns the true import of cosmic conditions, it cares not for them, and is mentally free from them. Its feet may be on the earth, but its head is in the heavens. It is anchored to the earth by its form embodiment, but it is not limited by the mental chains which the embodiment imposes through the physical senses only. Souls are the open gateways for the spiritual world to enter and instruct mortals as to the true conditions of all grades and forms of life, in all realms where life exists.

In the incarnation period upon any planet there will be a series of experiences by which knowledge will be acquired by the entity while in the incarnation, but the knowledge acquired upon one planet is but a moiety of knowledge attainable upon others; so that in spirit conditions the freedom to go from one planet to another is only limited by the ability of the entity to adapt itself to the special conditions of life experiences upon any planet, in any system of planetary worlds.

Thus to us who dwell in the spheres of spiritual science, cosmic conditions are only relative in their importance to spirituality by development of the entity, and planets are of value only as they afford conditions for the entity to obtain the benefit of different conditions as they pertain to spiritual growth while in those conditions.

I have written in another place about the nature of planetary deities, and how widely divergent they are from

the received teachings of mortal theologians in their true status in the Universal Cosmos.

In justice to them I should say that they, too, are only brethren of a former age of cosmic conditions, and while they have attained to great power and wisdom, they are not omnipotent outside of their own spheres of cosmic action. In their sphere they seem to be all powerful, but as spirits of the Universal Life they are limited to the departments of cosmic activity in which they have become adepts in the manipulation of the primordial substance.

Hence, they have no jurisdiction over the entity in its mental relations, or power to confine it to their own plane of development, if the entity elects to go elsewhere in search of other knowledge beyond the scope of cosmic conditions.

I speak thus decisively as to the jurisdiction of planetary gods in their spiritual relations to the individualized entity while in their realm of activity. Outside of that realm exists perfect liberty for the soul to explore infinity and obtain knowledge eternally in realms far beyond the range of cosmic conditions.

Of course the expression that God is Infinite and man finite becomes obsolete when this greater idea of the relativity of the true conditions of soul life is understood, for both God and man have the same spiritual source in the Universal Spiritual nature of all consciousness manifest in conditioned life.

What, then, is the real relation of cosmic conditions to spiritual creation and development of the entity? I would answer from my standpoint that it is one channel for the exercise of spiritual power for the development of the entity from a lower plane of energy to a higher status through contact with experiences that belong to conditions unknown to it in its previous spiritual environment. This

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I give as my opinion and not as an absolute scientific fact, although I might do even this and not be far from the absolute truth.

Spirit entities of a high order usually work in the lines of their mental attractions, and when their minds are drawn to the attention of new ideals it becomes a pleasure for them to exercise their spiritual powers for the realization of the ideals. Hence, when the idea of cosmic conditions was born in the mind of a spirit entity, it became a pleasure to experiment with the primitive forces and primordial substance, to generate cosmic conditions, and construct transient worlds in space for the exercise of mentality in these conditions by the entities that could be benefited by so doing.

These cosmic conditions, being transient, could have no ultimate effect upon the consciousness beyond giving it a knowledge it could obtain in no other way, and while the road might be hard and wearisome, the knowledge would be valuable and permanent in its effect upon the development of the intellectual and other faculties of the entity passing through the environment.

For cosmic life, being only one department of conscious existence, no entity without a sojourn in it can know what its effect is or may be upon its own development in the spiritual state; and so it was deemed best by the controlling minds resident in the higher realms to project the conditions of cosmic relations as one school for the entity to enter and graduate from in its pathway to all knowledge.

As an entity, it was possible for it to differentiate from other entities by mental acquisition, and by that same principle it is able, when in cosmic conditions, to manifest life according to the environments of the conditions through which it passes; and the consciousness acquired or active in the environment becomes the measure of its

mental power as a spiritual being or individualized combination of spiritual powers in concrete expression.

Hence, there can be no retrogression of the entity, or limitation of its possibilities, in whatever environment it may chance or choose to enter, except those imposed by the environment itself; and the entity, being thus limited in some environments, is under the necessity of transference to others before it can have all the benefits obtainable from cosmic conditions as it finally leaves them for other departments of attainable consciousness and spiritual growth in mental powers.

One proof of this is seen in the progressive growth of mind while in the cosmic conditions. The lower orders of animal life are able to manifest a very limited consciousness of a mental order if left in their primitive environments. But transfer them where the intelligence of a developed mentality can affect them, and the animal mind becomes to some extent subject to the more intelligent mentality, until it rises slowly in the grade of consciousness of a higher order, as witnessed in the domesticated animals, and even the wild beasts of the forests instinctively recognize the superior powers of the human mind when placed where they are subjected to it.

This principle holds good through all the different savage tribes when brought in contact with the civilized races, and the grade of intelligence of the former is raised to a higher level while it is brought in contact with the latter through the influence of cosmic conditions.

CHAPTER XXI

SCIENCE IN SPIRIT AS IT CORRELATES WITH SCIENCE IN COSMIC CONDITIONS

PROBABLY by this time the reader can discern some of the relations that science in spirit holds to science in worlds of the material orders, but until scientists in spirit can establish a clear and cogent idea of the nature and object of form life on the material plane, those dwelling on that plane will remain ignorant of the basic principles of all life, on all planes, in all worlds or conditions, where life exists.

It, therefore, becomes necessary that the scientific mind in any world should be alive to its privileges as an instructor of the minds incarnate upon the lower planes, and do its duty toward those dwelling in the spheres of ignorance, with their concomitants of superstition and bigotry in both worlds.

For transition of the spirit at death confers very little intelligence to the great masses of souls who come from form worlds into the spheres of spirit life while undeveloped in mental powers; and their reactionary influence upon the mentality of mortals by induction is a great obstacle to mental growth while on the mortal plane.

Now and then a mind incarnate is able to burst the fetters of traditional superstition and flash out some truths of a negative order to his fellow mortals; but usually so dense is the ignorance of his audiences that he is regarded rather as an iconoclast than a true per-

cient of the actual relationship between the different spheres of life and their connecting links.

I would here plainly state that religious superstitions can never be verified as scientific truths by the statements of ignorant spirits or mortals, of whatever grade of intellectual development in any world, although it is possible for spirits to avail themselves of the facilities of transmission to seemingly substantiate the fables of theology from certain realms of the spiritual world.

A Jesuit Catholic can assert as a spirit that the doctrines of the Catholic Church on earth are binding on the conscience of all mortals and spirits in the Catholic spheres, but aside from his asserting, the doctrines of the Catholic or any other religious organization, they have no binding power upon the mind of any spirit or mortal who rejects them. The reason is this: Religious ideas are always the fruit of conditional life on any plane of that life; and while the entity, embodied or discarnate, is conditioned to the special lines of thought of his environment, when his environment is changed his thought is liable to change, and usually does change, to correspond with the environment to which he has been transferred, whether in spirit or in mortal life.

Hence, no spirit can be held forever in the bondage of any religion, for in the higher realms of spirit there is no corresponding environment to the religious ideas of creedal dogmas.

The scientist in the spiritual world knows that no god of the creeds or of creedal definition does or can exist, and a true deity is of so high an order that it cannot be defined in terms of earthly language. It is not One Universal Spirit that creates all things, but myriads of minds that act upon the primordial substance to fashion worlds and conditions for entity life to unfold in its myriad transformations.

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The earthly scientist knows that the assumptions of theologians to define Creative Energy as one Great Personality overruling Universal Being is also without proof or probability, but the spirit scientist knows that all ideas of the nature of spirit, capable of demonstration in form life, come from the most intelligent of discarnate mortals who have once dwelt or visited upon the worlds of form and witnessed many phases of life, and from the knowledge gained through these phases, supplemented by their own inherent powers of energy, have become creators of various grades in the province of form conditions; but never do they claim to be capable of being more than this in their province as creators.

Hence, they do not teach mortals or spirits that they are the Supreme Deity, and any spirit that makes this claim can safely be rejected by mortals or spirits as unworthy of confidence or allegiance.

It is from the spheres of such spirits that dogmatic religions arise and seek to dominate mortals with false ideas of the nature of life in all worlds, and who succeed for a season in imposing their doctrines upon the ignorant and superstitious hordes of mortals, who in intellectual power are scarcely above the brute creation from which they have recently emerged through the laws of evolution.

Another advantage that the spirit scientist has over minds in the less developed stages is his knowledge of the nature of the imponderable forces and how to manipulate them in the higher vibratory rates to construct form and provide new conditions for the involved entity to pass through different stages. Here is where it seems there are fields of expression without limitation as to numerical changes of experiences in those differentiations of conditions; and one of the greatest pleasures of planetary deities is to provide new fields for the less developed entities to acquire the knowledge which experience gives from contact with new conditions.



The Spirit Form Floating in the Air Above the Medium. Flash-light Photo in Totally Dark Room



Aesculapius, the Greek God of Medicine. Copied by an ancient Grecian artist from a marble slab in an ancient Temple in Egypt. Accepted by the Greek Catholic Church as the Christ.
Psychic Photo taken in Los Angeles, California, 1915.

Not that the entity is to be confined to any one realm of thought or knowledge in spirit or form life, but it is to be forever free to explore all realms, whether in one world or another. This is so radically different from the ideas of all dogmatic theories of spirit life that those under the influence of those theories reject the scientific processes of thought when applied to the teachings of dogma, and content themselves with waiting until the death process shall reveal the true solution of the problems.

Unfortunately for them, death only brings them into a new condition of consciousness, without settling anything as to their mental conditions except disappointment as to the truth of the dogmas.

The fact is that spirit life is so different from their imagination as to what it should be that it leaves them mentally stranded upon an unknown shore, and they have to begin over again to learn its first principles before they can realize how little of spiritual truth has been taught them in the doctrines that for centuries have held the human mind in the darkness of medieval superstitions, especially in the European nations.

The Oriental peoples have, indeed, traditional dogmas of a partially spiritual origin, but not having developed the mentality upon the basis of absolute truth, have given the world a strange mixture of truth and error as to the nature of the soul and its pathway through the changing environments of both planetary and spiritual life.

In fact, they have practically reversed the true position, and are teaching, and have taught, that spiritual progress is only attainable by a succession of rebirths into mortal conditions.

CHAPTER XXII
THE IMPORTANCE OF PHENOMENAL
EVIDENCE
OR THE MATERIAL PLANE OF CONTINUITY OF
LIFE IN ALL REALMS OF BEING

IN my previous writings I have often alluded to the existence of scientific relations between the spiritual and material realms of life and their correlations with each other. In this chapter I propose to call attention to the importance of phenomenal evidence of continuous life upon all planes of Being.

For in our sphere of cosmic relations we are not hampered with previous conceptions of the nature of life manifestations acquired by a residence upon the earth plane for a brief period; but rather regarding planetary stages of life as only preliminary steps to higher planes of Being, we can allow our mental faculties to have a more perfect expansion on any plane in any environment.

Mortals are necessarily limited by their inability to measure the imponderable forces of mind and matter. Hence, their speculations of the nature of both are often erroneous as without a standard of a reliable character, they attempt to weigh spirit by the manifestations of it in form relations.

But in spirit spheres of life, mentality is measured by ability to produce results in any realm which it is able to enter and control. So that in our world we are not

limited by the conditions of form worlds already existent in space, but are only restricted by our lack of knowledge to produce results in any and all realms of Being.

In the strictly material relations of the lower planes it is not so difficult to handle the elements to produce phenomenal results upon those planes. Hence, when mortals first see phenomenal exhibitions of our power, they are inclined to deny the source; and when compelled to admit its existence, attribute it to some unknown power, but not what we who produce it assert it to be. The trouble is not with us, but with them, for while we know so little as to the origin of all phenomena, they believe and often assert that Nature is the source of all phenomena, making the result the cause, in their definitions of science.

Nature, or the ordinary process of form construction in planetary relations, is an orderly sequence of results first conceived and wrought out in the laboratories of spirit mentality, and only possible of expression when set in motion by the power of thought emanating from a very high grade of spiritual mentality.

The very existence of form life depends upon the powers of the different entities to enter the conditions of that life for a season, but no entity can remain in the environment of any phenomenal manifestation for any great period of its existence. It must move on by the irresistible law of progression from one sphere to another.

When it has once learned the principles of the environment in which it temporarily is resident, it needs no further experience in that realm and is ready to be transferred to another and better sphere for its further unfoldment in the powers of mental acquisition. Thus, in the aggregate of experiences, there can be no loss nor retrogression of any entity in its progress through the phenomenal stages of being, and whether on the mortal plane

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or as a transferred habitant of the spiritual spheres, its status as a spirit will always be recognized by its mental development.

Upon the earth plane its average mental power will correspond with the predominant thought which has governed it while on that plane, and when the thought motive has been material, its mental development will be in material lines.

Its estimates of values will be gauged by material standards, and when disrobed of its mortal habilaments by death, its mentality will still be more of the material than a higher spiritual order. It gravitates to the magnetic rates of the materially minded souls on the earth plane, and by induction is able to influence mortals with its own conceptions of a material spiritual life, as all there is to be known of the spiritual sphere, in which it dwells immediately after transition. Its normal vibratory rates fit it for a very important office in the work of scientific demonstration of continued existence, for it often is so little above the aural rates of certain mortals that it can blend with them and through them transmit thoughts and physical power by the will, through magnetic induction of the ethers in the auras. Phenomena produced in this manner is of great scientific value, for it comes within the scope of examination through chemistry and its correlations in science.

Material science is unable to account for phenomena of this character by any known law of science on the material plane; but the phenomena itself is material and appeals at once to the physical senses when presented to mortals for scientific investigation. This phenomena has been in the world for many generations, especially among the alchemists and magicians of the Orient; but such has been the hostility of the theological spheres in the spirit world that it was held in secret by the few, and not given

to the world as scientific proof of the existence and ability of the soul to manifest to mortals upon this plane of demonstration.

However, in this age, the residents in the spheres of spiritual science are able to enter the domain of physical science, by their greater knowledge of the basic principles of all departments of science; and by the exercise of their knowledge over the lower planes can work effectively there in the registration of their mentality, as far as human language is adequate to express their knowledge and ideas of science upon both planes.

This gives them the greater power over the intelligent minds resident on the earth plane, and because of this power, material scientists are usually the first converts to spiritual science when presented to them on the plane of scientific demonstration.

The material scientist is never a theologian or a convert to theological speculations; but if there be presented to him evidence of the existence of a mental power, resident beyond the mortal environment, which is of the same order of intelligence as that with which he is familiar, then it is easy for him to accept the evidence as conclusive as to the existence of the power of mind not in the physical embodiment. That once established firmly in his mentality, he becomes as strong in his confidence of the truth of spiritual existence, as correlative with material life manifestations, as he was skeptical of the claims of theologians to their monopoly of a knowledge of God and His plans for the human race.

Here is where the spirit scientists have been laboring for centuries to ascertain and control the cosmic forces upon both planes; and here is where the importance of phenomena is invaluable and beyond computation. The theologian's God is silent outside the plane of hypnotic control of the mentality of the theological environment.

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The scientist's God is omnipotent in all realms, subject to His knowledge of creative powers, and His disposition to use them in the accomplishment of His plans or purposes of a spiritual character.

The theologian's God is always a reflection of the theologian's mentality. The scientist's God is ever of a progressive mentality in spirit, who reveals His plans in the results of His accomplished work, but does not give, to any mortal or spirit, knowledge of His plans or purposes in any other manner.

Hence, between the claims of the theologian and the evidence of the scientist, there can be little in common unless the God of the theologian changes his methods of substantiating claims by adopting the methods of the God of the scientist. This will be to produce evidence equal in importance to that of the latter; but when that is done, the God of the scientist will have the precedence in the production of evidence of the true spiritual nature, and the scope of its operations in all worlds of its manifestation, as well as on the planes upon any one world.

This is why we deem it of the greatest importance, that phenomenal evidence of the scientific order be given to the human race before its transfer to the stages of spirit life, coincident with any or all planets. This is why the spirit scientists are more interested in the establishment of true ideas of the whole subject than the mere speculations of theology or material science.

Neither of the latter can do more than combat each other upon the planes upon which they are incarnate, and neither of them can open the doors of the scientific world in the domain of spirit. If those doors are ever effectively opened to mortals, it will have to be upon the plane of the spirit scientists. No other mentality in our world is capable of doing this work, and until we give both phenomena and explanatory ideas of how we do

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it, the world of theology and material science will remain in the darkness which now envelopes the mentality of those dwelling in that environment of either plane of thought.

FINIS.

BIOGRAPHICAL SKETCHES

MICHAEL FARADAY

Born September 22, 1791; Died August 26, 1867

The subject of this brief sketch was a native of England and rose to great distinction as a scientist in chemistry and electricity.

He entered the Royal Institution of London March 1st, 1843, as assistant to Sir Humphrey Davy. In 1831-32 he obtained the first spark of electricity from the magnet ever known to have been generated from that source, and became the parent of the present system of Electrical Engineering.

THE MYSTIC HELPER

The subject of this sketch, to whom the world is indebted for his aid in obtaining the manuscript of the "Evolution of the Universe," was born in Andover, Mass., March 16, 1848.

In his youth he was fortunate in having the assistance of Harriet Beecher Stowe as a teacher in 1854, when she was writing "Uncle Tom's Cabin." Mrs. Stowe was an active power as the wife of Prof. Calvin W. Stowe, one of the faculty of the Andover Theological Seminary.

In 1861 he enlisted as a drummer boy in the Massachusetts Volunteer Militia, and went through the Peninsular campaign in Virginia in 1862, but was invalided, and then transferred to the Sanitary Commission as a messenger boy, and remained there until the war ended in 1865. There was no question as to his faithful service in that responsible position in the Commission.

He went to California in 1869, passing through the various experiences of cowboy, miner, prospector and Indian fighter; a discipline that was valuable in preparing him for future work.

Returning to New York in 1873, he entered the banking business and was one of the founders of the Consolidated Stock Exchange. He became interested in the development of Western Colorado, in 1878, entering into the work of discovering and opening up the coal fields there.

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Being a pioneer in this business, he was actively instrumental in the creation of Garfield County and town of Glenwood Springs. He retired from business in 1907.

Being deeply interested in Psychical Research investigation since 1900, he became one of the early members of the American branch of the British Psychical Research Society of Europe.

Since that time he has unselfishly devoted much time and financial aid to psychical research investigation in association with Dr. Richard Hodgson of Harvard University, and afterwards with Prof. James H. Hyslop of Columbia University, New York.

THE MYSTIC SCRIBE

Personal—Born July 4, 1846, in the State of Massachusetts.

The subject of this sketch, in conjunction with the Mystic Helper, has never considered it to be essential to be conspicuously connected with the modern Spiritual movement as it has been presented to the general public. In this attitude he follows the ancient law and practice of the Mystic Brotherhood.

Considering that as a transmitter of ideas from a realm of life far beyond the range of the physical senses, he says that he has always felt that it was presumptuous for any one having psychic powers to arrogate to himself any claim of being held responsible, beyond his ability to transmit ideas from the occult world. Only as they come to him without effort, upon his part, through telepathy or clairvoyance, does he regard them as of a reliable character.

This faculty he cultivated for some time before he was aware from what source the ideas originated. After a severe illness, at the age of 21 years, in which at one time he was supposed to be dead by the watcher at his bedside, as he did not breathe for several minutes, he came back to the body, saying, "I have come back."

During this time his mental faculties were very active, and he came in touch with spiritual experiences which have always since then been a part of his consciousness and memory. Many times since then similar phenomena have become familiar without the depletion of vital energy by sickness, and now, at the period of nearly four score years, his ability to receive and transmit ideas from the spirit scientific spheres has increased rather than diminished.

Phenomena of a scientific order have become a common occurrence, especially in telegraphy and photography. Many of the illustrations in this book were obtained in the total darkness of the camera or red light of the development room, with no visible source of their origin. The photographic plate and ordinary processes of photography were employed, the only external agents used to produce them.

A gentleman connected with the American Branch of the British Society for Psychical Research, having read some of the "Faraday Pamphlets" in 1909, became interested in the writings of Faraday through this channel and entered into an arrangement to continue the work of trying to open the doors of the scientific spiritual world.

For three years the manuscript was being given in transmission before *Finis* was written, and since then it has been held in reserve awaiting publication. By the aid of the Mystic Helper, the manuscript now appears in Book form as the "Evolution of the Universe," with Michael Faraday as the responsible author of the ideality embodied in it, as to the real processes of the construction of suns and solar systems in the realms of Universal Life.

Faraday gave the world the knowledge of an electrical illumination of our homes and public houses of Education. May he be able to continue his efforts, until intellectual spirituality illuminates every soul ever born into Cosmic Existence, in or upon any planet that shall ever exist in Realms of Evolutionary Existence.

GEORGE H. HEPWORTH

Born in Boston in the early forties; died in New York in 1902. One of the leading clergymen of New York City. Writer, teacher, author, humanitarian-reformer. He was essentially a preacher and teacher of Christ's precepts. For a number of years he contributed the famous Sunday sermons to the *New York Herald*, owing to the great success of which he became managing editor of that paper.

At the time of the Armenian Massacre by the Kurds and Turks, he was sent by James Gordon Bennett to Turkey to investigate conditions in Armenia.

The Turkish government gave him free admission to the scene of the massacres, and upon his return he published an account of his travels in Armenia, called "Through Armenia on Horseback."

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Since his transition to spirit life he has been quite active in assisting the writing and publication of "Evolution of the Universe." His message in the slate-writing given in 1910 shows how prophetic has been his forecast of the spread of scientific ideas from the Spiritual realm.

JOHN TYNDALL

Born in Ireland, 1820. Died 1898.

He was of a singular force of intellectual development. In 1850 he first made Faraday's acquaintance. In 1858, at Faraday's request, he was appointed Professor of Philosophy in the Royal Institution in London, and held that position until Faraday's death in 1867.

He then was made Resident Director of the Institution until his retirement in 1887.

He was renowned for his broad-minded, independent ideas in all matters of science and religion. His paper upon the relations of religion to science created great interest when read at Glasgow before the Society for Advancement of Science, and aroused some antagonism among the theologians of his time. Tyndall never recanted his opinions advanced in that lecture.

Since his transition to the spirit world he has been connected with Faraday in his efforts to enlighten mortals of the true relations existing between the two worlds, and through mediumship has been an eloquent speaker upon the power of science in spirit realms to solve the problems of human destiny through new ideas of its value to the human race.

THE SONG OF THE ATOM

Swinging slowly to and fro,
 Backward, forward, high or low,
 Moving fast or moving slow,
 Sing the atoms as they go:
 "Come in line my brothers, all,
 Let us make the earth a ball."

So they cross each other's path,
 Backward, forward, all in line;
 Then they change to straight across,
 Meeting squarely as they pass;
 Then they settle into place
 As they build a world in space.
 Moving fast or moving slow,
 Sing the atoms as they go,
 When they form the crystal flower,
 In the great world's natal hour.

Change the measure swift my brothers,
 We must now give room for others;
 So they face and turn about,
 Moving in and marching out.
 Weaving measures fast or slow,
 Sing the atoms as they go;
 Waiting each its time and motion,
 As it reaches forth in ocean
 Little hands that touch the treasure,
 Which the water without measure
 Holds within its strong embrace—
 Of each element a trace
 That the crystal once had known,
 As it came from clouds alone,
 When on that celestial morn
 The great universe was born.

Weaving in and weaving out,
 Changing, moving all about;
 Up and down, across the screen,
 Move the atoms in between

All the lines that one can think,
As the crystal once did shrink
Into form, in time more brief—
Thus the atoms make the leaf.

Now we have another sight :
Atoms dance from left to right ;
Backward, forward, as before,
When they built the world of yore ;
But they move in rapid measure,
As they seize the floating treasure
That the air holds in its grasp,
Not so firm as ocean's clasp ;
And the atoms now so free,
Move and glide in liberty,
Backward, forward, up and down,
Lengthwise, crosswise, round and round,
Moving each way as they will,
Swiftly rushing, slowly flowing,
Swinging, dancing, leaping, glowing,
Till the measure is complete
And we stand upon our feet—
Thus the atoms make the man ;
Thus they fill creation's plan.

Rolling on and drawing out
From the form that eye doth see,
Rising, swaying, cloud-like motion
In the vast eternity ;
Waving, swaying, rising, floating,
Without haste and without resting.
Rolling onward through Elysian—
Thus the atoms, to my vision,
Move in triumph as they go,
Soaring high or sinking low,
When the paths of life are trod
And the spirit goes to God.

Thus the atom tells the story,
How it travels worlds of glory ;
How in crystal, leaf or soul
Always moving to its goal ;

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Never hasting, never resting,
Till the worlds are changed to soul;
Then in glow of life eternal,
Moving on in forms supernal.
Dwelling in the spirit ever,
Rising upward, moving onward,
Thus the atom goes forever
In the vast eternity.

EVOLUTION

Question

Out of the deep and voiceless space,
The stars shine forth in the solemn night;
Each holds a world in its strong embrace,
Which the coming ages bring to light.

They blaze and burn with matchless power;
They flame and glow with worlds unborn;
For the radiant orbs await the hour
When a glorious life shall each adorn.

As the ages pass and the world grows old,
Its power is seen in forms sublime;
But the surging pulse of its heart grows cold
As the life-force ebbs in the tide of time.

As the worlds in space their courses run,
Do their children still survive decay?
Do they pass from the light of a transient sun
To the perfect realm of an endless day?

As the stars fade out in the night of time,
Shall their light be quenched in endless gloom?
Does their hour of death give a hope sublime
Of a life to be, beyond their tomb?

O, World unknown, whose mystic light
Has touched the souls on earthly shore,
Dispel the gloom of error's night—
Aid us thy secrets to explore.

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Answer

The stars go down in deepest gloom,
Their light departs, their form decays;
They fade out like the waning moon;
They come no more to mortal gaze.

But in the spheres of radiant light,
They form new worlds of boundless power,
Which shine anew where earthly night
No longer clouds their heavenly dower.

The heavens preserve their secrets well,
But star-eyed Science points the way;
She knows the haunts where errors dwell;
She leads the soul to perfect day.

The worlds above, the worlds below,
Alike to her their secrets trust;
She lights the path for all to go,
And to all worlds is ever just,

Rolls back the tide of buried years,
Unveils the secrets of the past,
Discards the creed of doubt and fears,
Admits the power of truth at last.

For the mighty soul of the Potent All
Guides all the worlds their endless rounds;
Through its perfect power they never fall;
By its mighty will they keep their bounds.

AN INDEPENDENT SLATE WRITING PRECIPITATION

This message came between slates in daylight, without visible pencils, and was sent to James Gordon Bennett.

To E. E. P., and the Chosen Instrument, T. H.

My Dear Friend:

This message I give you today, which outlines our work through those minds in Spirit and body.

The time has come when the leaders of Scientific thought will take note of and accept facts, when demonstrated through proper channels, that do not naturally fall into the framework of the Sciences, or of organized experiences, of the inconceivable rapidity of the mind's operation as a proof of its independence of matter and capacity to exist without it.

These facts will be so abundant and consentaneous that they must be admitted as reported or the possibility of certifying facts by human testimony must be given up.

We are not dissevered from you; we ascend to a height from which we can make all see and know what Science has not been able to make plain. We are eating of the tree of knowledge and know what we have not before known; on the ladder of evolution we are taking a step which we have not taken but must take in the extreme moment of our destiny and come through vibrations, and work with you in a strictly scientific manner. The most urgent want of the present is that Science be built up again in a form in which such facts as we can give you shall have a positive place.

A center must be established and proper instruments employed that the work be well done. I do not think that too much publicity should be given to this work until conditions are perfected so we can present the evidence of man's survival of the grave; which can be done so strongly under proper conditions, that the evidence must be accepted in your courts of justice. We can give ten thousand incontrovertible facts which will conclusively prove that man's conscious personal existence by no means depends upon his gross physical organism.

Man has a continuous life—a right to and deserves immortality. Your co-worker,

GEORGE H. HEPWORTH.

George H. Hepworth, formerly the managing editor of the *New York Herald*, was well known there as the author of the famous *Herald* sermons in that paper.



Group Picture of Several Well Known People. One of the Order of the Magi of This Age



The Star of the East. Sign of the Buddha, According to the Hindu Mythology or the Magi



DEFINITIONS

ELECTRONS. The most minute subdivisions that the atom is capable of in Primordial substance.

ATOMS. The first aggregation of the electrons into form relations from the ethers.

MOLECULES. The aggregations of atoms into more dense relations by concentration of primordial substance, through arrest of motion of the vibratory rates in the atoms to balanced rates with each other.

ENTITY. A segregated portion of primordial substance, capable of responding to mental effort. Entities, as such, are capable of evolutionary changes, but incapable of annihilation.

ETERNAL LIFE. The power of an entity to continue in an endless state of existence as a conscious individualized segregation of primordial substance. Once organized as a personality, it can never cease to be existent as such, in any environment to which it may be transferred in any realm of Being. Therefore it must live forever.

SPIRIT SPHERES. Transient environments or abodes, where organized spirits remain as long as necessary to obtain knowledge to make further advancement in wisdom.

ETERNAL PROGRESSION. The ultimate destiny of every personality in organized existence as such. As there is no volition on the part of the recipient of organic life from the primordial substance, so there is no cessation of progress when it is once conceived on any planet capable of generating and sustaining life for any period.

Progress is ever forward, never backward, although at times somewhat retarded in the realms of conditioned life.

CONDITIONED LIFE. Environments that have established conditions for the entity to develop certain faculties, which otherwise it could not obtain. Planetary Life is one of the conditioned environments of Universal Life. It is there that new personalities have their inception at conception. Once conceived, they must stay in planetary conditions, until they have perfected some of their powers essential to their further unfoldment of latent faculties in other environments.

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Planetary life is not only the stage of embryonic life, but the Nursery of Soul-development as well as form-embodiment.

For this reason, if no other, no one should be transferred to spirit life by violence, before he has ripened his faculties that should be perfected here.

He must stay earthbound until this is done, and this law should be known and obeyed by mortals.

The shedding of human blood, or the premature transfer of the soul to spirit life, will never establish peace on earth, whether it be the blood of criminals or armies. As long as it is done in the name of law, the psychic effect will be to prolong the soul's agony; and a consequent reaction upon the welfare of the nations who practice these methods in human governments.

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