

THE SPIRITUAL WISDOM SERIES.

No. 1

Man's Place in Creation

Written by  
FREDERICK H. HAINES,  
F.C.I.B.

Foreword by  
STANLEY DE BRATH,  
M.I.C.E.

This book is complete in itself. It deals with a subject of vital interest to every religiously-minded man or woman, and makes an intelligent appeal to the thinker.

This book is the first part of  
THE BOOK OF SPIRITUAL WISDOM.

Price  
**1s. 6d.**  
NET.

Gesellschaft für metaphysische Forschung e. V.

MAN'S  
PLACE IN CREATION.

Part I

OF  
THE BOOK OF SPIRITUAL WISDOM.



*Written by*

FREDERICK H. HAINES, F.C.I.B.

*Foreword by*

STANLEY DE BRATH, M.I.C.E.

SIMPKIN MARSHALL, LIMITED,  
Stationers' Hall Court, E.C.4.

THE PURE THOUGHT PRESS, 173, High Street, Watford, Herts.

Ms 154

Gesellschaft für metaphysische Forschung e. V.

CONTENTS.

	PAGE.
Foreword by Mr. Stanley De Brath ...	5
Introduction ...	7
I. The Indictment ...	17
II. The Re-incarnation Myth ...	29
III. Origins ...	37
IV. Progress ...	44
V. The Divinity Within ...	51
VI. Whither Go Ye? ...	56
VII. God's Will to all Men ...	64

PNFL 78



1988. 1744  
(B 2028)

Gesellschaft für metaphysische Forschung e. V.

CONTENTS.

	PAGE.
Foreword by Mr. Stanley De Brath ...	5
Introduction ... ..	7
I. The Indictment ... ..	17
II. The Re-incarnation Myth ... ..	29
III. Origins ... ..	37
IV. Progress ... ..	44
V. The Divinity Within ... ..	51
VI. Whither Go Ye? ... ..	56
VII. God's Will to all Men ... ..	64

PNFL 78



1988. 7744  
(L 2028)

799

FOREWORD.

THIS book gives, in language which in some respects differs from that in common use, a view of life which not a few souls have found and a very much larger number are seeking. It expresses very clearly much that I have found myself, aided in a similar manner from a friend in the Unseen. Particularly clear is the description of the "Summerland"\* of "which all descriptions have some substratum of fact, however bizarre they may appear to men." The writer says:

"To tell you that each soul creates out of its own thought-fabric the reality that satisfies it, that the external appearance which constitutes its heaven—or its hell in the lower regions—is an emergence of auric origin constrained ever to reflect the spiritual condition within, to tell you this were but to confound your intellects with suggestions beyond your comprehension. On the Earth-plane few attain consciousness of that

\* See "Man's Here and Hereafter," the third book.

creative faculty which is man's divine heritage, that power which overcometh all things, the SPIRITUAL FAITH that Christ Jesus sought to discover unto man for the world's salvation."

Nevertheless, there are those who, similarly instructed, have begun to realise this truth which is so very hard to understand in this world where our consciousness re-acts almost entirely to external stimulation.

I think that this book, read, re-read and pondered over, should be a most valuable asset to all who wish to know the truth that makes us free, and harmonises modern discovery with the revelation of God in Christ, who is in very fact, the Way, the Truth, and the Life.

STANLEY DE BRATH.

KEW.

*April 1928.*

## INTRODUCTION.

WHEN I wrote an introduction to my previous "automatic script" entitled "Thus Saith Celphra," I gave a full account of how these writings came to me. The reader, therefore, who is interested in that phase of the subject is referred thereto for interesting details regarding transmission. Here let it suffice to say that although my pen is used and I hold it in my hand, yet the page after page of neat regular writing which flows from the pen is entirely different to my uncouth scrawl. Further, the thoughts are not mine even when they are presented to my consciousness; they are not thought-out, pre-conceived, or meditated upon by me. They flow from the pen to the paper and to my mind simultaneously. Further—and this is important—*The Script is not edited by me.* With the exception of an occasional mis-spelling the writing is transcribed here just as I received it. I am the medium, the stenographer, the well into which the spirit-world dips for words maybe to clothe the thoughts herein expressed: but *I am not the thinker.* The subject is outside of my

experience. Neither have I the imagination, the gift of words, nor the effrontery to proffer such "a wonder-book" as mine.

Enough said about insignificant "me": the reader will be more interested in "Cuno," "the good friend" who always subscribes his name to these writings. During my experiences with "Cephra" I realised something of what it means to have a spirit friend; but Cuno has come not only into my personal life but also into the lives of my family and my friends. Many have heard him speak and hung upon his words. And whenever he speaks there is not only a tenderness of manner which wins the heart of the hearer, but there is always wisdom, knowledge, and a voice that were impressive even to the sceptic. He *speaks* as well as *writes*. But in this book we deal with his writings; his utterances in trance address I hope to publish later.

Cuno is the spirit-name of one who lived 384-461 A.D., in Italy. The name which I got with difficulty was Paulus Virgilius. He wrote "The earth-name has little meaning to-day. It still exists on some of the old manuscripts which I so diligently copied in those days when Earth-wisdom seemed all-important to me." He added "copying the literary treasures of those times was my chief task in the monastic fraternity to which I belonged." He termed himself "a scribe."

Cuno was described quaintly, by one of the mediums at The British College of Psychic Science, as "a priest-man, bright round face, square forehead, medium height, a monk who lived a long time ago in a monastery on a hill." This monastery on a hill has been given on several occasions as though to help its location. Personally I have had few mental impressions of him which would afford a description to help the reader. To me he is a spiritual presence that enters into my very being in waves of power which quickly make their presence felt to any "sensitive" present.

At first he was not very communicative about his Earth life; but, as the control developed, he revealed himself more and more, until in a trance utterance in our home circle the following information came through: "Virgilius was my name and I trod the Earth at the end of the Fourth and the beginning of the Fifth Centuries as ye call them now—in those days we had a different notation. I lived in difficult times. The Master, who had brought glorious teachings, had already suffered some obscurity by the misapplication of His teachings. Rome had not then realised its failure to fulfil the mission for which it had been prepared. Rome! I was in Rome—I was the son of one who in the Forum had legal duties

which enabled me, the son, to take some place in the life of those days.

"One does not want to look too closely into one's younger days: they were full of perplexing conditions which make me feel very human, as I look back. It is not gratifying to me to look back, to say that I was just 'human'—a son enjoying the life of that period which was cultured in a manner different to the culture of to-day. We took life very seriously, even as young men. At the school, the philosophic discussions which emerged from the perplexing conditions were always centred upon religion and the meaning of life.

"In those days, what ye call the pagan philosophies had a very large following. In Rome, three hundred and fifty years after Christ there were still set up altars of Roman deities: and some bent the knee to them. I, yes, even I, in my earlier years, was one who did so.

"Blessed indeed is he who comes from obscurity through difficulty to the glorious perfection of communion with his Creator. So I, in those days a Pagan, not sure of anything, with parents torn between Paganism and the new teachings of Christianity—I found grace. Yes! there came a day in my life on Earth when the scales of superstition fell from my eyes and I dimly, O so dimly! perceived 'hidden truth'—

God's Love! I did not understand God's Love then. I did but dimly perceive that the Master's teachings conveyed something which was absent from the rites of Jupiter and the host of pagan deities who in our traditions stood pre-eminent as gods of power.

"We Romans, in those days, had a great military history behind us. Ye people on this island were in obscurity. The urge of civilization had not yet reached you—but we Romans lived! Barbarians ye call us, comparing our methods of living with yours. Ye may call us barbarians; but I would make you understand, friends, that the difference between our two states is not so great as ye flatter yourselves. Ye have not that pride of kinship which made a Roman a power in the World. True, true! we had our dreadful conditions of life—even as ye have, although ye hide them.

"In those days Christianity had emerged from the holocaust which brought it out of obscurity into everlasting history, when he whom ye know as Nero committed crimes against servants of The Master which are the most terrible ever recorded. He blazoned The Truth in immortal souls so that Christianity became God's Love to His people: *Hidden Truth*, friends, under the welter of a Roman massacre."

The whole of this address upon "Hidden

Truth' is extremely interesting and affords a vision of the past; but we are here concerned with Cuno's personal history and so must restrain the inclination to quote therefrom at length. He says: "I entered the Church. It was easy in those days to enter the Church. There were no university preparations, no years of training. One became converted, one became a speaker, and one passed through that portal into active recognition by the Church. As the ceremonies were enacted, so I was received."

He became "enslaved of the ecclesiastical fabric" in which he found himself and became "a zealot for the making of power within the Church." At thirty years of age when he was a prospective bishop—a saint-bishop he says—the Goths and Huns came down upon Rome and there was a temporary break up of the ecclesiastical fabric: he fled with the rest. "And thank God for that!"

Thereafter "life grew simple again and in the Monastery of St. Martin I passed many years learning at The Master's feet that Life had a meaning which was obscured in the whirl of Rome." He became as I have already said "a scribe" in the monastery.

There are further fragments of his past to be discovered in his writings, but the foregoing suffices to establish his personality to the reader.

Yet it must be understood that none of these Teachers come eager to talk about themselves: it is weakness in their sight that we men stress Self rather than work done. Therefore that so much is available about Cuno must be considered as a concession to our human weakness rather than as a desire to announce himself. Cuno serves Christ and is "selfless."

And yet in his dealing with us, Cuno is very human, full of sympathy, with touches of humour, and ever withal a kind interest in our family affairs. You can sense this between the lines even though you have never heard him speak. His first manifestation in the home-circle came through another member of my family who, on the planchette received his name. "It's your new control, dad," was the unexpected announcement. "C-U-N-O" Kewno I pronounced it for their information. One of the circle said, "Why not CUN-NO"? But I had adopted Kewno and said Kewno it was to be: but the planchette had a voice in the matter although we did not immediately realise it. A message was coming through from Cuno which we made out as follows, "Be stop en vow." We made no sense of that: but when "el" was added, suddenly someone realised that we had spaced the message wrongly: "best open vowel." We thrilled at the discovery. It was live testimony of Cuno's presence, and

henceforth we pronounced his name to rhyme with "nun," as he did himself later when he announced his presence in trance speech.

Of course the unbeliever will reject this story as the product of the sub-conscious without any other basis than my own subliminal self. I know all the arguments he would have me hear: *I started where he is when I began my investigations into spiritualism.* To such a reader I say: Friend, I am a very genius in original thought and invention, with a capacity for putting into words criticisms of life which are sorely needed: get on with the book from that standpoint, if you will, and perhaps before the last page is reached you will be convinced that Cuno is all I say, and that I am, at the most, no more than he so courteously affirms—a collaborator. I assure you, friend, I have done my best to eliminate myself.

Do I believe all that is written herein? That is the question which every intelligent reader would wish to ask me. I *did* not. I am not sure that I do now. Two years ago I should have denied the whole lot categorically. But—*but*, there is such a complete fusion of strange ideas which grow upon one as one becomes familiar with them, that to-day, I confess, Cuno has convinced me that his view of life is more tenable than any other, scientific, philosophic, or ecclesiastic. I am still learning. I want to

learn. But what the World, the Church, and the Devil offer, affords me no satisfaction. Cuno brings a vision of Christ which is alive with hope and love and immortality. Life is happier and more joyous because thereof. My aspirations are now heavenward. May you, friend, also win the peace that passeth all human understanding.

BOOK I.

MAN'S PLACE IN CREATION.

*"What man is to the Whole  
might be ignored as unim-  
portant, were it not for the  
divine plan to uplift so insig-  
nificant a fragment as a mani-  
festation of God's clemency."*

*"Thus saith Celphra."*

## CHAPTER I.

### THE INDICTMENT.

THE remarkable evolution of man from the crude material of the animal kingdom is only another instance of God's insistence towards perfection. The uplift of human faculties envisaged in "imagination," "will-power," "conscience," and "spiritual aspiration," discover in man something which demarcates him from the rest of the World Creation. Inspirational writings have declared that man is made in the image of God and, as such, is set apart for special providence—a comfortable teaching which has little credence in these latter days. For the sake of perspicuity let us examine the basis of this pronouncement.

"And God said, Let us make man in our image, after our likeness" . . . "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul." In the effort to express the act of spiritual creation which is implied in this extract from the Book of Genesis,

the inspired writer found it necessary to use imagery that would be understood by the people of his day. Of image-making and of the raising of idols, there was an excess in all countries of the East at that period of man's history. Than man, there was nothing nobler in man's sight for many a century; hence the anthropomorphism which pervades all ancient religion. But this record in Genesis reveals something of an understanding that behind the bald statements made was an incomprehensible mystery. The story, you will note, is duplicated with variations. The clay image is subordinate to the higher necessity of spiritual quickening. "The breath" is necessary that man may become a "living soul."

Now it is not our purpose to recross the ground already admirably mapped out by our Brother in the Spirit "Celphra": he has described, as well as can be described in written symbols, the characteristics of Soul-life. What we want to do is to place man in his proper position in the order of universal being. We want to eradicate that egoism which fills the page of man's history and subjects him to the scorn of an anterior creation that finds its continued existence in the illimitable expanses of spiritual evolution. It is not well that so wonderful a being as man should suffer the degradation of a false conceit. What he is were cause enough for

rejoicing; and what he is not shall be no occasion for tribulation so long as he is not puffed up with false pride. Alas! this last condition unfortunately prevails.

What is the life of a man on Earth relative to the whole Cosmos of God's Eternity? If ye strain not the figure, I would liken it unto a lonely wave passing in conscious movement over the face of endless, boundless, waters. It came out of the unseen, born not of chance but of power which it must perforce express. The gentle zephyrs lend their aid to its being; and under the lash of Boreas it towers to rebellion against all restraint. The shallows and submerged underworld fret its passing. The celestial bodies reach down from the heavens to its aid. It IS! IT EXISTS! And it may beat itself out in a turmoil of storm-water or ebb to tranquility and non-resistance on a lee-shore of Peace. What was the purpose of its being and whither does its pent-up energy hasten? Your men of science have their ready explanation of the life of a wave; but of the life of a man they can invent no satisfactory story.

Can man fashion himself and direct his path across the face of the deep? Yes! That is where both the scientist and our figure of wave-progression break down. The crude sequence of "cause" and "effect" which limits material

creation and which has been glorified to an hierarchy of power unthinkable except upon Earth, is set at defiance by man himself. Whither man goes is of his own volition. What he is in himself is of his own making. The cunning fool may shout this down, unconscious that by so doing he gives a terrible direction to his own course. The impulse from within that guides man in his choice of action is engendered by his own past, so that man is, to that extent, his own creator under the Will of God.

One of the worst features of your World to-day is the fallacious assumption by men that they are what they are *by God's Will*. On the one hand man asserts "mastery of the World," and on the other, takes refuge from the consequences of his own acts by avowing inability to help himself. From the moment of Birth to the hour of Death every individual soul has latent capabilities of self-direction and self-creation. If the tendency be towards Evil, man may cultivate that tendency by submission; or he may fashion himself anew by taking counsel within and winning spiritual strength to resist.

Ye need not flog Reason in wild attempts to escape the consequences of folly. Ye have Will-Power. That is something of the God-head with which man is endowed and which, lifting him above the animal kingdom, makes him responsible

for his acts. What are all your efforts to educate and elevate man but consciously directed attempts to win a way to some higher condition? To formulate a theory of causation which ascribes *restraint* of Will as the function of education were as foolish as to proclaim the navigator a slave to his compass. Ye go where ye will and whither. The journey's end will bring your reward or punishment.

This personal responsibility of man must be brought home to him even at the risk of repetition. Until he grasps the full responsibilities that are his, man can make no real spiritual progress. The creative power within must be hailed as of divine origin and as evidence of spiritual immortality.

Can man re-create himself? The principles of constructive thought which underlie your methods of developing character, the grouping of Knowledge into co-related classes, the cultivation of mental faculties by "brain-drill," aids to concentration—these in their several ways are of great value to man during his Earth-life. They are principles evolved through the mediation of Spirit-influence. They are a means to an end and should be utilised freely in the development of character. But although academic learning and training in itself is of no great value (and I make much of this fact), yet it tends to elevate the Soul and therefore is commendable, apart from other

considerations. Learning weans a man from worldliness. He whose mind has within it a store of wisdom—even though it be unprofitable spiritually—finds poor entertainment in grimaces, posturing, dare-devilry, or other of the “amusements” common to your enlightened age. The only record-breaking that interests him is the human capacity for wisdom.

Men are quaint creatures in our sight. Under the stress of competition ye vie with each other in the most amazing antics. “Sport,” purposed for cultivation of your physical condition, becomes an obsession which begets risk on risk and frequently injures and destroys the temple it fain would build. And this precocity of foolishness attends man even in the more commendable sphere of “education.” The cultivation of the mind deteriorates in practice from the hygienic development of brain-functioning to an onerous system of striving to cram memory with facts and figures of superfluous value. A quart-measure into a pint-pot expresses your average school methods. The mental capacity of the individual is subjected to “forced-feeding” from infancy onwards with an exhibition-object in view. The *more* a man knows the *cleverer* he is reputed to be in your amazing world. And the result is precocity, not ability to function as an individual on the mental plane, but ability to “show off.”

We bring a lesson here, if ye will but learn it, a lesson that is not in your school-books. The mind of man is a most wonderful instrument with which God has invested the Soul. It receives in the chamber of its being the diverse and multiplex vibrations that stabilize consciousness, the sense impressions, the reflex-impulses, the sum of the emotions, the conceptual entities of thought; and through the fine mesh of spiritual reflection these multitudinous impresses take ordered life within the soul content. *You*, the real *You*, as man knows *Himself*, is thereby manifest.

The functioning of the brain is automatic. Man, despite his views to the contrary, has no personal control over it. Its sensitiveness to health conditions render abnormality prevalent. Ye are not as ye think ye are. And when in addition to the numerous difficulties of maintaining healthy “mentality” you cultivate precocity of memory as “learning,” as “Wisdom,” the decadence manifest in the intellectual calibre of the mass of mankind on Earth to-day is the result.

If the delicate mesh of spiritual reflection be choked, clogged, and cumbered with incongruous thought-substance, the mind ceases to function as the instrument of the Soul, or does so improperly. Too much learning makes a man mad. Reflective thought is the gate of Paradise. To attain that

spiritual dignity of "oneness," of individual being, which justifies progression in the after-life, man must rid himself of tendencies to automatism. He must think more and "know" less.

Most of the "enlightened" people of your present time are the product of their surroundings to a most surprising degree. Endowed with faculties of self-expression and self-realization, they nevertheless surrender their spiritual birth-right to the complacent belief that popularity is perfection. "That which everyone does must be right!" "Follow my leader" is the most popular game in the World. Habits based on mimicry, rather than on commonsense, control nine-tenths of their movements. The clock is the chief factor in their lives. Regularity is a fundamental of Creation which has its purpose. Mathematical precision is the basis of all phenomena purposed for God's glorious manifestations in the Spiritual and Physical Universe. But the Spirit of Illimitable Power may not be the victim of constraint that would mar its purpose. And in man there is prisoned for some inscrutable object, a Spirit which is of God and is subject only to His Will; a Spirit which may seek its own whitherward and attain perfection without restraint.

Your intellectual pride will find a fall ere long. Our message will win to the Spirit in the

end. Some enlightened souls will perceive Reason in the criticism we bring; and there-through ye may attain the first essential of freedom—consciousness of slavery.

The Master, when on Earth, enjoined you to "see that ye love one another." But ye have ignored the spirit of that teaching and substituted a jealous mimicry: ye emulate one another, in fads and fancies, thought, speech, deeds. Even in Worship and Charity imitation plays the larger part. Ye are self-created automata and tend to become more so.

Amazing sight is it to the Heavenly Hosts that man should so brazenly flaunt his follies as though he had grounds for pride in his precious attainments. Man, who should be glorious in the freedom of intellectual activity, who should direct his thoughts, words and deeds with a divine faculty of individual "choice," "freedom." (shall we say, "spiritual liberty"), lo! he voluntarily surrenders such "God-head" and "runs with the herd," follows the crowd, degrades the genius of his birth to imitatory existence and glories in his folly.

Shall I put it plainer to you? I seek not to offend but to mend. Where are those who think for themselves? Who speak their own thoughts? Ye are a paper-fed people. Ye are gramaphonic in speech, repetitive in word and phrase, altogether

without individuality or originality. Your wants are artificially stimulated by advertisement. Ye buy by the catchword of the trader not by your own need and judgment. Ye laugh, weep, shout, wage war or crave for peace—to keep countenance with the community. And yet each unit, each individual, even the least among you, has a Spirit within that might give a glory of individuality to the Earth Life as a prelude to the large opportunities of the Life after Death. God made man in His own image spiritually, and man fashions himself anew as an earthbound creature with pride of all that constrains and limits his freedom. Are ye not conscious of your folly? Ye are not! Therefore we of the Spiritual Kingdom indict you in your own sight. We come to shake your self-confidence and arraign you before your very selves—before the Spirit Within that secretly strives for expression in every breast. We know your place in Creation. Though ye men delude one another, we are not deluded. There is an impending catastrophe which we would avert. May the Gracious Heart-throbs of The Master's Love descend unto you so that our present effort be not in vain, that at least some remnant of your kind be left should the Just Wrath that gathers above sweep to your destruction. We have His Blessing. Let us turn to the task hopefully.

## CHAPTER II.

## THE RE-INCARNATION MYTH.

TRUE is it that man stands alone on the physical plane elect of God. Lower than man, the creature moves slowly in the womb of Time, growing ever towards the higher nature The Light that transcends all. We tell you this, that the transmigration of "Soul" at Death is operative throughout the Earth Realm, from life in its simplest form to the more and more complex. Please understand that our use of the term "Soul" in this connection is very loose and may include "the conscious being" *however remote from man.* The attribute of consciousness is the particular indication of spiritual existence striving upwards, and is present to a far larger degree of your objective world than your intelligence at present suspects.

The scale of Life is attenuated to a vanishing point as we search for beginnings. In our larger knowledge we hesitate to affirm that this or that in your physical creation lacks "life." But this we do know, "conscious existence" re-acts to

Spirit influence and thereby discovers a spirit-identity which we, here, call "the soul." The progression upwards of each such identity is secured through successive reincarnation throughout æons of time. The chain of Experience thus woven may not be manifest on or in the Body during Earth-life, but it has a presence and purpose in the spirit-identity which only we on this side can understand.

Before proceeding to the more important phase of our subject, the spiritual gradation of man, we would say something on this vexed question of reincarnation which subverts the Higher Teachings and confounds the speculative minds of many good people. The Spirit or Soul of Man is never reincarnated in the sense of re-birth on your Earth in the physical condition, except as we shall explain. When we say this we simply imply in the term "man" the *matured, tried, Spirit and Soul* who has lived in a definite span of time to acquire character, or "soul-identity," which is a better term. The immature who lack "experience" of Earth-life, those who die very young, or suffer infirmity—mental is the commoner handicap—*may* be reborn on the physical plane. Sometimes circumstances arise which render this return unnecessary and their spiritual progression is maintained without the common hazard and experience of "human life."

Sinless they undertake special work for which they have an aptitude and fitness others lack. But in the majority of cases of those who come over "immature," the craving for an opportunity to acquire faculties of being only attained during physical existence is inculcated by The Teachers; and for such there is a voluntary return to Earth in a re-birth.

Such re-births have special significance as affording man psychic privileges which are never present in less spiritually blessed men and women. The intensity of their psychic quality is dependent upon the extent of the spiritual experience acquired during the interval between the two Earth-lives. Need I add that all your prophets, teachers and masters of Earth-wisdom, that have pointed the way toward the stars were such spiritually blessed re-incarnated spirits. To return was their privilege. To serve to their utmost ability Him whom they spiritually "knew," was their inspired mission.

Such returns to Earth are comparatively infrequent, less than five per centum of the whole of your civilized communities. Of the uncivilized there is a larger return for obvious reasons. But neither racial nor religious factors, nor degrees of culture, enter into the computation of the need or desire to return for "service." In the less privileged communities there are larger opportunities

and the conditions are frequently—I say it to your shame—more spiritual. Civilization debases more frequently than it uplifts. In God's Sight there are no elect people. All are eligible for development; and if any avow higher capabilities, and so elect themselves to His Kingdom, woe unto them should they betray their self-imposed trust.

But to return to the subject of re-incarnation: with the exceptions mentioned, there is no return to Earth for the Soul or Spirit already stamped with the symbols of physical experience. The cycle of one Earth-life suffices the spiritualized Soul of Man.

This last experience we will return to later when we commence the real subject of our present message. For the moment let us finish with this subject of re-incarnation which is the source of much confusion of thought among men and spirits. The newcomer from your plane is prone to allow his enthusiasm outrun the limits of his knowledge, and imparts ideas that may have a verisimilitude in the sight of men. The subject of reincarnation is full of pitfalls for such, owing to the exceptions we have mentioned, and to the new realisation of a pre-spiritual existence of which Memory, in their new state, may steal a rare backward glance.

Re-incarnation, or the transmigration of soul from body to body through periods of Earth-life,

has afforded most speculative thinkers a subject for reflection. The Greek philosophers elaborated their theories thereon in fanciful systems of reward and punishment. Egypt included it in the Ritual of the Dead by symbolical representations purposed to direct the departed Soul on its future Earth-way. India and the countries of the East make re-incarnation the altar-stone of daily sacrifice, and revere in physical forms the assumed habitations of those whom Death has translated. Even in your Western World and in its allied lands across the seas, men and women are enamoured of this idea that of old times they trod the earth—usually in garb glorious and of high rank, however plebeian their present state. The idea tickles their vanity and is an open door to mysticism which serves them in lieu of Revealed Religion. But, by their very inability to perceive the greater truth, they make plain that which we here aver—The Present is their only "human" life on Earth.

Shall I expound to you the main source of man's error on this subject? It is, Memory misled by want of psychic discrimination between "Self" and "Non-Self." You sense "familiarity" in a condition or circumstance with which you have no real previous experience. You avow it as "seen before." Common sense repudiates any practical connection between the present fact and

the reputed memory; consequently you are thrown back on the psychic conditions for an explanation and you evolve "an experience in a previous lifetime." This, as a matter of fact, is a most improbable explanation on purely psychic grounds. The Soul-content envisaged in Memory during Earth-life is wholly comprised of sense and thought entities in live association through the physical or "atomic" basis of the "Body" through which it has manifest being.

There is another explanation which I will commend to your attention. The basis of physical and spiritual "being" is—in a simple word—"vibration." "Thought" in its final analysis comes into the same category. Affinity is a spiritual gravitation which relates similar vibrations however remote "in space" they may be one from the other. The atomic basis of physical existence is "alive" with traces of "past" vibrations. Witness the psychometrical readings of personal objects by "sensitives." Ye cannot explain the phenomenon which undoubtedly exists. The reverberations of "life" interpenetrate atomic creation with far-reaching and long-enduring echoes of "being" that add their volume of vibration to any "Present" keyed thereto or in harmony therewith. That which you call a memory of the Past, an echo of a previous re-incarnation, is a harmonial synchronization of

your "present" with another's "past." It is a case of unconscious psychometry engendered by accidental unity of similar vibrations. You live vicariously the past moment of another person who, down the centuries maybe, trod the same past path. But he whose present ye revivify *was another*—never you. To have lived as man once suffices in the plan of God's Universe of Endless Progression.

Some may not understand this plain statement of fact. It seems contradictory to the teachings they may have received through another channel. Yet here we speak the truth which is recorded faithfully. The aftermath of your physical existence is experienced on the spiritual plane, and not by retributive return down the scale of Creation on your Earth. One inviolable law is written across Eternity—The Way is ever upwards and onwards. There is no looking back, no second time, no recurrence. The myriad of co-existent factors on the spiritual and the physical planes that associate to the creation of one second of "life" are never again in similar juxtaposition. *There is no repetition in God's Creation.* Your present hour carries its responsibilities which may not be evaded or postponed. What ye are and what ye do *now* is YOU beyond apology or exculpation. Inasmuch as ye are men, endowed with power to direct your course to the

left, to the right, as ye will, so the responsibility is yours; and, such is the wantonness of your lives, the greater the impossibility of your return along the once-trodden path.

### CHAPTER III.

#### ORIGINS.

WE will now resume the more important consideration of man's spiritual nature. The difficulty of expression in terms that man may grasp is restrictive of our desire to make plain some of the mysteries of Life which puzzle him. He has lost the power of deep reflective thought and must be instructed with much consideration of simplicity or the lesson will fail.

The triad of human existence is familiar under the designations of Spirit, Soul and Body. The Body is the material vehicle through whose instrumentality the Soul attains conceptual manifestation as the medium of The Spirit which is the immortal Life Within. We may find a comparison to their unity in the musician, the music, and the instrument played. This figure may not be quite perfect but it serves a purpose to help less imaginative readers to understand a phase of being that is almost incomprehensible to simple minds. The "music" is the important incident in the programme. Without reverence

of the musician or particular knowledge of the capacity for expression of the instrument used, the "music" may please, elevate, or depress its audience. The "music" born of the talent of the musician is his "creation"; and yet it borrows much of its quality from the instrument on which it is rendered. If the instrument, albeit of perfect construction, be uncared for so that the inherent capacity deteriorates, the "music" becomes toneless, harsh, unbeautiful. The instrument, on the other hand, may be the subject of foolish care which keeps it in reverence unused; and as such it is a museum-object of interest, preserved, mummified, denied "life." Viewed under such conditions "The Body," without Life, is a painful object. Also, the "musician" without an instrument whereupon he may express the harmonies surging within him, is ineffective and cannot contribute to the programme. The audience demand "the music." The comity of the musical world requires this expression of the musician's being for its artistic delectation. Likewise, in the relation of Spirit and Body there is demanded a full realization of that biblical dictum, "and man became a living soul."

For a fuller understanding of all that is meant by the term "Soul" we would need to repeat much that has already been recorded by the hand that at present writes, impressed to service by our

Brother in the Spirit Celphra. This repetition were unnecessary. The reader may be referred thereto and we will endeavour to carry the work further.

That spiritual activity, or embryonic Soul which is at the basis of all conscious life outside man must not be confused with this "likeness to God" with which man is specially endowed. "In the image of God made he him." The Spiritual Body of Church worship is identified by religionists with the "Soul" rather than "the Spirit." (*We are touching matters in which your capacity to understand is limited. You must allow world-thought to be restrained by conscious inability to reason the matter out, and allow Spiritual Perception at least a temporary innings*). Therefore, when we boldly say that the Spiritual Body thus visualised by the Church is not "in the likeness of God" inasmuch as it participates in more of the nature of the Soul than the Spirit, the mind of the reader will "grope blindly" with unfamiliar thought. Patience! We will endeavour to make the matter clearer.

The "Soul" is the vitalized unity of conceptual experience, the thought-body created by the interactivities of Spirit and Body. I am now speaking of the Soul of Man. It partakes of the substance of the Body and re-echoes its form and other physical qualities, even after

Death. It has substance without solidity, shape without linear limitation. It can supply the astral "double" which perplexes scientific investigators into the phenomena of spiritualism. But in all these aspects the Soul is not "in the likeness of God." The physical in no way resembles the spiritual which transcends all verbal description.

If you will revert to an earlier page of our writing\* you will find that we said that in the term "Soul" we included the identity of any spiritual existence based in "conscious being" however remote it might be from the complex perfection of "man." The attribute of conscious existence carries with it *pari passu* spiritual conception which is "embodied" in the Soul. But—and here we touch the crux of the matter—"man became a LIVING SOUL,"† and it is that property of "Life," of immortal being, which elevates the Soul of Man above the spiritual activities of creatures lower in the scale of life. To reveal the mystery of his spiritual promotion and how he came to attain "likeness to God" is our next task.

In the evolution of life on your earth there is a sequence of what, for want of a better term, we must call incarnations through which the

\* Opening Chapter 2.  
† A self-conscious soul.

spiritual entity attains "experience." This is quite devoid of intellectual receptivity in all life *below man*. It attains larger degrees of "consciousness" as it climbs the ladder of evolution; but in the absence of spiritual perception it has no moral responsibility. The animals serve the Will of God in blind disregard of Self, obedient to the circumstances of their state, without choice of action or will to do otherwise. Theirs is ever the bliss of ignorance. They progress upwards unwittingly obedient to the law of their being; and Death is, to them, inevitably another rung up the ladder of creation.

But what of man? Think you all these activities around, above, below, are non-related to you? That were the vanity we come to correct. Ye men stand at the peak of physical creation oblivious of kinship ye have with all that links one with the other in the cycles of Earth-life. Ye were but brother to the patient ox or the obstinate ass, nay, first cousin perchance to the reptiles that splashed their day in the Silurian slime. There is this kinship although ye may be unconscious of the truth. Verily, that which to-day is your dog may, in God's good time, attain the dignity of "man."

We speak here always under reproof of any false limitation in the Future. Whether that which has been will continue to be is subject

always to Divine Decree. Our statements are based on what has been. The future is portentous with change and is inscrutable unto our far-seeing vision. We speak guardedly of a purpose of which we know nothing. We can but pray that ye men betray not your trust.

At present ye enjoy a spiritual heritage beyond your finite conceptions. Each one of you, each unit of your kind, has been elect to the dignity of kinship with the Everlasting God by whose Will ye exist. Through the ages of progression upwards each "soul" has had infinite love and care from Heaven above. Ye have been individually reared in the Nursery of God's Will. Your capacity to attain power of service is the consummation of those pre-human cycles of existence which preceded your present incarnation. God forbend that ye render all that abortive!

But now ye are of The Elect: ye are men, ye are endowed, each one of you, with a "living soul." What profound mystery there is in the transfiguration covered by that phrase. Prior thereto those activities that evolved "the soul" were always extraneous to the physical entity. The animal was recipient of "life" in all its meaning and parts; it had no spiritual directing influence within. But the Word of God endowed "man" with "Spirit"; made the creature evolved

from the very dust of your physical cosmos into "His Own image" by ways and processes spiritual and inexplicable to those still of your world. Of Himself He gave you "The Breath of Life," the spiritual entity that has faculties divine, that can direct man's path and create the "music" of its being, the "Soul" that "lives" by virtue of the Spirit's presence.

Through the Spirit man can attain communion with the reality of Life, with the Spiritual Creation which encompasseth him about with a very "presence" that were as streams of light to his Stygian gloom. By the Spirit he lives and because thereof he must suffer judgment. The parable of the talents is applicable to whosoever is born of man. For his heritage is spiritual wealth and wisdom. The gifts of God may not be lightly rejected. Fool indeed is he who despises his patrimony and neglects his inheritance; better he had never been born if evil comes of his wilful indifference. In the final judgment of Life the fool must pay for his folly.

## CHAPTER IV.

## PROGRESS.

THERE may be indignant protest from vain-glorious man that he should be dethroned from the *status quo* of his desires. That the past should shroud so inglorious an origin—as he foolishly views the evolution of the physical man—were incompatible with his fixed traditional ideas of special creation. Yet the ways of God are truly wonderful, and there is more in this revelation which is in accord with your observed records of His marvellous Works than in the artless record of the creation of man in the book of Genesis as interpreted by men.

Creation is an exaltation of God which proceedeth from His Will to the everlasting blessing of the created. The miracle of continuance outshines even the marvel of its beginning. The sequelæ of the initial act that was "The Word" glorifies Him a millionfold and ripens ever to greater glory. In the harvest-time of His Love ye shall not be troubled with the processes that bore so rare and wonderful a result. Ye

should rejoice, O men, in your present and be courageous of your future.

There is meaning in everything that God does. The progress of your soul-life from conscious states, remote now from your conceptions of being, gathered something from each incarnation, some quality of universal experience which in the sum-total of your Soul's potentialities to-day bring you latent qualities of God-likeness which may fructify to perfection in God-service. Those phases of Life when you have natural joy, ecstasy of consciousness, when the verve of being thrills you through and through in response to achievement, or even a promise of success, those moments are all begotten of that past myriad-phases-of-being when the embryonic Soul was tasting life and earning the "Will" that in man attains volatile expression.

Out of the dust He made you, the cosmic dust of earth life. Were it not foolish to interpret the words otherwise? This idolatry of words which enthrones a literal rendering of man-made symbols where the inexpressible purpose of God seeks articulate utterance, is sheer buffoonery and not religious reverence. To imagine The Great Creator of Life "manufacturing" man and woman as artlessly set forth in Genesis is to misuse the faculties of comprehension with which God endowed man. Look around! Creation is

a continuous miracle. The marvel of its processes will afford you and all your fellowmen endless opportunities of research which shall never weary of the joy of fresh discovery. The life-story of a beetle, or the pollination of a flower, has a mystery upon mystery locked away from vulgar gaze, the exploration of which were specialized study for more than one life-time on Earth. How much more difficult, then, must it be to record the consummate act that created "man."

Out of the cosmic dust of sense-impressions, God made man. We would make this mystery plain to you. Begin to realize, if you can, that the vast array of seen and unseen, heard and unheard sense activities which you may summarize in the term "physical life," are the inter-related links in a chain of purpose that has one supreme end—MAN. What you are now is the rounded whole of a long succession of inferior experiences through which Heaven built up a God-likeness worthy of that final elevation to Spiritual affinity when "man became a living soul."

But there is something more wonderful even than the story of man's evolution on the plane of spirit or soul-being: it is that special sanctification of man by that "breath," that Spirit of God Himself, which made men truly "sons of God." Something of the divine afflatus finds continued presence in every man. The Spirit

within is a transcendent mystery of being which none lower than The Christ Sphere can hope to understand. All we can reverently say of it is that there-through ye men have an immortality that is of God and carries with it powers that transcend all physical limitations.

The Spirit is not of your world although it sojourn awhile therein for the purpose of The Will that may not be denied. The Body, begotten by means equally wonderful through the Active Impulse of The Logos, is transient, a thing without responsibility, endowed with earth-power for a life-time. "Dust to dust" is its requiem in truth. The Soul, vibrant with ante-human experience, knows the stress of temptation as well as the thrill of achievement. The Soul expresses "Being" in the etheric plane and is the unification of thought-entities which are embodied in "IT IS I." The Soul in man "LIVES."

We impart to you, herein, wisdom which may be above your present understanding, but the time shall come when these mysteries will be made plainer. For the present, the effort to comprehend will suffice to point the way to larger knowledge. Believe us, the way is open if your understanding be receptive rather than expansive. Ye must be guided. Ye cannot travel this way alone.

Yes, the Soul LIVES; but its life comes by mystical union with The Spirit and is dependent

thereon for its further spiritual evolution. Cumbered by body-concepts the Soul were doomed to final absorption into the universal force that dominates physical creation, were it not for that presence of the God-head within. The Spirit is pregnant with the higher aspirations and comes counsellor, fellow-traveller, faithful guide, to companion the Soul on its journey from Earth to Heaven, from Death to Life.

Of the relation between Spirit and Soul it is difficult to speak. The supremacy of The Spirit is undeniable as direct from God, the Giver of All Life; but there is an enigma in the strange liberty enjoyed by the Soul of man which rebels against restraint and over-rules the inner Wisdom. The microcosm of each human life symbolizes therein the Divine Plan which The Master announced by His Presence on Earth. "I am with you always," may well mean the presence of The Spirit. "He that rejecteth me, rejecteth The Father also" has a new significance when the God-head within is recognised as present. The Father gave man of Himself, even from the beginning, and yet constrains him not to accept that which is freely given. Christ comes to all men, The Way and The Light; but few honour the Giver by eager welcome. Liberty, Freewill, independent leave to accept or to decline the gift of Eternal Life thus proffered by the

Spirit to the Soul—is a spiritual birthright which we do not profess to explain, except that it is an attribute of kinship with The Father.

In the jargon of everyday speech men make misuse of the words Spirit and Soul. He who is wanting in courage is described as lacking in Spirit; whilst the absence of enthusiasm is being without the same divine gift. But a man has "no soul" when he lacks spirituality and feeling, when he is self-centred and indifferent to the sufferings of others. Yet the Spirit is the real sensitive within that responds to pain and suffering in others, that advocates charity, abnegates self, and counsels a godly life; while the Soul is the seat of courage in the World's affairs, of selfish disregard of others, of enthusiastic pursuit of whatsoever appears to serve its own ends. For these last things are the residuum of that past when Life was in the making and the cosmos a constant conflict. In those pre-human days the embryonic Soul was willingly subject to spirit influence from without. But now, when the "living Soul" of man has its inner custodian to vitalize its being into action that were conscious God-service, the state of man is in open rebellion of all control.

Can we not exalt the Spirit in your sight?  
Will you continue enamoured of the soul-content  
with its glut of physical sensations and body-

concepts? The appeal we make now is one that has been in preparation this long time that ye men have abandoned Faith. Pray God, we beseech you, for the eyes and ears of understanding that ye may not lose that which ye value not because ye have it. If God in His righteous indignation withdraw from you the Spirit ye fail to receive with due reverence, then O men! ye were no longer "living" souls, and the end of life were with that of the Body, dust to dust. For His Glory and your own salvation we would impress you to repent ere it be too late. Be prayful unto Him who cometh in the name of the Father, the Son, and the Holy Ghost. Amen!

## CHAPTER V.

## THE DIVINITY WITHIN.

SOME difficulty arises in conveying to the mind of man the intimate relation of Spirit and Soul with their relative functions and responsibilities. Ye naturally assume that the connection should be the dependency of the Soul upon the Spirit, that their position ought to be as the linked position of master and servant, considering their respective qualifications. That the Soul is able to throw off the yoke of its companion's presence and not only become evil but also inveigle its partner into wrong-doing is, you assume, a contradiction which mars our revelation. Why cannot the Spirit *command* the Soul? This idea is perfectly legitimate and arises through a misapprehension of the true relationship of the Spirit to the Soul it seeks to control. We will try to elucidate the mystery.

Nothing that can be expressed in words will ever make you understand the God-head within. It cannot be contaminate. It is of itself Purity

immaculate, a very ray of The Presence that embraceth All and is The Father.

Consider, for a moment, His Work—an oak tree. The centuries through it stands, parent of a thousand saplings that individually bear likeness one to the other and each to the tree from whence the acorn fell. Many and diverse are the uses to which the matured timber of those thousand saplings are put. Some attain the high dignity of use in the house of God; others serve Commerce and traverse the seven seas; but each if but fallen timber may be simply fuel for the cottager's wood-pile to serve God's purpose when Winter chills the old and young and Life runs sluggish in the veins. Ye call it "oak." Yet *it is a very manifestation of GOD HIMSELF*, a very something of His Presence which streams to the purpose of His Will. It is a life-flood that sweeps allotted channels of Creation to the joy and comfort of man. That this should be so is incomprehensible to you who see only externals. How then shall ye understand the ever-present glory of God within?

God is pure Spirit never to be visioned by mortals whose being such perfection would consume as a flame doth the deluded moth. But if ye brush the scales of earth-wisdom from your eyes ye may see something of Him in all that is you and your world though ye lack a sight

of His Heaven. He is, in very truth, an abounding presence.

But the Spirit that gives life to the Soul of man is a higher manifestation of the Divine Presence than is to be found elsewhere on the physical plane. It is a more intimate revelation than sense-perceived matter. It has higher qualities of God-likeness than may ever be attained by the Soul however perfect. It alone possesses the faculties that spiritualize and vitalise that conscious unity of being, the Ego, begotten of the triad, Body, Soul and Spirit. Yet, such is the mystery of the Divine Purpose, the Spirit during its association with the companions of its Earth-journey withholds its domination and co-operates rather than compels. On Earth, in the triad unity, the Body would appear to be the predominant partner. Hereafter, the Soul enjoys a period of greater freedom and liberty. Never is The Will constrained by undue influence. Man is a free agent from beginning to end. *But there is an "end" if his choice of action be continuously evil. For such there is a time when the Spirit departs and the Soul that was alive becomes dead and goes down to nullity.*

We would have man realize that he is in "the likeness of God" only by virtue of God within him, and that immortal life is an attribute derived

therefrom which departs instantly should the Spirit abnegate its charge. Man, without God were already in obscurity and marked for oblivion. There is nothing in man of his own being that justifies his pretensions of supremacy over the rest of the animal kingdom. The Spirit is the creative principle that vitalizes each thought-concept and affords soul-substance alive to Reason and reflective activities.

Ye may not yet realize all our meaning, but there is some growing consciousness in the minds of men that they are greater than their thoughts, that truth, purity, right, have embodiment beyond the limitations of everyday life. Good is not an affair of the heart nor of the head. It has an altar beyond human profanation; and whether man tends it, or not, the glory of its presence is eternal, everlasting. It sanctifies human life despite rejection. Truth is realized by man through the mediation of The Spirit within. There is none so dead as to repudiate the whole glory of spiritual influence. Right is Right, Truth is Truth, even though Sin be paramount.

Not easily can The Soul eliminate the refining influences of its spiritual partner. Not easily can it obliterate the likeness to God which in a faint degree remains impressed upon its birth-substance. We might well quote in that connection the lines of the poet beginning :—

*The Divinity Within.*

“Birth is but a sleep and a forgetting :  
The Soul that rises with us, or life's star  
Hath had elsewhere its setting,  
And cometh from afar :  
Not in entire forgetfulness  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.”

## CHAPTER VI.

## WHITHER GO YE?

WE will turn to another phase of our message: Man's future. In the first place it may perhaps be desirable to sketch, so far as we may, the after-earth-life progress of the relationship between Spirit and Soul. This will be a suitable preface to what we shall afterwards say upon the Soul as man's responsibility.

Can you realize the wonderful love of God that permeates the very being of your life to such an extent that ye are never alone to the weakness of your physical limitations? No! If ye did how different would be your earth-life. The miracle of God's Presence, the very wonder of your own being as "man" which is as inexplicable to your scientists to-day as it was to the aboriginal inhabitants of your country those centuries ago, is hardly sensed by your reputed keen intelligence. Ye take "life," the prodigious event of physical creation, as ye take your morning milk: something for your physical convenience, a commonplace, hardly worthy a second thought. Your

own "life" is so much taken for granted that the possibility of your ignorance of its inner workings is never suspected. You are your own and consequently too familiar to be known as ye should be known to yourselves. But we, in the spirit, know you; and to God ye are known completely.

When Death sets man free of the Body and he comes face to face with spiritual things that may no longer be ignored, the Soul is perplexed by the insistence of that within which is God's ever-present advocate. Man—we will so continue to call him—may be heavily-laden with evil, he may reek of earth-life so that none above can approach him; but the Spirit that is his attends him as part of his very self and labours to awaken remorse, consciousness of evil, desire for regeneration. "Come unto me all ye that labour and are heavy laden and I will give you rest." The words of the Master become significant of something which is seemingly unattainable to the unhappy "man" as he wanders disconsolate in the Hades of his thought-world. What he is, he now realises to the full. Disencumbered of the Body he knows himself; or if his state be so vile that this be held from him, yet he knows his insufficiency, his impotency. He may revel in his self-created hell with others for such time as his soul satiates its polluted being with futile attempts to gratify vanished sense illusions; but

the time must come—sooner or later, when the Spirit will prevail, or the Gate of the Second Death is thrown wide and the end is——. Of the Spirit, in such a case, disincarnate of Body and Soul, it returns to the Fount of all being for such purpose as God in His inscrutable wisdom may command. The subject is one we may not discuss. But the "man" however far fallen from the way of the Spirit can never debase the Spirit in the Sight of Heaven. It is Spirit Pure when the miracle of man's birth is accomplished and it is Pure Spirit in the hour of its return.

Let us now turn to the joyous progress made by the large majority of Souls in their pilgrimage upwards. Can we say anything of the relation between Spirit and Soul in that pilgrimage? The question shall be answered so far as it may be permitted.

When ye are liberate of the flesh, the condition is so unusual that many disbelieve the fact, even as many on Earth disbelieve that The Body is not "the man." Such poor creatures have no internal vision, no consciousness of spirit existence. To their understanding they are mainly "Body," and after death they cherish the body-concepts that dominate their being and so struggle to believe they still "live" on Earth in the flesh. The scenes enacted upon their arrival have humorous as well as pitiful, and sometimes

terrible, aspects. The out-and-out materialist travels light-headed along a path which is all delusion, until spiritual reality impinges upon the dazed mind and "life" begins. Those whose souls are keyed to acceptance of Truth find instant liberation from accustomed perceptions of "Life" and wend their way "upwards" in joyous reunion. Others, alas! antagonistic of all that flourish in the God-light, fighting and struggling in eternal conflict gravitate "downwards."

If ye but knew, ye men on Earth, the immense importance of your "life" on Earth in establishing the manner of your "Life" after Death, how different would ye live. The artificial simulation of sense-faculties by "pleasure seeking" would receive the scorn it merits and not the mob-adoration it now secures. When you see pleasure-seekers running hither and thither in hells of illusive joy, each heedless of another, cheated of present ease by their anticipation of future satisfaction—ye would understand how profitless is that pursuit.

The Soul-content of man at the hour of Death dominates the scene of his "arrival on the other side." What he is as "a living soul" plays an important part in his future; but the "mood" in which Death overtakes him stages the scene of his arrival. Hence the misfortune of "sudden-death." Also, the justification for religious

preparation and the administration of "last rites" according to individual faith. There is a state of calm consequent thereon which facilitates progress "on the other side." Be chary, then, of denying any of the privilege of their religious belief in this respect, however alien to thine own.

There are those who come from your Earth whose conceptions of "Heaven" are of the nursery; others, with Spartan beliefs, would assail themselves by self-inflicted torments. But the majority wait like sheep at the Gate of Repentance without ability to decide which path they must traverse. To them the Watchers come with constant scrutiny seeking a glimpse of that act of decision which justifies the presence of the Helpers; and none can stimulate that real desire for progress within the Soul but its own Spirit with which it is incorporate.

Until the upward Path is taken voluntarily by "man" in his after-life, the true unity between Soul and Spirit is ineffective as a means to God's Purpose. They two are one and yet have not identity of aim; and consequently are as loosely related to each other as they and the Body were during Earth-life. But once the resolution for upward progress is made and the journey is begun, the companionship of Spirit and Body is knit up in a united purpose which expresses God-likeness and increased intimacy.

The Soul, which is the true man-identity, the "I am I" of consciousness, becomes a willing sacrifice to the Spirit's necessities, so soon as the journey upwards is begun. Not by sudden steep ascent is progress made; but by comfortable adjustment of the load the Soul wins progress on the Path it must traverse. Under the high resolves of the Spirit's Self, the Earth and Body-burdens are gradually relinquished; aspiration ceases to pivot upon Self, the "past" becomes base treasure to be discarded willingly for the priceless "hope of the Future" which illuminates the ever-wonderful "Present."

At first the reality of Heaven, as you term the Spirit-realms, is essentially mundane, tempered to the desires of "man," purposed always for his betterment however "evil" be his condition. Those who attain the felicity of The Summer Land pass probationary hours in phases of communion which echo the Nature-worship of Earth. The uplift of true vision of God's Glory of Creation is a necessary prelude to spiritual progress. The mimicry of Earth-life holds millions enslaved to conditions which are but one degree removed from the personal hells of the netherworld. Out of that congestion in which the "Self" predominates and which is spiritually degrading, "man" has to progress to the flowery way of The Summer Land where the Presence of

God is first beheld in the Beauty manifest in everything around. Think you that such revelation as Nature makes to man while on Earth is purposeless? So many seem insensitive thereto and are greedy for "the human touch," "the whirl of life." They have their lessons to learn. Long will they tarry in the City of Dreadful Delight, weary of the false glamour and restless activities, aching for an unaccustomed peace towards which the Spirit will sometimes surely direct their steps. And then, in the Summer Land, they will learn a lesson they omitted to learn on Earth—that The Glory of God is a splendour above all men's conceptions and that he who would be attuned to spiritual perception of such transcendent beauty must worship for awhile in the nature-ray of His Presence.

Through the pleasant vales and flowery meads of the intermediate state of Spirit life, the dual entity of Soul and Spirit progress in ever-closer companionship. Each step upwards commits the Soul to a larger realization of its spiritual needs. Many are the temples at which they pay tribute of respect; and many, the fountains at which they quaff the crystal waters of divine wisdom. They sojourn together in company with those who teach the knowledge that comes not through experience. They have no waste hour, no mis-spent moment; but in the divine economy of perfecting being,

under the rule of His Wisdom, they progress to a oneness with Love Eternal. Somewhere, afar off, beyond the pale of imagination, in the ultra-spiritual Kingdom frequented by Pure Spirit, they, in that consecrated hour of sacred consummation when God draws them unto Himself, Spirit and Soul become indissoluble in being and eternal purpose.

Thus, so far as we may, we give you a vision of man's future, of his after-earth-life. The attainment is beyond none. But the way of attainment is open only to those whose constant aspiration is upwards. Realisation of progress is man's continuous inspiration to fresh effort; and therefore although the height appears unassailable, the Will-to-Good will conquer it by virtue of conscious desire for perfection and the knowledge of betterment.

## CHAPTER VII.

## GOD'S WILL TO ALL MEN.

WE now turn to the plain purpose of this writing—man's place in Creation. Why he exists is a subject much debated in the Spiritual Realms. Man is distinguished from all other creatures on the physical plane by his egregious conceit. The lion may roar, the ass bray, the dog bark in noisy demonstration of personal consciousness; but they are not "lords of creation" with an intolerant regard of every creature that fails to be cowed by mere noise. When man walks abroad the sound of his approach runs clamorous before him claiming privilege of birth and bidding to their holes inferior creatures. And unfortunately his persistent assertiveness has impressed this sense of dominancy upon the creature-companions of his Earth-life. Yet, what is he? Wherein is he more worth than the teeming life-identities that flood the physical world to the Glory of their Maker? The vibrant joy of their content as they "live" their transitory "span" is a striking contrast to your human discontent.

*God's Will to all Men.*

Always—and we say this in full realization of all it implies—*always* they do His Will. Their "instincts" are His Teachings which they accept unquestionably. But ye men, do ye not flog "conscience" unceasingly with the whip of personal convenience and make the stimulation of artificial desires your *vade mecum* to "unhappiness"?

Verily ye are deluded and go to great lengths in cultivating the delusion. "Man" is but an intelligent "prefix" to the life of the Spirit. He is but a stepping-stone across The Styx for the Soul-Pilgrim who comes out of the unknown infinity and *must* progress towards the Everlasting Logos. He, in his imperfect and corrupt physical state, is no more glorious than his despised inferiors. The dominion of his intellect over the animal kingdom should be for their control within the purpose of God and not for man's own glory. By them he lives. The varied manifestations of Life have reciprocal benefits one to the other and to the complement of the whole, so that none in the total of Earth existence have priority of purpose or independency of being. The summation of created things takes no larger account of man than of his prototype in form the anthropoid ape.

Man is just—"another rung in the ladder." True, there is a more glorious prospect discovered

from the higher vantage of his being; but, also, there is an access of danger, an impending fall consequent therefrom, which should intimidate the venturesome and restrain false pride. Until the test-time of Spirit-life and the path upward is made secure to aspiring effort by the Spirit within, man may well cultivate humility.

One finds it difficult to play the part of monitor to so wayward a creature as man, who, after all, is elect for special service in the hierachy of God's Purpose. There is a child-like audacity about man which may vex spiritual progress, but which nevertheless enlivens earth-gloom and affords a school of polemics which awaken much thought in our realms. Man's capricious activities stimulates wonderment. Occasionally, just as the chemist may make a discovery by the accident of a burst crucible during an unrelated experiment, so, we, watching the untoward antics of man on Earth with intent to uplift him by spirit means, discover phases of divine purpose behind even outbreaks of World wilfulness. The potter's thumb moulds the vessel to His purpose despite the seeming rebellion of the clay. Truly the Will of God is a wonderful and inscrutable mystery.

Despite your pretty conceit which avows the contrary, we tell you that in the "body" of man there is no greater glory of achievement than

in the spun gossamer of the spider's web. The marvel of a butterfly's wing or of the eye of a fly, is of equal rank to the intimate co-relations of the human "body." Man, as a physical creature, is neither noble nor beautiful and lacks that rounded delicacy of being which in a thousand other creatures beautifies the physical plane. Man's place in Nature is non-decorative. In many instances his very touch is destructive to beauty; he is capricious, unstable, restless, an element of War rather than of Peace. His role is that of a fool rather than that of a philosopher. And yet, somehow, the enigma of his selfish assertiveness hides a purpose of being which Angels and Spirits of Knowledge cannot explain although they realize the truth.

The principle of evolution, involving the stealthy perfection of the imperfect, the agglomeration of simplicities of structure into complete unity of complex diversities, has a glorious reality in The Godhead which stands above all criticism. The Will of the Supreme Spirit actuates for universal good. There is attainment by effort which justifies the withholding of cheap assistance. "Take up thy bed and walk" is a two-fold injunction which invigorates and strengthens. To stand alone were an incomplete cure. And so we read through the tribulations consequent upon man's wilfulness

*Man's Place in Creation.*

some divine achievement which justifies the presence of this strange human perversity.

What he is, man can hardly comprehend even on the animal level. What he can become hereafter we have faintly indicated for his guidance; but we know the limit of his present desires and realise our incapacity to stimulate aspirations submerged by physical being. But our words may provoke curiosity and a healthy fear of consequences. Here one, there one, moved to a sense of the failure that dogs man's methods to achieve happiness, may subjugate physical desire and cultivate a oneness with the higher spiritual faculties within. These, if time of grace continues, may leaven the inconsequent horde of pleasure-seekers and so promote a better condition on Earth. Such is our hope although the signs of impending finality indicate the speedy abrogation of God's "goodwill towards men" which these ages through has alone ensured man's salvation.

Man presumes too much upon the Mercy of God. Without indicating authority for such a pronouncement may we say that there is no necessity for man's continued birth upon the physical or spiritual planes. The purpose of God to people the Heavens is surely already achieved, and the tumultuous source of that type of spirit being that crowds Heaven with

*God's Will to all Men.*

imperfections, may well be abolished. Ye have become a menace in your self-created world. The ant-hill that obstructs may be levelled.

In the spiritual creation the place of man is lowly. He is at the end of the scale where origins emerge from chaos. Ye have fostered the delusion in your religious beliefs that Creation circles around the purpose of God towards man. The cosmogony of being, ye aver, has man as its sole objective. O man! thy vanity exceedeth the compass of all thine indiscretions and is provocative of laughter. Verily thou art a child in wisdom and but a babe in thine outlook upon creation.

What would it profit you if we were permitted to record the rank and status of those pure spirits in the Celestial Hierarchy to whom man is abject always by divine decree? Not yet, while the flesh dominates, can ye realise your inferiority. But hereafter, if God so Wills, ye shall stand aside with quivering soul conscious of your nothingness, as one of Those, who come from the Everlasting Abodes of Love, may condescend to touch the orbit of your presence as he passeth on spiritual mission bent. And should ye ever win such favour as a look, a thought, a message from such a one as these, ye will learn the full meaning of "regeneration" and rise to a new and glorious conception of Life Eternal.

"To Thee all Angels cry aloud, The Heavens and all the Powers therein; to Thee Cherubin and Seraphin continually do cry Holy! Holy! Holy!" And that cry is not of the lips but is a musical ecstasy of being expressed through harmonies of faithful service. Your finite conceptions can play with symbols of purity and power, but of the "order" of spirit, of the angels and archangels that emerge from the sanctity of the Divine Logos in continuous obedience to the Purpose of His Will, ye have neither symbol nor concept to express the mystery of such being. And because thereof ye were visited by The Christ who established on Earth the simple teaching of the Fatherhood of God and the atonement by Faith and Prayer. Jesus Christ, Him ye can know as the Son of the Father; and in such simple knowledge ye may attain closer communion with His Will and Purpose.

Therein ye have stabilised God's Will towards ye men—your true place in Creation. Cast from you all pretensions of human greatness and become, through the mediation of Christ, true Sons of God; then will you justify your spiritual pride of birth which at present distorts the fair vision of human progress. The human relationship of God and Man as Father and Son is a prerogative denied to others of far higher power, your prerogative which shall exalt to equal

rank those who by The Life Perfect attain true unison with His Will.

May that blessing be thine!

CUNO.

## THE SPIRITUAL WISDOM SERIES

Published by  
**THE PURE THOUGHT PRESS,**  
173, High Street, Watford, Herts.

The attention of the reader is directed to this series of religious and philosophical writings from the same pen as "Celphra." Each issue is complete in itself and forms a part of the larger Wisdom thus presented. These books are published at cost to assist in securing a wide distribution. Your co-operation is solicited. Give or lend your friends a copy.

**No. 1. MAN'S PLACE IN CREATION.** It deals with a subject of vital interest to every religiously-minded man and woman and makes an appeal to the thinker. 71 pages. With Foreword by Mr. Stanley de Brath, M.I.C.E. Price One shilling and sixpence.

**No. 2. WORDS OF WISDOM FROM THE SPIRIT KINGDOM.** A series of messages, pregnant with love and spirituality which are purposed to help any reader to live a better life. 36 pages. Price One shilling.

**No. 3. MAN'S HERE AND HEREAFTER.** An epoch-making book of fascinating interest. It supplies a spiritual philosophy in a most readable form, a philosophy which unifies ancient thought and modern science. The picture of the "hereafter" is rational and compelling. It is a book which you will read again and again in religious wonder. 127 pages. Price Two shillings and sixpence.

**THE BOOK OF SPIRITUAL WISDOM.** By Cuno. Nos. 1, 2 and 3 of this series are published bound together in cloth, titled in gold on back, for presentation or library purposes. Price Six shillings.

**In course of preparation for early publication.**

**No. 4. SPIRITUAL DEVELOPMENT.** A guide to the unfoldment of the spiritual being. This important work consists largely of a series of trance addresses given in the home circle on the subject of mediumship. We are all potential mediums in the higher sense of the word. This book will enable you to realise more fully your spiritual nature.

**No. 5. FRUITS OF THE SPIRIT.** These addresses from various teachers "on the other side" should be widely read. They illustrate the real service of the "home circle of communion" where religious aspiration can truly invoke divine wisdom. The intense religious feeling displayed will astonish those who are unfamiliar with spirit intercourse.

**Other works to follow.**

**By the same pen, but published by  
Rider & Co., Paternoster House.**

**THUS SAITH GELPHRA. A spirit revelation through  
Frederick H. Haines. 175 pp. Bound cloth.  
Price 5s.**

"Weird and extraordinarily clever . . . a brilliant contribution to literature pertaining to the soul and question of life hereafter."—"West Herts Post."

"Much in it of instruction and much to provoke serious reflection."—"Light."

"Many beautiful and illuminating passages."—"Book-lover."

"This book contains some of the finest automatic writings which have been published for a long time."—"Christian Spiritualist."

"A remarkable volume . . . it is interesting and significant to note that seemingly unlikely channels—men immersed in the business affairs of daily life, as the author describes himself—are being chosen for the reception of the transcendental truths. But the Great Ones know best."—"The Occult Review."

"A complete answer to those, still numerous, who of their ignorance allege that nothing of value ever comes through by such means. . . . I advise everybody to buy, read and consider this book. It is one of the best ever written."—"Psychic Science."

These books may be obtained through any bookseller.

THE SPIRITUAL WISDOM SERIES  
of inspirational books is issued by The  
Pure Thought Press, 173, High Street,  
Watford, Herts, as an act of faith and  
service. The promoters are avowedly  
Christians who believe in the living  
reality of The Spirit Presence.

*See Publishers' announcements within.*