

these scientists set out upon their investigations in a skeptical attitude of mind. Every experiment and dogma of physical science known to them was opposed to the idea of super-physical forces and of physically disembodied intelligences.

Both of these gentlemen entertained the belief that the complete exposure and utter rout of Spiritualism simply depended upon a few scientific tests directed by the rational mind of a physical scientist. The results are too well known to discuss. Both of these prejudiced representatives of physical materialism confess failure. Both have publicly admitted that the phenomena of Spiritualism are facts in Nature which defy the analysis or explanation of physical science. More than this, both agree that such phenomena are due to super-physical forces and to physically disembodied intelligences.

Having employed every test known to physical science and reason, these master minds of modern science have satisfied themselves that death does *not* end all.

And how has the body of science met that patient inquiry and cheering message?

It has received that message exactly as the learned of his time received the message of Copernicus, Galileo, Harvey, Franklin, Gray and Arago. Professor Crookes and Alfred Russel Wallace have been openly ridiculed and declared to be insane by those professed scientists who have not taken the pains to investigate the facts. This is the reward of two intelligent men for reporting honestly upon their investigations.

At this point of controversy and recrimination as between theology, metaphysics and physical science, is brought forward the testimony of another investigator of natural laws.

At this point a broader science comes forward with its cheering "I know," and rationally explains the ground of its affirmation. It does more than this. It directly challenges representatives of theology, metaphysics and modern physical science to offer themselves as students and demonstrators of the fact of life after physical death.

Just here Christian theology may find a reinforcement in the higher philosophy, and modern physical science will find its borders enlarged by contact with the more liberal school of science. Natural Science has at command the facts of Nature which support the real doctrines of Christ, which dispel the vagaries of metaphysics, and will aid in the extension of scientific knowledge and research.

Its pursuit is something more than a study of ancient creeds and Oriental Philosophy. It is the study and demonstration of those natural laws which govern the body, spirit and soul of the individual man. Natural Science has an object to gain among the western nations. That object, however, is not to arrest the aggressive material and intellectual development of this people. It seeks merely to throw additional light upon our own Christian philosophy and to stimulate western science to an investigation of the spiritual facts in Nature.

THERE IS NO DEATH, declares Natural Science.

In laying down this proposition as a scientific fact it is, of course, understood that the reader is probably not in a position to either immediately accept or reject this declaration. Before attempting to do either, the inquirer is asked, first, to consider in brief those lines of evidence which go to support the fact of life after physical death.

The most significant historic evidence as to the fact of another life is the personal testimony of the few master minds which have dominated human intelligence for ages. The millions come and gone, together with the living hosts of mankind, have acknowledged, and continue to acknowledge, these few great teachers as messengers of Truth and exemplars of natural law.

This fact alone testifies either to the wisdom and truth of those master minds or to the imbecility of human intelligence.

The great world religions testify to the universal faith that has been placed upon the individual honesty and intelligence of such as Gautama, Prince of India, and our Christian teacher, the Nazarene.

What does this faith of the world indicate? Does it point to trickery or insanity of those teachers? Does it indicate that the world has accepted knaves or lunatics as its moral guides?

Does it not rather indicate that the great consensus of human intelligence selects its best instead of its worst representatives as its standards of wisdom and virtue?

So far as history, sacred or profane, informs us, the individual lives of those accepted teachers were examples of honesty and wisdom. So far as the history of their personal lives and their accredited doctrines can show, they are the worthy guides of humanity. Their lives and their doctrines are wholly irreconcilable with any theory of either deliberate fraud or emotional insanity.

These accepted teachers of the world gained ascendancy over mankind by force of two conditions:

1. They had something to teach.
2. Humanity responded to that teaching by reason of the fact that it appealed to the spiritual nature of man. Each of these "Masters" claimed to have proved the fact of life after death. Without this basic knowledge both their lives and their doctrines become meaningless.

Is it not easier to conceive that Mr. Darwin and others of our own modern scientists may not have been in position to demonstrate *all* the facts of Nature, than it is to doubt *all* of the spiritual philosophy in the world? Is it not as logical to concede that physical science may draw erroneous conclusions as to insist that these great teachers of spiritual law were either charlatans or lunatics?

If there is no life beyond the grave these teachers lied to the world and the world is without guidance.

That is, in fact, the position of scientific skepticism.

It is, however, only fair to our modern school of science to say that this radical position is due to theological dogma rather than to the doctrines of Christ. Theology unconsciously dis-

credits Christian doctrine in the critical judgment of modern science.

The orthodox Christian church declares Christ to have been a *super-natural* being.

This so-called "super-natural" is the fatal error of theology. It is this that offends reason and creates heretics. It is this that so directly antagonizes physical science which very properly declares "there is no supernatural." It is the use of this word "supernatural," and the unthinkable propositions involved, which drive the purely rational mind to the other extreme. It is this that goads the scientific skeptic into characterizing the loftiest perceptions of the soul as mere superstitions. The Agnostic is the product of church dogma.

Between the "supernatural" of theology and the "superstitions" of physical science the broader Science has sought vainly for a judicial hearing. Theology offends against reason and is offended by reason. Physical scientists offend the soul and are offended by the intuitions of the soul.

Natural Science can find votaries only where the system or school or individual is far enough advanced to know that both reason and intuition are differing phenomena representing separate functions of intelligence. The more comprehensive Science demonstrates that there is no supernatural. On the other hand, it demonstrates that there is a spiritual side to Nature and that man lives on self-consciously after physical death.

Natural Science, and the philosophy of life founded on that science, accept Christ as an exemplar of truth. It regards Him as one among the greatest of masters who have proved the fact of life after physical death by scientific and natural means.

Every student under a Master of the Law is taught to thus prove the fact of continued life. By such personal demonstration he corroborates and sustains the doctrine of the Nazarene upon that question. That is to say, he proves that it is possible for any son of man possessing the proper qualifications to prove the spiritual side of Nature and the fact of a life to come. Thus, the

specialist of the larger Science is prepared to give theology a natural basis for its faith. He is prepared to lead physical science along those rational lines of investigation which will enable him to demonstrate the errors of skepticism.

The claims made by Natural Science are supported by two lines of evidence, the one direct, the other indirect.

The first class of evidence includes the direct personal testimony of such as have proved the law, or of such as have come in contact by any means with the spiritual plane of life. The second class includes the testimony of such as have witnessed spiritual phenomena under test conditions. Under the first-named class we have:

1. The direct testimony of the world's chosen teachers, among whom are Moses, Buddha, and Jesus Christ.
2. The direct testimony of the personally instructed pupils of a Master. Among such were the Disciples of Christ.
3. The direct testimony of so-called seers and prophets and the oracles of all ages, races and religions. Among such are Abraham, Daniel, Isaiah, and Jeremiah.
4. The direct testimony of vast numbers of "psychics" covering the history of all ages, such persons being the hypnotized subjects of stronger disembodied intelligences.
5. The recorded testimony of the members of all the ancient schools of spiritual knowledge.
6. The direct personal testimony of their living members.
7. The direct personal testimony of countless living psychics, or spiritual mediums, many of whom hold daily communication with physically disembodied persons.
8. Many of the priesthood of the Catholic Church could testify to the conscious and intelligent communication between men in the body and men out of the body. This, in fact, is the secret of the power of the Catholic Church.
9. Countless monks and nuns of the same church could testify to the same facts. The seclusion and austerities of the monastery and the convent originally had this object in view. The

Roman Catholic Church preserves its direct touch with the spiritual side of life through its truly celibate priests, monks and nuns.

10. To this could be added the direct testimony of countless living Oriental yogis, fakirs and dervishes who acquire spiritual insight and spiritual powers through barbarous physical self-torture and physical self-suppression.

11. The direct testimony of countless Oriental priests and Oriental philosophers and students. Such testimony is found especially in India, where climatic conditions, and native temperament and dietary habits foster the spiritual development of man.

12. Lastly, the personal testimony of the writer who is neither a master, a seer, nor a prophet, nor yet a spiritual medium, nor a devotee of any church. The knowledge thus far gained of a spiritual plane having resulted from a certain degree of experiment and demonstration under the formula for self-development.

This brings us to the second class, or to indirect evidence of life after physical death. Under this head we have:

1. The great world religions which are the responsive bodies of faith supporting the declarations of a few great Masters of the Law. Almost the whole of mankind subscribes to one or the other of these religions.
2. The testimony of the individual intuitions. Every normal individual, risen to the plane of intelligent life, enjoys intuitions and experiences which, at times, suggest another plane of life. Such intuitions and experiences cannot be converted into rational proof. The individual concerned, however, knows them to be facts. He recognizes a silent, subtle, interior guide and critic that he names conscience. He finds that this conscience speaks through the intuitions alone. It is a thing independent of reason. In fact, it too often defies reason when reason longs for approval. It is "conscience," we say, which warns, chides and desires. Conscience is that which tells us we love or hate,

or are happy or miserable, irrespective of either reason, convention or legal codes.

Conscience, in fact, is the voice of the intelligent soul.

When the intelligent soul of man exercises itself upon the physical plane, man enjoys a rational conception of physical things. When it exercises itself upon the spiritual plane, the physically embodied man enjoys spiritual intuitions of spiritual things. How often that inward monitor declares "there is no death." How often the rational mind denies this intuition of the soul, one who has been a skeptic can testify.

3. The spiritual intuitions of man declare "there is no death." The soul of man rejects the idea of annihilation. Instead, it universally entertains faith or a hope in a life to come. This expectation of continued life characterizes the savage, the seer and the savant. Because these intuitions of man are so universal they are therefore natural. Natural impulses imply a natural law of fulfillment. A universal desire implies a natural means of accomplishment. Universal tendencies are always based upon adequate principles.

4. The indirect evidence presented by thousands who have witnessed the phenomena of the seance room or have come in contact with psychics under other circumstances. It is unreasonable to hold that these large and intelligent classes of persons are either entirely deceived or are deliberately deceiving others as to what they have witnessed.

5. Perhaps the strongest indirect evidence in this line is that which has been furnished by certain eminent representatives of physical science. Especially does the recently published work of Mr. Alfred Russel Wallace deserve attention and demand respect. This is not a hastily written opinion. It is not merely the result of a few desultory observations in the seance room. It is a carefully prepared summary of scientific tests and investigations of Modern Spiritualism covering a period of fifty-three years.

After more than half a century spent in the critical study of

Spiritualism, one of the greatest intelligences of the modern school of physical science declares such phenomena to be the direct result of super-physical (spiritual) laws and of physically disembodied intelligences.

Thus it is that six centuries of the methods of physical science have not equipped it to disprove the claims of Modern Spiritualism alone. It leaves one of its foremost representatives to declare for the truth of those claims.

In short, it leaves the collaborator of Charles Darwin to reaffirm what was declared ages ago by Buddha and later by our own acknowledged Master, Christ, viz.: THERE IS NO DEATH.