

## CHAPTER III.

### LIFE AFTER DEATH SCIENTIFICALLY DEMONSTRABLE.

The evidences of life after physical death, as obtained by men of science, are evidences which flow from a personal and purely rational course of development.

The formula for this course is based upon exact knowledge of certain fundamental elements and principles in Nature. It is a formula which has been successfully demonstrated by the special students of all ages. It is a far more exacting course of discipline than those prescribed by our great universities.

Modern systems conserve almost entirely a mental and muscular development. The broader system, on the other hand, includes development in the physical, spiritual, mental and moral departments of life. This formula for self-development has been known only to the few. Hints of this definite, tried, tested and fully demonstrated method may be found in a few existing publications. The authors, however, writing for the general public, have so veiled their true meanings in allegory, poetry and mystical symbolism as to conceal rather than reveal the correct principles and the true method of development.

A notable instance is the Bulwer literature. His "Zanoni" and "Strange Story" have been at once the puzzle and delight of the past half century.

This scientific formula remains a secret for the best of reasons:

1. By reason of both public ignorance and indifference to the fact that there is need of such knowledge.
2. The impossibility of teaching it except under the proper conditions.

3. The danger of imparting it to the ambitious and the unscrupulous.

This scientific formula, however, like almost all special and personal knowledge of spiritual things, remains undiscovered to the world at large, more because of public indifference than because of its guardianship. Whatever man has achieved man may achieve independently of any school or sect or order. Other men may work out any scientific facts that have been demonstrated in the past if they but possess the INTELLIGENCE, the COURAGE and the PERSEVERANCE required.

Bulwer truly says, "Truth can no more be seen by the mind unprepared than the sun can rise in the midst of night."

Those who possess this knowledge cannot impart it to unprepared minds. It were a crime to openly proclaim it to the vicious. It were folly to thrust it upon the foolish, the apathetic and the ignorant.

The reader, however, will recall the fact that some form of asceticism distinguishes the records of all teachers, seers, prophets and holy men of all ages, peoples and religions.

Asceticism, to some extent, is an important factor in the development of spiritual insight and of spiritual powers.

The fasting, solitude and silence set forth, with more or less prominence, in all sacred writings have a rational and scientific explanation in natural law. The long fast maintained by Christ was not a theatric episode. It was a matter of pure science. The Apostles were taught the value of asceticism. John the Baptist attained spiritual vision partly through such means. The same is true of St. Paul.

No eater of meat and drinker of wine, nor one given to undue physical indulgence, has thus far in the history of spiritual development demonstrated the fact of life after death, *scientifically*.

There is but one purely rational and scientific course of spiritual self-development. There are, however, many unnatural, revolting and dangerous practices which enable man to reach spiritual vision. These unnatural and forcing processes are as

far from true development as are the forcing processes of our public schools from true education.

The horrible Yogi practices antedate Buddhism. Buddha rejected and condemned that revolting formula. To us, however, Buddha's asceticism appears needlessly harsh and barren of the natural joys of life. Christ's life, so far as we know, is in this respect a far more pleasing example. His one long fast is about all we hear of austerity. He appears to have had in view for the masses not so much the scientific development of spiritual insight, as the right performance of earthly duties. He taught temperance in all things. His purpose was to furnish the principles of a perfect earthly life. It was not to publicly impart scientific facts.

Natural Science to-day declares that spiritual knowledge and spiritual powers gained at the expense of a natural, purposeful, human life are useless knowledge and power to both the individual and the world.

Merciless self-torture is strongly condemned. The modern man who aspires to such knowledge may obtain it without torture to the physical body, without the suppression of every human desire and ambition and without crucifixion of the natural affections.

All those practices belong to the past. Those past rigors have, however, an explanation in natural law. That explanation (as will be seen more plainly later on) lies in the fact of evolution itself. The physical organism of man six thousand years ago was vastly coarser in texture than that of a nineteenth century man. His passions were stronger. He was more animal in his desires and appetites. He was scientifically farther from the spiritual plane. Hence the necessity for the more forceful methods of those long past ages.

If these rigors have been necessary in the past, they are no longer so to the same extent. The natural processes of evolution have refined the physical body of man and keyed it to higher vibrations in Nature. In the past, men thought it necessary to

use severe means to eliminate their appetites and passions. That severity was probably necessary at that time. Even in Christ's day rigid asceticism was regarded as a necessary part of holiness. He was accused of gluttony in that he often ate with the common people and observed their common customs.

Illustrations of unnatural asceticism are found among the Yogi, the Indian Fakirs, howling Dervishes and Catholic monks and nuns. All these differing classes, however, are inspired by different motives.

The Yogi seek continual absorption in spiritual things. The Fakir trades upon his acquired powers. The Dervishes, monks and nuns are influenced mainly by the belief that they are purchasing a heavenly favor by a life of self-torture.

In one respect our western would-be teachers of "occultism" are making grave mistakes. These zealous but uninstructed instructors are suggesting and advocating certain austerities as to diet, exercise and meditation that are simply Yogi practice. They, of course, do not know that their instructions may induce mediumship, nervous prostration or insanity.

The exact and scientific formula for self-development rests upon that fundamental principle in Nature which is commonly termed the law of Motion and Number.

The law of Motion and Number is the law with which physical science is now dealing. The modern school, however, knows it popularly as the law of Vibration.

The law of Motion and Number (so termed by the ancients), or the law of Vibration (so termed by the moderns) is, in fact, the spiritual principle of polarity. The law of polarity has to do with the positive and receptive vital energies in Nature acting upon matter.

This law of vibration or polarity has to do (primarily) with the refinement of matter and its rate of vibratory action. Science has made certain important discoveries, viz:

1. All matter is divisible.

2. Every particle of matter is in a state of motion or vibration.

3. Coarse particles vibrate slowly.

4. Fine particles vibrate rapidly.

All matter is, therefore, in a certain stage of refinement and is vibrating at a corresponding rate or degree, as it is called. To illustrate this principle the writer quotes from an article written by her instructor and published in November, 1894, in a leading magazine:

"Not only is the physical universe a universe of matter, but the same is equally true of the world of spirit. Both are material in the most exact and literal meaning of that word. The spirit of an individual is as truly a material organism as is the physical body which envelops it. Both are matter, the one physical and the other spiritual. 'Physical material' and 'spiritual material' are, in truth, the identical terms employed by the masters to distinguish between the two worlds of matter.

"But if it be true that both are, in fact, material worlds, the question may properly be asked: Wherein exists the difference, and what is the necessity for any such distinction? The one belongs to the world of purely physical things, and is, therefore, designated by the very appropriate term, 'physical matter.' The other belongs to the world of purely spiritual things, and is therefore designated by the equally fitting term, 'spiritual matter.' For a similar reason we designate that which belongs to the mineral kingdom as 'mineral,' and that which belongs to the vegetable kingdom as 'vegetable.'

"In this case, however, both belong to the world of physical material, and are but subdivisions of it.

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"There are certain distinguishable differences existing in physical and spiritual organisms which enable the spiritual scientist—or the master—to determine with equal accuracy to which world of matter any given organism or body belongs. What are some of these distinguishable differences?

"1. One which may be mentioned is, the degree of fineness, or the relative size of the individual particles of which a body is composed.

"Let me see if I can make this clear. Suppose, for illustration, you take an ordinary gallon measure and fill it to the brim with marbles of the ordinary size used by children at play. Now, it is not difficult for you to understand that, although it will hold no more marbles, the measure is not, in fact, full. There are many vacant spaces between these marbles, which may be filled in without running the measure over, provided we select a substance, the particles of which are fine enough to sift into these vacant spaces. Now, suppose you try number six shot. You will find that you can put into the measure several handfuls of shot without running it over. Why is this? Because the shot are smaller than the vacant spaces between the marbles. You have now poured in all the shot the measure will hold, but you can readily understand that the measure is not yet full. There yet remain smaller spaces between the shot which are still vacant. Now put in ordinary white, dry sand, and you will find that the measure, though full as it will hold of marbles and shot, will still receive several handfuls of the sand. Why? Because the vacant spaces between the shot are larger than the grains of sand. But you have now put in all the sand the measure will hold. Is it full? No. You may now pour in over a pint of water. Why? Because the particles of which water is composed are much finer than the vacant spaces between the particles of sand, and the water has only run into these vacant spaces.

"It now begins to look as if the measure were, in reality, full; but not so. Now take a very high grade of finely distilled alcohol and you will be able to drop slowly in three or four spoonfuls of the alcohol without overrunning the measure. Why is this? Because there are still vacant spaces, even between the particles of water, large enough to receive the finer particles of which alcohol is composed. But how now? Have

"we reached the limit? No. There is yet another fluid compound known to chemists whose particles are so much finer than those of alcohol that a teaspoonful or two of this may be added without seeming to increase the aggregate contents of the measure, thus proving that even between the particles of alcohol there are spaces unfilled. But what shall we say now? Is the measure full? No; not yet. We will now turn into the vessel a current of electricity, and we find that we still have room for an amount sufficient to charge the entire contents of the measure. But what is electricity? The finest and most subtle element known to the physical universe. We are now just upon the borderland of the spiritual universe. We have approached it along the line of 'the degree of fineness, or the relative size of the individual particles of which a body is composed.' The next step takes us across the border line of purely physical material into the land of spiritual matter.

"2. Another distinguishable difference between physical material and spiritual material is found in the rate of vibratory motion of the atom in the compound.

"Let me see if I can make myself understood on this point. Take a piece of granite, set it before you, look at it carefully and see if you can discover any vibratory movement among the individual crystals of which it is composed. No; you are ready to declare that so far as you can discover they are absolutely at rest; but not so. Science has discovered that the individual particles of which a stone is composed are in a constant state of vibratory motion, one upon the other. But this vibratory motion of the atom in the compound is, in the case of stone, at such a low rate that it is not perceptible to the physical sense of sight, and as a result the piece of granite appears to be a solid, immovable, impenetrable mass of dead matter.

"Now take a piece of growing wood. Examine it as carefully as possible with the naked eye. You are still unable to observe any movement among the particles of which it is composed; but if you place it under a powerful magnifying glass you will

"be able to distinguish a very slight vibratory movement among the individual cells of which it is composed. But notwithstanding that the rate of this vibratory motion is much greater than that in the case of the stone, it is still not great enough to disturb the physical sense of vision. The result is that wood, like stone, appears to the naked eye, a solid, dead substance.

"To save both time and space, we will now pass over several intermediate substances, such as animal flesh, gelatine, etc., and examine a drop of water. Here we find that the vibratory motion of the atom in the compound is at a rate many times greater than that in either stone or wood. The particles of which water is composed move with such facility and rapidity, one upon the other, that to a certain extent they elude the physical sense of sight, and the result is that water is transparent to the naked eye.

"Let us take another step forward and we come to the gases. Here we find that the vibratory motion of the atom in the compound is at a rate so much higher than in the water that the physical sense of vision is entirely eluded. In other words, a gas is invisible only because the atoms of which it is composed vibrate so rapidly that the physical sense of sight is unable to follow them. To make this fact so clear that none may misunderstand it nor fail to grasp it as a fundamental principle in science, why is it that when a gun is discharged we are unable to see the bullet speeding on its way? It is only because its rate of movement is so rapid that the physical sense of sight cannot follow it. It has simply eluded the eye. Again: Look at an ordinary carriage wheel when it is at rest and you can see every spoke with perfect distinctness; but place it on a spindle and set it revolving at a high rate, and the higher the rate the less distinctly you will be able to see the spokes, until they finally disappear.

"We now come to the last and highest grade of physical matter, viz., electricity. The vibratory motion of the atoms in this

"compound is at a rate higher than that in any other physical substance.

"And here we stand again at the border line which bounds the physical universe of matter and separates it from the world of things spiritual. The only difference is that in this case we have approached from an entirely different direction, viz., along the line of vibratory motion. The next step takes us beyond the physical into the world of spiritual matter. There are other distinguishable characteristics of physical material and spiritual material which enable the advanced scientist immediately to classify and locate in its proper world, any given material organism, with as much certainty and precision as the physical scientist or physicist of the great colleges of the world is enabled to classify and locate the purely physical substances with which his science has to do; but it is unnecessary to multiply these illustrations. What I desire to make clear is the fact that the physical scientist, or physicist, using only physical means, is limited in his investigation and demonstration to the world of physical matter. He stops at the border line between the two worlds of matter and is forced to say: 'I can go no further; the instruments at my command are not fine enough, nor sufficiently subtle, to test the properties and qualities of that which lies out beyond. It eludes the methods of physical science and all the means at my command.'

"At this point, however, the spiritual scientist—the master—takes up the thread of science and carries it forward past the border line of physics into the land of Psychics. In his ability thus to view the subject from both worlds, his great advantage is inconceivable to one whose sense of vision is limited to the world of purely physical things. At this line running between the two worlds of matter, he sees every law of physical matter joined to its correlative law of spiritual matter. The chain of law is thus unbroken. It runs from one universe of matter directly across into the other without interruption; and in

"this splendid continuity he recognizes the majesty, the power and the glory in this, the universality of law."

The student of Natural Science undertakes his own development in conformity with the law of vibration. He undertakes it having in mind the triune nature of man. That is, he accepts as a working corollary a certain statement laid down by an instructor.

He accepts the proposition that man is composed of body, spirit and soul. This means that man has a physical body and a spiritual body which are controlled and operated by the highest entity, the intelligent ego, the soul. Accepting this proposition as a working principle, he proceeds to demonstrate for himself by purely rational and scientific means and methods.

The law he evokes to carry out that demonstration is the law of vibration, that law which refines matter and increases its vibratory action. The physical body is composed of physical matter. The particles which are coarse in texture move at a correspondingly low rate of vibratory action. The physical body is provided with physical sensory organs. Nature conditions these organs to receive and register the vibrations of physical matter only. These vibrations are registered upon the physical brain, through which instrument they become cognizant to the intelligent soul.

The physical sensory organs are not adapted to all of the vibration of even physical matter. Their combined powers only embrace a limited range of vibration. This range includes only the vibrations of physical matter which lie upon the same plane of refinement and vibratory action as the physical body itself. By aid of these organs the intelligent ego or soul becomes cognizant of different external physical objects, elements and conditions. The recognition by the ego of these external physical objects, elements and conditions constitutes what we term physical sensation.

Each one of the physical organs of sensation receives and registers a different range of vibration. The whole surface of the

physical body itself is so supplied with sensory nerves as to become a medium of vibrations. The general sense of touch is experienced when any portion of the physical body comes in contact with physical matter that is made up of the coarser particles moving at the lower rates of vibration.

The physical eye, on the contrary, is the most highly specialized organ of physical sensation. When the physical eye is brought in contact with rays of physical light (which are, in fact, only fine particles of physical matter moving at a high rate of vibration), the individual experiences the sensation of sight. As with the eye, so with the ear, another specialized organ. When the physical organs of hearing are touched by physical atmosphere moving at certain rates of vibration, the individual hears physical sounds. As with the ear, so with the other special physical organs of smell and taste. Both of these organs represent still other and differing rates of vibration which obtain in external physical matter.

Thus, in fact, every physical organ of sensation is an organ of touch. The general sense of touch that obtains upon the entire surface of the physical body differs from physical sight only in degree. The one registers the slow vibrations of coarse material particles, the other registers the rapid vibrations of finer material particles.

Through the operation of these several physical organs, each registering a different range of vibration, the intelligent ego is brought into conscious relations with a very wide range of vibratory activity of physical matter.

It must now be clear that the physical sensory organs and the physical brain are adapted to receive and register only the vibrations of physical matter. It must also be clear that they are adapted to receive only a limited range of physical vibrations.

This fact is proved by physical science.

For example, the animalculæ that swarm upon the earth, in air, in water, and in all living bodies, are intangible and invisible

to the physical sensory organs. They affect neither the sense of touch nor of hearing, taste, smell nor sight. Except for the microscope, physical science would declare a belief in animalculæ were a superstition. The recently discovered "X-ray" makes no impression upon the highest physical organ of sensation. None the less, the "X-ray" is a vibration of physical matter.

The photographer's art best illustrates the feeble powers of our highest physical organ of sensation, the eye. The sensitized plate reveals the existence of stars which the human eye, aided by the finest telescope, fails to discern. These vibrations from remote stars are, however, plainly registered upon the chemicalized plate. Physical science accepts these photographs as pictures of realities. It thus accepts as a fact that which man can neither feel, hear, taste, smell nor see.

When one realizes the limitations of the physical senses in a physical world, it is easy to understand why these organs fail to report the vibrations upon a higher plane of matter. It is now comparatively easy to understand how the vibrations of an infinitely finer grade of matter must entirely elude these physical organs which are intended for physical vibrations only.

For example, a physically embodied man cannot (by the aid of his physical sensory organs alone) in any manner "sense" the presence of a disembodied spiritual man. The spiritual man is neither physically tangible nor visible.

These facts of Nature, demonstrable to Natural Science, are already foreshadowed by modern physical science. The claims of the older school are substantiated by a current series of lessons in science written by Elisha Gray. Speaking of the physical sensory organs of sound and of sight, this recognized scientific authority says:

"While vibration ceases to affect our senses at 40,000 per second, as sound, we find ourselves conscious again of periodic motion when it reaches 4,000,000,000,000 times per second; then we hear with our eyes or see with our ears, whichever you choose. The sensation is, in all cases, the effect of motion."

Again he says:

"There is much food for speculation in the thought that there exist sound waves that no ear can hear, and color waves of light that no eye can see. The (to us) long, dark, soundless space between 40,000 and 4,000,000,000,000 and the infinity of range beyond 7,000,000,000,000, where light ceases, in the universe of motion, makes it possible to indulge in the speculation that there may be beings who live in different planes from ourselves and who are endowed with sense-organs like our own, only they are tuned to hear and see in a different sphere of motion."

Once more the learned professor rises to the role of prophet without retreat from his scientific basis when he says:

"The eye is more perfectly developed, but it is capable of but comparatively crude photography. The red ray comes to the eye with the lowest number of vibrations—4,000,000,000,000—four thousand billion. The eye cannot record anything with a less number of vibrations a second. The highest color visible is violet, with 7,000,000,000,000 vibrations, beyond which the eye cannot vibrate in sympathy with color. But there are colors we cannot see. The universe is filled with things which to the human eye are invisible. In the same way there are things which we cannot feel, and odors we cannot smell, and flavors we cannot taste. For all that we know, this world may be the home of another race of beings who pursue their course unknown to us and perhaps we to them. It is the aim of science to come to the aid of man's imperfect organism and to lift a little the veil of mysteries."

The spiritual body of a man is composed of "spiritual material." That is, of matter much finer than the finest physical matter, and moving at a higher rate of vibration than the finest particles of physical matter moving at their highest possible rate. The spiritual body permeates the physical and constitutes the model upon which physical material integrates. The spiritual body, like the physical, is provided with five sensory organs. They are adapted to receive and register vibrations of spiritual

material only, that is, of matter lying upon the same plane of vibratory action as the spiritual body itself. By the aid of these organs the intelligent ego becomes cognizant of different external spiritual objects, elements and conditions. The recognition by the ego of these objects, elements and conditions constitutes what we term spiritual sensation.

Each one of the spiritual sensory organs receives and registers a different range of vibration. The whole surface of the spiritual body is itself so constructed as to become a medium of spiritual vibration. The general sense of spiritual touch is experienced when any portion of the spiritual body comes in contact with spiritual material of the coarser texture moving at lower rates of vibratory action. On the other hand, the spiritual eye is the most highly specialized organ of spiritual sensation. When the spiritual eye is brought in contact with rays of spiritual light (which are in fact only particles of spiritual material moving at a higher rate of vibration), the individual experiences the sensation of spiritual sight.

As with the spiritual eye, so with the spiritual ear, another specialized organ of sensation. When the spiritual organs of hearing are touched with spiritual atmosphere moving at certain rates of vibration, the individual hears spiritual sounds. As with the spiritual ear, so with the other specialized organs of smell and taste.

Thus every spiritual organ of sensation is an organ of touch. By use of these special organs, each registering a different range of vibratory activity upon the spiritual plane, the intelligence or soul is brought into conscious relation with a very wide range of the vibrations of spiritual material. These spiritual organs register the vibrations of spiritual material only. They are also limited in their capacity upon the spiritual plane in a manner analogous to the limitations of the physical senses.

However, the capacities and the limitations of the spiritual senses are not a matter of present consideration.

That which is important in this connection is the fact that the