

spiritual sensory organs do not register the vibrations of physical matter. They are too fine, too highly attuned. The slow vibrations of physical matter fail to register through the spiritual organs of sense.

For example, a spiritual man (that is, a physically disembodied one) cannot sense the physical side of man by aid of his spiritual senses. The physical side of an earthly man is neither tangible nor visible (under ordinary conditions) upon the spiritual plane of vibration.

The seance room often illustrates these differing laws of sensation on the two planes of matter. For illustration, the physically embodied visitors often experience peculiar thrills, pleasant or unpleasant, while they neither see, hear, taste nor smell anything unusual. This "thrill" (which is unlike electricity in that it conveys an impression of intelligence) is, in fact, the general spiritual sense of touch. It is touch with the lower vibrations of the spiritual plane. It is the touch of the spiritual organism and not the physical.

On the other hand, the invisible "spiritual control" will explain that he "senses" his earthly visitors spiritually and not physically. That is, as he explains it, he sees them only in their spiritual forms.

Thus, in fact, the two worlds of matter are separated only by difference in refinement of matter and in rates of vibratory action. When the physical sensory organs act independently upon the physical plane they sense nothing of the spiritual. When the spiritual sensory organs act independently upon the spiritual plane they sense nothing that is physical. They receive and register the vibrations of spiritual material only. Under these conditions nothing lying upon the physical plane is tangible or visible to a liberated spiritual man. A liberated spirit on the other side of life is as completely out of touch with physical matter, or the earthly plane, as the earth man is out of touch with the spiritual plane.

Except under extraordinary conditions a "spirit" does not see

the physical side of matter even when he moves immediately upon the earth plane. What the spiritual man sees, ordinarily, is the spiritual side of physical matter. He sees only the spiritual models upon which physical matter integrates. He sees only that part of Nature which has vibratory correspondence with the spiritual organs of sensation.

This accounts for the fact that in mediumship the physically disembodied intelligences are usually as eager to come in touch with earthly friends as are the friends who seek the services of a spiritual medium to come in contact with the spirits. In the present state of development, mediumship offers the easiest line of communication between the two worlds. It is also the most hazardous method, involving many dangers to the physical, mental and moral nature of the medium.

However, with the law of vibration clearly in mind some of the mysteries of life are cleared up. It now becomes possible to conceive of two planes of matter, life and intelligence, correlated yet separated by apparently impassable barriers. This knowledge explains how matter upon one plane is invisible and intangible to intelligence upon another. It explains how sound on one plane is silence on the other, how the light of one plane is darkness upon the other.

"The light shineth in the darkness and the darkness perceiveth it not" is a scientific fact upon which an ethical truth has been formulated.

The earth man is, therefore, the inhabitant and operator of two distinct instruments for the uses of his intelligence. One instrument is of coarse physical material whose individual particles move upon one another very slowly. The other instrument is of fine spiritual material whose individual particles move rapidly upon one another. Though interdependent the two bodies are not identical. Each performs functions peculiar to its own plane of matter. Neither body is more than a mere vehicle for the uses of the operating ego. Both are important. Both are in-

dispensable to the soul which is seeking knowledge of itself and of its environment.

These are some of the facts of Nature that are taught the would-be student of Natural Science at the outset of his undertaking. With certain definite instructions concerning this law of vibration he is now prepared to retreat or to intelligently enter the path of a personal self-development.

The preparatory work of every student's life may be said to be chemical. The chemical refinement of the physical body is the foundation upon which he builds. This refinement is brought about solely through scientific knowledge of the vibratory principles. Given a healthy body, a vigorous brain, a determined will and the proper instruction and environment, and the course of this self-development will increase rather than impair the physical strength. Unnatural and unscientific methods only do injury to either the body or the mind.

Ignorant experiment is always fraught with danger.

The chemical refinement of the physical body is brought about to a certain degree by a system of diet. Fine foods in limited quantities are substituted for coarse food in unlimited quantity. By fine food is not meant rich food, but fine natural food, as grain, fruit and nuts. Supplementing this dietary course is a systematic course of exercises which may be termed breathing exercises. This is a course of training analogous to our athletic exercises. It is, in fact, a purely physical training, having in view primarily an increased regular and rapid oxygenation of the body. Supplementing this chemical and physical course of development is a purely intellectual system of training. This is a course of instruction by which the mental powers and the will are trained to the knowledge and employment of Nature's finer forces.

This scientific course of self-development involves, as will be seen:

1. A physically refined body and brain.
2. The acquirement of scientific knowledge.

3. The exercise of power.
4. The right application of knowledge and the right use of power.

The chemical refinement of the body has a specific object. That object is to so refine the physical body as to permit the ego to exercise the spiritual organs and the spiritual powers independently. This result is worked out through knowledge of and conformity to the law of vibration. It must be explained that the spiritual body during physical life is conditioned by the vibratory action of the physical body. That is, physical matter is the dominant material upon the physical plane. The coarser the physical substance, the more it hampers and obscures the spiritual powers and the spiritual senses. The coarser a human body is in particle, the slower its vibratory action, and the coarser the physical organism and the slower its vibratory action, the less independent is the spiritual organism. The vibratory action of the spiritual organism is ordinarily lowered or accelerated in just the degree that the physical body is coarsened or refined.

The independent use of the spiritual organs of sensation is measured (during earth life) by the degree of approach to spiritual material that can be obtained in the physical body. Fine food produces two mathematical results:

1. It reduces the size of the individual particles of physical flesh.
2. It increases the vibratory action of the atom in the compound.

This, as has already been shown, causes the particles to move upon one another more rapidly. This rapid vibratory action of the atoms in a compound when it has reached a certain rate produces transparency. There are also important secondary effects following this physical refinement.

1. The vibratory action of the spiritual organism is correspondingly increased.
2. The ego is enabled to exercise the spiritual organs of sensation independently.

Ordinarily, the physical body in its coarser state is opaque to its own embodied spiritual sensory organs. It has the effect of darkness to spiritual vision. When the physical body is refined to a certain stage under scientific direction, a remarkable thing occurs to the student. While still exercising his own will and rational powers he finds himself, as it were, in a house of glass. He finds that he is able to exercise independently first one, then another, and finally all of the spiritual organs of sensation. He does this independently of the material composing his physical body.

He finds himself now just as consciously and as rationally in touch with the spiritual plane as he is ordinarily with the physical. He now feels the touch of spiritual objects. He hears spiritual sounds. He smells spiritual odors. He also sees objects which are reflected by the rays of spiritual light.

The spiritual plane is just as tangible and visible to a spiritual man as our physical plane is tangible and visible to the physically embodied man. The hand-clasp of two spiritual beings is just as real as, and far more magnetic than, that of two physically embodied individuals.

This free outlook upon the spiritual plane is the first great victory of the student.

Thus, by personal experiment under an exact scientific formula a man in the physical body proves the existence of a spiritual world inhabited by ex-human beings. This experiment involves the demonstration of the fact that there is no death.

This is the most important single discovery ever made by finite science. To prove that death does not end all has been the most valuable single achievement of man in the physical body.

While this is the most important single fact, it is not the greatest victory from the student's point of view. The triumph of the student's life is the hour when he clearly proves that he is a spirit inhabiting a physical body. His proof of this fact is the ability to entirely withdraw the spiritual body from the physical,

to stand apart from it, to travel at will, to collect rational knowledge, and to return again to the physical body. This he does as consciously, as intelligently, as independently as he departed.

This complete temporary release of the "spirit" from the body is the most difficult experiment known to a student of this physical plane. It is a power attained only by the few. In fact, it should not be attempted except by such as expect to devote their lives to a practical teaching and demonstration of both the science and the philosophy of life. This experiment is not essential to an intelligent communication with the spiritual plane, nor is it necessary for the purposes of a practical human life.

It is, indeed, a dangerous experiment except under the personal supervision of a master of the law.

The first mentioned experiment, however, is one involving no risk. It is indisputable proof of the spiritual side of Nature. It is indisputable proof of the fact of life after physical death. It is to this point of demonstration that the school of Natural Science is prepared to carry any man who possesses the necessary qualifications of body, mind, will and motive.

The complete mastery of Natural Science necessitates:

1. A physical organism that will sustain the proper refinement.
2. An intelligence which comprehends the philosophy as a whole.
3. The will to maintain self-control over every department of individual nature.
4. The moral courage to rightly apply and practice the knowledge and powers gained.

It is true that the student encounters difficulties. They are considerable in both character and number. They are not insurmountable, however, or this science and philosophy had not been evolved by man.

It is true that there are certain other subtle and difficult experiments and processes known only to the few. The system which those few have followed, however, is opened to any deter-

mined intelligence just as our universities are open to all, viz., to such as have the necessary qualifications and to such as can make the right conditions for the prescribed course of study. The results which flow from a course of self-development under the prescribed scientific formula are as certain as those which flow from certain combinations of chemical substances. This is speaking as to general results. There are, of course, effects which are personal to the student. Those effects vary in character as to the individual bodies, minds and souls of the several students.

The results upon a group of students show all such variations as occur when different proportions of the same chemical substances are subjected to the same conditions. The different results and effects upon individual students express the difference in their physical endurance, mental acumen, powers of will and purity of motive.

The law governing the relation of chemical particles is absolute. Each experiment, however, records the minutest variations in the quantity, quality and proportion of the substances involved. So the principle governing self-development is universal. The results, however, in each case are a record of individual INTELLIGENCE, COURAGE and PERSEVERANCE. For example, one student may incline to the life and the work of a cold scientist. The study and knowledge of material laws and the material forces of the universe may be his chief ambition. Such a man would give himself up to the acquirement of knowledge and the exercise of power for the ethical pleasure which such knowledge and such power afford the individual.

Another student may incline to a deeper knowledge of the purely ethical significance of natural law, in which case the philosophic study of mankind becomes his greatest pleasure. Still another may be impelled to utilize his science and his philosophy for the practical benefit of humanity less developed than himself. He who seeks and obtains harmonious development on all planes of life is the most successful of students.

It is such as these who are rightly termed Masters of the Law.

Under proper guidance the chemical refinement of the physical body is the natural foundation of increased mental and moral capacities. This diet of fine foods referred to rigidly excludes, for a time, flesh, stimulating drinks, narcotics and all highly seasoned foods. What is meant by fine foods are those which are fine in particle and high in vibratory action. Gradually the physical body is refined by this fine nutriment. It loses vibratory correspondence with coarse foods. It assimilates (and rises to vibratory correspondence with) the fine physical foods.

As a result the gross passions and appetites decline. Gross physical conditions are abnormal conditions. They are the result of man's ability to experiment in nutrition and with the laws governing his physical body. Animals that depend upon intuition instead of independent judgment select proper foods. This scientific dietary system is, therefore, a simple process of correction. It is a restorative of normal human conditions. With the return to a normal demand for nutrition, gluttony and intemperance die a natural death.

The return to normality is also the end of lust. It increases the powers to love just in proportion as abnormal and diseased conditions are eliminated. Gluttony, intemperance and lust, the lowest and coarsest of vices, are essentially human errors. They are the results of over-feeding, over-stimulating and over-indulging the natural physical functions.

The chemical refinement of the body, therefore, substitutes temperance for intemperance and thus restores normal physical conditions and removes all abnormal physical appetites and desires. Gradually those vices so largely dependent upon food and drink are eliminated. Temperance becomes natural, both as to digestion and to physical passion.

This course of development should not be termed the suppression of the animal nature. It is simply the restoration of the human nature to natural conditions.

Naturally the intellectual powers are benefited by this experiment. The physical brain is quick to respond to finer and

more normal conditions. Relieved from the congestion of over-stimulation it is free to exercise normally. The physical brain-stuff is refined in particle. Its vibratory action is increased. It becomes a finer instrument for the uses of the intelligent ego, or soul. As a result the intelligent soul of man is inspired to greater activities, and the acquirement and application of knowledge become a delight instead of a task.

Thus the stores of knowledge are increased and the powers of the soul quickened after the student has been physically prepared for the highest exercise of his intelligence.

The moral effects of this course of self-development are equally great. When the physical body ceases its abnormal demands the natural tendency is temperance and chastity. When the mind becomes enriched with knowledge and the soul becomes conscious of the advantages of normal living, the desire is to so live as to enjoy Nature's beneficences. A calm, clean and philosophic life is the natural result of a scientific course of self-development.

It is, however, in his final use and application of all this knowledge and power that the student proves himself a worthy or an unworthy representative of this philosophy. In this he will demonstrate either the selfish inclinations of the school of Black Magic, or the altruistic principles which distinguish this school of White Magic.

"White Magic" and "Black Magic" have no meaning other than to signify the right and the wrong uses of spiritual knowledge and power.

Christ's life and philosophy typify the principles of the school of White Magic. Mohammed's life and acts, on the contrary, proclaim the method of Black Magic. Christ applied both knowledge and spiritual powers to save men from error. Mohammed used his knowledge and spiritual powers to control men in their temporal affairs. The one taught regeneration and development through love. The other taught conquest and domination by the sword.

A man trained under Natural Science, who is governed by the principles of fraternity, equality and love, becomes a Messiah (or messenger of truth) to the world. When, on the contrary, he is impelled by personal ambition and thirst for personal power he becomes a selfish priest and a scourge to mankind. The practical results of Christian and Mohammedan principles may be read in the governmental character of the United States as compared with Turkey.

A man very highly developed under spiritual law is freed from the coarse temptations of the flesh. Such a man, however, is not above temptation. In fact, to such as these come the most subtle and powerful temptations that can assail the ambitious soul of man. To one equipped with great knowledge of Nature's finer forces and the power to operate and control them comes the strongest temptation known to man. It is no longer the clamor of the gross appetites and passions. It is an imperious demand for power, a demand that rises in the soul itself.

The desire for a personal, temporal supremacy and aggrandizement is the most powerful temptation that can move an intelligent being who is equipped with unusual powers. The desire to exercise sovereignty over the temporal affairs as well as over the minds of men has been the stumbling-block of most great men. Thirst for power causes greater suffering in the world than do the mere fleshly appetites and passions of men.

This is the temptation over which Christ triumphed. It is that to which Mohammed yielded. It is this which has been, and is, the fundamental error of Catholicism.

Bulwer was in a position to know when he said: "Rightly is the fundamental principle of our Order that we must impart our secrets only to the pure. The most terrible part of our ordeal is the temptation our power affords."

Given a healthy body, a normal brain and a determined will, and proper instruction will develop the use of the spiritual faculties and establish control over spiritual forces. Except, how-

ever, such a man be deeply imbued with a sense of personal, moral responsibility for his acts he becomes a dangerous power in the world. Such a person actuated by selfishness becomes a menace instead of a blessing to mankind. For what incalculable evil is Mohammed responsible? His terrible doctrine has almost entirely wiped out a great Christian nation.

The misuse of spiritual power in another direction is leaving its impress upon our own civilization. It would require a volume to explain the dangers which lie in the modern practices of spiritual mediumship and of hypnotism. A large per cent of our insane are merely weak-minded and weak-willed individuals who have yielded to the control of vicious intelligences on the other side of life. Already a limited knowledge of hypnotic control has become a dangerous medical, commercial and social practice. These experimenters with unknown forces, whether they be physicians, showmen or entertainers, are exponents of Black Magic.

It is to be regretted that men destroy the body with narcotics. How much more to be deplored is paralysis of the rational will power such as occurs in hypnotism. No greater evil menaces modern society than this ignorant experimenting with hypnotism. When once that danger is understood, the public will not condemn the few who would guard the secret of such powers from the ambitious experimenters, the avaricious, the thoughtless and the ignorant.

True spiritual development involves correct knowledge and correct use of power. True spiritual development is, after all, merely an accelerated development obtained through a rapidly extended knowledge of certain principles and elements in Nature. In the course of time, by the very gradual steps of evolution, the whole mass of humanity will attain spiritual development now enjoyed by scholars only.

Even to-day the physical refinement of the western nations has brought upon us the dangers of mediumship and hypnotism. Nothing but a rational knowledge of the principles involved in

those practices will avert serious evils to large numbers of innocent people.

The past half-century has been a turning point in the history of the highest races. Certain groups of the Anglo-Saxon race have reached that stage of physical refinement which makes access to the spiritual plane comparatively easy. To such as these the ancient rigors of Yogi are unnecessary. Nature has already done the greater part of the work.

There are, however, dangers to be encountered by reason of this near approach of the two worlds. The daily press is filled with accounts of hysterical mediums and hypnotic crimes. Everybody is investigating. Most of these investigators are walking blindly into danger.

The chief difficulties to be overcome by the student of Natural Science are not dietary. He meets something more exacting than the mere demands of the physical appetites and passions. The intellectual and moral demands of this philosophy constitute the severest test to which he will be subjected.

Neither torture of the physical body, the renunciation of material comfort, nor the suppression of the affections is required of the modern student. Holiness in the modern sense does not mean a life of isolation, introspection and subjective ecstasy. Instead, it means a practical life in the midst of men. It means a natural, wholesome, human life lived out in conformity to the spiritual principles in Nature and the requirements of an intelligent soul.

It means a practical share in the world's activities, benefits and accomplishments. It means an exemplification of natural, physical law upon the physical plane of life, as well as natural spiritual laws through physical conditions.

It will be observed that no attempt is made here to give the scientific formula for self-development. The underlying principle alone is given. There are good and sufficient reasons for this seeming oversight, viz.:

- I. The writer is a student and not a Master of the Law.

2. The scope and purpose of this work exclude such discussion.
3. The proper scientific course must be laid down and personally directed by a Master.
4. The entire formula could not be put in books. General rules may be published, but individual cases demand individual treatment.
5. The instruction requires a personal and continued relation between Master and student.
6. Were it now possible to publish this formula it would be a crime to do so. Formulas for extracting poisons and compounding explosives are not published in the daily press. Drugs and explosives have their uses only in proper hands. They become deadly weapons in the hands of the ignorant and the vicious. No man, except he prove his moral, as well as his physical and intellectual soundness, can become an accepted pupil in that school which primarily conserves the welfare of humanity.

To such a man as this, however, Natural Science opens the way to this formula far enough to demonstrate that this philosophy has a scientific basis. The individual may do this without detriment to health, to business, or to any earthly relation or ambition. More than this, he is assured that he would be able to fulfill the last requirement of that formula without violating "his duty to his God, his religion, his country, his neighbor, his family or himself."

To such a man, having passed all tests, is finally awarded that degree which distinguishes him as a Master of the Law.

In summing up these propositions which relate to the demonstrability of life after death, the writer turns to modern physical science for corroboration. Natural Science declares this demonstration to be a scientific possibility. It declares that the principle involved is that which is known as the "Law of Motion and Number," and also as the "Law of Vibration."

This declaration is supported by the authorities of the mod-

ern school of physical science. The principle involved in the scientific demonstration of life after physical death is the same principle to which Mr. Edison refers when he says: "As a matter of fact, all matter is in a state of vibration, and any force containing the same vibration affects all classes of matter tuned to that particular key."

Thus, modern physical science recognizes and accepts that fundamental principle in Nature which guides the student in all his experiments and forms the basis of this philosophy. Upon this agreement of both the ancient and modern schools Natural Science declares:

1. All matter is in a state of motion or vibration.
2. All matter is composed of individual particles of larger or smaller size.
3. Large particles vibrate slowly, small particles vibrate rapidly.
4. By a purely scientific process a man may obtain knowledge of higher vibrations than those received and registered by the physical sensory organs.
5. This scientific formula simply accelerates the natural processes of evolution and is, therefore, a natural process.
6. The practical results of this formula are:
  - (a) To discover to man a higher plane of matter.
  - (b) To show that this higher plane is inhabited by ex-human beings.

THIS PERSONAL EXPERIMENT, GOVERNED BY EXACT RULES AND IN CLOSE CONFORMITY TO NATURAL LAW, CONSTITUTES THE SCIENTIFIC DEMONSTRATION OF THE FACT OF LIFE AFTER PHYSICAL DEATH.