

regard the spirit world as a supernatural world. There is, however, no abatement of discussion and dispute and speculation over other facts in Nature. Men there, as here, debate the ultimate issues of existence. They speculate upon the immortality of the soul, the nature and character of God, and the probabilities of rebirth upon this planet.

In yet another respect these two worlds are analogous. The inhabitants of the spiritual world are men and women. The sex division is as distinct on that side of life as on this. More than this, upon that plane as upon this, man is the intellectual master. He is the organizer and ruler of spiritual mankind. On the other hand, woman is there, as she is here, his companion, co-worker and mate. In that world, as in this, man is the aggressive factor, while woman is the pacific factor, typifying the spirit of love. Though man continues to dominate the larger public life, the influence of woman continues to penetrate and ennoble the entire social organism.

Men and women continue to occupy the same relative position in that life as in this. In spiritual life, as in this life, man particularly represents law, order and knowledge, while woman particularly represents peace, love and all the æsthetic and ethical activities.

The student learns another still more important fact. He settles for himself a question that has been debated for ages.

He discovers that men and women in spiritual life continue the individual love relation. Between men and women on the spiritual side exists the same irresistible attraction which leads them into individual love relations.

This individual love relation must not be understood to mean merely an impersonal and altruistic friendship. It means instead, a personal and exclusive love and partnership based upon the spiritual law of affinity. This relation, therefore, is a more permanent one than the average marriage here. The union of a spiritual man and woman is unlike marriage upon the physical plane in that it lacks the physical functions, passions and sym-

thies growing out of the purely physical nature and physical conditions. Instead, it is a much closer bond based upon the spiritual principle of affinity. It is a union based, not upon physical passion, but wholly upon spiritual, intellectual, æsthetic and ethical sympathies.

In short, the student of Natural Science discovers that sex is an immutable spiritual principle.

He discovers that the bond between men and women outlasts all earthly and physical ties and relationships. The mutual love of man and woman transcends the physical functions and passions. It includes all that which goes to make up the higher man and woman. On earth we cherish an ideal of true marriage. That ideal contemplates not only the physical relation but a perfect sympathy in the higher intellectual and moral nature. How seldom that ideal is realized, let each one judge from observation and from his or her personal matrimonial experiences.

These facts concerning sex in spiritual life are accepted by the student as proof that it is a fundamental principle in Nature, and that the spiritual destinies of man and woman are correlated to each other. They are accepted as proof that the sex office transcends the mere physical functions of generation and reproduction. They are accepted as proof that the uses and purposes of sex are not exhausted in physical life. Instead, on the best authority of Natural Science it is declared that this question of sex is bound up in the highest development of intelligent moral beings.

It is natural, perhaps, that physical science should claim that sex represents nothing but a set of physical organs. This is to be expected of a science which studies man wholly through the organs of generation and reproduction. Upon the spiritual plane, however, science clearly demonstrates that sex represents a set of principles.

Thus, one by one, the advanced student of Nature demonstrates principles and gathers facts which directly controvert certain popular dogmas of physical science.

A scientific acquaintance with the spiritual side of life establishes the fact of two correlated worlds of matter, life, intelligence and love. Man occupies each of these worlds in turn. The investigator discovers that both are governed by one set of general principles and that causes in one world may produce effects in the other.

There is no death. Instead, a man has one life in two worlds. When he leaves the physical body he simply takes up life on the other side as would any stranger suddenly transported to some strange and unfamiliar country. He takes up life under new conditions while remaining in essence the same man he was on earth. He is released from physical exactions and physical activities, nothing more. He continues to feel the same impulses, passions, appetites and desires that he had encouraged here. He is moved by the same hopes and aspirations which governed him here. He is released from physical toil but not from activity. He does not suffer pain through physical disease. He is not, however, exempt from pain.

All of which means that an ex-human being is the identical individual who passes from this life to that, be he wise or foolish, good or evil.

Spiritual life is an inevitable sequence of physical life and development. An intelligent, purposeful and happy spiritual life depends upon the substantial basis of an intelligent, purposeful and chaste human life. Man is, therefore, the arbiter of his own destiny. Nature furnishes the time and the opportunity. Man is left to either improve or waste his time. He is left to accept or ignore the opportunities which Nature offers.

What may appear to be adverse conditions in this life may, in fact, be the very conditions which best develop the individual spiritually and morally.

With this array of important facts Natural Science looks upon the evolution of man from a very different point of view from that taken by either scientific skepticism or dogmatic theology. These conclusions represent the combined research, ex-

periment, experience and judgment of all the great Masters of the Law, past and present. Thus it follows that the whole philosophy of life is based upon that proposition which constitutes the text of this chapter, viz.:

LIFE HERE AND HEREAFTER HAS A COMMON DEVELOPMENT AND A COMMON PURPOSE.

This is one of those propositions which, though contradicting physical science, yet explains those facts of Nature which physical science cannot explain. Scientific investigation, extending through all the ages in both worlds of matter and life, clearly demonstrates that the evolution of man is a correlated physical and spiritual process. It goes further. It shows that this correlated and ceaseless movement of life and intelligence involves a stupendous plan and purpose.

Evolution is not a matter of chance nor of mere physical adaptation to physical ends. Instead, evolution moves in given lines according to certain immutable spiritual principles. Nature's plan and purpose are discovered through and by the demonstration of one principle, fundamental in Nature, which ceaselessly operates to improve Nature's products. This plan of progress is traced through the refinement of matter, the increase of intelligence, and the development of morality. The study of this plan begins with the study of the mineral atom upon the physical plane. It embraces the plant and the animal. It includes man upon this physical plane. It reaches out to the study of man in the spiritual world.

Nature's plan involves a purpose. The universal activities look to something more than a physically improved or even a spiritually improved being. The principle which operates to improve all of Nature's products has an ultimate purpose in view. That purpose is faintly foreshadowed in the mineral and in the plant. It is revealed in the animal. It must be consummated in man. Natural Science, therefore, declares:

1. That evolution is the expression of intelligent spiritual principles.

2. That evolutionary processes conserve an intelligent purpose.
3. That Nature seeks to fulfill that purpose under one general spiritual principle which refines matter and increases its vibratory action.

This work will be devoted to an exposition of this universal plan and purpose and of that particular principle which conserves this plan and purpose.

The philosophy to be presented rests upon Natural Science. It, therefore, consists of deductions drawn from demonstrated principles and facts in Nature. The theories of physical science rest entirely upon certain proved facts of physical Nature. The philosophy here discussed rests upon certain proved facts of both physical and spiritual Nature.

Modern physical science traces the individual living entity from a single life-cell to the higher state of man, a rational being with physical functions, necessities and passions. The higher science goes further. It also deals with the individual living entity from the life-cell to the higher estate as a physical man. It does more than this. It deals with man, first, as a rational, spiritual being physically embodied, and next as a rational, spiritual being upon the spiritual side of life. Natural Science deals with the individual entity, from cell to physical man, not merely as a physical entity, but as a spiritual entity about which physical material integrates.

Natural Science goes further. It declares that man is the highest expression of Nature's great plan. It declares that he is the nearest approach to Nature's ultimate purpose.

Man is found to be the highest product of Nature on either plane of life and activity. It is found that it is he who accelerates or impedes his own progress under Nature's plan. It is man alone who hastens or delays individual fulfillment of Nature's ultimate purpose.

Having demonstrated all this, the broader Science seeks to assist humanity in working out the plan and purpose of exist-

ence. Such assistance may be rendered only by teaching mankind the spiritual laws governing the physical world and the natural functions of the soul of man. The first lesson to be taught includes those few fundamental principles which govern the evolution of man. By such exposition the individual man is enabled to more intelligently, rationally and more directly move toward his own best good.

The student, coming in touch with both planes of life, is at first overwhelmed. He is absorbed by his own sensations growing out of visible and tangible spiritual phenomena. Later on his soul demands higher satisfaction than the æsthetic pleasures of sense. He must unravel the mysteries. He must know the elements, principles and forces which go to make up the spiritual plane. He must unfold the plan. He must seek the causes of things. He determines to know the meaning and the purpose of it all.

Gradually he formulates certain definite questions. He appeals to Nature for reply. It is true, however, that the questions which finite intelligence formulates depend for reply upon the endeavors of the finite questioner.

He is confronted by an Infinite Intelligence expressing itself through this evolutionary process in two worlds of matter and life. In his attempt at solution he nowhere finds higher authority than the individual intelligence of man himself.

The student questions Nature. Nature leaves him to analyze and demonstrate for himself.

What is the principle which governs these correlated worlds of matter? What is the exact relation of these correlated lives? How far does physical life condition the after spiritual life? What is sex? What is the meaning of "masculine" and "feminine"? Why are man and woman immutably bound in flesh and spirit? What is love? What are the final meaning and purpose of an individual existence that ranges over two planes of matter, life, intelligence and love?

These are a few of the questions asked by the student who

penetrates the spiritual plane. Ages of research, experiment and demonstration have furnished some satisfactory answers. That knowledge, however, has involved centuries of secret study. It has involved either silence and sacrifice or persecution and humiliation on the part of those who outstripped the popular intelligence. All religious and mystical so-called revelations have a basis in natural law. Our own Scriptures, together with other sacred literature, represent the honest efforts of honest men to impart to an unprepared world some portion of their own knowledge.

With this the reader is prepared to judge as between the theory of scientific skepticism and a philosophy of life deduced from exact knowledge of spiritual Nature. He is left to decide which of these schools is the more likely to be right, the one which illogically explains a small part of the physical facts of Nature, or the one that consistently explains a very wide range of physical facts and metaphysical or spiritual phenomena also. The reader must determine as between two conclusions which are diametrically opposite. He must accept or reject the fact of a life to come. He must perceive or fail to perceive an intelligent plan in Nature. He must find or fail to find life's purpose. He must recognize or fail to recognize the duty he owes to himself in working out that purpose.

This work undertakes to do no more than outline that universal principle in Nature which conserves Nature's plan and Nature's purpose.

The knowledge and the demonstration of this principle enable science and philosophy to declare that LIFE HERE AND HEREAFTER HAS A COMMON DEVELOPMENT AND A COMMON PURPOSE.

Briefly summarizing the foregoing pages, we find:

1. There are two correlated worlds of matter, life, intelligence, morality and love.
2. The difference between these two worlds, as to their ma-

terial substance, is a difference mainly in the degrees of their refinement and the rate of their vibratory action.

3. Man has but one life and one course of development ranging successively over both planes of existence.

4. Nature provides but one evolutionary plan.

5. Nature develops that plan under one universal spiritual principle.

6. Nature's plan involves a definite purpose.

7. Man, as Nature's highest product, may accelerate his own development and hasten the fulfillment of Nature's purpose in the individual life.

8. He does this by and through exact knowledge of and rational conformity to Nature's plan of progress.

9. Such knowledge is obtained by and through investigations and experiments which cover spiritual as well as physical life.

10. The study and analysis of one world without reference to the other yield only partial results and a partial science.

11. The individual who best conserves his own development is he who seeks knowledge as to both states of being. He it is who will soonest fulfill and enjoy Nature's higher purpose.