

(1) That he, in common with all men upon this planet, inhabits and operates two material bodies of unlike refinement and vibratory action.

(2) He demonstrates that the physical and spiritual bodies may temporarily separate without causing physical death.

(3) During such separation the intelligent Ego or soul remains with the spiritual body or the "spirit."

(4) It is the intelligent Ego, or soul, who plans for and effects this release of the spirit.

(5) Finite science has not discovered how to separate the intelligent Ego from its ethereal organism which is defined as the "spirit."

(6) By personal contact and acquaintance with ex-human beings, the student finds that men live on indefinitely in the spirit, while their discarded physical bodies disintegrate and return to mother earth.

(7) He thus proves that man is a spiritual being, destined to live indefinitely in the more enduring spirit form. He thus proves that the physical body of man is built upon the permanent spiritual body, or that the earthly man is a spirit about which the coarser physical matter integrates for a given range of years.

(8) What is discovered as to man is true of animals; that is, the student perceives that every living physical animal is modeled upon a superior and more enduring spirit.

(9) As with the animal, so with the tree and the rock. Each of these physical entities is shaped upon a finer and more lasting spiritual model.

What do these facts prove to the investigator? They prove indisputably that every physical entity is also a spiritual entity. They show that what we designate as magnetism, vitality and life, reside primarily in the spiritual models of things. Proof of this last statement is found in the fact that the organic life element passes out of the physical and endures in the "spirit" long after the discarded physical form has disintegrated.

Thus, everything in Nature, from the senseless physical atom

to the highest human, is fashioned upon an ethereal or spiritual duplicate. (The duration of these spirits of physical things is not a matter of discussion here and now.) That which is important to man in this connection is the fact that organic life and the intelligence depart with the spirit and continue to operate indefinitely upon the spiritual plane.

These are the facts in Nature which justify science in declaring that THERE IS NO DEATH, that spiritual matter and spiritual forces underlie physical matter and physical forces, and that spiritual principles govern physical manifestations.

These are the facts which justify science in declaring that the struggle for physical nutrition is *not* the fundamental factor in evolution, and that the physical struggle for reproduction is *not* the fundamental factor in either morality, altruism or love. These are the facts which enable Natural Science to declare without assumption that physical evolution has a spiritual basis and that the ethical phenomena of life are referable to spiritual and psychical principles in Nature.

The student of spiritual phenomena discovers the facts of spiritual nature exactly as the physical scientist discovers the facts of physical nature, viz., by and through the reports which he receives through his several sensory organs. The difference in the nature of the phenomena observed simply demands the exercise of a different set of sensory organs. The advantage of the Natural Scientist in the study of Nature is his ability to use both sets of sensory organs freely, independently and rationally. The physicist sees only the physical side of Nature. The specialist of the higher science sees with equal clearness the spirit of matter as well as its physical manifestation.

For example: The physical scientist sees only the physical man, while the spiritual scientist sees both the physical and the spiritual man. He may see the two bodies alternately or simultaneously. He sees the physical form with the physical eyes and the spiritual form with the spiritual eyes.

How long the "spirits" of men endure after physical death is

not under discussion here, nor is the relative duration as between the spirit of a man and the spirit of the animal a part of this work.

Suffice it to say, that man alone represents a principle in Nature which confers self-consciousness, personal identity, and the capacity for persistence as an individualized intelligence. It is not denied, however, that the spiritual body or the spirit of man is subject to change.

That which is alone pertinent to the point at issue, viz., the basis of evolution, is the fact that every physical thing in this physical world is but a manifestation of the potent and more enduring spiritual elements and forces. All we see or touch or know as physical matter is simply coarse physical material which integrates in organic form upon spiritual models.

Sooner or later scientific skepticism and religious speculation will yield to the logic of facts. They will not do so, however, until the limit of physical experiment is reached. They will then, it is believed, accept the principles and adopt the methods of the higher science.

It will be observed that no attempt is made to explain why the "Great Intelligence" sets just the patterns that exist in both worlds. In a general sense it is held that all living organisms are adaptations; that is, that all living entities have, to a certain degree, shaped themselves and been shaped to the uses of the intelligence which animates them. This, however, does not explain why one intelligent entity shapes its body or is shaped to live in a tree, while another shapes itself or is shaped to burrow in the ground.

Darwin in his "Origin of Species" presents an excellent theory from the view-point of a materialist. He finds that the struggle for nutrition in the midst of a hostile environment, forced living entities to move in different channels, and that these enforced selections shaped the physical organism to meet those different conditions.

The specialist of the higher science also theorizes as to the

differentiation of species. His theories, however, are not the same as those of the physical materialist. His speculations are based upon a wider range of actual knowledge. They are based upon that already proved spiritual principle which governs evolution, viz., the principle of polarity. We again approach a subject not germane to the question in hand. The theories of Natural Science upon the origin of species is not a part of this work.

It is discovered that Nature embraces certain fundamental principles, properties and elements. By Nature, is meant the correlated phenomena of the physical and spiritual planes. It is found, for instance, that matter is a universal property, that magnetism, vitality and life are universal elements. It is found that this universal property and these universal elements are brought into co-operation through that principle of polarity which is universal in time and space.

It is discovered that the four great physical kingdoms, mineral, vegetable, animal and human, represent that universal property defined as matter and those several elements which we define as Life Elements. This co-operation of matter and life is universally brought about through the principle of polarity or the principle of positive and receptive energy. This co-operation of physical matter and the Life Elements is universally conducted through individual processes. That is to say, the evolution of each physical kingdom is the result of the individual activities of entities which go to make up that kingdom. This individual activity of the entity occasions all magnetic change and chemical combination. It occasions all growth, vegetable and animal. It governs the increase of intelligence and the development of reason, morality and love.

It is also discovered that physical change and transmutation of matter are occasioned by the spiritual, rather than the physical, part of the individual entity. That is to say, all the operations of the physical individual are occasioned by demands which inhere in the vital spiritual body. This means that the struggle for nutrition, the struggle for reproduction, and all other strug-

gles appearing to be physical, are, in truth, prompted by demands which primarily exist in the spirit.

One who studies the spirit of physical matter discovers, first, that all the operations of individuals in the lower kingdom are intelligent. He finds that all activities of animals are governed by conscious intelligence resident in the spirit. He discovers further, that the voluntary acts of men are directly referable to that highest, and apparently indestructible entity, the self-conscious intelligence or soul. Science, therefore, determines in reference to man, that this persistent, intelligent Ego operates both bodies in this physical life and departs with the spirit at physical death.

Science discovers vastly more than the fact that there are principles, properties and elements universal in Nature. It goes further than mere analysis of co-operations as between these principles, properties and elements. It goes further than mere demonstration of material processes of evolution, whether those processes be physical or spiritual. It declares, without hesitation and with perfect confidence, that this world of ours is something more than a world of physical forces and functions grinding out automatic results. It declares, instead, that the spiritual forces which underlie physical activities produce results that are purely spiritual results. It declares further, that the intelligent, self-operating principle which animates animal and man is capable of producing another class of effects which are neither physical nor spiritual. These are effects which concern only the intelligence of the animal or of man.

Man, physically embodied, represents all the principles, properties and elements in Nature. He therefore represents all of the energies, capacities and activities of the kingdoms below his own. To these he adds psychical powers, or the energies and capacities of the Soul Element. It is, therefore, declared upon the basis of long investigation and repeated experiment and demonstration, that evolution is the result of spiritual laws and forces. It is also held that the ethical phenomena of human life have their origin in the energies and activities of the Soul. This position,

as will be seen, explicitly denies a solely physical basis of evolution, whether the phenomena considered are physical, spiritual or psychical. It denies that the evolution of man is the sole result of feeding, breeding and battle. It denies that man, a spiritual being, a living Soul, is the automatic result of the digestive organs or of physical re-enforcement from without.

These conclusions are based upon exact data concerning the "spirit of matter," the nature and the operations of the Life Elements, and the persistence of the Soul after physical death. This is a position which enables science to explain earth's phenomena as representatives of elements and forces which reside in the spirit of matter and endure after physical death.

Thus, science considers the evolution of man and classifies all his activities as results and effects of natural, spiritual and psychical laws and forces. This being true, physical nature is a manifestation of spiritual nature. Morality is an effect of psychical forces and not of physical forces. Love is an activity of the soul and not an efflorescence of the physical functions.

The most careful study and demonstration leave science no choice of conclusions in these matters. It has come to know that the spiritual side of matter is the organic and vital side, that spiritual things are the enduring things, that spiritual forces are the governing forces of physical phenomena, and that psychical forces are the governing forces of ethical phenomena. Familiarity with both planes of existence conclusively shows that everything physical is patterned upon a spiritual model. Acquaintance with man in two worlds conclusively proves that his evolution here rests upon the vital energies and the ethical capacities which inhere in the spirit and the living soul.

These are the facts which constitute propositions new to our modern world, but fundamental in the higher science. These propositions stand out in sharp antithesis to those laid down by physical materialism, whether offered from the view-point of a skeptic or that of a theologian.

Resting upon the carefully proved facts of two correlated

worlds of matter, life, intelligence, morality and love, Natural Science declares:

(1) All living physical organisms are expressions of spiritual laws and forces.

(2) Human love and altruism are ethical phenomena governed by the intelligent soul.

Thus it is that the higher science accepts, only in part, the system of evolution as promulgated in "The Descent of Man." Thus it is that it accepts, only in part, the evolution of love as embodied in "The Ascent of Man."

Without rejecting the minutest physical fact which has, as yet, been discovered by modern physical science, Natural Science hopes to show to the careful investigator that modern intelligence has not as yet correctly interpreted its own array of fact.

On the contrary, the reader is asked to note the fact that the propositions of Natural Science enclose the discoveries and deductions of physical science, as the law of motion and number encloses the principles and propositions of Euclid.

CHAPTER VIII.

THE LAW OF NATURAL SELECTION.

Darwinism is no longer disputed in so far as the logic of actual physical facts is concerned. The physical evolution of man from lower forms is the generally adopted theory—of physical evolution.

While that elaborate system contains philosophic errors, its recorded facts constitute one of the great steps in the higher intellectual evolution of man. Through Darwin's noble life work the common intelligence is familiarized with the idea of evolution, if not with all of its facts and principles.

The world, however, has been unduly impressed and depressed by the Darwinian doctrine itself, by those mere theories by which Darwin accounted for the physical facts he brought to light. The world somehow gives that great scientist credit for furnishing the facts as well as his opinions concerning their origin.

Nature, it must be remembered, furnishes these facts. Mr. Darwin only discovered them to the world.

More than this, Darwin discovered but a limited range of data. He was not in a position to demonstrate all of the facts of the evolution of man. His theories, therefore, as to the factors and causes of evolution, are of no greater value than those of any other intelligent reasoner having the same physical facts before him. It seems inevitable, however, that the public once having accepted the tangible evidences discovered by a man, will accept his opinions also.

Darwinism forcibly illustrates this. For years his opinions filled the world with consternation. It requires considerable re-