

# LIFE AND ITS MYSTERIES



By

FRANK L. HAMMER

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"For the thing which I greatly feared has come upon me," lamented Job. Of course it did. Nothing in the universe could have prevented it, for through the immutable law of attraction we draw to ourselves whatever we have been thinking. All thoughts eventually assume objective form and we then are surrounded by our mental creations. We can attract friends, health, wealth, success, happiness; or we can draw to us their opposites. One often hears persons say, when speaking of unfortunate events, "I knew that was going to happen," or "I expected to have bad luck." Their expectant attitude coupled with fear attracted and later materialized the conditions.

Affinity is the cohesive force of all associations, and on the mental plane draws together people with similar ideas, ideals, interests and ambitions. Professional, artistic, literary, musical and scientific people have their clubs and organizations. "Like attracts like" is the law throughout every sphere of life. Honest men are not attracted to dishonest; educated men to uneducated; clean men to unclean, nor pure minds to impure.

People frequently ask: "Are husbands and wives reunited after death?" If they love each other they are, otherwise not. On earth affinity manifests mostly on the emotional plane, but in the spiritual realms it is the law, and no people remain together long unless there is mental and spiritual affinity. Blood relationships sink into insignificance and attraction governs selection. Where there is love, there is no death. It is life that separates souls; death only separates bodies.

On passing to the next sphere of expression people immediately gravitate to the place for which they have prepared themselves by work and service. For contrary to popular fallacies death changes one no more than travelling to another city or country. It confers no benefits and effects no alteration in character. Therefore, the things for which we have affinity here, we will continue to attract Over There. Material interests and desires will bind us to the earth plane, while spiritual aspirations and inclinations will liberate the soul and enable it to function more freely.

Ultimately the miseries and materialities of this life become burdens. Human association no longer satisfies. The soul longs for its native eternity, for the power of the soul to anticipate realities is so perfect that, on its arrival there, a sense of familiarity steals over the mind, as though it had many times before witnessed the same scenes. And

through the universal law of affinity we shall be reunited with those we love.

*Man is so constituted that he can enjoy nothing alone.*



## 10. INDIVIDUALITY

What is individuality? How does it differ from personality? From character? Is it permanent or transitory? Do souls retain their individuality after death? These are recurring questions.

In the progression of nature, from the lowest living substance to the complex organization of man, everything follows the principle of evolution. Progression continues until the innermost is a perfected and individualized expression of Divine Essence. The principle of spirit existed eternally emanating from the fountain of spirit; but it could not be individualized and made manifest without organisms.

Man's ancestry is dual; Father God and Mother Nature, and earthly parents. From his celestial Progenitors he derives his individuality. It is the mold into which the soul is cast at spiritual birth. As ages often separate spiritual and physical birth, individuality is already formed at the soul's advent into the corporeal form.

Most persons first exhibit that character which they have inherited from their immediate progenitors; later, their individuality asserts itself. Individuality is the mental stamp we give our actions; we label everything with it. Every one of us has his own particular way of doing things; it is always unconsciously present and connected with everything we do. Individuality is not to be confused with peculiarities, mannerisms or eccentricities, for it is not a matter of externalities. It is innate and not subject to modification, alteration or eradication.

Individuality, or the foundation character, is innately divine and beautiful. It is godlike because it is an individualized portion of the Creative Principle. This radical and imperishable character is permanent. The progenitory character which man inherits from his earthly parents is alterable, and its patently acquired imperfections ultimately pass away; but his individuality remains forever the same.

Few, if any, individuals have ever been able to change the behavior pattern of their childhood, though in adult life they found themselves in entirely different surroundings and situations. The psychic life does not and cannot change its foundation, and the characteristics of an adult are noticeable in his infancy. A change of attitude in adult life need not necessarily signify a change of behavior pattern.

Psychiatry also has revealed that the phenomena of the soul life are of one incontrovertible and continuous pattern, that no change takes place from childhood to maturity. Students and thinkers of old reached the same conclusion, that is, that human nature has a fixed and unalterable basis. This, however, does not imply that man is not an accountable being, for man has free will and is the architect of his character.

Character is inherited and acquired. It is the medium through which the soul expresses itself, or that form by which the mind manifests. But the character is not the soul, neither is it an expression of man's inward nature. Inward nature is compelled to express itself through form, but such form may be the creation of an unfortunate parentage or education.

Character is the sum total of fixed habits gradually acquired by manner of thinking and living. Although not permanent, it is constant, for no one believes that any man can suddenly change his character. "A leopard does not change his spots," is the Biblical version of this truth. "If a man tells you the mountain has moved, believe him. But if he tells you he has changed his nature, believe him not," says the Mohammedan. And, like the cat in Aesop's fable who changed herself into a fine lady until one day at a banquet, when a mouse ran across the board, she completely forgot her acquired nature and became a cat again. Human nature may lie buried or submerged for long periods, but under stress or strain promptly asserts itself and comes to the surface.

As all created and acquired things contain within themselves the elements of change and perishability, so character may be rebuilt or completely torn down and another constructed. Good habits can be acquired in place of bad ones and constructive principles for destructive ones. Determination, application and the emulation of those who have strong, determined characters are the tools for character building.

Unlike character, which is deeply ingrained, personality is a surface quality and is always flux. It is the mask which men put on or take off at will. There are people who change their personality according to their associates, surroundings, or objectives to be obtained. They exhibit one face to their family, another to friends, clients, servants and strangers. Many people have completely altered their

personalities when they discovered it militated against their progress and success, or, to use the current expression, "streamlined it."

Personality is a definite asset for anyone aspiring to a public career. Actors and actresses with personality are box-office favorites. Physicians with a good bedside manner never lack for patients. Politicians with magnetism have the masses following them like the Pied Piper of Hamelin. Orators with eloquence hypnotize people into doing things which are totally prejudicial to their own interest and welfare. Often these moulders of public opinion and action have absolutely nothing to offer except their personality. The most worthless and weakest persons frequently have a fascinating personality. The minds of the masses lacking discrimination mistake glitter for gold.

Success is achieved by developing one's innate aptitudes and abilities, and not by imitating others. No one is intended to be a mere copy of someone else, but someone different and unique. Those who have accomplished the most and left an abiding imprint on human life are those who dared to be *different*.

Neither insanity nor idiocy can affect or change individuality, as these conditions pertain to that part of man that is transient and perishable. While often startling and radical changes occur in the personality and character manifestation, the inner and real man remains the same. Any knowledge, talent or skill a person had before his mental aberration he will manifest again when freed from the physical body. Defective brains and diseased bodies do not exist in the spirit world, as death mercifully terminates afflictions resulting from these causes.

But neither death nor the grave can cleanse the spirit of certain characteristics which adhere to it. The different races preserve a residue and for many periods continue to manifest these differences. Ultimately however, divergent races converge and assimilate, acquired and racial characteristics disappear and the universal consciousness is accepted.

Each individual will differ everlastingly from every other individual. There is no one type proper to all mankind. Human nature is organized and equipped for progression throughout the ages. Each faculty and quality of one's being is replete with an irresistible tendency to unfold in the direction of an endless career. Each

individual will be developed in the likeness of its own interior character bequeathed by Father God and Mother Nature. There will be greater differences than we now have any idea of; we never have been the same and we shall be more different with the centuries.

Were spirits constituted alike, they would gravitate to one center, but being constitutionally dissimilar they can neither be merged into one another nor lose themselves—as some have been led to suppose—in the Universal Spirit or Great Creative Mind. You will not lose your individuality on "passing over"; you will know and be known by parents, children, friends and loved ones; such recognition is the principle of the law of affinity.

The ultimate purpose of Nature and God is to individualize the Divine and Universal Principle. But individualization does not mean separation from God and the rest of creation. The illusion of separateness has caused more sorrow and suffering than any other fallacy. The sun's rays are individual, but never severed from their central source. The branches and leaves are individual, but have no life apart from the parent tree. So with man, he is individual yet forever one with Father God and all created things. Summing up:

Individuality is what God has made man;  
Character is what man has made himself;  
Personality is the mask which he wears.

*Life's hardest battles are waged within the human breast.*





## 11. REALITY

"All reality exists in the mind. The outer phenomenon, that which appears, is only its outer expression. The visible universe is the reflection of the invisible," says Plato.

"Unless a thing is apparent to the five bodily senses it has no existence," says the materialist.

Let us examine these two divergent viewpoints and endeavor to ascertain which is in possession of the truth.

What is it which has discovered the laws of all solid, measurable things of earth and sky? It is the mind. Upon what do they rest ultimately? Upon an idea. They are thought realized. But what is an idea? It is that which the mind sees. But can the mind see that which is not? No more than can the eye. These things which the eye sees—the atom, flower, tree, plant, house, etc.—on this side are objects; on the other or reverse side they are thought. Which is the reality, the invisible idea or its external form?

The spiritual origin of all things was uppermost in all Plato's thoughts. His doctrine may appear ambiguous, but in reality nothing in the universe is less obscure. Cause and reality are within; effects and unrealities are without and prove the invisible by the visible; and this is seen immediately when the reversal of the usual process is followed by reasoning—which is inductive, or from effect to cause, rather than from cause to effect.

The generality of men are convinced of the reality of things only in proportion as is evident to their senses. 'Whatsoever is invisible and imperceptible is for them doubtful or nonexistent. The external tests of truth and reality are, however, invariably deceptive. Reasoning from cause to effect is the one sure guide to truth; this, to be followed by analogy and association, as carrying direct evidence to the mind of that which is beyond the senses.

In order to understand life it is necessary that men should comprehend this great truth of reality; that nothing exists in the outer world except as produced and developed by an interior essence, of which the exterior is the representative. The arts and sciences

demonstrate the truth of this principle, the divine pre-existent idea of every material manifestation.

For example, the artist first sees the picture in his mind before painting it on canvas. Then sometimes the objective result is so inferior to the original one he saw mentally, that he destroys it and creates another. 'Which is the reality? The reality is the indestructible model existing eternally in the mind substance.

Composers first hear their symphonies and operas in their minds before transcribing them on paper. They, too, experience difficulty in embodying the sublime melodies in concrete form. But the immortal score they heard with their inner ears exists eternally in the celestial realms, the home of all music and all ideas.

General knowledge of the reality and force of ideas would revolutionize the world. Rulers know their reality and their power and fear them more than bombs, torpedoes, guns and dynamite, because they know full well they cannot blast ideas out of existence. Consequently, they mobilize the minds of the masses at the same time, in the same way, and for the same purpose as the Army and Navy. Otherwise wars would be impossible. But the masses, ignorant of the process, permit their minds to be enslaved. Physical bondage they would resist to their last breath, but control of their minds, of far more worth, they relinquish without a struggle. The infinite pity of it all! Their minds in bondage they are no longer free, even with their bodies at liberty, and they follow the bellwether like a flock of sheep, no matter into what absurdity, even to danger and to death, not realizing that, so long as they act like unthinking sheep, they will share the same fate as sheep.

The battle cry of freedom has rung down through the ages and people are always looking for a liberator to free them. The people will never be free until they free themselves through the exercise of thought and their God-given prerogative to reason for themselves. Those who deny men this right are their enemies and exploiters.

Why fear to think? Who can prevent it? Bodies can be liquidated, free speech suppressed, but no power on earth can invade the kingdom of mind. The most powerful army cannot take possession of a single idea. The most cruel autocrat cannot destroy a solitary thought. No despot can hinder a man from thinking anything under the sun he chooses, or

prevent him from sending these thoughts to others all over the world. And through the power of thought people can free themselves, for by uniting mentally they can effect any change they desire, accomplish any plan or project for the benefit of mankind. Thoughts are the tools man uses to bring invisible things into visible form.

The incontrovertible fact that nothing which truly affects man is capable of being measured, weighed, or calculated is further proved by memory. What is memory? It is seeing with the mind's eye the events of the imperishable past indelibly engraved on the etheric substance. If the past were not recorded, how could we see it? No reality has more power than a memory that taunts and haunts us with thoughts we would fain obliterate forever.

People cross oceans and continents hoping that, in a new environment, they may be able to forget; but they soon realize memories are not left behind with their material possessions. Like their shadows memory pursues them to the end of the earth and mocks every attempt to elude it. It even defies and survives the grave, as death effects no change save dissolution of the worn-out physical garment.

What is the initial cause of the formation of many narcotic and liquor habits? Not desire for, or liking of, drug or drink, but the effect which they produce—temporary oblivion, forgetfulness, an avenue of escape. Escape from what? Realities too painful to be borne. And where exist these torturing realities which drive people to such desperate and destructive acts to obtain alleviation? *In the mind.*

"It is all in their mind," people frequently say when others are in pain. Very true. Unless it were in the mind it could have no reality, as there is no feeling or sensation in the body of flesh.

"Money is the only reality in this material world," say the practical people, and proceed to turn life into it. For does not money command the labor of their fellow men, enable them to live in luxury and comfort? Does it not buy palaces, rare jewels, expensive cars, fine clothes, costly viands, priceless art? Does it not command power, affluence, and votes for public office? Yes, money buys all these things. It buys just about everything except love, loyalty, friendship, devotion, respect, happiness, health, peace, a passport to Heaven and God.

Occasionally people ask, since money is not the coin of the Heavenly spheres, what is the medium of exchange? There is only one medium of exchange and that is *service*. In reality, it is the only true one here; it is the only one with which realities can be obtained.

Since the mind can see that which is invisible to the physical eyes, may it not sometimes have the power to behold God? Atheists deny the reality of God on the grounds that no one has ever seen Him. They could just as logically deny the reality of man because no one has ever seen him. True, we are all familiar with the outer aspect of man, his physical body which is transient and changeable; but who has seen the reality, that which is within?

And has not God also an external form? The outer universe is a visible manifestation of the Indwelling Deity. Nature is the body and God the soul. God has the same relation to the universe as man to his body; He is the Spirit, the animating and sustaining Principle, for God is both formless and also with form.

So men who deny the reality of God's existence should also deny their own, if they wish to be consistent in their argument. No effect can be without a cause; therefore, it follows that man must have a cause, or origin, who is no other than God. We should believe in God because we believe in ourselves. This is the correct order and precedence of things. Man is sufficient to prove God's existence, and is the best proof we can possess. And in our search for God we should begin at the near end—man. The reality of man proves the reality of his Creator.

Is immortality a reality? Some claim not, and deny its reality on the same grounds that atheists deny the existence of God—no one has ever been able to prove it! Such assertions transcend all bounds of fallaciousness and presumptuousness. Obviously, persons undertaking to speak for all the swarming millions that have lived and are now living on earth do naught but advertise their dense ignorance. Instead of proclaiming that *no one* has ever been able to prove it, they should confine their statements to themselves and to their group of friends and acquaintances. We have known a number of these unbelievers and their rejection of immortality seems to be mostly due to their fear of it!

Ignorance is a poor authority. Immortality has always been and is today a reality to innumerable people who have not had any palpable experience or optical and auditory demonstration. Those who are

conscious of their true nature have no doubt of its reality. How could it be otherwise? Since God and man are inseparable, man cannot escape immortality. Man's consciousness and intelligence cannot be annihilated any more than can the Deity's, as man exists co-eternally with Him. And immortality means nothing unless accompanied by intelligence, memory, recognition of friends and loved ones.

Furthermore, the scientifically proven facts of the indestructibility of matter and the conservation of energy have convinced many intelligent minds of the truth of immortality. In reality all created things are eternal.

*Warp and woof of life are love and service.*



## 12. IMMORTALITY

Numerous are the reasons advanced of why the world has seemingly gone to pieces. Extraordinary is the ingenuity writers display in avoiding the natural and obvious explanation. Some even delve into astrology in their efforts to evade acknowledging the sole and direct cause which is none other than materialism. The destructive doctrine of annihilation with its inevitable outcome has superseded the Truth of immortality; nearly all semblance of morality has disappeared and corruption reigns supreme.

Rulers seem to be obsessed with the maniacal idea that civilization is advanced and people improved if the earth is drenched with blood; that human sacrifices will make this world better. Ostensibly, World War I was for this purpose and everyone knows the result. It set the stage for World War II and made a bumper crop of millionaires. Only money is sacred to materialistic people; human lives are conscripted but capital exempted. Only because the minds of the masses are drugged is such a preposterous condition possible; otherwise lives would be sacred and wealth conscripted.

The most imperative need of the world today is for a philosophy which shall destroy materialism, reconcile brother with brother, acquaint men with their origin, duty and destiny and enlighten them of the Truth of immortality. Universal knowledge of immortality will revolutionize the world because it will rationalize men's conduct. Men conscious of immortality will not hate or kill their fellowmen, realizing that what they do to another they do also to themselves and to God.

Now unenlightened and egotistical leaders believe that by purges, liquidations and wars they are destroying life, which would make their crimes infinitely more diabolical. They are worse than cannibals who believe that mankind is bred to be eaten; war lords think men exist to be slaughtered for their aggrandizement and power. Battalions they send to death for a piece of real estate. The loss of thousands of men they consider "negligible," but surround themselves with bodyguards.

This callous indifference to loss of life arises from their ignorance of a future life where a higher law and court of justice are encountered. If they had an inkling that, in the hereafter, they will be held accountable, they would speedily alter their conduct and settle their stupid disputes

in a different manner. And when this knowledge becomes general, as it will, their power over life and death will end.

People are beginning to question, with considerable doubt and suspicion, the "divine" right of kings and rulers to conscript the life and freedom of their fellowmen. Did they derive it from on high or usurp it from the people? What right has anyone to deprive millions of souls of earthly expression? The physical body is the temple of the living God, the dwelling place of the immortal soul, and was given by God for its terrestrial expression. Destroying the body, whether one's own or that of another, is a sin and must be expiated. And murder is still murder when committed by thousands or millions with the consequences increased proportionately.

Many people wonder if adequate punishment exists for those responsible for making slaughter houses of their countries, filling hospitals with the maimed, crippled, blind and insane, creating incalculable sorrow, suffering and moral disorder. They need have no qualms on this score. God is neither mocked nor cheated. While rarely, if ever, are rulers brought to justice on earth, there is a hereafter, a place of stark reality where all men reap as they have sown. Death wipes out no deeds of infamy, cruelty and murder, but the instigator comes face to face with their consequences.

As everyone knows, or certainly ought to know, the law of cause and effect is not terminated at death, but is eternal in duration and universal in scope, eventually bringing to all their just deserts. Divine Justice is administered through this law, and both evil and good return to their originator. Just as in the realm of physics "action and reaction are equal," so on the moral plane cause and effect are equal.

When death comes to the liquidators, how will they greet their victims? And meet them they surely shall. Terrible are the consequences of murder. Through long centuries the cries and curses of the slain will ring in their ears. Faces glaring with hatred and mockery will constantly be before them, oceans of blood filled with ghastly corpses from which escape will be impossible. There will be no surcease from remorse, no peace for their soul until reparation has been made. Dante in his *Inferno* gives a graphic and accurate description of the fate of such as these. Not a pleasant future to contemplate, nevertheless it is not the doctrine of fear but the gospel

of Truth. Not for naught are so many prayers said for the souls in purgatory.

However, men themselves are responsible for their future condition and not some arbitrary being. In "Mystery of Mind" we mentioned the Akashic, life's imperishable record. This record is both man's judge and executioner. There is no tampering with this document, no judge or lawyer can "fix" it for you. One's secret history is told wordlessly and is forever known; the details of earth life are understood, all one's acts and their far-reaching consequences. Man sees what he has thought, wished, spoken and done without any palliating or extenuating excuses. Happy for us if we live so we can leave this world in good spiritual circumstances.

The first experience on entering the land of silence is usually seeing those who have preceded you; quite often the nearest and dearest of all greets the newcomer and perhaps has long been awaiting his arrival. Hence, the expression of peace frequently seen on the face of the departing one. At death the soul returns to its Father's house, the home from which it has too long been absent. Death is life's most beautiful adventure and is reserved for the last.

Life Over There is not so different from life over here, for it is a world of activity, labor and service, with every opportunity for realizing one's dreams, hopes and ambitions, continuing and perfecting interests and studies, and completing plans which perhaps were only commenced on earth. It is a land of eternal development and progression, and not a place of eternal idleness, stagnation, sleep and rest. Many believe that after death all is different with the individual. There never was a greater mistake. One neither gains nor loses through the episode of death.

After death man assumes his spiritual body, which has senses corresponding to all the external ones, and this body is beautiful or ugly as was the life the soul lived on earth. Those of great spirituality are dazzling and beautiful in appearance, while those who are unevolved or evil are dark and hideous. Here in this earth life the robes of honor are frequently worn by dishonorable men. In the next life it will not be so. The light from the temple within will clothe itself with a corresponding exterior. If our spiritual bodies are composed of goodness and truth, we shall be clothed with pure robes. But if they be composed of selfishness, vanity and evil, which are the errors of life,



we shall be clothed with the filthy rags of impurity. *There are no variations to this law.*

There is a gradation or caste in the next world just as marked as among the dwellers of earth. But Over There caste is determined by mental and spiritual acquisitions; here, mostly by material possessions. On earth, men are respectively "worth" so many thousands or millions of dollars; in fact, they often are well nigh indistinguishable from their bank accounts. Here is injustice—there is absolute justice.

Space and time, as understood by us, are unknown in the four-dimensional world, and spirit people have incredible freedom of movement. Their power is higher than organic force, their will overcomes material gravity, and they can rise and float with the speed of light upon the ether. A voyage on the celestial seas is quicker and more easily accomplished than a telegraph operator can transmit events for the daily press. Will is their motive power, and, where they will to be, they are.

There are no barriers between this world and the spiritual spheres except the false ones which men have created in their minds. The spiritual worlds are around and above us, and we are under the constant scrutiny of its inhabitants. Their eyes are clairvoyant and they are well acquainted with what we are doing, and they also know well what we are thinking. If people realized that thousands of eyes witness every deed, there would be a great decrease in crime and evil-doing. If the transgressor knew that he was being watched and accompanied every step, from the planning to the execution of his crime, that his conduct was causing untold suffering and anguish to those who see what he is doing though powerless to prevent it, much of our crime would disappear.

How fares it with the multitude of young men slain for causes no one can understand? Prematurely wrenched from the body, they find themselves in the next expression of life bewildered and confounded, emotionally, mentally and spiritually unprepared. They are met and cared for by those who understand and they gradually are made aware of their new status. Liberated from the dense body, their consciousness expands and activity increases, affording them innumerable opportunities for sending thoughts to people on earth.

Their telepathic ability to impress those in the flesh is mainly responsible for the growing interest in what lies beyond.

Always in time of war, when the exodus into the other world is so enormous, there is a deep desire on the part of many people to know what has happened to their loved ones. The soul within rebels at the materialistic doctrine of oblivion and one yearns for assurance and conviction of immortality.

This longing is stimulated by those over there who see the sorrow and suffering their departure is causing their families and friends, and they seek, through every avenue at their disposal, to impress them they are not dead but more alive than ever. Many people are aware of these thoughts although unable to see or hear their originators. But make no mistake, their voices will yet be heard.

Nothing is valued more by the boys in foreign lands, whether on earth or Over There, than greetings and remembrances from loved ones. These are treasured beyond all price, and people should daily send them loving thoughts and pray for their progression and enlightenment. Remember always, they are not "lost," but have only preceded you into the heavenly land where each of us will go in our turn. Those who pass on in youth have little karma to expiate and rapidly advance to higher planes. While the wicked go to a worse place, the righteous and innocent go to a world of surpassing beauty, happiness and peace.

The laws governing communication between earth and other planes of consciousness are definite and irrevocable, more rigid than the laws governing material communications. No caprice or will of man can change them one iota; he must familiarize himself with their operation and then comply with them. Those Over There are bound by these same laws, for by no means are they free agents, but are subject to many restrictions.

A phenomenon of clairvoyance is at best but an inferential evidence because it is not a matter of universal human experience. The same can be said about spiritual manifestations; they too are local, special and mostly private; although those who have received such evidence can affirm that immortality is true, and that the human soul can never be extinguished.

But the evidences which are worth anything are not outside. Man's immortality, to be of any practical service, must be experienced in his religious nature, felt in his soul, and not merely understood by his intellectual faculties. True evidences come through two inward sources of wisdom—intuition and reflection.

Those who dare to be truthful to these inward sources of knowledge will feel positive evidence of immortality, and external evidences will serve but as illustrations. When you find this internal conviction of immortality which no sophistry can invalidate, you have found a treasure beyond all price.

*It is no more appalling to enter the next stage of consciousness than it was to come into this one.*



















were to take one day from this life and ignore preceding and following days, it wouldn't have the slightest plan or purpose. One must be acquainted with the whole; and taken in its entirety there is absolute justice in life.

*"Who Are Angels?"*

Angels were human beings who once lived upon this earth and who have attained the status of angel-hood. The soul continues its progress after death and evolves until perfection has been regained. Angels, like human beings, advance by rendering service to struggling mankind. "There appeared an angel unto Jesus, from heaven, strengthening him"; now, as then, they draw nigh in our hour of need and administer unto us.

THE END

