

RESEARCHES IN REINCARNATION *and* BEYOND

Volume I

By A. R. MARTIN

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{Apparently, an intended Volume II was never published.}

{Original page numbers are added in square brackets at locations corresponding to the bottom of the resp. page.}

{There may still be some scan errors, even though most of them have checked and corrected. While for that purpose checking spelling and grammar, some suggested commas were added for a little more ease of reading.}

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DEDICATION

**This Presentation is Hereby Dedicated to All Seekers for TRUTH
Whether or Not It Be in Accordance With Their Former Teachings
or Preconceived Ideas.** [p. ii, p. iii blank]

APPRECIATION

The following reviews were selected from the many research experiences which the author has conducted. They were chosen for publication because of the many and varied physical, mental and soul lessons they portray.

Many duplicate lessons brought forth in experiences not herein recorded only tend to strengthen and more fully prove the truths exemplified.

Your author takes this opportunity to thank all those who so eagerly and willingly aided in the research of the subconscious realms of mind and who so graciously permitted their past experiences and inner lessons to be published that others might learn and profit thereby, as well as to thank all others who have assisted in any way in the preparation and compilation of this information.

Especial acknowledgment and appreciation is hereby expressed for the very valuable assistance rendered by L. I. and M. D. Martin in recording, analyzing, sorting, classifying, arranging and typing the experiences hereinafter given and the many varied lessons contained in [p. iv] order that they may be presented from the proper viewpoints to make clear to the reader their advantages to the soul consciousness; without which the mere reading of the experience might, to many readers, be only the record of acts performed rather than opportunities for lessons learned and experiences gained requiring the use of definite scientific principles and technique in order that these experiences and this knowledge may be brought out from the soul into the present consciousness of each reviewer.

Time and space does not permit the recording and correlation of the many more experiences conducted, which dealt with the superconscious mind and the realm of prophesy.

However, it is hoped that each and every reader may review for himself the many experiences of his subconscious mind and become the potential Oneness with his superconscious self. Then will he truly be “the master of his fate and the captain of his soul.” [p. v]

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Introduction

I know it is quite the ordinary thing to write an introduction for a book, and since I do not mean to be extraordinary, I am writing an introduction for "Researches in Reincarnation and Beyond" by my good friend and ordained Coptic teacher, Mr. Martin.

The idea of an introduction may be old but what I am so eager to introduce to you is something quite different and extraordinary.

The subject of the book is quite a sensitive subject, especially to religious people who have been born in an environment of religious acceptance that sometimes may be contrary to what has been presented in this book.

The title itself might cause you to rebel from reading its contents not because it is damaging but perhaps because it is too revealing. Others may refuse the very idea of acceptance of such a theory of reincarnation not because they have knowledge of what it means, but because they have been told that it is not a good thing with which to come in contact. [p. ix]

What is reincarnation? Do you know its full meaning? Is it only a theory? Does it tell a person that if he has lived before he will live again perhaps as an animal and in this way create a horrible mental attitude? Does it mean that if we do not believe in reincarnation we will return as a beast?

No, that is the interpretation of those who ignore the basic understanding of reincarnation. On the contrary, those of us who learn about reincarnation will find it to be the only logical acceptance of justice, power, law, and love. It is an evolutionary process that takes place through all stages of manifestation. It is not only the evolution of the spirit but also the liberation of the spirit from the confinement of substance. This can not be accomplished in one span of life, for men learn by the process of living and what there is to be learned can not be learned in one life.

It is not an easy task to accept the theory of reincarnation because man must have a strong philosophical understanding and be able to accept the responsibility of life and know that even though he is a unit of this universe he is also the center of his universe, and this center is so complete within itself that he has become the expression of the divine power which we may call God. [p. x]

We are today the sum total of all that we have learned.

We may measure our wealth, our health, our happiness upon the premises of that which we have learned, which is lodged in some form or other within our subconscious mind. This is an accumulation of experiences, which will give us the capacity for greater understanding as our learning increases.

Now then, this book reveals some outstanding facts of experiences of people who have gone through the revisualizing of their past by the uncanny means of self-introspection which is induced by the capable teacher who is the author of this book.

Naturally, everyone who has gone through these experiences has been greatly helped in his present understanding because his mind has become convinced of past experiences and with greater understanding, he is more stabilized because of his conscious realization of the knowledge of such experiences.

Not only that, but it has a great uplifting factor for all those who become acquainted with this great subject because the majority of Christians fear death. Why? Because they believe that this is the only life we will ever live. What an erroneous conception! If [p. xi] life ceases after this, how could there be eternity? We must understand that there is an eternal sequency of life with improvement after improvement, so the theory of reincarnation is not that terribly monstrous thought of which you may have heard.

I sincerely advise you to read this book and all the books that you contact on this subject; so that you may find enlightenment and greater understanding of what you ate, so that you will become more responsible for your own life in practicing Christianity, not as make-believe but as a natural everyday thought and action to do good for your fellow beings without fear that you may be punished if you don't, but with the understanding that you have to meet the consequences of all that is not done according to your inner consciousness.

I am sure that this book will furnish you with more enlightenment through the experiences of others as well as the experiences of the teacher.

I am very grateful that my good friend Mr. Martin, one of our dear Coptic teachers, has made it possible for you and your friends to benefit by these experiences.

HAMID BEY.

Key to the Research

[p. 1, p.2 blank]

RESEARCHES IN REINCARNATION AND BEYOND KEY TO THE RESEARCH BY THE AUTHOR

The following records are hereby submitted because many persons who have had or witnessed some of the experiences hereinafter recorded have requested the writer to present them so the interested public may share the results.

The conductor of the researches recorded in this little book has lived all of his present life (to this time) in the United States.

He was raised in very strict orthodox church fashion, fortunately (or unfortunately according to the observer's viewpoint) in a community where he attended Sunday School and church services of more than one denomination.

Feeling that our churches are very wonderful and necessary institutions, he has no complaint to record against any church. He was, for several years, a Bible School teacher, and for several other years a Sunday [p. 3] School Superintendent in one of the largest churches of the city in which he now resides. In addition to these, he has held several positions of leadership and directorship in interdenominational religious activities.

However, in contacting and analyzing different doctrinal, denominational and religious beliefs and teachings, he observed various differences in: ideas of baptism; just what God is and whether, how and when He can be contacted; just what death is and what becomes of the consciousness or soul at and after death; and many other controversial questions.

Some believe death ends all, that when you die, that is the end.

Others believe that the consciousness—soul—dies and is buried with the body and remains there until a time called the resurrection when all persons who have ever lived from the beginning of creation to the time of the resurrection will come forth, from the land or the sea or wherever they may be, to be judged and sent either to an eternal heaven or an eternal hell of fire and brimstone from which there can be no escape.

He understands that those in frigid regions believe that hell consists of everlasting punishment by freezing in an iceberg.

Others believe in an intermediate place of punishment or remorse from which the dead can be released through prayer and liberated into an eternal heaven; [p. 4] details of which usually involve the payment of various sums of money, depending upon (man's judgment of) the kind of life the deceased lived and the ability of interested persons to pay.

Others believe that the conscious soul lives on in a realm more or less invisible to mankind in physical bodies and that life in this more or less invisible realm continues indefinitely with some knowledge of what is happening in the physical as well as the non-physical realms and the ability under certain favorable conditions and by various means for communication between these realms.

Others believe that the spirit of the deceased wanders around for an indefinite time then, either dwindles away into nothingness or enters into and animates some animal or other creature—to what purpose or result they know not.

Others believe that the conscious soul leaves the physical body as one might move out of a house and leave it empty; that the conscious soul has very definite work to do and progress to make in realms other than the physical; that it has certain knowledge of happenings in the physical; that it learns lessons and develops to further attainment in non-physical as well as physical realms to which it returns many, many times as advantageous opportunities are presented and that from these multiple non-physical as well as physical life experiences are developed a positive conscious awareness [p. 5] and ability to become a master, and function as such, on every plane of manifestation.

Others have variations and combinations of the above beliefs.

Others do not know what they believe.

Your researcher and recorder was particularly interested in learning the truth about these widely different beliefs. His mother “died” during the sixth year of his life and, having been raised to manhood under the instruction of the second belief listed above, the question was of very great concern to him.

About twelve years ago a combined study and research group of twelve interested persons, ranging from high school age to near the half century mark, formed to meet regularly each week to read, study, report and discuss any and all interesting findings along this line.

They soon agreed that they knew nothing of these widely varying beliefs from this life’s conscious experience; that what they thought they believed came only from the realm of speculative philosophy which had been passed on to them by others who apparently “knew” no more about their beliefs than this small group “knew” and that no two of the teachings and theories which this small group had received were the same. None of them, however, even “leaned toward” reincarnation.

As their meetings and discussions continued, they [p. 6] became dissatisfied with the many conflicting teachings of speculative philosophy. They felt that truth could be revealed through study and proven through research and that which was false could by the same method be proven so.

Your author had been instructed in psychology class in college that any knowledge or experience, which really entered the subconscious mind, was never lost. It was always there and needed only to be brought out in order to be revealed. Having also learned in college something of how to deal with the subconscious mind, he felt it would be interesting to explore the subconscious minds of different members of this group to see what would be revealed.

Next, a process or method was worked out, through powers of mind, absolutely without the use of any kind of drug, whereby several members explored, reviewed and thoroughly enacted many part or complete happenings, some of which would seem to cover an ordinary life span. Ofttimes the person, while going through this process, re-enacted all the feelings and emotions of these happenings occurring in past eras and civilizations in history.

While they were undergoing these reviews, your researcher questioned them regarding various data and correlations pertinent to the time, and which he felt they would not know in this present life. The questions and their answers thereto were carefully recorded, [p. 7] usually in shorthand, exactly as given. Great care was taken to ask no “leading” questions, thereby eliminating the possibility of implanting ideas in the mind of the reviewer, thus making certain to bring out only that which was recorded in the reviewer’s subconscious mind. These correlations of important persons and events often occurring hundreds of years ago, were carefully checked in reference books, histories, encyclopedias, etc., and were found correct as given by the reviewer. This information was known to come solely from the knowledge already in the reviewer’s subconscious mind, for it was known that such knowledge was not contained in his intellectual mind of this present life nor was it incorporated into his subconscious mind during his present life. In most cases, very little of the detail and correlation of knowledge was known by any of the observers present in the room.

Often while the reviewers were experiencing such reviews, your researcher asked them to look at various individuals present in the room to see if, through soul recognition, the reviewer could identify any of those present as relative, friend, important personage of the time, or in any way connected with or known to the reviewer in that life experience he was reviewing. If there was such a recognition on the part of the reviewer, further questioning would often bring out more information concerning that life of the recognized soul. Many times, there was no recognition of even members of his family in the present life. (See Experience No. 3.) [p. 8]

The knowledge gained from these experiences, as well as the actual happenings in the experience, were as clear in the mind of the reviewer after his return to his present state of consciousness as when deep in the review. After the return to his present consciousness, the reviewer would clarify much of his experience. He would recall with ease many things of interest, which had not been brought forth by the questioning. For example—details of customs, manner of dress, various types of buildings and homes, general mode of living, etc., according to his contact and knowledge of

them in that life. The author firmly believes and knows it to be a fact that such reviewed experiences are more firmly fixed in the conscious mind of that individual than many of the everyday experiences in his present life.

This group has witnessed many souls re-enact the change, which the world of today calls death. These deaths of the former physical body, as told by the soul being freed from that physical limitation, were caused in various ways; some from disease or thirst, wounds received in battle, drowning, various forms of suicide, being thrown to wild animals, different forms of sacrifice, etc. History indelibly written in the souls of mankind rather than in books.

It is for the benefit of those who do not understand the mind functions that the following explanation is presented: [p. 9]

The workings of the mind of man can most readily be understood when divided into its three main phases of operation—the subconscious mind, the conscious mind, and the superconscious mind. Of the three, man's conscious mind has, up to this time, been his chief concern. To the other two divisions he has paid little or no attention. Man has not yet conceived the depth of the conscious mind, glimpsed the vastness contained within his subconscious mind, nor has he comprehended his attunement with the superconscious mind.

Most people, being better acquainted with the conscious mind, are aware of its general functions and uses. It is that which makes man aware of the conditions and circumstances surrounding him. It takes that which is presented to him from the outer world or inner world, reflects upon it, reasons about it, and either accepts or rejects the conclusions reached. So it can readily be seen that the conscious mind is the reasoning, interpreting, reflecting, thinking portion of man.

The subconscious mind or self is man's storehouse of memory. It contains a perfect account of all his experiences and embodies all the history of his consciousness. From the time that man as a spirit was projected from the Godhead this subconscious self has kept his records. Man is today the sum total of those experiences. It is the formative side of his personality, molding his [p. 10] lives according to the directions given by the conscious mind.

The superconscious mind or self is the highest portion of man, for it is the eternal spark of the Divine. It is the spirit enlightener within man, which is his true conscience or guide. When the other two phases of mind, the conscious and subconscious, are in perfect attunement and harmony with this mind, man is master of himself and his conditions. This portion of mind in man is One with Divinity and it is in this consciousness that Christ said "I and my Father are One." John 10:30. The purpose of all life is to bring ourselves into perfect alignment with this Higher Self. When man in sincere simplicity attunes himself through silence to this great God within, all power, all strength, and all knowledge is perceived by him and he becomes I AM THAT I AM.

The interfunctioning of these minds is life in action. All habit, all respiratory, digestive and circulatory action of the body is performed by the direction of the subconscious. Any thought held in the conscious mind, with a sufficient degree of willpower and thought force, is indelibly written into the subconscious mind and becomes a command demanding fulfillment. The subconscious mind recognizes only the positive directions. It has no reasoning power or selectivity, for that function belongs only to the conscious mind. For example—a statement worded "I will not smoke" is registered in the subconscious mind "I will smoke." [p. 11] Recognizing only the positive the "not" is dropped and the positive "I will smoke" is implanted into the subconscious mind for outmanifestation. The command should be, "I am free from all desire of smoking."

The superconscious mind may work through the conscious and subconscious minds. When all error and misbelief has been erased from the subconscious mind and the conscious mind operates in perfect unison with the superconscious, then is man the master of himself.

Take yourself back in conscious mind to the scenes of your childhood. How long did it take you to go? What space was covered? Just what did you do? In reality your conscious mind tapped into the endless reservoir of your subconscious mind which contains a complete "memory" record of all that you have experienced, and in tapping this reservoir your mind merged with your subconscious memory and scenes, instances and emotions of your childhood came before your mind's eye and

you reviewed that through which your consciousness passed years ago. You felt the disappointments of your young life, you vividly remembered the pranks of your youth, you had no difficulty in remembering your school days, your childhood playmates, their faces, the games you played and the things you did. According to the degree of your attunement, you were able to recall such details as names, dates, etc. How long did it take you to recall these memories? A few short seconds or perhaps a few minutes. Now can [p. 12] you see that in the realms of mind there is no limitation to time nor space?

If mind can remember the past events of this lifetime, then it can, when properly attuned, remember and clearly recall the events relative to former lives through which it has lived. For once an experience is recorded in the subconscious mind it can, through memory, when rightly contacted, be recalled by the conscious mind. This is a universal law and is not and can not be disputed.

As the experiences recounted in this book were a similar reviewing of the records contained in the subconscious, complete lifetimes were able to be reviewed within a few hours. The reviews set forth in this book were conducted in a like manner with the exception that the reviewer did not stop at the scenes of this childhood but, in mind, remembered back in time to events occurring before his advent into his present physical life.

In the title of this book, the author says “Researches in Reincarnation and Beyond.” That “Beyond” was and is a very interesting and enlightening part of these researches. They reveal that just as a soul can retrace and re-enact past life experiences and “deaths” so can it tell about and re-enact scenes and experiences beyond “death”—in the realms of the non-physical—between earth lives, and of the conscious selection of the place, circumstances and environment for the next earth life, [p. 13] also of the experience of being born into that life. (More presentations of which are in Volume II.)

A certain preacher believed in reincarnation only to the degree that certain qualities of the parents would sometimes appear in the children (usually termed heredity). At the request of his wife, who was interested in these researches, he reviewed a series of experiences one evening, at your researcher’s home, which encompassed much of three different lives in different parts of the world and in different races and nationalities, as well as some very interesting experiences between lives. At the close of this review and upon returning to the consciousness of his present life, he clasped your researcher’s hand and led him into the sunparlor, closed the doors to the living room where their families were gathered, then sitting down in a chair and still clasping your researcher’s hand, he cried like a child from joy and emotion at what he had experienced. After a few minutes the preacher exclaimed, “My God, man, do you mean to tell me that I have lived through all of that?” Your researcher replied, “No, I am only telling you one thing and that is ‘if all that were not in there it would not be coming out.’ “

The preacher had reviewed a Chinese life and had recounted a number of most interesting events. He had given an enlightening lecture on the teachings of Buddhism, not the perverted idolism, which is so often stressed today, but of the Divine indwelling Spirit [p. 14] which is immortal. It was an exceedingly instructive lecture—one which the group present wished they had recorded word for word as given, but as is sometimes the case, all present are so interested and enthralled by what they see and hear that the word for word recording is for the time forgotten. He sang in Chinese and enacted one of the temple chants and when finished, explained its meaning in English.

He also reviewed a life in Switzerland where the last few years were spent in the home of his daughter, Marion, who lived in a chalet on the side of a mountain. He re-enacted the scene of his “death” at the age of ninety-two. At the time of the review, he was perhaps fifty in his present life. His voice, facial characteristics and actions changed to agree with his age as he advanced in years, to his “death” at ninety-two.

After he had re-enacted the scene of his “death” in the home of his daughter he talked to her from the discarnate state as follows, “Don’t cry, Marion. Can’t you see that I’m not dead? That body over there in that box is only the form in which I used to live, but now I’ve moved out of it and am far more alive than I ever was when I lived in that body. Marion, my darling, can’t you hear me talking to you? Can’t you feel my hand upon your shoulder, feel my arm around you? Can’t you

hear me trying to tell you that I am not dead? Stop crying, Marion, and listen to what I'm trying to say." But Marion could not hear him and it seemed that his [p. 15] only sadness was his inability to make her understand. Finally he ceased trying and entered into the review of another life.

Your author contends that everyone who has ever witnessed or had such an experience could never be made to believe that what is called "death" is anything more than a moving out of the physical body and a continuation of conscious activities in non-physical realms.

During the past twelve years, since this little study group first began their probings, your researcher has assisted a great many different people review numerous life experiences.

Some have reviewed experiences in only one past life while others have reviewed a dozen or more lives.

Yes, many have tried but have not succeeded in having an experience. The reason—their inability to relax physically and mentally. Your researcher does not seek to look into the life of another or take any part therein other than to assist the reviewer to gain the greatest possible realization and benefit from his review.

There are many who are ready and willing to tell you about your past, present and future, but would it not mean more to you to see it, experience it, and realize it yourself? What greater proof of reincarnation would you want than to "remember" for yourself? [p. 16]

Inasmuch as it is sought to avoid any and all manner of control over the reviewer, it is never known what type of an experience one may have, nor is it certain that one will have an experience.

Many reviews are of an extremely personal nature and for this reason your researcher does not conduct these researches for public demonstration. Neither is he engaged in the business of amusing and entertaining people—although oftentimes amusing incidents are brought out—nor is he interested in satisfying the curiosity of mere phenomena seekers. These facts are presented to the serious minded seekers for truth because your author firmly believes the statement "Know the truth and the truth shall make you free."

Truth is still truth whether you or I believe it or not.

No identification of the reviewer is given in any of the experiences hereinafter recorded because of the personal nature of such experiences and also because many disbelievers and those who do not understand are ready to call such a person queer or even unbalanced.

If any serious reader has a just and sufficient reason to contact any person whose experiences and reviews are recorded herein, he may write to the author, stating full particulars. The letter will then be sent to the reviewer for his reply if he so desires. [p. 17, p. 18 blank]

The Experiences

[p. 19, p. 20 blank]

THE EXPERIENCES

Experience No. 1:

This soul's experience took place in Persia. She was a small child, a waif, with no one to care for or take any interest in her; sleeping anywhere that offered a resting place when a state of exhaustion demanded rest for the body. There were no educational opportunities.

She would dance and sing on the streets or in the court yard of the temple for the mere pittance of a crust of bread or piece of clothing. The priest repeatedly drove her out of the temple court.

One day he took her into the temple and, standing before a huge image of a cat, invoked this curse upon her, "When the cat's eyes flash red, you will turn into an old crone."

This curse kept her in a constant state of fear. She hated all cats yet was instinctively drawn to this cat to watch its eyes.

This life was ended about the age of twelve.

Observations:

This horror of cats has carried over into the present life. After experiencing this review and learning the cause of her aversion, she secured a kitten to raise in an effort to consciously overcome this inhibition. The kitten became such a pet that this association has enabled her to completely erase the horror and fear from her subconscious mind. [p. 21]

Experience No. 2:

The following experiences were reviewed some time ago by a young girl who is now a professional dancer and singer. At the time of her review she was attending high school in a nearby city. Because of her ability to quiet the physical body and to relax mentally, it was comparatively easy for her to quickly attune to the subconscious mind. Also because of her natural rhythm she had no difficulty in expressing her thoughts and emotions.

This particular review took her into a life in Egypt where she was the chief dancing girl in one of the temples. During this review, her physical expressions, speech, and mannerism changed decidedly from that of the present life into Egyptian characteristics. The profile was particularly noticeable in this respect.

She told of the great number of Egyptian girls who offered themselves for temple service, but because of her appearance and dancing ability, she was selected as the chief temple dancer. As it was considered a great honor to be chosen for such a position, she became very proud and haughty, which manifested in her talk and actions during the review.

Many girls coveted the position of a temple dancer but, after a few years of such a life, she described it as a "living hell." Her lips were tightly sealed so far as any answer was concerned regarding why her life should [p. 22] be a living hell. Her only reply was, "Of the priests and their conduct, we dare not speak." When asked if she liked the temple priests and if they were good to her, the reply was a very haughty, "Need you ask?" Her persistent refusal to divulge any information concerning the religious priests or those in charge of political affairs was due to her comparative ignorance concerning the outside world and her training and allegiance to the priesthood as taught in the temple.

She seemed interested in temple customs and ceremonies only in so far as she and her dancing were concerned. She told how she lived only for dancing because then she could portray all her feelings, her love, her hatred, and her sorrows in the graceful swaying movements of her body. When your researcher asked her to demonstrate her dancing, she refused saying, "We dance only for the priests."

She explained that when the girls first came into temple service each was given the responsibility of keeping certain altar fires burning. It was a serious offense indeed for the girl who allowed a fire to burn out. Periodically the altars were cleaned, during which time the fire was kept burning in a temporary receptacle. She also told of many ceremonies wherein the human heart was cut out and offered in sacrifice before it had stopped beating.

This life finally became so unbearable that she intentionally committed an act which was known to be [p. 23] punishable by death, and as a result was thrown into a pit of poisonous serpents. She knew that her agony and suffering would soon be ended and with eagerness she welcomed the death that would release her soul. Her parting words expressed deep sorrow for her unfortunate dancing friends whom she knew must dance with the mask of happy smiling faces belying the grief and utter despair they felt within their hearts.

Observations:

Note in the above experience, the temple dancing girl is now a professional dancer in this life. Her aptness for mastering difficult dancing steps and routines in this present life and her natural rhythm and grace displayed at an early age might well be attributed to the soul remembrance of former dance training.

Experience No. 3:

The following review was experienced by this same high school girl at a later sitting. The questions and answers were recorded verbatim as follows:

Q. Whom are you with?

A. With St. Theresa and St. Catherine.

Q. Who is this person? (One of those present.)

A. I know of him. He is Colombo. [p. 24]

Q. What is your name?

A. Catherine of Sicily.

Q. Are you with St. Theresa now?

A. I am with Paulina.

Q. Who else is there?

A. My brother, Nicolos.

Q. Do you know how old you are now?

A. No.

Q. Who is your father?

A. A man of misunderstanding. I did not love him.

Q. Who is your mother?

A. My mother is weak.

Q. Where does your mother live?

A. In a simple cottage in Sicily.

Q. Do you have any other brothers beside Nicolos?

A. Yes.

Q. Who are they?

A. They are common in Italy. [p. 25]

Q. Open your eyes and look at this person. Do you know him? (Same person as above.)

A. I know of him.

Q. Who is he?

A. Colombo of Genoa.

Q. What did he do?

A. A brave deed.

Q. What was it?

A. Sail the seas. I believe in him.

Q. Did you know his brothers?

A. I know little of him.

Q. Do you know her? (A well known friend who was present.)

A. I do not know her.

Q. Do you know this man? (Another friend present.)

A. I do not know him.

Q. Do you know this girl? (Her sister in this present life.)

A. No.

(Note:—There were also several other friends whom she did not recognize.) [p. 26]

Q. Do you know her? (Another friend present.)

A. I have seen her.

Q. Where have you seen her?

A. I am weak—it will pass. I am always weak. No, not always. My errand is too great to be weak.

Q. What do you do?

A. I aid the sick and teach.

Q. What do you teach?

A. I teach God.

Q. You teach religion?

A. Yes.

Q. Where did you see this girl? (Last friend mentioned above.)

A. During one of my missions in Naples.

Q. What was she doing?

A. I saw little of her. I do not know.

Q. Was she an artist? (Person spoken of is an artist in this present life.)

A. I do not know. [p. 27]

Q. Are you still tired?

A. No.

Q. Are you weak?

A. I am patient.

Q. Tell us more about your work. What do you do?

A. I work very hard.

Q. Do you dance? (Reviewer is a professional dancer in this life.)

A. In the religion of my time—only temple girls can dance.

Q. Do you like dancing?

A. In my heart it is always for dancing, but to dance outside of the temple is impure.

Q. Are you in a convent?

A. I have been in one.

Q. Are you now in a convent?

A. No.

Q. Where are you?

A. I am now in the world. [p. 28]

Q. Are you and St. Therese working together?

A. I and Paulina. Paulina did not understand.

Q. Did not understand what?

A. She did not understand me.

Q. So what happened?

A. She understood when she too saw Him.

Q. Whom did she see?

A. A vision of Christ.

Q. Was that the reason she left the convent?

A. Paulina was never in a convent.

Q. Why did you leave the convent?

A. Because my mission to this world could never be fulfilled in a convent.

Q. What did you do in the convent?

A. I knelt in prayer and asked for forgiveness.

Q. For yourself or for some one else?

A. For the world.

Q. Was that what you did, pray for the world?

A. I did not believe that prayer alone could aid the world. It needed a teacher. I tried in my small way to aid. [p. 29]

Q. So you came out of the convent and taught?

A. I taught and interpreted dreams, healed souls, knelt by the sick and dying, led others out of danger and worked while my strength allowed me.

Q. Where is St. Theresa, is she still in the convent?

A. Paulina never was.

Q. You know St. Theresa do you not?

A. You do not understand.

Q. Do you know Theresa?

A. Theresa stands now by my side. Theresa is Paulina.

Q. What did Paulina do?

A. Paulina is my sister. She was a wife, a mother. She did not understand what I understood. She tried to lead me over the paths of a common Italian girl. I was not meant for that life. I see now where in some points she was right. Always must I smile when I think what I did to become saintly.

Q. What did you do to become saintly?

A. When my parents tried to force me into marriage, I cut my hair to make the Italian boys feel me repulsive. It was not necessary. It was a means to an end. I went without food, I knelt in prayer, I slept on hard things and tried to be patient, kind and [p. 30] loving, but my heart was impatient. There was only one thing that kept me, that was my visits from great saints.

Q. From the spirit world?

A. From the other side of life.

Q. How did they come to you?

A. In several ways.

Q. Tell us about them.

A. The first came when I was twelve years of age. I was coming from the home of Paulina (she was married and had two children). I came along the path. It was a beautiful spring day. Nicolos and I; Nicolos is younger than I. There, trees were in blossom, the hillsides were green and there was no reason to hurry. A great cathedral could be seen through the trees and hillsides. I always loved the cathedral; it was so shining, so spotless and so beautiful. I longed to be like the temple, great, com-

manding all with a tender purity. My parents thought me very strange, such thoughts were not for girls ready for marriage.

Q. And then what happened?

A. I stayed behind and Nicolos went on. I lingered under the tree and watched the beautiful cathedral. [p. 31] As I watched I saw a great cathedral; a great throne above the cathedral and seated in that throne was a person so bright and pure. By His side were many saints: St. Margaret, St. Catherine, St. Peter, and St. Paul. They looked down upon me with the Great Pure Shining Person and He held out His arms to me and the Saints blessed me with the sign of the cross. I gazed at it a long, long time. I knew then that mine was not a mission of wife and mother; mine was to be a greater mission and more beautiful—a life of service and self sacrifice. (Looks up reverently, sighs and smiles a smile of recognition.)

Q. What did you see then?

A. One whom I have seen many times.

Q. Who was that?

A. My Saviour.—My brother came back to see why I lingered gazing at the temple. I turned to hush him and when I looked again the vision was gone, but it came again many times.

Q. What did you do then?

A. I have never before told of these visions. They are too holy, too real to me to have others ridicule. That vision changed my life. The Italian girls married very, very young. But I rebelled. I wanted to make myself pure so that I could enter a convent. [p. 32] I injured by bodily health and brought the wrath of my father, brothers, and my mother down upon me, but a power greater than they led me on. I thought that perhaps they would not accept me in a convent, but if I lived alone where I could pray, perhaps I would some day become a saint as Saint Catherine for whom I was named. I ran away when I was but a child. Ran away to a cave to live alone. Here my second vision came. These were the words, “Your mission is among the people, to serve humanity.” I returned to my home but what could I do? I was young and but one. Would it not be better to enter a convent and there prayer would surely aid the people. But I was wrong, very wrong. After one year in the convent they allowed me to return home because of my health. I gradually gathered strength and went out among the people. I saved many from disaster by the gift of prophecy which came to me. I saved my brothers and my father from complete destruction from the hands of the soldiers of Rome.

Q. What happened then?

A. I went to Naples alone, to many cities and stood before multitudes in black clothing, but many said my clothing was not black. It was shining light like my Saviour’s heart. [p. 33]

Q. Then what happened? Paulina, what did she do?

A. She believed me. It was a great blessing. I loved Paulina.

Q. How much older was Paulina than you? Do you know?

A. She was preparing for marriage when I entered the world.

Q. Then what did Paulina do?

A. Paulina too was tired. But not from such work as mine.

Q. What was she tired from?

A. Many times she has said to me, “Catherine, Catherine, life is so tiring. Why did I not take up the work with you?” She repented for trying to lead me from my path of duty. She died as I died.

Q. How was that?

A. By an incurable disease of the throat. Incurable when your mission is at an end. Some called it tuberculosis.

Q. Did you and Paulina die about the same time?

A. No, she died before me. I did a great work before I died. That was what St. Catherine told me. I think this body is weak. (Slumps down in chair.) Paulina stands by my side. I am weak, when there is

no [p. 34] work to be done. When there is one dying, sick, wanting knowledge, you would not know me. Many call me great, efficient, never tiring when there is duty to be done. All love me. I love all.

Q. Then what did you do after Paulina died?

A. I taught. In my teaching I told of the life of Paulina. All her common life of suffering, of her converted love, of her after life. You wonder now why we of our faith used the sign of the cross. It is a sign of blessing. Bless the mind, bless the body, bless the heart, bless the soul. I always wore a cross. Paulina wore the cross. And Colombo, his life was a failure to the world. To me he was far from a failure. I plead his cause and raised many funds for him.

Q. Did you know anything of his people?

A. They were as poor as mine. He attained great things for the world. I did small things for the world. But our cause was the same—service to humanity.

Q. Do you know anything of his family—wife, son and brother?

A. I did not know them.

Q. Did you know Savonarola?

A. He inspired me to work although I met him but once. Although his was a good life, the Father's was better to me. Father Francisco. [p. 35]

Q. Did you know Father Francisco well?

A. I met him once. These were the words he spoke to me, "God is the Master of all. He ruleth supreme. We are but his servants to do His bidding."

Q. Did you live at the time of Michael Angelo?

A. I do not know him.

Q. Did you know Christina the singer?

A. The name Christina haunts me.

Q. Christina De Pisa, did you know her?

A. Salina Da Nisa knew her.

Q. Who was Salina Da Nisa?

A. One to whom I sent my message.

Q. What message.

A. A message you will some day send the world. A message of love, peace, and harmony. When winter comes I will not be here.

Q. Where will you be?

A. Gone. I will be with Paulina.

Q. Was that the message you sent?

A. Here is my message. "I do not fear death." It is not for me to tell you this. It is for my Saviour. [p. 36] Love is the foundation of all. One cannot live without love. You must learn your lesson of love. If you would carry the message of Christ to all nations you must not fear, you must not anger, you must not doubt. Love is before all things. Remember that. I tell many people that, but they do not understand. The hand of Paulina is upon you.

Q. What message does she send?

A. Fulfillment. Do not anger; love. All around you are those who have gone on. They minister to you daily. Do not fail them. Many have failed. Remember to carry only the message of love. The message bearer must be love.

Q. Can you tell us who are some of those around?

A. I see angels of mercy, angels of peace, angels of faith, hope and charity. They look to you for an earthly fulfillment. My work is done but other angels carry on. Ever does Christ rule, always shall it be so. You too may come back again. You will come back. We will come back. This is one message

I give not to this world now. The world is not ready for that message. Come back centuries of time. We will come again to bring the message, the true meaning of eternal life. Once again we will take up Christ's cross with new bodies that are not tired. We will begin His work anew and gain victory as we have gained before. I am not old, yet they call me saintly. [p. 37] That was my wish, my earthly ambition. I find now I have not only gained in earthly paths, I have gained many steps along Christ's path, with his cross bearing me down, I am tired, tired, tired.

Q. Can you tell us more of your later life?

A. I have no later life. I am tired youth. Youth is never tired long. We will come again manifesting as youth, to tell Christ's story to people more fit to learn it. Some think it hard to smile, it is not so. When Christ was on His cross He did not cry out, I believe He smiled in spirit. When they brought Him down from the cross He still smiled. Forever He will smile, from now upon all. (Makes the sign of the cross.) Bless the mind, bless the body, bless the heart, bless the soul. Bless all and to all eternal peace. (Folds hands.)

Observations:

To this soul who sensed the great need for service and spiritual enlightenment, the affairs of her everyday life and the wishes of her parents were confining to the point of open rebellion. Notice the physical sacrifices endured that she might satisfy her soul urge for this service.

In the above experience the reviewer was asked to open her eyes in order that she might recognize any of the persons present. It can be seen from the answers [p. 38] that only two were recognized as having been known to her in that life. There was no recognition whatsoever of her sister in this present life, showing that the consciousness was so deeply engrossed in the experiences of that life that to her, her past became the present, therefore her now present life would be her future which, in that state of consciousness, had not yet come to pass.

Experience No. 4:

The final stages of her death in Sicily, as a result of tuberculosis, were completely re-enacted in such a state of exhaustion that the answers to many questions were faint whispers. She would frequently remark, "This body is tired, so tired." For a few minutes she remained slumped in the chair, then suddenly aroused as the soul entered a life as a young Indian girl in the tribe of the American Sioux.

This life was buoyant, happy and carefree in contrast to her experience in Sicily. All descriptions, explanations and answers were given in the speech and mannerisms characteristic of the American Indian. She described the making of pottery, grinding of meal, hunting of buffalo by the braves and many amusing incidents which happened in connection therewith. [p. 39]

Wee-nah-too!!!

Q. Are you tired?

A. Me no tired. No work hard.

Q. How do you feel?

A. Me all time happy. Not all time, but most time. Wee-nah-too been away long time for buffalo. Take Moonface.

Q. Talk a little louder.

A. You no hear me? Ah! You hear me.

Q. Yes, I hear you now. Tell me about it.

A. Me glad to see Wee-nah-too. Me glad to see Moonface. He go in wigwam. He all tired out. Wee-nah-too no worn out. Moonface bring big buffalo on back. Wee-nah-too have little buffalo. Little buffalo stay with me. Big mother buffalo go to happy hunting ground. Little papoose buffalo stay with me. Me all time glad Wee-nah-too come back. Been gone long time. Iroquois no like to come near Sioux. (Sioux and Iroquois tribes were unfriendly toward each other.) While Wee-nah-too away me go down to water. Swim in water. Me go way far. See Iroquois. Me no afraid. He pull me out of water. Me no afraid. He say, "Sioux, where you come?" I say, "Me Sioux' chief papoose." He let me go. Me tell [p. 40] Blue Flower, she will laugh. Blue Flower said me be afraid if Iroquois get

me. But me no fraid. Blue Flower fraid of Iroquois. Brave with Blue Flower, she no fraid. Singing Hills come long sleep. Tom Tom girl go get earth, sit by fire, make dishes. Me go get earth, go to fire, no make nothing.

Q. Who is this person? (One of those present during the review.)

A. That my mother. Moon Maid, Falling Star.

Q. Is she your real mother or did she just raise you?

A. Only mother I know.

Q. What is Tom Tom brave's name?

A. Me don't know. Why you all time ask name, name, name?

Q. Well, lots of braves beat tom tom.

A. Only one for Wee-nah-too called Tom Tom boy.

Q. Is Blue Flower here?

A. Yes, (points to one person in room) she is Blue Flower. Little Star, she papoose. Many papooses. She papoose on board.

Q. Who is her mother?

A. Don't know. [p. 41]

Q. Who is her father?

A. Don't know. Papoose mother put her by fire. Mother go way. Fire fall on board. Me take fire away, take papoose to mother.

Q. Did papoose get hurt?

A. She no hurt. (Rubs her hands together.)

Q. Did the fire burn your hand?

A. No burn hand much.

Q. Tell us more about Tom Tom girl.

A. Tom Tom girl funny. Me like her.

Q. Why was she funny?

A. She like Tom Tom boy. Tom Tom boy like her. He no tell Tom Tom girl. She no tell Tom Tom boy. Me know. Me put Tom Tom in door. Me peek. See Tom Tom boy come for Tom Tom. Me tell her to go get water. She go out, fall over Tom Tom. Tom Tom boy, Tom Tom girl, Tom Tom all mixed up. Me laugh. Moonface double up laughing.

Q. Who was Tom Tom girl's mother and father?

A. Me don't know.

Q. Are you tired?

A. Me no tired. Wee-nah-too tired? [p. 42]

Q. No, Wee-nah-too not tired either.

A. Been away long time.

Q. What did you and Blue Flower do when you were little ?

A. Pick flowers.

Q. Did you know Singing Hills?

A. Uh-huh.

Q. Are you sleepy?

A. Sun go down behind hill. Time to sleep. Wee-nah-too sleep too. Wee-nah-too tired.

The reviewer relaxed into sleep, awakening a few minutes later in her present state of consciousness.

Observations:

The contrast between the consciousness of complete physical exhaustion and the almost instant recovery into a state of mind so vitalizing, was most remarkable.

The mind consciousness of the Sicily experience controlled her present physical body to the extent that the hands and arms seemed very difficult to move or raise and, as above mentioned, the body lay slumped in the chair. When the mind had passed from the vibrations of this tired life into the vibrations of the energetic Indian life, the mind reaction was instantaneous and the present body responded accordingly. This shows what great importance the mind plays in the control of body conditions and reactions.

Experience No. 5:

A middle aged woman, troubled with a complex of speed or fast motion, endeavored through lifted memory to find the cause. When riding in a car being driven twenty miles an hour or more, the motion produced such a fear within her that she would become very nervous and ready to jump out of the car. As a result she could ride only in cars driven around fifteen miles an hour. This fear of speed made it almost impossible for her to travel by train, bus, etc.

Upon entering a past life review, she found herself to be a young girl traveling on a train with her parents, brothers and sisters. As the train passed over a trestle bridge it was wrecked, killing all the members of the family but herself, along with many others who were on the train. Her injuries were so severe that she was badly crippled and rendered an invalid for the remainder of that life. The speed had been such a dominant factor in this accident and its impression was so deep that the subconscious fixation outmanifested in this life as intense fear whenever any degree of motion was felt by her. [p. 44]

Observations:

Note that the woman was middle aged before she found the cause of this speed fixation which she had suffered throughout this present life.

Experience No. 6:

A friend, critically ill with erysipelas, was in such great pain, your researcher was called to see if it would be possible to lift him above the physical pain. For several days and nights he had been unable to rest or sleep. After quieting the physical body and mental activities and following the instructions given, he was able to release his consciousness from the physical body and the sensations of pain. To all outward appearance he seemed to be in a deep sleep. For almost two days he remained in this coma state. When he reawakened into the physical consciousness the erysipelas had passed the crisis and the pain was almost gone. He had, for these past two days, been beyond most consciousness of the physical and felt no pain whatsoever, although his consciousness had been aware on higher planes.

At the time of his illness he had been perfecting the tuning of a marimba which he himself had built. Although he had constructed every bar and placement with mathematical precision, his highly sensitized ear detected a slight imperfection in the tones produced. The rechecking of his calculations did not disclose the error. [p. 45]

It was while his physical body was resting in the sleep state and his consciousness was aware on higher planes, that he was shown the error in the marimba he had constructed. The instruction given him concerning the adjustment and proper tuning was brought back in detail to the conscious mind. This enabled him to perfect the instrument and secure the proper tones.

Experience No. 7:

One cold winter day two men, related as brothers-in-law, were trudging across a field through the snow, carrying a large can of milk between them. Both were silent and absorbed in their own thoughts. After walking some distance, both men grew quite warm and overheated. As they walked on, the entire situation seemed to change. The snow appeared to become hot burning sand and both sensed the feeling of being very hot and that they were carrying between them a container of drinking water, which was very precious to them. This apparition faded and both men realized they were again walking through the snow carrying their heavy can of milk between them. As each told the other his

impressions they felt within themselves they had glimpsed a scene of something that was very close to them.

Their desire to know the cause and meaning of this incident brought them to your researcher for information. [p. 46]

One of the men entered into a life review in Egypt where he and his present brother-in-law were soldiers in the British army. While in action, these two became separated from the rest of their regiment and were obliged to walk quite some distance through the hot desert sands to reach an outpost. They carried between them a container in which was a small amount of drinking water.

As they progressed, the reviewer's buddy hurt his ankle to such an extent that he was scarcely able to walk. For some time he leaned upon his comrade for support. As his ankle grew worse and worse the reviewer was obliged to carry him. His buddy wanted to be left on the sands so that the reviewer might save his strength for his own weary journey back to the outpost, but the reviewer vehemently refused. He could not leave his buddy as long as he had strength and a chance remained for both to reach help.

They soon became weary and exhausted, their water supply was getting lower and lower, and the reviewer saved the last bit to wet the lips of his suffering buddy. As time dragged on, the reviewer became weaker and weaker as he sometimes carried and other times half dragged his buddy over the hot dry sands. A prayer for help and strength to reach the outpost was continually on his lips. More dead than alive, they finally reached help. Their suffering had been intense and the buddy's ankle, by this time, was in very serious condition. [p. 47]

Throughout this review the brother-in-law, who was observing the experience and was the buddy of the reviewer, went deeply into the vibration and the emotional reaction of the experience. When the reviewer was suffering considerably from thirst and lack of strength, the brother-in-law was so overcome with the emotions that he left the room in an effort to regain his composure.

Observations:

Notice the similarity between the present-life experience in the snow and the past-life experience on the sands of the desert. These brothers-in-law have, in this life, a very fine and unusual comradeship for each other. Both the above review and other experiences, not herein related, reveal the cause for their deep feeling for each other.

Souls, who in the past have fought, struggled and died for or with each other, never lose the bond that links them so closely together and time after time will find themselves a part of each other's lives.

Experience No. 8:

The background and events leading to the culmination of this experience are unusual as well as interesting.

It was during a conducted tour of the catacombs in Rome that the woman of this experience noticed particularly a certain priest who, though not the guide of their tour, seemed to be quite familiar with the various rooms and passageways. On several occasions she noticed him closely watching her as she observed the many vaults and chambers. After quite some time he called her to one side of the group of tourists and told her that she, at one time, was in these catacombs many many years ago in another life. He remarked, "I can show you where your body is buried." She followed him to the place and there he described some of her past experiences.

Until this unusual incident she had neither heard nor known of the principle of reincarnation and could not understand the reason for his talk with her nor of the things he said. However, she continued on the tour pondering his words and statements. The ideas he had planted in her mind were continuously seeking further explanation and expression.

Quite some time after her return to the United States her curiosity and wonderment brought her in contact with members of your researcher's study group. She was very anxious to see what could be brought forth from her subconscious mind in regard to the catacombs. Through lifted memory the reliving of her past life in Rome brought out in detail those experiences which the priest had described in general and also many more complete experiences of that lifetime. [p. 49]

Experience No. 9:

This is the review as experienced by one who is a professional spiritualistic trance medium, his specialty being levitation and trumpet mediumship. Through a mutual friend he had learned of past life experiences but could comprehend the experience only as a trance state such as he enters when contacting the spirit world. However, he was sufficiently interested to travel quite some distance to try an experience.

After a discussion and comparison of the two methods he entered a review. Like many spiritualistic mediums, he had an Indian guide. As the consciousness of the reviewer left the physical plane this guide began to speak through the physical organism in the Indian dialect. The Indian was averse to having the medium enter into a state beyond his plane of control. Through quite some effort on the mental plane your researcher succeeded in getting the reviewer beyond the Indian so that the experience might progress.

The first experience was a life in China. He told of his position and duties connected therewith, of many Chinese customs and interesting incidents. Many of his descriptions were given in the Chinese language, which he could not speak in the present life. One of the observers present could understand the Chinese language and had no difficulty in understanding the descriptions given. This observer remarked that the Chinese dialect spoken by the reviewer was of a very high grade. [p. 50]

He went directly from this Chinese incarnation into a prehistoric experience.

On his return through the astral realm, the Indian guide again spoke through the medium, but your researcher brought him on into his present state of consciousness. He related many details of his review which he had not brought forth while in the experience, explaining that scenes and happenings were coming so fast that his time was largely taken in observing and realizing rather than talking and describing.

Greatly pleased with the revealments of the evening, he stated there was as much difference between this review and his mediumistic trance state as the difference between day and night. He also remarked that his consciousness was far beyond and in different rates of vibration than any he had ever experienced or known during trance.

Experience No. 10:

An attorney, who for a number of years was mayor of his city, reviewed a former life in which he was one of a band of wandering gypsies.

He relived the scenes of their varied travels. He described their means of livelihood as horse trading, pilfering, and fortune telling which they had developed into a definite science. They were carefree and happy in their basic philosophy of life and every action expressed their rhythmic and haunting music. [p. 51]

Observations:

The reviewer recognized the wife of his present life as his wife in this gypsy life.

As a result of this life review he was enabled to better understand the plight of the roving gypsies brought before him for various misdemeanors. His awakened understanding of them enabled him to judge them with true feeling and thus render fitting and just decisions.

Experience No. 11:

A lad, age thirteen, was brought by his parents to your researcher's home in an effort to overcome a decided timidity and inferiority complex which greatly inhibited his ability as a musician. He was considered a genius in music, being very capable in playing the French horn.

At this time he was the youngest member of a symphony orchestra. The other members of this orchestra were older men with years of musical experience. Because of his youth in comparison with these older men, he felt that it was impossible for him to equal or excel their musical ability.

His parents and his teachers desired him to enter into a musical contest. He did not have the confidence to enter because of his timidity and inferiority complex. Feeling that in the subconscious mind was the back- [p. 52] ground for his musical ability, and that the inferiority complex existed only in the conscious mind, an effort was made to bring forth into the conscious mind the subconscious musical ability that would eliminate all undesirable inhibitions.

The child reviewed a life in which he was a noted composer and musician of considerable prominence; the true merit of his work being acclaimed after his death. After returning to his present awareness he continued to recall experiences of that past life for approximately two weeks, while at his home, at school, and during his musical practice. The experience gave him a conscious realization that he was young only in body and not in soul accomplishments. He also realized that his musical talent in this life was a continuation of his former ability. The result was the neutralization of his inferiority complex. This gave him an inner urge for accomplishment which nothing could dim. His musical rendition in the contest far surpassed the expectations of his parents and teachers.

The names, dates and information which he gave during this review were carefully checked in various reference books and found to be correct as given. Before this past experience the reviewer had been unfamiliar with the life of this composer.

His understanding of this experience has expanded his comprehension of life far beyond the average intelligence of a lad of his years. [p. 53]

Experience No. 12:

In this life, the reviewer had the distinction of being a priestess in one of the Mayan temples. The religion of Sun-worship was taught by her to the children. The ruler of the land was a warrior and often drained the granaries of the people for the feeding of his soldiers. This left the women and children with very little to eat. The priestess grew very indignant and out of patience with this injustice of the governing body, and in a conference with the ruler she vehemently explained the situation, exclaiming, "You fool! You fool!"

During this experience the reviewer did not audibly speak except to say, "You fool! You fool!" Her movements, such as nodding the head, turning from side to side and gesticulating with the hands, indicated that she thought she was replying to your researcher's questions. In answer to a description of the religion, she demonstrated a ritual of Sun-worship. The movements were graceful and reverent, and the attitude very impressive with its sincerity.

Observations:

Why the soul did not speak, except for the few words mentioned, was due to the fact that the soul was very, very deep in the experience. When the consciousness is so withdrawn from the outer physical world the effort of speaking is very great. This soul was so deeply engrossed in the responsibilities and duties connected [p. 54] with her position and, not being in the habit of voicing her inner thoughts, she did not vocally express them in the review.

Experience No. 13:

A gentleman, of a very serious and stoic nature, upon entering into mental and physical relaxation and making the proper contact with the subconscious mind, reviewed a part of his life as lived in the Roman army. He was then a commander under the Emperor Titus.

He, with a division of the army under his command, was sent to Jericho under sealed orders to quell an uprising of the common people. The leaders of this uprising had barricaded themselves in a strongly constructed two-story building. The orders to the commander were to regain control of the situation with the least possible violence. This meant that the leaders of the opposition had to be ejected from their stronghold and dispersed without bloodshed, if possible. Their method and preparation in undertaking this task was described in detail. A battering ram was made from the trunk of a large tree and mounted on wheels about nine feet in diameter. When completed, the soldiers used this in an effort to gain an entrance. Since this could not be accomplished, he gave the command for the battering ram to be readjusted in order that it could be used in an attempt to break down the walls of the second story. As this plan proved successful the soldiers [p. 55] were able to scale the walls and enter the building. This enabled the capture of the besieged leaders and the consequent subdual of the uprising. The commanding of these activities was enacted in a firm military manner.

He was given other orders to be delivered to the governor of the province who received them with indifference and negligence in regard to their execution.

As the governor did not obey the sealed commands of the Emperor which were given to him by the commander, there was soon a reoccurrence of the uprising. The governor, called to an accounting,

denied having received these sealed orders. As the commander had no witnesses to substantiate his claim, the word of the governor was accepted and the commander, in disgrace, was discharged from his post. This injustice caused a deep emotional reaction on the part of the reviewer.

After returning to the consciousness of his present life, he retold his experiences in greater detail and was able to answer many questions concerning the customs, dress, etc., of the people of that time. These descriptions and details were later verified in reference books.

Experience No. 14:

In experiencing a life in China, the reviewer was a daughter of a ruler during the Chou Dynasty. (B. C. 1125-225.) The greater part of her life was spent in luxury and pleasure. The prevailing religion was Budd- [p. 56] him. When questioned concerning other current religions, she answered, "There are rumors of a man named Confucius who has started a new faith." The reviewer owned a beautiful life-sized Buddha carved from jade. This jade Buddha was kept in her own room of worship.

Later in her life, a great famine spread over the land. Fear and desperation drove the people from their dry and barren farm lands into the river valleys, where they hoped that vegetation and water would be plentiful. Massive crowds poured into the cities—begging from the inhabitants, demanding food and water, raiding the cities' granaries, and stealing and murdering in their violence. As conditions grew worse, the reviewer made continual prayers to Buddha for food and strength.

She and her young son finally left in secrecy for the distant hills, where she knew there was safety from the unruly crowds. Here she felt that Buddha in his mercy would care for them. While on their journey, she sparingly gave to her son what little food they still possessed. This sacrifice caused her body to become ill and weak. In desperation, she prayed for even a blade of grass. At last they reached their destination and here a Hermit of the Hills came to them, administering to their needs, giving them food and clothing for the physical and religious truths for the spirit.

After the famine had subsided and a semblance of [p. 57] peace and prosperity had settled over the land, she and her son returned to their home in the city. Here they found conditions somewhat improved but not to be compared with the inner peace and quiet they had found in the hills. So she and her son returned to these hills where they arranged for the boy to be dedicated to a life of spiritual learning and taught the mystic principles by the Hermit. Shortly after she died a peaceful death.

Experience No. 15:

The gentleman of this review has, in his present life, a perfectly healthy and normal physical body. After being given a few short directions of stilling the mind and entering the subconscious realm, his relaxed body became unusually tense and his hands, arms, and legs contracted into a crippled position. His spine so curved that the knees almost touched his chin. His crippled hands and fingers tried to explain the words that his sputterings and futile stammerings could not portray. The only understandable word was "Georgetown." To the many questions asked him, he tried earnestly but uselessly to answer.

After a period of perhaps fifteen minutes, his consciousness left the review of that life and entered into the following experience: As his consciousness was withdrawn from the vibrations of that life his body relaxed into a normal posture in the chair. [p. 58]

Experience No. 16:

After a short silence he burst forth with a rush of German sentences and exclamations. His speech was recognized, by a German couple present in the room, as a dialect peculiar to that spoken only in and around Berlin. This couple had not heard this dialect spoken in the eleven years they had been in America.

To all questions asked in English, the reviewer attempted to answer in English and as it seemed difficult for him to express in this way, he was asked if he preferred to speak in German. His answer was a vehement, "Yah! Yah! Yah!" Since your researcher speaks no German and understands very little of it, the German gentleman, who knew this dialect and was observing the review, was placed in conversation with the reviewer for the purpose of facilitating the questioning and answering in German.

The questions revealed that the reviewer was re-experiencing his life as a soldier in the German army in the early seventeenth century. He fluently told in German of the customs and activities of

the times. The descriptions of his girl friend and his drinking were so vividly portrayed that those present who could understand German could not stifle their laughter and amusement. However, it was not until the reviewer returned to his present conscious state and related his experience in English that the observers, who could not understand German, fully understood the review. [p. 59]

Observations:

The apparent ease with which this reviewer entered the reviews shows his ability to completely relax physically and mentally.

When questioned concerning experience No. 15, he explained that he had been a carpenter in Georgetown. One day while working, the high scaffold, on which he was standing, collapsed. He fell to the ground and was so crippled that he could neither walk nor talk. He had entered the review soon after this fall, and the stammerings and sputterings he portrayed were the reliving of the scenes wherein he had attempted in court to receive compensation for his injuries that would provide him with a source of income. The court refused and he was left totally disabled and unable to support himself.

The speaking of the German dialect by the reviewer and the inability of your researcher to speak German shows that there was no domination of the reviewer. Because of this experience, the reviewer has brought through from his subconscious mind sufficient contact to enable him to understand the German language and to speak it to a degree. If this subject were to restrengthen the contact between his present consciousness and the consciousness of that life, he would be able to completely bring forth and retain permanently his former entire knowledge of the language, thus enabling him to speak it fluently at will. [p. 60]

Experience No. 17:

This person had already experienced a portion of this review before meeting your researcher. The following is her own experience as she told it:

One Sunday, while sitting in her home looking at pictures of mountain scenery in the picture section of the paper, there appeared to her another view of mountain scenery midway between her eyes and the paper she held in her hand. In this interposing mountain picture, she saw herself as two persons. One which she clearly distinguished as herself in a former life, and this person she called "I was." The other she clearly distinguished as herself in her present life, and this person she called "I am." She saw "I was" hurriedly going from the top rim of a ravine, high in the mountains, through a driving rain storm to a hunting lodge a short distance from the ravine. When she as "I was" came on the porch and knocked at the hunting lodge door, she, as "I am", already inside the lodge, answered the knock at the door and admitted herself as "I was" into the hunting lodge.

Just at this time a member of her family, in this present life, entered the room and began talking to her. This ended the experience and left before her only the pictures in the Sunday paper. However, this experience made a deep impression upon her. She wondered why this vision had appeared to her and especially why she saw herself as two persons—one very distinctly as "I was" and the other very distinctly as "I am." [p. 61]

She pondered about this vision and finally related it to a friend who suggested the principle of reincarnation, believing she had seen part of the experience of another life. Both were very anxious to find out more about her experience. The friend, who had met your researcher and knew of a few researches he had conducted along this line, arranged a meeting to further continue this experience.

Upon re-entering the experience the reviewer found herself the daughter of a well-to-do family of nobility in England. Her parents had arranged and insisted upon her marrying a man whom she did not love. However, she had a lover named David, and they arranged to elope before the other wedding could take place. Therefore, very early on the morning of the wedding day arranged by the parents, David came for her in a carriage drawn by four horses. They left before her parents knew of their intent.

They hurriedly made their way to the mountain to a point as near his hunting lodge as could be reached by carriage. The remainder of the way was made on horseback. The trail led to a foot-bridge which crossed a deep ravine near the hunting lodge. As they neared this bridge, a violent wind and rain storm arose. The rain poured down in torrents as they dismounted from their saddle horses and rushed across the bridge. He was carrying the luggage and she immediately preceding

him. As she stepped from the foot-bridge onto the [p. 62] land near the hunting lodge, there was a terrific crash. She rushed on through the blinding rain into the lodge but David did not come.

Others in the lodge went out to look for him. They discovered that a huge tree had crashed to the bottom of the ravine, taking with it both David and the bridge. Upon descending this ravine they found him dead.

Her grief and anguish were so severe and her weeping so intense that your researcher released her from this portion of the experience and she was brought back into her present physical state of consciousness. After regaining her emotional composure, the complete incident along with descriptions of the scenes and dress of the people were given in greater detail.

The reviewer wished to know how the remainder of that life was lived, but the first part had been so severe that several months elapsed before she felt equal to a continuance of the life review. A meeting was arranged and the review was started at a point following the experience related above.

Her family followed her very shortly after the elopement. They begged her to return to their home but she refused. Shortly after, she entered a convent in France. She said that David came and talked with her at the convent. Each day as the Angelus rang, David would come and converse with her. She re-enacted some of these meetings. [p. 63]

The priest, fearing that she was losing her mind because of these spirit contacts, insisted that she be taken away. Having a determined mind and being a woman of some means in her own name, she purchased a small home in France not far from the convent. Here she lived and raised beautiful flowers in her garden. David continued to visit her until at the age of seventy-two she passed from this life. She re-enacted this passing and the soul continued to tell of its experiences after leaving the physical body.

Experience No. 18:

The following experience is a continuation of experience No. 17, both experiences being reviewed at the same setting, experience No. 17 taking place in the physical realm and experience No. 18 being a non-physical experience taking place after so-called death.

Here, on the spirit side of life, her work consisted mainly of caring for children who had just passed from the physical into the spirit realm, helping them get accustomed to their non-physical state. She greatly enjoyed assisting the children in this manner. Then came the time for her to make the selection of parents and environment for her next incarnation. The soul explained this process of selection from the non-physical side of life. [p. 64]

Q. Tell us just how and why you make that selection.

A. There are many places a soul may be born. There are places where they want children and places where they do not want children. There are places of wealth and places of poverty. There are places in all stations of life. I do not want to be born in a home of wealth. I have experienced that kind of life and I know there is little chance for the soul development which I now need. There are servants here, and servants there, and servants everywhere. You can do nothing for yourself. The moment you start to do something you like, servants say, "Oh, you mustn't soil your pretty hands. Let me do that for you."

People are always flattering you. "Oh, my dear, how sweet, how charming you look today." I have had so much of this, that I am sick of it. I want to live a life where I may be free to express as I wish, doing things for myself and getting the joy and development which comes from such accomplishments. I want to be born in a home of moderate circumstances or even of poverty in preference to riches. After a short pause she exclaimed, "Oh, I am to be born again."

Q. Where?

A. Across a large body of water. They call the place where I'm to be born, "The States." They are having [p. 65] a war now. It is a fight among the people of the country. They call the sides the North and the South.

Q. Tell us the name of the state in which you are to be born.

A. They call it Tennessee. I am to be born near Nashville, Tennessee.

Q. Tell us about the parents you have selected.

A. The father is an officer in one of the armies.

Q. When are you going to be born?

A. Oh, I was supposed to be born today but I am going to wait until tomorrow.

Q. Tell us the time of your birth.

Experience No. 19:

The following experience is a continuation of the above experience, being the entrance of the Ego into the physical realm from the non-physical side of life:

A. (In a piping baby voice): Oh, I'm just a little tiny baby, just born and I can't read time.

Various questions followed, stepping along in time until about a year and a half of this life had been reviewed, when the tone of her voice changed and she said, "I am back in spirit again." [p. 66]

Q. Why are you back in spirit?

A. There was a lesson that my parents in that life needed to learn and it could only be learned through the loss of a child. I volunteered to go down and be born in their home, stay for a short time and return to spirit, in order to help them learn that lesson.

Q. Just what was the lesson your parents needed to learn?

A. It was the soul development they should attain from the experience of losing a child.

Inasmuch as this experience occurred during the Civil War, it did not take long to follow her experiences through the non-physical to the entry into this life, which brought her back into the present consciousness.

Observations:

In the quiet relaxed condition of her mental and physical body, the pictures in the Sunday paper awakened the subconscious memory of similar scenes and attuned her to the experience of that former life. Many people have had a like attunement; however, being unenlightened as to the true significance and importance of such inner plane attunement, many fear these experiences.

The experiences of this woman's review show very plainly how observations and knowledge of physical affairs can be made from the non-physical or spirit state. [p. 67]

Many people are inclined to class as soul retrogression any return where the social, political, or financial status is lower than in a previous life. As brought out in the above experiences, this is not the view from the soul plane. The most valuable life experiences are those which offer the greatest soul development. This development is often obtained from a very lowly position, as judged from the worldly viewpoint.

When this lady had seen herself as the "I am" and "I was" combination, she was partly in the consciousness of her present life and yet was taking on the vibrations of her past life. This gave her a dual awareness of past and present for she knew herself as "I am" and recognized herself as "I was." Upon reviewing this past life with the help of your researcher, she left the consciousness of the present and became completely engrossed in the vibrations of the past, thus eliminating the awareness of this duality.

Experience No. 20:

Following are the experiences as reviewed by the preacher mentioned in the Key to the Research:

After quieting the physical and mental, he went quickly into a review of a life in China during the fifth dynasty, about tenth century A. D. He was the ruler of a small province in a section of China. [p. 68]

In response to the questioning, he thoroughly described where and how he lived, his manner of dress and various customs of the people of that time.

Upon being questioned as to his religion, he replied emphatically, "Oh, Buddhism!" When requested to explain the teachings, he gave a most inspiring lecture on Buddhism and its principles.

This religion, considered pagan by the western world today, was presented in a most reverent light, illustrating the great power of Divinity within. He expressed deep sorrow that all of his people could not accept, understand and appreciate this Buddha of enlightenment, which was the director of humanity and the savior of all those who would accept that guidance in its highest sense. This lecture was, of course, given from the consciousness of that former life which was embedded deep within his subconscious mind and shows that such consciousness was distinct and separate from his belief of this present life. As would naturally be expected of one whose calling in this life is a preacher of the Christian faith, he looked upon Buddhism as both pagan and idolatrous.

In explaining the temple worship, he described the form and procedure, even chanting in Chinese their praises to Buddha. Upon request he interpreted, in English, the meaning of the chants.

As he progressed in years, he related the important events of his life and position until, in peace and quiet, he passed into spirit. [p. 69]

Observations:

Of particular note in this case, the reviewer speaks no oriental languages in the present life. The reviewer remained motionless, his breathing regular and rhythmic, as the soul entered into the vibrations of a life in Switzerland, the review of which follows.

Experience No. 21:

Upon entering this review, the reviewer was returning to his home from a nearby hill where he had been watching various drills of Napoleon's soldiers. He related a few events of his life, stating that now he was an old man well along in years. He lived in the home of his daughter, Marion, and described it as "that chalet over there on the mountain side." Various other events of that time of his life were then followed through.

As he neared the age of ninety-two, he took on that appearance, spoke and acted like an old man. His voice trembled and his hands shook as he continued with his review.

He had just come into his daughter's home after being outside in a cold drizzly rain. Although it was comfortably warm in your researcher's home, the reviewer, deep in the consciousness of his past life, outmanifested the cold dampness of the atmosphere on that Swiss mountain as he turned up his collar and pulled his coat more tightly about him. He shivered and his teeth chattered as he spoke in a quivering voice, [p. 70] "Marion, my dear, it was nice of you to have this warm fire burning so brightly in the grate to cheer your old father as he comes in out of this cold rain chilled to the bone." He warmed himself at the grate and continued to talk with his daughter.

Soon afterward, he contracted pneumonia and passed from the physical body in what the world of today calls death.

Experience No. 22:

The following experience is a continuation of experience No. 21, both experiences being reviewed at the same sitting, experience No. 21 taking place in the physical realm, and experience No. 22 being a nonphysical experience taking place after so-called death:

The soul attempted to converse with his daughter, Marion, after it had departed from the physical body, as follows, "Don't cry, Marion. Can't you see that I'm not dead? That body over there in that box is only the form in which I used to live, but now I've moved out of it and am far more alive than I ever was when I lived in that body. Marion, my darling, can't you hear me talking to you? Can't you feel my hand upon your shoulder, feel my arm around you? Can't you hear me trying to tell you that I am not dead? Stop crying, Marion, and listen to what I'm trying to say." [p. 71]

The only sorrow, which seemed to attend this part of his review was that he could not make his daughter understand what he so much wanted her to know—that life was continuous—he was not dead and she should not mourn for him as being dead. At this point he became quieted, left the consciousness of this experience and, after some minutes, entered into the review of another life.

Observations:

Notice particularly his conversation after having made the so-called change of death. Because of the close understanding between these two souls, he, being in his discarnate state, was drawn to-

ward her in an effort to give her comfort and enlightenment. Because of her grief and sorrow, the finer attunement that she otherwise might have felt was dulled and she was unable to receive his message and feel his presence. When the world fully understands this change called death there will be no sorrow, for loved ones will be able to communicate at will.

Experience No. 23:

Here the soul re-enacted the scenes of a life in which he was the sole support of his aged mother. Both his sweetheart and he were anxious to marry, but remaining faithful to what he considered his first duty, that of supporting his aged mother, and not feeling able to [p. 72] provide for both a mother and a wife, he did not marry. The scene was pathetic and very noble in its sentiments.

Observations:

His consciousness then returned to the present life, and sitting in the room were his wife, his daughter, his son and his son's wife. The change in consciousness was so great that it took him several minutes to recognize his family of the present life. Thus, a goodly portion of three different lives in three different parts of the world and at widely different dates were reviewed by this soul before coming back into the consciousness of the present. The review of these lives took approximately two hours and this preacher came into a knowledge of things, which were not taught him in the theological seminary of the present.

Several months later at the home of one of the members of the original study group, there were present several friends of the resident of that home, when this same preacher was taken through another review, which follows as Experience No. 24.

Experience No. 24:

This review was of a life in the Holy Land during the persecution of the early Christians. Although he was not a member of the early Christian faith, he associated with them. [p. 73]

Because of having been seen with them, he was seized while in the market place and thrown in prison. He explained that he had been with some of his Christian friends the night before. Many others were imprisoned with him because they were either Christians or had been seen associating with Christians. Those imprisoned were given neither food nor water. He told how, from time to time, some of these prisoners were either led or carried out. He did not know where nor for what purpose they were taken.

After days of imprisonment in this dark, damp cell with neither food nor water, his body grew weak and exhausted, his throat was dry and his tongue became swollen as he begged for even a little bit of water. His voice was hardly audible as he pleaded with God for mercy and deliverance. His last words were incoherent and faint as the consciousness, no longer able to endure the agony of the physical passed from the physical of that life and returned to this present life.

Observations:

Two doctors were among the twenty-five persons present at this meeting, one of whom was the owner of the home where the review was being conducted and was a member of the original study group. He had witnessed several other reviews, knew and understood the procedure. The other doctor had never been present at any experiences. It was all the second doctor could [p. 74] do to keep from administering to the "dying" person. Not fully understanding the process involved and feeling that some aid should be given the reviewer's present physical body, he voiced his concern but was counseled by the other doctor to refrain from action and continue to observe.

Following the reviewer's return to the consciousness of this present life, he was given a glass of water of which he drank very little. He explained that he was not thirsty. This was so because his thirst was only in the consciousness as revealed by the subconscious mind and affected his present physical body only while in that state of consciousness.

Experience No. 25:

The woman of this experience was required, through circumstances, to nurse through an extended and very serious illness a relative, who had been inducted into her home through marriage. Alt-

though this duty was fulfilled to the best of her ability, within herself she felt a very marked resentment in the performance of this service.

In an effort to determine the cause of this unnatural resentment, she went into meditation and asked for the reason. She was given the review of a past life in England, where she was the wife of a lowly fisherman and because her wealthy family considered this marriage below their social rank, she had been disowned. While [p. 75] standing on the beach looking out over the sea, she saw a vision of her husband's fishing vessel sinking. She realized this was a telepathic vision of the actual experience of her husband and knew that he would not return to her in the physical.

Entering her home, and calling her daughter Lucy, age fourteen, she told of the vision and explained the necessity of the family sharing the burdens of continuing their livelihood by tending the nets and selling the fish. She told Lucy that for a short time the responsibility would rest upon her young shoulders as another child was soon to be born into the family.

Lucy was defiant and declared, "I am going back to Aunt Emmie's house in London and you needn't be bothered with me. There I can have all the clothes I like and I won't have to work." To the mother's present condition and future welfare, Lucy seemed indifferent and unconcerned.

The mother then called to her eight-year-old son Robert, "Bring in the nets, for your father has been drowned in the sea and will not return."

She explained her vision, her condition, and their circumstance to her son, telling him that Lucy had left them. The boy assured his mother of his help and loyalty.

This life review was a complete and definite answer to her question of the cause for her resentment in her [p. 76] present life, for she recognized the soul of Lucy as the sick relative requiring her services in this life.

Her next question was, "If the girl left me in such a predicament in that former life and thus owes me a karmic obligation, why should I, in this life, be required to nurse and care for her?"

Her answer came as follows, "Your resentment toward Lucy, when she left you stranded in your former life, has built a barrier of your making between your soul and hers. This resentment must be completely eliminated by you before this soul can repay its karmic debt. It is always the privilege of an older soul to live as an example for less experienced souls. Your opportunity has come for fulfilling your part in the removing of this barrier."

With the higher understanding of this problem, her attitude toward the patient completely changed and with sincere and loving care she nursed the patient back to health. This brought a deeper and more beautiful friendship between the two souls.

Consider the satisfaction and willingness in righting past wrongs when the souls involved are functioning from a plane of spiritual understanding of their problems.

Experience No. 26:

Although a girl at present, the life reviewed was that of a young boy in England. The voice was deep, [p. 77] gruff, unlearned and bitter. When asked concerning his father and mother, the reply was, "Father and Mother? Kids like us don't have fathers and mothers."

The soul knew of the uplifting efforts of Alfred the Great but seemed both ignorant and unmindful of rulers and governments of the world, as well as time and age of the review. The chief concern was to secure, through any way possible, sufficient food and clothing to maintain life. In answer to the question "Where do you get your clothing," the reply was, "Sometimes off the line. Sometime the church people come round and if ya look sorry enough, they'll dole out some. Got an old coat once. It must have belonged to a high stepper. The velvet was pretty good but the darn thing had tails on it. I cut 'em off. Don't want no tails on me."

If, through the church or from begging, enough food and clothing could not be obtained, the efforts were then turned toward stealing. Large groups would work together in this living through stealing, which was the only way left for them to survive. Even in stealing, there was a right and wrong way.

"See them shoes? Well, they belong to another kid. I saw a kid coming up the road and I watched him for several days, and every day he would come up and wade across the creek. That creek up there. One day he had a different pair on and I knowed he had two pairs, so I snuck these.

The next day he had his other pair on so I knowed he was all right. They kind of [p. 78] cramped my feet at first. The kid's smaller than I am. But I just cut the outside a little."

He was then satisfied that he had stolen only from one who had more than he.

As the life progressed, the boy was arrested, searched and found to have a bag of stolen money his "pal" had taken.

"No! I didn't take it. I ain't got it on me. Yeah? Yeah, it must have stuck to me. I didn't touch it. I didn't have my hands on it."

Q. What was it that was taken?

A. A bag of money. (As explained later, his pal had taken the money and given it to him.) I took it. Sure I took it. Got to eat don't ya? No, you wouldn't know anything about that, not when you get your food shoved at ya. No, he didn't take it. I took it. No, he's all right. You can let him go. Why sure. Sure, I'll take it. Naugh, I'm not afraid. I'll take it. Yeah, I'm ready. No, no, you won't. No, no kid, you won't. You're young yet. You go back and be decent if you want to. Sure, why don't ya? Your healthy. Yeah kid, maybe you ought to be holied. I don't know. I've seen 'em cross 'emselves. I don't know what they say. You can do it. Maybe you'll be happier. If ya go on like this you'll just get what I'm gettin'. Yeah, you go now kid. You'll be all [p. 79] right. No, don't you fear about me, I'm kind of tired anyway. Ta, ta. No, I don't want a priest. But if he's going to do it for the gang of us he might as well include me."

As an example to the thieving masses, this lad, along with some twenty-five others condemned for similar crimes, was beheaded. The attachment to the physical was so prevailing in the mind of the reviewer that the consciousness could not seem to detach itself from the beheaded body, but tried vainly to replace the head on the shoulders. The consternation was so consuming that the consciousness did not grasp the fact that it had been released from the physical body.

Experience No. 27:

The following experience is a continuation of experience No. 26, both experiences being reviewed at the same sitting, experience No. 26 taking place in the physical realm and experience No. 27 being a nonphysical experience taking place after so-called death:

"My head ain't where it used to be. I got my head back. I found it laying over there. Heads work different than voices. My hands were here, my head was there, and it was talking. I picked it up. My hands picked my head up. But they work different. Yeah, he cut my head [p. 80] here and I couldn't get it back on. It wouldn't fit. I don't know what I'm going to do about it. I didn't bleed much. I didn't bleed at all. Eyes can see but they aren't hitched. Do you know how to put them together?"

Researcher: "You don't need them. Go and leave them."

Reviewer: "Well, I don't know. I got to have something. My head won't sit on by itself. I got to hold it on with my hands. I dropped it a couple of times and it ain't so comfortable."

Researcher: "You aren't in your physical body now. You're in spirit and you can go wherever you want."

Reviewer: "Yeah, but I got to get myself together."

Researcher: "Your spirit is together."

Reviewer: "I don't know. It don't seem to me that they're going right. A fellow can't keep this up. Can't go around carrying your head like that (holding it in his arms). It ain't natural. It ain't right. People'll stare at me. I don't want to look like that. I'd rather not be anything. It wouldn't matter much to be without an arm or a hand or anything like that. But a guy's head—that's more personal. Shall I put them together? I hate to leave them like that. If I could only get to a doctor I suppose he'd sew it. Maybe it'd be better if I went to sleep. But it's an awful thing to leave. I'll go to sleep." [p. 81]

Experience No. 28:

The following experience is a continuation of the above experience, being the entrance of the Ego into the physical realm from the non-physical side of life.

The reviewer slept about three minutes, then started to talk in a sweet childish voice as follows—

“Don’t shake the boat Mary, don’t shake the boat.”

Q. Who is Mary?

A. She is my sister. Don’t shake the boat Mary.

Q. Who else is in the boat?

A. Mary and Marcy. I am Marcy. I am Mary’s sister.

Q. How old are you?

A. I’m a little girl.

Q. How old is Mary?

A. Mary is a little big girl.

Q. Is Mary bigger than you?

A. Yes.

Q. Where do you live?

A. I live with my Mamma but Mary is shaking the boat. She’ll make me fall in. You musn’t shake the [p. 82] boat Mary. Mamma wouldn’t like it. She wouldn’t like it Mary. Don’t shake the boat. Mary!! Mary!! (Marcy fell in the water and was drowned.)

Observations:

Anyone’s material station in life is no indication of measure of his soul development. For example, the beggar boy in England had, in previous life experiences as reviewed, held such high positions as a priestess in a Mayan temple and, in another life, the daughter of a Chinese ruler in the Chou Dynasty.

In experiencing a life of wealth and power, the soul is subject to a feeling of extreme haughtiness, pride and inflated egotism. Engrossed in these vibrations, the soul becomes emotionally unbalanced. Only through subsequent experiences of the opposite nature such as pauperism, penury or some form of humiliation can the soul become balanced between these two opposite conditions. Thus are the true qualities of the soul developed in perfect balance.

As brought out in this particular case, the leveling of emotions seems to be proven by the fact that there was a sense of previously learned honor and justice used in the manner and way of exemplifying this negative existence.

Here again is an excellent example of the various voice changes as the consciousness leaves the vibrations of one life review and enters those of another. [p. 83]

Experience No. 29:

In an attempt to find out how far back into time a soul could recall experiences. the suggestion was given this reviewer that he delve deep into his subconscious mind, going back into experiences that occurred long ago in ages past. The reviewer sat motionless, his head comfortably resting on the back of the chair, his hands relaxed in his lap, his breathing normal and rhythmic.

After some time he gave a vivid description of plant life as it appeared around him. The trees were huge and dense with foliage. The land was marshy with very little solid ground. He took great pains in picking his way through these swamps for in some places the water seemed to have considerable depth.

Suddenly there appeared, coming toward him, an extremely large animal. His description of it was almost identical with that animal of the prehistoric period which is known as the dinosaur. The animal passed by as though unaware of his presence. He then told of other various forms of life, which seemed to be part reptile and part bird; describing them as they swam through the water, flew through the air and jumped or climbed from tree to tree in the luxuriant vegetation.

The reviewer observed with very keen interest and related in clear descriptions the behavior of these various forms of reptile, bird, and animal life in their natural haunts. He seemed to have no fear of these animals nor did they molest him. [p. 84]

The reviewer's sensation upon returning to his present physical consciousness was that of temporary strangeness with his present surroundings for, as he described it, he felt as though he had just arrived from far distant worlds.

Observations:

As observed in the above experience, time did not fade the memory of experiences long past nor, in that state of consciousness, was there any difficulty in recalling them to mind, for when a thought is set in motion through vibration it is eternal and can, through proper attunement, be brought to light at will.

Experience No. 30:

A woman interested in reincarnation wished to prove to herself whether or not the soul could incarnate as either man or woman. As she entered into the vibrations of a past life review she found herself a priest standing before an altar in an Arabian temple. Questioning revealed that this priest was conducting a worship ceremony for the common people. He explained the various types of worship, stating that one type was used for the common people and another type of worship was used for the priests. As the ceremony proceeded the reviewer chanted in Arabic the ceremonial worship. The tones were deep, resonant and clear. At times the chanting was so soft it was scarcely audible [p. 85] and, as it would swell in volume, the resonant qualities in the voice made the room ring with its vibration.

At the completion of the worship, the reviewer was asked, "Are you a man or a woman?" The reply showed utter surprise and amazement, "A priest and not a man! Why of course I'm a man!"

The reviewer returned to the present physical state with a conscious realization of her soul's incarnation as a man.

Observation:

Note the singing ability of the reviewer while in the consciousness of the review. In her present life, although an elocutionist, she does not consider herself a singer.

Experience No. 31:

This experience described a death viewed mainly from the spirit side of life. The reviewer's death took place in the sinking of Atlantis.

She was a young girl and with friends was fleeing from a city filled with terror-stricken people. The earth trembled and rolled as huge buildings crumbled and the sea water rushed into the streets. She was dimly conscious of the shrieks and screams of the frightened populace as, blinded by fear, they pushed their way to higher levels of ground. One of her party succeeded in [p. 86] getting a small boat in which they hoped to escape from the swirling waters and the sinking land. Eagerly, they crowded into the small vessel, but when they had gone only a short distance, the boat capsized and they were sucked under the water into the powerful whirl pools and drowned.

The reviewer was only slightly conscious of the confusion for, as she felt her body sinking into the water, a great beam of light came down from above and completely enfolded her. As she ascended on this light ray, she saw her body sinking in the water, going down and down while she as consciousness, cognizant of all that was taking place, grew calm and peaceful.

Observation:

This ray of light was her individual spirit contact, which enabled her to free the consciousness from the physical body and ascend on its vibrations. This is an excellent example showing how one can release the consciousness from the physical body in order to escape physical pain and emotion.

Experience No. 32:

The reviewer of this experience is a woman who, in her early childhood, had an outstanding vision of the Christ. This vision has guided and influenced her entire life. In times of sorrow, stress or

inharmony, she needs only to revisualize the face of the Christ to renew the [p. 87] attunement and receive the inner peace and contentment emanating from His face.

Her lifted memory review took her back to the time of the crucifixion of Jesus. She first saw a throng of people hurrying through the streets; for what purpose, she did not know. Following along with this throng, she learned that Jesus was to be crucified on the hill of Golgotha. She was crushed with sorrow as she witnessed the crucifixion, the removal from the cross and the placement of the body in the tomb. She was among those who visited the tomb after the resurrection and saw only various clothing where the body had lain,

After returning to the present state of consciousness, it was some time before she sufficiently regained her emotional composure to relate additional details. The sorrow and emotional strain of this experience affected her so deeply that a sense of depression remained with her for many days. Yet, an experience she highly values.

Observation:

The crucifixion on Golgotha was the crucifixion of the physical body only, for the Christ or Divine Spark of an individual can not be crucified by others but only by the carnal self of that individual.

Experience No. 33:

The following experience was received, while in [p. 88] meditation, by a woman who had reviewed several lives under your researcher's direction.

She was the daughter of wealthy Chinese parents. As was the custom of the wealthy class, each day her mother would carefully bind her feet. This made walking barely possible for her but, as a daughter of wealth, very little walking was required, for her servant carried her wherever she cared to go. The father's home was surrounded by a beautiful garden, almost fairy like with quaint rustic bridges and its lily pools. A tiny brook, not seen from the house, ran through a small ravine in the garden. Here beside the brook each day she would meet a coolie servant, a boy about her age, who would unbind her feet and bathe them in the cool water. When she felt that she should return to the house, he would rebind her feet and help her over the hill.

The coolie boy grew to mean so much to her that she fell deeply in love with him, despite the fact that he belonged to a different faith than she.

After some time the father learned that she was to bear a child to the coolie boy. The father was greatly incensed and immediately consulted the high priest who, according to the law and custom of their faith and government, gave him permission to kill her. The father returned home and stood her against the wall of a room. He then threw a dagger, which pierced her right cheek and head, killing her almost instantly. [p. 89]

Experience No. 34:

These are a series of past incarnations as reviewed by one woman.

The first experience took her into the pioneer days of this country. Her first recollection was that of awakening as a white baby in a log cabin. The cabin was attacked by Indians, one of whom picked her up by the feet and swung her around with the intention of killing her. The next remembrance was that of jogging along a road with this same Indian. He, as the son of an Indian chief, had decided to save the life of this child and raise it as his own, to take the place of his child who had passed on.

She was trained as a true Indian maiden and it was not until a British trader came to their village and took her away with him that she learned she was not Indian born. She lived with the British trader in a small hut until he decided to leave her and cross the mountains in search of gold. He offered to take her back to the Indian tribe, but, knowing of her white parentage and her coming motherhood, she refused to go.

Fearing to face the Indian tribe or live alone in the forest, she took his gun and shot off the right side of her face. Her last conscious memory was seeing him disappear in the distance.

Experience No. 35:

This soul incarnated next in the body of a crippled [p. 90] child named Sammy. The child's en-

tire right side was paralyzed. The reviewer recognized this paralytic condition as being the outmanifestation of the soul's previous exit from life caused by shooting off the right side of the face.

The law of compensation forced this soul to endure life in an idiotic paralytic body in order that it might learn, through deprivation, to respect and appreciate a healthy and perfect physical body. This lesson was indeed a bitter one.

In the physical consciousness, the idiot child had no intelligence. However, the soul had a deep knowledge and was keenly aware of all its potential faculties and abilities. The soul, unlimited in its mental and spiritual faculties, was forced to live and seek expression through this deformed body.

The imperfection was in the soul's contact with the pineal gland and brain centers. Therefore, the brain was unable to receive and transmit into physical expression the full desire and will of the soul. This limitation caused the soul to endure deep mental and emotional suffering, and the reaction of the impaired physical expression registered its lesson in the soul.

Experience No. 36:

After learning the lesson of respecting and appreciating the physical body, the next incarnation took [p. 91] this soul into a life as a United States soldier of the South, during the Revolution.

One day as he was returning to his regiment, from a furlough, he was accosted by a British subject who stabbed him in the right side of the abdomen, striking the appendix. The British subject took the clothing from the soldier's body and left him there to die.

Experience No. 37:

This soul's next earthly sojourn was in the body of a girl named Nancy, whose mother worked for a wealthy family. She was reared with the children of this family in their affluent environment.

When the young son of this family fell in love with Nancy, his parents objected, and in haste, Nancy was married to a young farmhand. Shortly after, she and her husband journeyed west in a covered wagon, settling in Illinois. Here two children were born. At the age of thirty, Nancy passed from this life as a result of abdominal disorders.

Experience No. 38:

This soul returned to earth in its next life as the daughter of a wealthy family near Baltimore, Maryland.

"Miss Nellie," as she was called, became a noted operatic singer. Her life was beautiful and gay. She married a well-known and prominent lawyer and [p. 92] statesman. After their magnificent church wedding, they moved to Philadelphia, where he practiced his profession. His duties required him to do considerable traveling, and on one of these trips, he was shot. Shortly after his death, she died of a broken heart.

This soul's next earthly experience is that of her present life.

Through concentration and meditation, she was given the reason for her present advent into life—to consciously correct and balance all lessons learned from past experiences.

Realizing that the negative emotions in her present life are the outmanifestation or result of negative reactions in the past, she determined to meditate on each emotion within her and trace its cause. Upon tracing the cause of the fear emotion within her, she was shown many lives wherein her reactions had caused various types of fear to be implanted deeper and deeper into her subconscious. Then she was shown the opposite polarization of fear—or courage—and how this emotion was expressed in her various experiences. She used this method with her dominant emotions; hate—love; selfishness—selflessness; impatience—tolerance, etc. With the knowledge and cause of the negative and false emotions within her and a realization of their opposite polarization, she began to consciously adjust and resymbolize her subconscious mind with truth. [p. 93]

Into this life has come all the negative reactions of the past, resulting in inhibitions and various physical ailments. When she was fifteen years old, the first of these negative conditions resulted in a paralysis of the right side of the face and neck. At this, age she knew nothing of reincarnation nor of the influence of past lives upon the present. The overcoming of the paralysis, slight traces of which are still apparent, was accomplished in a period of six to seven years through rest and quiet. The pa-

ralysis was brought on in this life by the fear of having inherited a family trace of so-called insanity. She later learned that this so-called insanity was but the ability to see and hear in realms higher than the physical. The true cause of the paralysis was learned by her in later life when she began to study the principle of reincarnation and through meditation and self analysis found in her subconscious memory certain past lives. The paralysis was a direct outmanifestation of her suicidal death when she shot off the right side of her face in the lifetime spent with the Indians (Experience No. 34).

Another negative condition of the past outmanifesting in her present life was that of abdominal disorder culminating in acute appendicitis. Although the appendix was removed, the consequent adhesions resulted in intestinal disorders. These again were not overcome until she consciously realized the causes were not a result of anything connected with the present life but were the result of being stabbed through the appendix in her soldier life (Experience No. 36) and that of death from abdominal disorders in her life as Nancy (Experience No. 37).

For years, she has suffered with foot trouble. The cause of the present outmanifestation was the symbol of limitation imbedded in her subconscious mind as a result of having her feet bound, according to custom, in her Chinese life (Experience No. 33). As yet, she has not been able to completely overcome this inhibition, although there is marked improvement.

While reviewing past incarnations, she found that many present associates, including her parents, sisters, husband, and children, were connected with her in these former lives. In comparing her present life with her past lives she recognized that certain conditions in the former past experiences were identical with conditions of this life. In many instances she saw that her reactions in both present and past lives were negative, showing she had not yet learned the lessons taught by such experiences. She realized that all such negative reactions would continue to outmanifest in her present physical body and affairs until she, in truth and understanding, would release herself from them.

As can be seen from a few of her experiences, No. 33 to 38 inclusive, recorded above, there was no particular spiritual awakening in these previous lives for the soul was overcoming self and gaining material [p. 95] for a conscious spiritual rebirth which she knows is now taking place in this present life.

Her present understanding and enlightenment of life's principles and universal truths have enabled her to remove from her subconscious mind the tensions and negative emotions and to resymbolize this mind with the picture of harmony and perfection. This resymbolization will not only affect the remaining part of the present life but will outmanifest that degree of perfection in her future lives. For all life moves in cycles and her soul is now preparing to change from the old cycle, through spiritual rebirth, into a new cycle of cosmic experiences where a deeper and greater field of divine expression awaits her.

In meditation, she was given a glimpse into her future work and service. She saw herself teaching the creation of man and the true teachings of Jesus the Christ in the new age.

Experience No. 39:

The following is a brief sketch of a past incarnation relieved by a woman. Only the latter part of the life was reviewed.

She was a Christian in the early establishment of this religion and lived during the great persecution of Christ's followers. She relived the experience of being seized and thrown into a den of wild animals and was [p. 96] very conscious of the presence of a guardian angel, in the non-physical, during the preparation immediately preceding the destruction of her body by the animals.

The guardian angel, giving strength and comfort, told her that the ordeal would be very brief. The reviewer was conscious of herself as being only partly identified with her physical body before its destruction began. With the help of her guardian angel, she was completely released from the physical and her cognizance of its complete destruction was that of viewing the ordeal from the non-physical or spirit side of life.

Experience No. 40:

In her daily meditation, the woman of this experience had asked for the key to Universal Love. Her answer came that she must free herself of all hatred. Although she was aware of various dislikes, she was not conscious of them as hatreds. As she contacted her subconscious mind, in this experience, in an effort to determine the degree of her dislikes, she entered into the review of a life in Greece.

She was the wife of a wealthy wine maker and merchant and was forced to work all day in the vineyard gathering grapes and preparing them for the presses. During this period of history, the women were forced to do the heavy and menial tasks. This drudgery together with the sickening odor of the sour wine built a deep hatred within her. [p. 97]

Her husband supervised the work in the fields and of the men operating the presses, but most of his time was spent in entertaining prospective customers and living in ease and luxury from the proceeds of the labors of others. Although the wife of the owner, she was given less consideration than the servants and was not permitted the use of any funds received from the sale of wine. This harsh and degrading treatment created a resentment, which developed into a hatred of both men and wine. As conditions became unbearable, she gathered her few belongings and left this place of wretchedness.

She had nowhere to go, but preferred to face the unknown rather than to remain in her wine reeking prison. Upon leaving this place, she sensed a freedom that she had never known but this was soon lost in the misery of her aimless wandering which ended in starvation and death.

The emotion of hate experienced in this life was imbedded deep within the subconscious mind and outmanifested in varying degrees in her subsequent earthly sojourns. Gradually, through continuous incarnations, the bitter hatred was tempered until it has expressed itself in this life as a dislike.

Observation:

She did not realize that a dislike was a form of hatred and could be deeper than was apparent in the [p. 98] conscious mind. All dislikes, however faint, must be overcome before the key of Universal Love can function through the consciousness.

Experience No. 41:

This is the review of a man who in his present life is an architect. In this past life, he was one of eighty priests in an Atlantean Temple of the Sun.

He entered the review at the completion of a worship service and was leaving the temple with the intention of taking a walk. When questioned about the customs and services within the temple, he replied, "There are seventy-nine other priests in this temple, why not ask some of them? Why detain me with your questions when I am just ready to take my daily walk?"

However, he described the temple services, a city which lay in the valley below, and explained the method of government ruling Atlantis. It was the duty of the priests and religious leaders to enter into deep meditation and, through this inner contact, receive the principles of life in all of their phases of expression. These principles set forth the ideals of the relationship of man to man, man to society, and society to man. When the ideals became clarified to the priests, they were presented to the board of governors, who in turn would formulate laws for the conduct of the citizenry. [p. 99]

When asked the methods of travel, a description was given of the vehicles of transportation, but he did not clearly understand what was meant by, "How are they propelled?" Whereupon the researcher asked him if they used steam, gasoline or a similar fuel. He replied, "Gasoline? Gasoline? What is that? I have never heard of it." When he understood the meaning of the question, he said that there was a small machine in each vehicle which, by a scientific process, drew power from the energy surrounding the earth and consequently needed to carry no fuel. As his work in that life was not connected with the intricate details of mechanics, he could not clearly relate the necessary operations to capture, harness and release the power enabling such locomotion.

The reviewer gave his name as Shandra. He further explained the manner in which he and his fellow priests lived and taught.

Following this explanation, the reviewer became quiet as if meditating on his duties and temple services. This quietness continued and the reviewer left the vibrations of this Atlantean life and opened his eyes in the consciousness of the present.

Observation:

Note in the above experience that the reviewer, while in the consciousness of the past life, knew neither the meaning nor the purpose of gasoline, since gasoline [p. 100] as such was not a product of that period. This shows that the mind, while deep in the vibration of a former life, could not carry its present knowledge back into the past, except the use of the language.

Experience No. 42:

About two weeks later in a nearby city another experience was reviewed by a woman who, in her present life, was only casually acquainted with the reviewer of Experience No. 41. She was entirely unaware of his Atlantean experience neither was he present at the time of her review.

This review took her back into Atlantis where she, as a member of a large group of priests and priestesses, was attending a ritual of the summer solstice in the Temple of the Sun. She described the long flight of steps that led to a small room in the highest portion of the temple. Here the group knelt in meditation until the sun shone directly through a small opening in the ceilings. While in this meditation, they made their inner attunement which would polarize them to the increased activity of the sun's influence upon them.

As a climax to this high attunement, the group descended the steps and assembled in the temple courtyard, where they were seated on stone benches. For nearly two hours they listened to a discourse on the physical and spiritual interpretation of the solstice, given by a priest named Shandra. At the close of the [p. 101] discourse the group separated and, as she arose to leave the courtyard, she sprang out of the chair in which she was experiencing the review, thus coming back into her present physical consciousness.

Experience No. 43:

The two following experiences are given as they were written by the reviewer a short time after his experience:

"The first things I saw were many covered wagons. The horses were untied from the wagons and placed in corrals. I saw two women in long hoop skirts, small aprons and large bonnets. They were cooking the evening meals over an open fire. A number of dogs were playing nearby.

"When I entered into the review of this experience, I was fourteen years old. My name was John Taylor. The year was 1825. In my family besides myself were my mother and father and a younger brother named Paul, who was twelve years old. We were with a wagon train traveling from Massachusetts to California. There were about five hundred people in this train. At this time we were camped somewhere in the state of Kansas. The leader of our train was John Smith. It was the fall of the year.

"At fourteen, I was naturally very much interested in food. The women were cooking stewed rabbit, pota- [p. 102] toes, com, corn bread (I was very fond of com bread), and some kind of pudding.

"The trip was a very rough and arduous one. We had many streams to cross and it was necessary to find shallow places in these streams. This was not always easy. Much of our food was supplied by hunting for small game. I enjoyed hunting very much and was proud that I was an excellent shot. I was the possessor of a fine rifle and took much pride in keeping it nice and shiny. The gun was loaded with powder by the use of a ramrod.

"The next scenes of this experience took place in Wyoming further along the trip. The land seemed very flat in places and the mountains seemed to rise straight up around us. A stream ran close by. The water was very clear and I could see the different colored rocks on the bottom of the stream. There were many trout in the stream and it was good fishing. We saw quite a number of snakes, mostly rattlers. We were attacked by a small band of Apache Indians, and immediately made a circle and started to shoot. They gave up the fight in a short while and we continued on our way. Some of the streams that we had to cross were very tough and we lost quite a bit of loose equipment en route. I saw quite a number of pots and pans floating down the stream.

"The next scenes took place in California when I was fifteen years old. We lived in a house made mostly [p. 103] of logs in a little place called San Fernando. Most of the people did farming. There was considerable gambling and the saloons were numerous. There was quite a bit of gold and copper mining.

"The next scenes took place at the age of thirty. I then lived in the state of Washington where I practiced law and was very busy handling many land claims. There was considerable dispute over property. I was married. My wife's name was Agnes, and we had two children, John Jr. and Mary. We lived in Tacoma. I went to Seattle very often on business.

“These scenes took place at the age of forty. I had a very good law practice in Seattle. I had a partner by the name of Sam Oberlin. He was a very good lawyer. John was away to school in San Francisco. Mary was there, too, attending school.

“At the age of fifty I was still practicing law in Seattle. Oberlin had passed on and John Jr. was with me.

“At fifty-five John Jr. was still with me. He was a good lawyer. Mary was married to a fine young chap by the name of Henry Stevens. He was a school teacher.

“At sixty I was pretty much alone. Agnes had passed on. John Jr. had married and was out on his own in San Francisco. I was not feeling so well. Pretty tired.

“At the age of seventy-three I felt very tired. I did not want to talk much. I just wanted to rest. That was all there was of that life and things became dark.” [p. 104]

Experience No. 44:

The following experience is a continuation of Experience No. 43, both experiences being reviewed at the same sitting, Experience No. 43 taking place in the physical realm and Experience No. 44 being a nonphysical experience taking place after so-called death:

“Suddenly, shining out of the darkness, I saw a golden key. Then a door appeared. I was admonished to take the key and open the door. It was the key to the doorway of the Garden of Life. I opened the door. At first all was misty and indefinite. The mist cleared and I found myself in a beautiful garden where everything was a symphony of light and color. I was conscious of many souls whose garments consisted of colors of ever changing hues. The plants and flowers in the garden were of many and varied colors.

“I seemed to sense a relationship with many of the souls in the garden. I could feel their vibration and they could feel mine. We in the Garden of Life received higher teaching from advanced souls. We were taught the meaning of life and were told to observe the growing things in the garden to see how they constantly reached up for more light. This is how the soul grows and expands. The souls in the garden understood one another through vibration. Vibration is the language of the Universe. [p. 105]

“In the garden were many souls whose garments were not as bright as others. They were souls who had not received illumination. They are younger souls and are not to be condemned. We must help them by pointing the way. To eventually wear the brighter garments is the destiny of all souls. Each soul in the Garden of Life has to find the task he has to fulfill.

“Once in a while the Master would come. His colors were the most brilliant of all to see. He teaches us that love is the law of life, and love is king. He tells us to plant only seeds of love in the Garden of Life.

“Souls in the garden have less obstructions than those bound by the physical and we understand one another so much better. Our vision is clear. We travel at will on a thought frequency.

“All souls know that they must take on a lower frequency of physical expression in order to gain the experiences necessary for growth. This is what the Garden of Life teaches.”

Experience No. 45:

At the time of this review, the reviewer was about twenty-three years old. She entered a past life review where she was a Spanish girl about six years old and answered all questions with childish inflections and babyish tones. Her name was Guena. As she was not well, her training was principally of a religious nature in the Church of St. Mary. [p. 106]

Her young life was quiet and uneventful and was therefore brought quickly through this portion of the review in five year periods until she reached the age of twenty-five, when she married Pedro, a bull fighter. During this period, Guena clung to her Catholic training although her husband did not believe in that faith. In her later life, the husband died and she was left alone.

The next eight years were quiet and peaceful until at the age of fifty she passed into the beyond. Here her review did not end.

Experience No. 46:

The following experience is a continuation of Experience No. 45, both experiences being reviewed at the same sitting, Experience No. 45 taking place in the physical realm and Experience No. 46 being a nonphysical experience taking place after so-called death:

The consciousness then reviewed the happenings immediately after the death, and was extremely surprised and perturbed to view her physical body surrounded by candles and the church Fathers. She exclaimed, "It is my body! My body! It has my rings, my hair! I am here, my body—it is there. I did not die! My body is cold yet I am not cold. I do not know where I am." [p. 107]

The reviewer then saw a shining light and recognized it as her mother in that life, who led her away from the dead body, quieted and instructed her of the change called death and the continuance of life. She was then taken to a quiet place where she was to rest and sleep. At this point, the reviewer became very still and finally opened her eyes into her present state of consciousness.

Observation:

Note, in the above experience, the feeling of possession expressed by the soul after the change which people of today call death and the attachment to material things such as rings, hair, body, etc. In extreme cases of this nature, these are known as "earthbound souls" and, of course, would be earthbound to the degree that this feeling exists. Release from this condition is brought through understanding of spiritual truths and the true significance of death, which in this case was brought through the instruction given by the mother.

Experience No. 47:

"The woman of this experience, in her present life, has the ability to bring enlightenment and understanding to many people. Her experience, as a result of lifted memory, took her back into a life in Rome during the middle of the fourth century A. D. where she, as a man, was delivering a speech to a group of learned [p. 108] men in the Roman Senate. The plea was for the enlightenment of humanity.

"Humanity, why do you not wake up? For years you have suffered under subversive activities which have lasted for several centuries. Down through the ages you have crucified the masters for the truth they have given.

"You do not need to have such a high intellect to understand. You have allowed yourself to be crucified on the cross of materiality. Why can you not be an example for the future generation? Socrates and Plato showed you. Rome knew their influence and teachings. Rome has much to give.

"When the nineteenth century rolls around, the greed again will show. Why do you allow this greed to rule? I pray to God that I may be alive in the twentieth century that I may help the people, for greed will then again enslave them.

"Rome, I've tried to tell you but you will not listen.

"All forces of creation come forth now. My task is finished. I give my life to higher forces. Master, take charge."

Here the plea ended as the speaker dropped "dead" on the floor.

The consciousness, leaving the vibrations of the Roman period, entered into the following earthly experience: [p. 109]

Experience No. 48:

The room in which this review was being conducted was unusually warm but the reviewer, not in the consciousness of the surrounding place and conditions, was shivering and cold while climbing through deep snow up an almost perpendicular cliff leading to an ancient Tibetan lamasery.

"It's cold. It's freezing. There is so much snow."

Q. Where are you now?

A. Tibet.

Q. What are you doing there?

A. Trying to seek the truth of life.

Q. What year is it?

A. 1452. Ooooooooooh! I want to get in. It's so cold and there's so much snow.

Q. In Where?

A. In this lamasery.

Here the subject entered the lamasery, became a student of truth and later was shown many coming events, as well as inventions such as the radio and airplane, of the twentieth century in America. The reviewer told of the greed and selfishness that would [p. 110] prevail in the twentieth century, which had already been prophesied in the former life in Rome.

"The chaff must be separated from the wheat and the people must be awakened to their Divinity within."

"The day will come when all men will sit under their own fig trees and no one shall make them afraid."

Observation For No. 47 and No. 48:

Note how the consciousness goes from the fourth century A. D. to the year 1452 A. D. and in that year sees in prophecy the events of the twentieth century in America, although this land had not yet been discovered.

Experience No. 49:

The next experience was reviewed by a lawyer.

The reviewer saw a large cloud of vapor-like substance rolling toward him. The cloud grew very black in the center and this blackness gradually extended wider and wider until it shaped itself into a cone, like the crater of a giant extinct volcano. The reviewer was told by your researcher to enter the cone, and as he did, the sides which seemed to slope at a forty-five degree angle straightened out into level ground and he walked on that level ground toward the point of the cone. When he neared this point it opened and he walked through it. There he found a long ladder [p. 111] and, after climbing to the top, he walked out upon the sands of an Arabian desert brilliant in the starlight.

He was clothed in a white flowing robe and as he walked, the sands of the desert filtered into his sandals. In ecstasy he viewed the stars and said they seemed to extend out of the sky so far that he could almost grasp them.

Audibly he remarked, "I am alone. All alone. I am all alone." This he repeated over and over until it became as a chant. "I am alone. All alone. I am all alone." These words gradually merged into a resonant "Aum" and he continued to chant for several minutes.

Suddenly he sprang from his chair in the home where the review was being conducted and, taking a full lotus posture on the carpet, he began to sway backward and forward, swinging his arms outward then clapping his hands together and exclaiming, "Oh, my master, my master," so emotionally that a dozen or more people present, who were witnessing the review, thought he was crying. After a moment they all knew he was laughing for joy.

As he rocked backward and forward, clapping his hands and laughing in perfect rhythm, he locked with so much zest that only his shoulders and the back of his head were touching the carpet and his feet, still in full lotus posture, were extending almost at right angles to the floor. After a few moments of this rhythmic rocking [p. 112] in the full lotus posture, he leaned forward with his face to the floor and his hands outstretched with palms touching the carpet and remained in this position for quite some time. He told us later that this was because the master, whom he had met, was praying and he too was in the attitude of prayer.

Upon the completion of the prayer he sprang onto his feet and stood erect. This was done with no apparent effort. He started to walk rapidly away. The dozen or more people witnessing this review were seated around the room and the furniture was in such a position that it would be hard for him to walk without meeting obstructions. Your researcher stepped before him asking that he return to his chair and tell more of his experience.

This interference with his review brought him back suddenly into the consciousness of the present life and he was very much disturbed to discover those present other than he and his master.

His master had given him definite duties to perform and it seemed sacreligious to him to find others present in their secluded temple.

After this sudden return of consciousness to the present surroundings and events he remained quiet until he had become fully identified with the present. He then enlarged upon his experiences, but his body was so exuberant with joy that he could not sit still but walked rapidly back and forth across the room. This [p. 113] feeling of exuberance remained with him for weeks afterward.

Observations:

This experience meant much to the reviewer and all those present who had an understanding of inner plane experiences and esoteric teachings.

During a review, the mind functions in a subconscious state through the physical body, yet separate from the conscious mind and its sphere of limitations. In this state, the body is able to perform physical feats that are impossible for that body when directed by the conscious mind only.

Experience No. 50:

"I see the great Pyramid of Giza. It is in the distance. I am alone and standing in a cleft in the mountains. I have been told to follow that path and I would see the glory of the universe, the perfect diamond, the perfect balance. The upper part shines in the sun. He said, 'Come; my brother, and you will see the glory of the universe.' The path seems to be on the top of a precipice.

"There is a tremendous expanse of desert. It seems almost too far to see. Just the shining diamond. I seem to be Persian. I am dressed in long robes and a turban, all white. The early part of the journey to this point [p. 114] was on horseback and later on foot to this cleft in the mountain. I seemed to be with many people up to this point of the journey to this narrow cleft. The others did not continue with me. They were unbelievers. I know not the name of my religion. I know that there is only One Power, the great Oneness, all is One. Everything in the universe is of that One. This is the most simple religion of all. Where did I learn of this religion? It seems to well up from within.

"I am thirty-two years old and have lived on the hot sands of the desert all of my life, tending herds, herds of all kinds. My name? Ahmabedoen. (Ah'ma-bed'oen.) I seem to have forgotten where I was raised as a child. I know not the name of the country. I speak the Pali language. I seem to have wandered away from my father and mother long ago. I know of no brothers or sisters and am not married. I seem to have no close friends. The herds are mine and I trade with merchants of Mecca.

"I do not see the Pyramid now. (Coughs) Constantinople! At the moment I seem to be just viewing the city—its mosques and other buildings. From this vantage point the city seems to cover a great area. I am at a distance as though viewing it from the air. I am afraid to go near the city. I do not like the confinement of the city, I like the wide open spaces. There does not seem to be any life in this city, it is almost a dead city. As I come closer to it I see no human life, no animals; [p. 115] nothing but these old buildings. It is mid morning. I hear no sound and know not why I fear to go into the city. There is no life here, perhaps that is what frightened me. A dead city with funny shaped domes on some of the buildings. Some of the pillars seem broken and these buildings are so insecure, but they stand.

"The damage is not recent. This ghost city has been this way for years. Pestilence is the cause of the damage. Here and there are huddled old ragged forms, rotted, no life in them. It might be called the Black Plague. The real cause is the intrigue of the people against each other. Everyone grasping what he can grasp—avarice, want of power.

"Oh, how foolish! If they could only have foreseen what was coming! They would have loved their fellow-men rather than hate them! Short-sighted fools!! Nothing but death!

"It seems as though I see all of Europe. Everyone fears the invasion. All those swords! The invasion of Genghis Khan, fear everywhere! Genghis Khan, murderer, and all of his hordes are the same! That is the cry of the people. Over-running everything, he came from China, and his mobs from the Orient. There is no leader to fight him. Dis-unity throughout the land! Oh, for leadership! Fight men, fight! Fight for your homes and for your liberty! [p. 116]

"The tide seems to turn. There is unity. There is still nervousness but the blackhordes seem to have pressed back those yellow devils. I do not know the name of the person who is leading against

Genghis Khan. I seem to think he is a Bulgarian.” (Reviewer’s body grows tense for several moments then relaxes.)

“Peace at last!” (After a moment, reviewer’s body again becomes very tense.)

“More dis-unity! Why can’t people get together? Why must they fight? Must there always be greed? People! That insidious leadership! People! Dumb! With all their education, DUMB!!! False leaders! Dumb followers! There seems to be many leaders, some good, thank God; but most of them false. Here and there a great soul. The people do follow the great souls for a little while but they leave because they are usually slain, and more false leaders creep in. When will they wake up?

“England seems to be coming to the fore now. I am viewing England and Europe from a great distance. I do not know where I am. England seems to be white, all the rest of Europe is dark. The leader in England now seems to be Alfred, sometimes called the Great. He is leading his people away from some of these false teachings. But England isn’t all white. There is a lot of dark there, a lot of tension.

“Time means nothing. First there is peace, then [p. 117] there is stress. People! They don’t wake up! This lousy fear, worming in here and worming in there.

“Europe is all black again. Alfred is gone and past now. A new continent seems to be coming up in the west. Beautiful, silvery, glorious. I see a migration crossing to the new continent. The continent is America. There is peace for awhile. Glorious peace! Then these few get over there, still worming their way in. Stress! The silver tide spreads westward! A little stress now and then. Oh, the pressure. Oh, the pulling apart! Oh why, oh why, oh why, oh why? Why must they fight? Brother against brother! The north against the south! Why must that small group foment the trouble? Insidiously misleading the people—both sides!! Financing, stealing the people’s very life blood! Stealing them blind! In time peace will come again.

“Europe is getting black, oh, how black! That seems to have cleared. I see nothing further.

“In America is pressure, all is pressure! Economic! Misguided, propagandized fools, the people! Their god is gold. Lead by the false prophets! Some day Judas will be recognized. That time will come when he overplays his hand in the not far distant future.

“There is a gradual awakening of the people. They seem to recognize the falsity of their leadership. What are they doing about it? They are talking about it quietly in some places and loudly in others. The greatest effect will be in the quiet talk. [p. 118]

“There will be disaster first, internal, practically revolution. The majority will wake up and drive the minority out. Where? The minority will go out of existence, so far as this planet is concerned. They will have served their purpose of life. That purpose was to goad mankind on to seek the Christ within. Down through the maze of darkness of materiality, up through the seven slopes of the Pyramid to the balance of the King’s chamber. Many will, many do now, many will in the very near future, and all will in the future see this balance. Everyone will be happy, joyous. There will be no economic pressure. Peace, glorious peace! No violent storms. Beautiful weather, gentle rains, and an abundance of crops and food stuffs for all.

“Everyone busy striving for greater knowledge produces marvels of new inventions, the like of which the world has never seen. Far better than the ancient days that man knows not of now. He will know of these times, however, because mankind will be able to look back readily and understand. Man will understand his own nature and in understanding his own nature he will be able to help those less fortunate than he on the upward path of progress. For generations, to come there will be no retrogression; all forward, onward, and upward. To what goal? Eventually to their main goal, the right of Christhood. Mankind will then know all there is to know, all he can gain upon the planet earth. Each Christ, for each will become a Christ, will become the [p. 119] spiritual leader of a similar planet some place in the universe. A worthy goal for the Sons of God. Peace! It is worth the effort.

“Interpretation of the Pyramid? It is the life of mankind, that is, the life span of the individual entity as pictured in the complete construction, much of which is not known by mankind as yet. The complete story is there but mankind can not as yet read it. He must attain unto Christhood to accomplish that.”

Observations:

This review, which took about three and one-half hours, is recorded as given by the reviewer.

It is clear that most of this experience was given from the non-physical viewpoint.

Here is an experience which shows how easily consciousness can go from the physical, as at the beginning, to the non-physical, as when over Constantinople, and then into the realm of prophesy and mystic symbolism. So in these higher planes of consciousness the past, the present, and the future all toll up into the eternal now when one is released from the limitations of the physical.
[p. 120]

*Observations and Conclusions**Part I**General Outline of the Observations and Conclusions of the
Preceding Experiences*

[p. 121, p. 122 blank]]

OBSERVATIONS AND CONCLUSIONS

PART I

General Outline of the Observations and Conclusions of the Preceding Experiences

Any experience, whether it be yours or someone else's, whether it be past, present or future, is just an interesting story or an unusual incident unless the underlying cause of the experience, its reason for happening and the fundamental truth it presents is recognized. To find this underlying cause, its reason for happening and the fundamental truth it presents, each individual must answer the following questions from the physical plane, mental or reasoning plane, the emotional plane, and the spiritual plane:—

What effect has it produced?

What brought it about?

Why did it occur?

What principle does it teach?

What lesson has been gained?

What effect will this lesson produce in my everyday life? [p. 123]

Have I gained the physical, mental, emotional and spiritual freedom this experience teaches?

These questions, impersonally answered, will open or reveal a new world of cause and effect to the truth-seeker. Nothing happens or exists by mere chance or accident. Every effect has its cause, every cause has its principle of operation. To know only effect is to live blindly and in darkness; to know cause and effect is to intelligently direct one's life; but to know principle, cause and effect is to be a master and express in perfect light, love and wisdom.

After the presentation of the foregoing experiences, the reader should ask:—

What does it all mean?

What does it prove?

How does it concern me?

What change, if any, could it make in my belief in the here, the heretofore, and the hereafter?

Does it clarify any vague or doubtful points in my religious beliefs, my philosophy, my understanding of the relation between the teachings of religion and the discoveries of science?

An honest, open and seeking mind will, after thought and meditation, be able to answer the above questions and find much food for deep thought. [p. 124]

For such experiences to be brought forth from minds of individuals who, in their present earthly life, have had no contact whatsoever with many of the related experiences, shows that mankind to date has scarcely begun to scratch the surface or explore the powers and possibilities of Mind. To those feeling that such experiences might have been an attunement of the consciousness with the Universal Mind the following test was made:—

A and B are living in incarnation now as brothers-in-law. Both had incarnations at the same time in a former period where they were very close friends. Repeated questioning brought forth that - - -

A now can remember what A knew then.

A now can not bring out what B knew then.

B now can remember what B knew then.

B now cannot bring out what A knew then.

The above test shows that the data and knowledge of events, history and languages, not studied in this life, yet clearly seen, brought out and used as a result of such a review is not, in this phase of consciousness, tapping into the “Fountain of Universal Knowledge.” For if A, as reviewer, were tapping into this Mind of Universal Knowledge, he would have known and been able to clearly relate the innermost thoughts, feelings and desires of B. This would have been an attuning into the [p. 125] Akasac Records of B’s life, but as A was unable to give B’s innermost thoughts, feelings and desires and was able to tell of him only after they had come together as friends in manhood, this shows that A was reviewing only that which was recorded in his own subconscious mind.

In answering the question, “How does all this concern me?” consider the statement “you are the center of your universe.” You alone are responsible for your soul growth and attainment. Therefore, the most important personal thing in your life is soul development, attainment to the mastery of self and the “right-useness” of all powers and forces on every plane of being. To this end, every experience, which is the greatest and most thorough teacher, contains a lesson for everyone connected with, observing, or even knowing about that experience.

Another’s experience, whether it be of past reviews or of experiences in their everyday life of the present, is more readily impersonally observed than one’s own experiences, for being apart and separate from an experience, in other words watching it from the side line, separates one from the emotions, desires, and entanglements involved. Therefore, it is seen as a whole from a higher viewpoint and with a clearer eye, for the individual in the experience problem is surrounded by it, it is in front and in back of him, it is on both sides of him, it completely envelops him and [p. 126] he, with his limited vision, can see only a part of it. He can not see it as a whole until he raises himself above it. Thus in the observation of another’s experience, universal laws and their operation can be seen in demonstration. Through this demonstration, some key of truth may be learned that will enable the seeking individual to solve his own life-problems.

You may have had experiences similar to those listed in this book. Through comparison, can you find a key that will enable you to understand your experience? Can you, through seeing the law of cause and effect as is shown in experiences No. 34 to No. 38 inclusive, observe the principle of compensation in operation, as it worked through the lives of this particular soul, and apply that same principle to your own life? The laws that govern one are the laws that govern another—immutable, unchangeable. It is mankind who must change his false concepts of life into a perfect understanding of Divine laws in order that these laws may work with and through him in harmony and perfection, instead of mankind trying to work in opposition and imperfection.

Each person has within himself the power to direct his attention and observation as he chooses. He may attune to the negative emotional, the hysterical or various other negative phases of anything he contacts or he may attune to the positive constructive phases. [p. 127] Whatever his chosen path of attunement—all is experience for the soul.

The thoughts, opinions and directions of others affect you only to the degree that you admit them into your life. Recognition is the doorway through which all things enter your individual world. That, which you recognize as truth, becomes a part of you whether in reality it is truth or falsehood.

To those persons who learn only through their own experience, their physical death and awakening on the other side of life is their only true proof for belief in the hereafter; but to those who are capable of seeing and recognizing truth through, not only their own, but also the experiences of others, experiences No. 1 to No. 50 inclusive should aid and strengthen their belief.

The experiences recorded in this book show both the heretofore and the hereafter. If a reassurance of life before and after is stirred within you, it is the voice of your subconscious mind recalling similar experiences in an effort to awaken your conscious mind to their reality. Encourage this subconscious reaction, for through this awakening you may solve your earthly problems. Awaken the powers within you, effect a physical, mental and emotional release from negation, and replace that negation with harmony and peace.

From the recorded experiences, the seeker should see the continuity of life—that so-called “death” on one [p. 128] plane is in truth a “birth” into another plane. Birth into this physical plane, as viewed from the higher octaves, was a “death” into denser matter. So the term “birth” and

“death” are one and the same thing— Change. Why should change be so feared when soul growth—the purpose of one’s very life—is dependent upon that process? Without change, there would be stagnation, crystallization, petrification. How great is the wisdom of the statement, “Through change shall ye grow, and through growth shall ye be made free!”

The change in your belief in the here, the heretofore and the hereafter will be according to your recognition and acceptance of the truths herein presented.

For years, specialists have explored the chemical constituency and dietetic value of animal foods, temperatures, environment, breeding and various other causes and influences to produce high-grade stock, poultry, fruit, vegetables, etc., because they possessed money value.

Now specialists are delving into chemical and dietetic values of food or humans, interested in vitamins and caloric content and their effects because they possess life value.

Now comes a wave of research into the chemistry of thought, the powers and the extent of mind, its effect on the physical body and the circumstances and conditions surrounding the individual, because they possess soul value. [p. 129]

Consider the results of Luther Burbank’s^{*} experiments, the current information issued for farmers, fruit growers, etc., the literature, lectures and demonstrations dealing with vitamins and diet, the vast amount of scientific proof concerning these subjects as compared with the few attempts to establish scientifically the relation of God to man, thought to man, and man to universal forces.

Science is now approaching a period in its evolution where it is developing various “measuring sticks” which are enabling it to search into realms higher and beyond dense physical matter. The discoveries of cosmic rays, infra-red and x-ray photography and various instruments recording delicate vibrations are a few of the ways that are enabling science to prove and understand the greater world, which is man’s religion.

Religion of the past has been a religion of belief; religion of the future will be a more deeply understood religion because man, through principle, will be able to scientifically prove his beliefs.

The Encyclopedia Americana 1939 says, “the principle cause of constipation is ‘unconscious hate.’” Here then, is a competent scientific authority saying in essence that an inharmonious emotion deeply imbedded in the subconscious mind outmanifests as an inharmonious condition in the physical body. Thus, hate, conscious or unconscious, causes a tension in the nervous system, which does not permit the free flow of blood [p. 130] and energy, and thereby blocks a physical function. The toxic poison created by this strained condition is distributed throughout the physical, settling in and poisoning the weak parts in the body, which are unable to defend themselves. Toxic poison is recognized as the basis of most diseases.

Study the findings and discoveries of science in the current magazines and research publications. Learn to see in them the universal principles, which compose the lost link between science and religion. For all matter and all creation is God.

Science, through the study of the principles in matter, is finding its relation to God. Religion, through the study of God, is finding the relation between matter,—man and God.

When this missing link of universal principles is known and understood, science and religion will be one and the same, for man will find religion in science and science in religion. [p. 131, p. 132 blank]

{*} {Cf. https://en.wikipedia.org/wiki/Luther_Burbank.}

*Observations and Conclusions**Part II**The Physical Causes and Effects of the Experiences*

[p. 133, p. 134 blank]

OBSERVATIONS AND CONCLUSIONS

PART II

The Physical Causes and Effects of the Experiences

The physical body, being as it is the material encasement through which the mind of individualized spirit operates in order that it might gain self awareness in the world of matter, is subjected to and controlled by that mind. Thus, the physical reactions to be discussed in this portion of the observations and conclusions need of necessity be combined with the cause of such reactions existent in the mind. These causes mainly include the outmanifestation of negative and false fixed ideas implanted in the subconscious mind of the past, and their subsequent effect upon the physical body of the present life. The term "fixed ideas" refers to those thoughts or ideas, which have been accepted by the conscious mind as truth, but which in reality are either false or only "part truths." These "fixed ideas" become implanted in the subconscious mind and unconsciously but effectively the conscious mind is conditioned or limited by such ideas. Many negative ideas held in the subconscious mind are recognized as such by the conscious mind, yet through habit, they continue to affect one's [p. 135] present thinking and acting. When a "fixed idea" is recognized by the conscious mind as the illusion it is, it is viewed by that conscious mind as negative and is more readily cleared from the subconscious mind and its limiting effect upon the individual's thinking.

When tracing the cause of physical imperfection, mental control must be considered, for mind controls body, and that which has found expression in the physical body first had its conceptive pattern imprinted in the creative subconscious realm of mind.

The mind operating through the physical body is, as stated in the Key to Research, three fold in its nature, superconscious, conscious and subconscious. These three phases have definite locations in the physical body, from which they control the entire organism. Man's conscious mind, most familiar to him, is seated in the cerebral brain. In this conscious mind, man reasons, reflects, accepts or rejects that which he perceives with his outer senses and that which comes to his conscious mind from the superconscious and subconscious phases of his mind. Man could not exist with his conscious mind alone.

The subconscious phase of mind is seated in the cerebellum. This portion of mind governs the unconscious and habit functions of the physical body. The digestion of food, the circulation of the blood stream through the pumping system of the heart, the interaction of the nervous system, the activities of the glands and physical [p. 136] organs are performed under the direction of the subconscious mind. Yet these functions of this mind portion are only some of its many duties and abilities. For besides performing the subconscious functions of the physical body it records every thought, emotion, condition or event given it by the conscious and superconscious mind portions. So it can be seen that the average conscious mind uses a relatively small amount of the abilities of its subconscious mind.

The superconscious mind is seated in the Pineal Gland. It is the inspirational and intuitive portion of the mind, the connecting link between the individual spirit and the Divine Universe of God. Man does not yet comprehend the latent power and wisdom in this portion of his mind.

Here is man, housed in a physical body, with all the wisdom and power of the universe awaiting his use through the contact with his superconscious mind; all the knowledge from his past experience and physical perfection awaiting his direction in the subconscious mind and nine-tenths of his conscious mind awaiting development and expression; plodding and struggling along through life, blocking the channels of these great reservoirs of mind because in his ignorance he refutes their ex-

istence and refuses to recognize their impulses and urges. The relatively few impressions that manage to reveal themselves to the conscious mind are for the most part misunderstood and classed as odd dreams and [p. 137] queer hunches. Think of the heights man would attain and the powers to which he could attune himself if he would but follow the command, "Man, know thyself." The love, the wisdom, the power and knowledge of the universe would be his.

An example of mind control over the physical is shown in experience No. 15. The reviewer has, in his present life, a perfectly healthy physical body. Yet in his review of this past life experience, an astonishing change came over his physical body. His arms and legs grew tense and cramped in a deformed and grotesque manner. Why? — when his body was perfect and healthy? Because his mind held the vision of a crippled body, and he was completely in the consciousness of that vision, therefore his perfect body, under the control of the dominant thought in that mind, obeyed its master and became the thought manifested. His body remained in this unnatural position during the fifteen minutes he was in this review. At the time his consciousness left the vibrations of that review and entered into the beyond, his present physical body relaxed and resumed its normal position in the chair. Upon entering his present consciousness, he remarked to the observing group that he felt rather stiff and tired. This condition was soon remedied by the performance of a few bending and stretching exercises. It can be seen from this experience that the physical body was not under the dominant influence of the crippled-body idea long enough to do any harm to the [p. 138] present body. However, if this idea had not been released, and the idea of perfection substituted, the present physical body would, after a sufficient length of time and according to the intensity of the idea, have become correspondingly crippled. In other words, the physical body would have moulded itself after the pattern held in the mind.

This same lesson is shown in experience No. 33, wherein the feet of the Chinese girl were bound by her mother. In this case, the dominant thought became so deeply imbedded in the subconscious mind of this individual that it became a fixation and has outmanifested itself in this life.

Whether or not the crippled condition stated in experience No. 15 became a fixation in the subconscious mind of that individual during a later life is not known, for he, as yet, has not reviewed a past life wherein a crippled condition could be traced to this cause.

In experience No. 35 this lesson of thought fixation is portrayed in an entirely different aspect, yet none the less, mind controlling the physical. In this experience, the crippled body was purposely created because the soul, for the balancing of its own inner Karma, was required to live as a paralytic. In this case, the soul, from the spirit side of life, aided by higher mentors directed, through thought, the building of its infant crippled body, while still being formed in the mother's own body, and consciously knowing the results of such [p. 139] direction and thought pattern. Here then, the soul knowingly crippled its body because of Karmic lessons, but in experiences No. 15 and No. 33, the crippling of the bodies was brought on for other reasons.

The control of mind over the physical is also shown in experience No. 21 wherein the middle aged preacher took on the tottering aged appearance, actions and manner of speech of an old man. Here, in the review being experienced, he was ninety years old, and his mind had grown old with his body. Old age, according to the years of the physical body, is a race idea and when man erases it from his subconscious mind and substitutes instead the truth that mind is in reality ageless, the physical body obeying this dominant thought will never grow old. Experiences No. 15, No. 21, No. 35, etc., bring forth the great truth—Man grows old, tired and misshapen through thought and not through the passage of years.

Science tells us now that all cells of the physical body are replaced every two or three months. These new cells are built according to the pattern in the mind. This pattern is conditioned by what we hold in mind consciousness.

In experiences No. 3 and No. 4, the reaction of thought substitution is shown. Here the body in the past, through continual work without sufficient rest, became tired and weak. If, in this past life the soul had known the truth of mind control over the physical, [p. 140] she could have substituted thoughts of health and vitality in place of the idea of tired youth. As shown in the observation of these two experiences, her first idea of weakness as in experience No. 3 was released and as she came into

the vibrations of experience No. 4, the idea of health and vitality were substituted. The effect was instantaneous.

Experience No. 2 shows the effect of mind control over the physical body in the form of the facial changes of the reviewer experiencing various racial characteristics.

Experiences No. 6 and No. 39 show the release of consciousness from physical pain. In both instances the release was accomplished through the withdrawal of consciousness from the body. In experience No. 6, the conscious portion of the mind withdrew from the physical body, leaving it in charge of the subconscious functions and reactions such as breathing, etc. The conscious portion, free from the body, was thus freed from the sense of pain, for it is the mental identification with the physical cell structure that conveys this sense of pain to the conscious mind. It is possible to withdraw the consciousness from any portion of the body and yet remain in that body. This is a sort of mental local anesthetic. It is the mind controlling nerve and sense reaction so that the nerves through release of mental identification from that portion do not register to the mind the feeling of pain. [p. 141]

Experience No. 39 shows the complete mental release from the physical body. The conscious portion of the mind was first released by the help of her guardian angel. This enabled life to still remain in the physical through the channel of the subconscious mind. As the conscious mind viewed the destruction of the physical by the wild beasts, the subconscious portion was gradually withdrawn and the complete withdrawal resulted in "death." This shows the complete release of the superconscious, conscious and subconscious mind.

The change of voice as recorded in experiences No. 19 and No. 28 shows the mind control over the physical body. These minds were identified with the idea of youth, for in both experiences the reviews were those of young children. Although the physical bodies through which the reviews were being expressed were much older in this life, their minds were in the vibration of youth, and their tones and manner of speech were correspondingly young in expression.

In experience No. 30, that of the Arabian priest, the voice change was that of a different nature, although the principle of operation was the same. In the past life, the priest had full round tones and unusual resonance. In this life, the reviewer is not especially a singer and consequently the vocal chords, the resonating cavities and the diaphragm have not been trained to any unusual degree. Yet, these present organs, under the dominant thought of the past singing ability and the mind [p. 142] being completely attuned to that past life, responded and enabled the reviewer to sing far better than is possible in her present state of consciousness. The chant, as sung, was not as it could have been done if the present organs had been trained for such singing. But the fact that with the idea of accomplishment held in the mind, the untrained organs responded to the degree, which they did, shows the control of mind over the physical body.

The sense of cold felt by the reviewer in experience No. 48 was the result of a belief held in the mind as truth making the belief or thought outmanifest in the reviewer's body as an actual condition. As stated in the observation to experience No. 48, the room in which the review took place was very warm. Thus, the physical becoming so cold reacted to the predominant thought held in the mind of the reviewer, rather than the actual outer conditions in the room. This demonstrates the powerful control of the mind, for it shows that the physical body takes its directions from the inner mind and not from outer conditions, and that outer conditions affect the body only to the degree that such conditions are recognized by the mind.

The same principle manifested in experience No. 7, the only difference being the reversal of temperature conditions, for in this experience the two boys became heated to the point of perspiration while they were walking through deep snow. Here their bodies became [p. 143] overheated because their minds were in the vibration of the desert heat.

During the review of experience No. 24, the condition of the past thirst existed in the present body of the reviewer because the mind had so identified itself with the vibrations of the past life that the thirst became the controlling thought in the reviewer's mind. Upon returning to the consciousness of this present life, the controlling thought of thirst, which existed only in the past, was no longer in the reviewer's mind. If this thought had not been completely released, the reviewer would have been thirsty to the degree that the thought was controlling his body. [p. 144]

*Observations and Conclusions**Part III**The Mental Causes and Effects of the Experiences*

[p. 145, p. 146 blank]

OBSERVATIONS AND CONCLUSIONS

PART III

The Mental Causes and Effects of the Experiences

The mental and emotional reactions observed herein include the individual's emotional and mental reactions to outer environment and circumstance. Man lives, not in the world of conditions and events around him, but rather he lives in the world of his reactions to such conditions and events. Thus, one individual may live in seeming outer poverty and limitation yet in his inner world of thought and emotional reaction, be peaceful, free and rich in understanding; while another soul in the same material circumstance or even far better circumstance, as far as material accumulation is concerned, is poverty stricken, harrassed, narrow and limited in understanding. Why? Because these two individuals are living, not in the world of their surroundings, but in their reaction to such surroundings. The individual himself, through thought and emotional reaction, creates the world in which he lives, and he alone has the power and choice to change in any and every way, through his inner thought reactions, his inner and outer world of conditions and affairs. [p. 147]

This is shown and clearly demonstrated in experience No. 32. When the problems, the cares and the inharmonies of the outer world would become unbearable for the human self to endure, the woman of this experience had only to retreat from the outer world into her inner world of being where she, through thought, would attune herself to the great Christ force of love and power. Once the attunement was made, she could bring it forth into her outer world and live, and think in that polarization. Then when the human mind again became too deeply engrossed in materiality with its pain and limitation, and she would lose the conscious polarization that attuned her to the rhythmic ebb and flow of her inner peace and understanding, back again to meditation she would turn to renew the contact and repolarize her human mind. She was learning to live in her inner reactions to life.

The result of her experience in viewing the crucifixion gave her a clear understanding why Jesus the Christ meant so much and why she was so closely attuned to that force. She had contacted Jesus the Christ in His earthly incarnation and had been one of His many and earnest followers. The inspiration and enlightenment received in this past life was in her present life becoming a conscious definite part of her. She had been taught by Him in the past, and she was to become awakened and teach His principles in the world today. "Let those who are bound to me in Spirit and in Love become as examples for those who do falter." [p. 148]

Every experience through which man lives results in definite emotional reactions within himself. The reaction may be that of utter indifference, it may be a reaction of hate, fear, jealousy, uncertainty, etc., or it may be love, confidence, inspiration and the like; but whatever the emotional reaction, its record and influence in the body and upon the life of the individual becomes a part of the subconscious mind, sometimes merely recorded, but more often deeply ingrained according to the intensity of the emotions. These records play an important part not only in man's present life, his body and affairs, but also in his future lives and subsequent physical bodies, circumstances and events. All emotion affects man's physical body as well as his higher bodies, and man alone, through the power of will and choice, has the ability to change and alter his emotional reactions.

The effect and "Carry over" of emotions from one incarnation into another as in experience No. 1 shows how deeply and firmly fixed man's emotional reactions register events and circumstances in the subconscious realm. The reviewer of this experience had no fear of cats in her past life until the priest with the desire of instilling fear of disobedience in the mind of the waif, because of her unwanted dancing in the temple court, pronounced the dreaded curse upon her. The child's emotional reac-

tion of fear created such a vivid combination of old age and cats in her mind that the two became as one, united, and as the final condition or [p. 149] outmanifestation of the curse was dependent upon the cat, it was this animal that became the center of the fear and the thing which was so dreaded.

In the conscious reasoning mind of her present life, the woman of this review realized the absurdity of fearing such a harmless creature as a cat. Her reasoning mind also knew the falsity of herself becoming an “old crone in the twinkling of an eye.” Yet the subconscious record of the emotion of fearing cats was so deeply imbedded that she could not entirely reason herself free from its impingement upon her emotional reactions in this life. As stated in the observations following experience No. 1, the reviewer, after realizing the cause of her fear and understanding the proper method needed to remove the negative and false “fixed idea” in her subconscious mind, secured the kitten to raise. Her loving and happy association with this kitten neutralized the subconscious fear of cats, and resymbolized in her subconscious mind the images of youth, kittens and happiness.

Experience No. 5 reveals a fear of speed that is most unusual in this day of rapidly transpiring events and fast moving vehicles. Man’s entire physical, mental and emotional life in this country today is geared to such a speed that the average individual would find it difficult to slow down his activities to a corresponding car speed of fifteen miles an hour. As shown in this experience, the element of speed became linked [p. 150] with disaster and consequently the impression created in her subconscious mind blended the two as one—speed-disaster. Consequently, the subconscious reaction of that experience on her present consciousness produces the effect that any fast-moving vehicle gave her an expectant feeling of tragedy and a sense of happenings beyond her control. Therefore, only that speed or rate of motion, which enabled her to have perfect confidence in her own ability to stop instantly, would satisfy the subconscious warning or inner sense of disaster. The speed fear was overcome when its cause of origin was fully understood, and through this past experience and its now conscious remembrance, she gained the valuable positive lesson, namely that of keeping within the boundary of her own definite confidence in her ability to control. That which is out of control results in tragedy, whether it be one’s desires, emotions, thoughts, reactions or rate of speed.

This experience also proved to her the truth of reincarnation and the great possibilities of the subconscious realm. For all fears and complexes have an origin, and, whether the beginning had its inception in an event or circumstance of a past life or was born from an experience in the present life, the record of its birth and growth is to be found recorded in the realm of the subconscious mind.

Fears and complexes are not overcome by forgetting through the passage of years. The only way they can [p. 151] be mastered is through the understanding of their cause and the neutralization and resymbolization of their negative emotional reaction in the subconscious, realm. The reasoning conscious mind may overcome to an extent the influences of such fears, but until the seed of the fear inception in the subconscious mind-record is uprooted or neutralized and resymbolized by the planting of a positive seed picture of Truth in its place, the negative fear or complex will continue to assert itself when the conscious mind is off guard.

To overcome a fear by neutralization and to plant nothing in its place may be likened to the story of the sower who weeded his garden of all its obnoxious weeds and tares, and left it bare and unplanted. When he returned, more weeds had sprung up, leaving his garden in a far worse condition than it had been before his attempt to clear it of the unwanted plants. If a fear is neutralized, through reason and understanding, and the opposite condition of that fear or the positive lesson taught by its experiencing is not substituted, the old fear will creep back to its home and root itself more deeply in the consciousness of the individual.

A firm positive statement of Truth taken into mediation and pictured by the conscious mind will take deep root in the fertile soil of the subconscious creative mind, and will bear fruit not only in the present life [p. 152] but also in every future life to come. Upon such Truth is true character developed.

Thought, the product of the mind, is cold, lifeless and like an empty shell until it is filled with emotion, the life flowing energy from the heart of the Divine Spirit. This life energy as it flows in and through all space and matter is unlimited, fluidic and impersonal. As this emotional energy

flows in and through man, it is he, as a free-choosing moral agent, who conditions and qualifies it. He may express this energy as love, peace, joy, harmony or he may, through thought reaction, so condition this power that he produces hate, malice, greed, etc. Man himself is the conditioner and he alone is responsible for the results of his conditioning. As man creates mental thought forms, he fills these thought moulds with the conditioned life energy of emotion and desire. These thought children look to him for guidance and sustenance. Thus they come back again and again to his mind for the emotional life energy and power which animates them and makes of them living, growing things. When thought forms of greed, hate, jealousy, selfishness and the like become filled with man's misdirected life energy, they are sent forth into the thought realms of the universe to fulfill their mission and reproduce their kind. Like attracts like, and as these negative thoughts are launched into the world of thought activity, they gather to themselves the negative emotional vibrations of similar thought [p. 153] forms. Thus they continue growing and growing, fed by their creator,—fed by similar emotional energy unleashed by every mind they contact in the vast thought realm, and the original thought form becomes a monstrous hideous powerful creation, growing beyond all control of the limited, bigoted mind that gave it birth. Unleashed, free to carry on and vent its destruction wherever it finds an opening into the thoughts of men, this power force, like a vampire, sucks its life energy from the emotional reactions of all those individuals, negative in thought polarization, too weak to resist its overwhelming force, and too ignorant of the operation of thought principles to neutralize its power and remain positive in thought polarization. Like a boomerang, this now powerful force ends its cycle and returns to its creator a "thousand fold." This power of hate, greed, and jealousy is his and he must face it as his own, for it was he who brought it into being through misdirection of the thought forces and emotional life energy. This thought, its creation, its journey and its return is all carefully recorded in the Subconscious mind of its creator. Gradually, this thought will express itself in the mental and physical life of its creator or in the life of any acceptor of this thought. Mentally this thought will express as fear, sorrow, anguish and intense mental suffering. Physically it will express itself in the body of the individual as cancer, tumors, poisons, etc. [p. 154]

The law that governs the creation, growth and outmanifestation of a negative destructive thought, also governs a positive constructive thought. A thought form of love, filled with peace, joy and harmony winds its way over the thought ethers, gathering to itself happiness and beauty, blessing all those who attune themselves to it, and returns to its creator laden with blessing and manifests in his life as health, prosperity, harmony and love.

I formed a thought
 Half filled it with my will and faith
 Then thought of it no more.
 And drifting round my mind unheeded
 It became filled with my worries, fears and petty griefs,
 And burst forth from my mind into creation.
 I thought it gone forever
 But one day, back it came
 To me, its maker;
 Burdened down and over flowing with its kind.

I faced my thought
 And saw it was of me,
 So straight way hurried I
 To form another thought
 And planted deep within its core
 The seed of Love Divine.

I filled it with desire to journey forth
 Upon a path to right all wrongs [p. 155]
 And root within the heart of those
 Whose souls were barren and distressed.

And then within myself I knew a balance,
 The old thought with its grief and fear could be no more,
 For Will and Understanding had neutralized Cause and Effect
 And in its place was growing
 Peace and Happiness and Love.

I spoke a word, unthinkingly,
 And saw it crush another's heart—
 Then scurry forth to find its place
 Amid the harshness of its tone.
 "Oh God," I prayed, "Erase from out the heart
 Of that dear soul, my unkind word
 And from the ethers of the cosmos—
 Strike out its cruel and harsh vibration."

My answer came—
 "That was your word, my child,
 Filled with the life force from your soul
 Deal not with blotting out its seen effect
 But from the soul of you
 Wipe clean its Cause.
 And as a child, speak forth all words
 In Faith and Love eternal
 And free yourself forever
 From all wrong in word and deed." [p. 156]

I turned my gaze within—
 Reviewed each record of my soul,
 And hidden deep,—now here, now there,
 I found in wrong beliefs and fears
 The cause of harsh and unkind words.
 I battled long and hard
 To overcome these fears and misbeliefs
 And when at last the Truth shone forth
 From every record of my soul
 I knew I was the Master of my Spoken Word.
 Before the burning alter of my Inner Self
 I took the Sacred vow of Truth
 And pledged my word and deed
 In Service to my God.

—L. I. M.

All that man produces with words he produces with thoughts, for the spoken word is only the audible sound of his inner thought. Every thought possesses shape, color, tone and odor.

The emotional hate for wine and men expressed by thought and action of the woman in experience No. 40 became so great a power that she to this day has not freed herself from its negative limiting influence upon her. This emotional hate registered deep within her subconscious mind and the thoughts projected by herself at that time, they being filled with the emotional hate, which she generated, are still existent and living [p. 157] within the magnetic field of her more subtle thought body. The thought body is the magnetic field of vibratory action of the conscious self. These thoughts are still living and are expressing to the degree that she feeds them with her present feelings and allows them to manifest in her present life. They as yet are still alive and operating because the lesson they teach has not been fully mastered and the thought influences themselves disintegrated and replaced by the opposite emotional polarization of love. Conditions in the present life of this woman have so been, that she has been confronted by the wine and drink problem in the lives of those very close to her. Her

emotional reaction of the past returned and welled up from the subconscious mind and she has endeavored, with her enlightened knowledge of the past and present, along with her understanding of thought and thought process, to overcome its hold upon her and release herself from such emotion. This can only be accomplished through her understanding of effect, cause, and the divine principle or law operating through that cause and effect. Learning the lesson taught by such an experience will help her to release herself from the negative polarization of such emotion and will enable her to become so polarized to the positive constructive emotion that when a similar test arises in her life she will be able to master the effect of the situation within herself and will no longer generate additional negative emotions that must in time be overcome. [p. 158]

This experience demonstrates the great truth that outer conditions and events transpiring within the individual's world does not harm him. It is man's reaction to these conditions and events that either binds and subjects him to their transpiring or releases and frees him from their operations. Her hatred for wine and men did not harm the wine, nor did it hurt to any great extent the men for whom she worked. She was in reality hurting herself with the overwhelming emotion she brought into manifestation, for it has taken and may still take lifetime after lifetime to clear away the effect of that one life.

It is true that her life was sordid and hard to bear, but she netted only ill gain and future hardships by her negative reactions to that life. If she had, through understanding of life-principles, reacted positively to such a life, the lessons it taught, perhaps humility, patience and endurance would have been learned long ago and she would not have had to overcome in future lifetimes the destructive emotions of the former life.

It behooves mankind today to learn and use the principles of correct thinking and positive emotional reactions that in his future lives the knowledge of these principles will be so much a part of him that they may be recalled from his subconscious mind at will, and he may live his lives according to their Truth in operation. [p. 159]

The inner and soul desires of an individual are the links that bring him back again into incarnation. Those things, which the soul desires, are the things to which he polarizes and wishes to express, and as every unfulfilled wish of the soul must be expressed, man must come back again and again into earthly flesh to fulfill those desires. There is a lesson to be learned in every unfulfilled desire and all these lessons must be learned before man is Master of himself.

In experience No. 2, the desire for dancing was still deeply rooted in the soul of the temple dancing girl and this desire brought her again into physical form as a dancer, that she might fulfill this desire, master its expression and release herself from it, thus enabling her to develop other talents. As stated in experience No. 2, this girl is today a professional dancer. If her desire is not fulfilled in this life, she will no doubt express her dancing ability in future lives. As this girl also has a beautiful singing voice, she no doubt expressed this talent in various former lives. Her dominant desire of this life, however, was to dance instead of to sing, showing that the dancing desire was paramount to the song desire. Whether she has completely fulfilled the song desire, and it stands now as one of her mastered accomplishments, or whether she must master that desire in some future life, is a question known only by her own Higher Self or superconscious mind. "Whatever the condition, her future lives would be governed by [p. 160] her desires. Her desire of this life is constructive and along the line of talent and fine arts.

Man's desire whether constructive or destructive binds him to the wheel of reincarnation. The inherent desire of a soul to drink, brings that individual back into life that he may live as a drunkard. He must live in this condition, fulfilling his desire until he learns the lessons it teaches and he lives out of that desire. The desire to steal and rob and cheat or kill, forces man to act accordingly until, through experiencing its effects and results, he learns to overcome the desire-cause within himself.

The desire to balance one's karmic debts and obligations brings the soul into flesh to balance spiritually one with the other.

The constructive desires of service: to heal the sick, to search science for higher enlightenment in order that mankind may benefit, to teach spiritual truths that men may better know God through knowing themselves, bring great souls into earthly incarnation who have mastered their lower desires of self in many previous lives and these great souls become the leaders and servants of the age. When

all desires of the soul have been completely mastered, there is no need for further earthly incarnations. After all desires have been fulfilled, the soul's return to earth is all a matter of choice. [p. 161]

The desire for musical expression led the boy in experience No. 11 to train himself in this profession.

The desire and pride of possession for jewels expressed by the Spanish girl in experience No. 45, wherein she lamented in her tone and feeling that her vacated body had her rings, etc., is shown in the present life of this girl for she is extremely fond of jewelry and acquires great satisfaction in its possession. The time will come when she will just as greatly appreciate its beauty but the desire for possession will have been overcome. [p. 162]

The Spiritual Causes and Effects of the Experiences

[p. 163, p. 164 blank]

OBSERVATIONS AND CONCLUSIONS

PART IV

The Spiritual Causes and Effects of the Experiences

To fully understand and correctly solve the problems and conditions existing in one's present life, requires a deep study of the reasons for the existence of such problems and conditions. This study reveals a series of reasons, which upon close examination can be classified as a series of causes and effects. Back of every effect, there is a cause. This cause, when set in motion, is expressed as an effect. According to one's reactions to this effect does it produce another cause, which will at some future time again manifest as another effect. This pyramiding of causes and effects continues until the individual becomes aware of his divine right of mastership and learns to control his world of causes through the control of his inner and outer reactions. Then and only then can he become the master of his life and affairs. As man learns to set constructive causes into motion, his lives become a harmony of causes and effects.

The causes of today will result in the effects of the future. The effects experienced today are the results of [p. 165] created causes of the past. Thus the reason for one's present conditions can be seen and explained by a knowledge of his past life experiences. This is shown in experiences No. 5, 33, 34, 36, 40, etc.* Not only must the cause and its consequent effect be known and understood, but the principle or great spiritual lesson back of it all must be thoroughly learned and incorporated into the individual's thinking and become a part of him.

Many keynotes to the past may be found in the manifested effects of the present life and can be traced back to their origin. Causes and effects bind the soul in various relationships to other souls. Visions, longings, intuitive glimpses of causes are all means by which man may learn more of himself. In the No. 7 experience of the two brothers-in-law, the vision or inner contact that they made served as a keynote, which enabled them to unlock the realms of the past and review their former life experiences together. In experience No. 8, the priest in the catacombs gave this lady a specific keynote to a former existence.

Emotions, as the effect of one's reactions to various conditions, can give a definite key to the past. In experience No. 40, the woman's hatred for wine was not the result of experiences in this lifetime. It was the manifestation of certain causes she had set in motion in her life as a Grecian woman. The introduction to experience No. 17 is another example. [p. 166]

Analyze the emotions in your life and find their causes. They may give you an important key to your past and a realization of the knowledge that you chose, through desire and emotional polarization, the experiences of life through which you must pass and also the place in life wherein you are to function. While on the soul plane, you chose your parents, not only because of possible karmic debts but because they, with their present physical, mental, emotional and spiritual development could afford you the best possible background for the experiences your soul required for its further development. This truth is shown in experience No. 18 where the soul chose to be born into a family of moderate circumstances or was even willing to be born into poverty of material possessions in preference to wealth. Because of former experiences in a family of wealth, this soul realized the

* See pages 93, 94, and 95. {Here pages 32 and 33.}

limitations and shallowness as lived by herself in that particular life. Her great desire was to free herself from the uselessness of that type of life and to accomplish instead, something of lasting value to the soul.

Many do not realize that material wealth may be likened unto a trust fund of God. The people possessing that material wealth are stewards or trustees of that fund. When used constructively and in harmony with the Divine law of supply, mankind as a whole benefits as well as the trustees themselves. When such wealth is hoarded, used for selfish purposes, gambled, [p. 167] etc., it is the possessor of that wealth who suffers, for instead of recognizing it as a universal symbol, he glories in its possession until the wealth possesses him. Then in order to secure balance and right-use-ness, he must live in one or perhaps many lives of extreme poverty so that he may resymbolize his subconscious mind. Thus does he acquire a knowledge of the right use of God's (not his) wealth.

Experience No. 17 also shows the tragedy and harm in parent force and domination in the life of their children. Parents do not own their children. Their part as parents in the scheme of creation is to outmanifest the birth of a physical mechanism through which the spirit of the incarnating soul may function. The spirit was created by God myriads of years in the past and has lived in and functioned through many earthly bodies, experiencing lives with many different souls as earthly parents. How then can any parent claim to own and have possession of a child? The very forming of the child's physical body was not directed by the mother, for the incarnating spirit, while on the spirit side of life, gathered the material substance offered by the physical mother and directed the building of its infant organism. The physical parents then are only the teachers and trainers of that child until the child becomes mature in body and thought and is able to judge and discern for itself. Often the souls of children are far older in soul experiencing than are the souls of their parents and the only direction and guidance [p. 168] needed is in the youthful training. Such souls are aware of the path and purpose of their earthly visitation. The intervening will of the parents forced upon the child, creates inharmony and a severing of human relationships. In the great plan of soul development and evolution, earthly parents are held responsible not for the actions and decisions of their sons and daughters, but for the physical, mental, emotional and spiritual training they have taught and given to their charges in youth. Parents, in offering physical habilitation for discarnate souls, assume this responsibility for a two-fold purpose; to afford the incarnating souls an opportunity to secure soul development, and also for the soul development they themselves experience in the care and training of children. The responsibility of wrong doing is placed upon the souls who do not fulfill their part of such contracts and the results are balanced through the law of karma or compensation.

The soul in experience No. 35 knew exactly what had to be accomplished spiritually in its life as a cripple. The soul chose those particular parents for definite reasons and the parents, through the need of such experiences afforded by this child, subconsciously accepted.

This relationship of parents and children with the interweaving law of compensation shows the reason why souls and groups of souls reincarnate time and time again in family groups and close human relationships. [p. 169] These soul groups who follow each other into incarnations repeatedly and whose karmic debts are owed, one to another, are often referred to as Cosmic Families. A mother in one life might have been a daughter, in a past life, to her present daughter in this life. She might have been a mother to her present husband, or the two might have functioned together in many lives as they function in the present, as husband and wife. The relationship, in whatever manner it is expressed, exists for the purpose of freeing one soul from or balancing it with the other.

In experience No. 10, the present relationship as husband and wife parallels the relationship existent in the gypsy incarnation. Perhaps through many lives these two souls have been brought together in this combination for the lessons each has to teach the other.

Experience No. 7 reveals the great attraction and deep regard these two souls have gained for each other, due to their inner appreciation of fine qualities expressed by the other, not only in the present and past life as recorded in experience No. 7 but in many such harmonious relationships together. Whatever karmic conditions these two souls might have paid each other, they had in the past

freed themselves from such obligations, and had balanced in harmony the soul-functioning between themselves. Consequently, when they are together in earthly life or when they function in the world of spirit, their influence upon each other is one of inspiration and selfless service. [p. 170]

The cosmic family relationship in experience No. 25 presents another angle of soul functioning. These souls are bound together, not in a balanced relationship but rather in a manner that affords opportunity for the acquiring of that balance. This experience shows the opportunity life offers every soul to balance relationships with many souls in the same incarnation. The woman of this experience knows that the soul functioning as her son Robert in this past experience is one of her sons in her present life. The relationship of this mother and son is similar to the relationship expressed by the two brothers-in-law in experience No. 7. The highest regard and deepest understanding exists between these two souls. Their relationship in other past lives that she has traced, as well as in her present life, has been that of willing service and benefit each to the other. The mother's friendship with the soul of Lucy, who is now the wife of this son, is beginning to assume a similar balance, from the mother's plane of functioning that now exists between the mother and her son (Lucy and Robert, brother and sister in the past life now function as husband and wife in their present life). However, the obligation owing by the soul of Lucy (the son's wife) is still unpaid, but the spiritual development of the mother and her own balanced condition toward her son's wife will enable this soul to pay such obligation in harmony and with willingness.

Many recognitions of family relations were discovered by the reviewers in the experiences recorded [p. 171] in this book. With this understanding of the great law of relationship, man can begin to comprehend and appreciate God's wise and just plan of soul and spiritual evolution through physical reincarnation.

These relationships and gaining of soul development through every experience physical life has to offer brings forth the reason why the soul must function in both male and female bodies. Spiritual man is a creation of the Mother-Father God. The eternal breath of life was given to man and he possesses then, within his spirit self, both the Mother principle and the Father principle. These two principles or forces must be balanced before man can truly be the master of himself. When the spirit self incarnates as a woman, the Mother Principle of the spirit is developed and expressed. In like manner is the Father Principle developed when spirit elects to function in masculine form. When the spirit self expresses too often in the Father Principle without balancing by expressing in the Mother Principle, then that phase of spirit self becomes over developed. The result of this condition is the inability of this soul to function harmoniously with other spiritselves that are expressing either in the Mother or Father Principle. To maintain the proper balance of the two principles the soul is privileged to function through either a masculine or feminine body whichever will better enable that soul to release itself through payment of karmic obligations and enable the ego to experience every lesson offered by earthly visitations. [p. 172]

Experience No. 35 reveals the soul of this same woman today as having incarnated as a boy. In this case, as the soul's great lesson to be learned was through a karmic debt owed to itself (taking its own life while in the physical) the incarnation could have been in either a masculine or a feminine body. Due to the necessity of effecting a balance between the Mother-Father Principle of that spirit ego, the masculine body was chosen.

There are times when incarnation through one of the principles is better suited for the specific work and service to be rendered by the soul, as was the case in experience No. 47. This soul expressing as a woman today, incarnated for the lesson of service and was privileged to enlighten and be of service to the people of Rome. As the women of Rome at that time had no voice in governmental affairs, this soul chose to incarnate in a masculine body that it might function through the channel of the Roman senate and accomplish its purpose. For specific experience in the life in Arabia, experience No. 30, the soul required a certain type of spiritual training only obtainable as a priest of the Moham-medan faith. Thus, it was necessary for this seeking soul to experience this life in a masculine body.

The presentation of reincarnation as shown by the experiences heretofore recorded, gives the seeking individual the answer to many conditions existing in one's present life. The complexes, associations and seeming [p. 173] inequalities of mankind, one to another, are unexplainable by the environment, training and background of one lifetime only and the theory "we pass this way but once."

The statement "all men were created equal" is logical and true when man considers this statement in the light of spiritual interpretation. For "man" is not the physical body in which the spirit self is housed. "Man" is the individualized spirit created by God. Each individual spirit is endowed with equal potential possibilities. This spirit ego reincarnating on earth again and again, creates for itself various karmic conditions and obligations. It seeks to pay its debts and develop the latent abilities of the inner self and can be traced in and out of life through many earthly sojourns. The principle of reincarnation therefore presents the key to many an unsolved life mystery. This principle embodies the explanation of present conditions as revealed by past lives. The series of incarnation experiences No. 33 to 38 inclusive, 1, 5, 11, 25, 40, etc., and the observations thereto are splendid examples of this truth.

The principle of reincarnation definitely shows that the spirit ego or consciousness is conscious whether in or out of the physical body. Consciousness never dies but is always aware and functioning on some plane of being. The mortal encasement in which consciousness is housed may be vacated at any time, sloughed off, buried by grieving friends and relatives, but the con- [p. 174] scious awareness that animated that body is keenly aware of itself and its surroundings, the friends and relatives, the funeral and burial.

Experience No. 22 shows this point dearly. The old man, after vacating his tired and worn out body, was aware of all that transpired in the home after his release from the physical body. He attempted in this discarnate state to secure the recognition of his daughter and to awaken her psychic senses to a realization of his life and world. The witnessing of this review was very touching. The seeking of recognition by discarnate relatives and friends in an effort to comfort those who have been left on earth happens every moment of the day to physical individuals.

In experience No. 27 of the little waif boy in England, the unsettled and frustrated condition of a vacating soul who, while in physical life had no knowledge of the life beyond, shows that to a vacating soul, unfamiliar with conditions of life beyond the grave, a sudden departure from the physical creates a bewildered condition for that soul. When the soul on the earth plane is aware of the true life principles, a passing through the portal, be it sudden or more gradual, is accepted by the soul in the true light of understanding. The slow and gradual vacating of the physical releases the spirit by degrees, as it might be termed, and the consciousness while slowly slipping through the veil is often conscious on both planes of being at the same [p. 175] time. Such a vacating soul may describe the beauty and peace he is entering, or tell of other already released spirit friends with him. Those individuals who, before their time of physical release, are "unconscious" or in a coma, are in reality becoming cognizant of the other side of life while they as yet have not released their hold on the physical form. A quick release from the body, as was the case in experience No. 27, often brings a sense of bewilderment for a short time until the soul, with the help and enlightenment given by already discarnated souls, recalls from his subconscious mind previous exits from the material plane. The aid and teaching given by discarnate souls is shown in experience No. 18 wherein this soul was privileged, from the spirit side of life, to aid disincarnating children and to assist in accustoming them to the reality of themselves. After the idea of their child identification was released, they would recognize themselves not as children but as the multi-incarnated spirits which they were. When the vibrations of physical childhood were released, they could readily gain this recognition. Experience No. 31 is another example of a soul viewing its physical release from the spirit state of being. Note that in this experience as in experience No. 39, the soul expressing through that body felt no pain or distress because the consciousness was withdrawn from the physical and not completely identified with it.

Experience No. 46 shows the reluctant release of the physical vehicle because of soul attachment and [p. 176] pride in the possession of material belongings of that life. Material riches are a detri-

ment to the owner of wealth who allows such possessions to become the master. It is a hard lesson for many souls to learn that an accumulation of wealth without the proper knowledge of its securing and use is far more limiting and binding to the soul than is the extreme of poverty. The poverty stricken are willing and eager to “grow out” of their false concept of lack, but the miser of wealth is reluctant to release himself from that which he has made “his,” hence the instruction of the Christ to the rich young man, “Go, sell all that thou hast, give it to the poor and come follow me.”

Experience No. 44 gives the reader a word picture of birth into higher planes which many spiritually minded souls have also experienced in taking leave of the physical world. The “Garden of Life” is a Garden of light as compared with the darkness of ignorance, greed, selfishness and misunderstanding of the world. As viewed from the higher planes of life, the soul when incarnating dies from this higher finer plane of existence into the physical world of materiality and when, released from the physical world the soul is reborn again into this Garden of Life.

In these higher realms above the physical, consciousness is revealed exactly as and for what it is. The sham and deceit of the physical world is left behind and as the soul enters into the astral and higher realms, that [p. 177] soul is seen in its true light. It may for a time try to deceive as it has in the past, but the perception of other souls is so keen and exacting that the deceitful one can easily be detected.

Each soul according to its own development and inner thought is attracted or drawn to those who correspond to its degree of development and its manner of functioning. While in the physical, karmic conditions may hold it to one type of environment when within itself it may vibrate to another, but when it is released from physical form it will reunite with its own. For like attracts like and if a soul be inharmonious, it cannot live in the harmony of those in higher attainment.

Realize the beauty and freedom in the lives of all those who through study, understanding and meditation are able to express their God-given powers on all planes of life, both earthly and spiritual, at the same time. There are many living on the earth today who can do just that. All may come to this place when they will understand and practice the law. Higher plane harmony means lower plane problem solutions.

An example of the operation of this law is shown in experience No. 6. The higher plane harmony in this case was attained through a conscious release from the physical body, leaving the body in a seeming sleepstate or coma, and enabling the spirit ego to attune to higher planes and forces. The object of this experi- [p. 178] ence was to release the suffering consciousness from physical identification with the body. However, through the release the liberated consciousness was enabled to contact the finer planes where, through instruction, the problem of his musical instrument was solved. His ardent desire for this information, his knowledge of the existence of such planes, coupled with the release from the outer physical polarization and his ability to make the attunement were the factors enabling this attunement and the solving of his problems.

The experience, No. 41, of the Atlantean priest reveals a different phase of “lower plane solution.” Here the priest, because of his long practiced ability in contacting the finer forces and higher teachers, did not find it necessary to leave the conscious awareness of his physical body when he received higher plane instruction. Unlike the gentleman in experience No. 6, the physical body of this priest was in perfect health, and through his continued meditations he had so refined and raised the vibrations of his physical body that higher forces could readily flow in and through the physical organism without a physical “back fire.” Just as an electric wire carries normal voltage of electricity from the meter to the light bulb and if a charge of electricity greater than the voltage of the fuse were to be sent over this wire, something would explode, either the fuse or the bulb and perhaps both if the resistance ratio of the fuse were not such as to protect the bulb; so the physical body must be consciously prepared [p. 179] through attuning the atomic cellular activity of the body to receive the voltage of certain rates of spiritual vibration. Through meditation and entering into the Silence, this body vibration may be gradually raised to a higher vibratory rate as the cells of the body are purified, through correct eating, thinking and living and become accustomed to living in and expressing these higher rates of spiritual vibrations. Thus when in meditation a high plane of

attunement is reached, the cells of the body are able to receive such attunement and there is no burning up or blowing “the fuses” of man’s bodies.

This spiritualizing of the physical enables the free unobstructed passage of higher divine energy, power and wisdom to flow through the body at all times, rather than receiving this attunement only when the body cells are raised through meditation to such contact. That a small amount of divine energy is flowing through man’s physical body at all times is evidenced by the fact that he is able to live, breathe and operate in the physical realm. However, man has by no means begun to express this divinity as he can and should. Whereas, when man can live and dwell in this higher state of mind while yet in the physical world, always be in harmony with higher planes, and the ebb and flow of perfect life and living is continuous, man will never grow old, diseased or weary of life. He will be forever young, perfect in health, and can leave his physical body consciously and at will if and when he so elects to function permanently in the finer worlds. [p. 180] When the individual realizes that each inharmonious condition in which he finds himself or by which he is confronted is, in reality, a testing of his inner soul qualities he is more able to understand his situation and thereby master it. These many and varied tests are tests to determine one’s inner and outer reactions, for one’s strength or weakness of character, emotion and mind are never realized until they are called into use by many and varied circumstances.

In God’s great plan of spirit creation and evolution, it has and always will be the privilege of the more experienced and enlightened souls to be the example and spiritual teachers of those who are less experienced individuals. While residing in the physical plane, these souls advise, guide and instruct humanity. When living and operating on the non-physical side of life these soul teachers are called guardian angels, guides, or mentors. God’s plan of spiritual evolution is such that the soul who learned, earned and gained a spiritual lesson or principle can only progress into a higher state of learning through the teaching of his lesson gained to other individuals who, as yet, have not gained his degree of awareness. Thus, it is that all spirit creation is continually advancing, for individuals teach as they are being taught. Every individual is a teacher, every teacher is a student. The teacher, through teaching, learns more than the pupils, not only from those who attempt to instruct him, but from his very pupils themselves. The teaching of a lesson or principle imbeds [p. 181] that lesson firmer and deeper in the soul of the teacher and expands his consciousness to a greater degree than the student can expand because of the deeper comprehension and expansion experienced by the teacher. That which one receives he must give to others that they also may benefit thereby. This is evolution, an endless chain that links each soul in Brotherhood.

In speaking of soul growth through evolution, the soul is often referred to as being either young or old. Souls develop through experience and not through the passage of years, and thus are designated as old in experience or young in experience. The more advanced soul, because of past development, is more receptive and therefore absorbs greater and deeper truths from an experience. A soul, unwilling to learn and accept many lessons of life taught through experience, must return again and again to those experiences, which will gradually awaken it to a realization of the truths presented. An old soul is one who, through many and varied experiences and conditions in many lifetimes, has gained an inner development which enables him to express his divine qualities to a greater degree than the younger soul who, not as yet comprehending the lessons of life and consequently through fewer and milder experiences, is less tempered. The older soul has overcome more of the qualities of self and by conscious effort has cleansed his mental, physical and emotional channel of error and negation, that a higher power than he, of himself, may express in and through [p. 182] him. In the selfless manna of Christ—“These words I speak are not my own, they are the words of Him Whose will I do.”

The gradation of the older soul varies in qualities expressed from his conscious spiritual awakening and development toward divine perfection into Infinity. Each step and grade must be thoroughly mastered. Each grade brings numerous trials and tests to cleanse the soul from every trace of self. The older the soul, the greater the test; the greater the height, the greater the depth. The mastery of each

step brings higher light and deeper understanding, more truths to gain and greater heights to climb. This mastery of each step is earned through faithful service to humanity and the Christ within, and when each soul attains his master degree in Christ, his service to God leads him into infinity, an infinite world of expression uncomprehendable by the finite mind. The higher beings or mentors, whether in or out of the physical, guiding this chaotic world today are ancient in antiquity through service and experience. The younger soul is still in the process of cleansing and releasing himself from the lower and baser ties of materiality and self. The many trials and tests confronted in this cleansing process of soul evolution are myriad in their range of types and intensity; for the younger soul must be brought to the place of awakening from his material and earthly sleep, and he must consciously turn his thoughts and efforts from the illusion of duality to the reality of his oneness with [p. 183] Divinity. Every problem an individual encounters in the outer world, in business, at home, experiences with other souls, or in the inner world, his own emotional and mental reactions, are all soul tests and lessons. Through these tests, the seeking soul realizes his strength and weaknesses and begins to understand himself through analyzing himself. The intensity and extent of such soul tests are sometimes extremely pleasant and at other times correspondingly tragic. Both pleasure and pain experiences are necessary to attain BALANCE. No matter how severe or intense the test, no soul young or old in experience is ever called upon to endure more physical, mental or emotional suffering or strain than his developed strength and fortitude can bear. The driving force of the entire world of outer events and circumstances is for one purpose—to make man recognize and develop his inner inherent Divinity. A suicide is one who refuses to recognize his mental and spiritual strength, wisdom and power within his own being. Through experiencing the reversal of the law “Thou shalt not kill,” the suicide or murderer learns to appreciate the privilege of physical incarnation as he, through many ways (experience No. 35), learns to respect the function of physical form, for the physical body is a temple of the living God within. Every experience, every situation through which a soul passes is a testing of its spiritual mettle to make aware to the soul its degree of development and to temper this spiritual mettle for higher and more advanced aware- [p. 184] ness and understanding. Thus, the purpose of all testing and experiencing is to teach true value.

One of the great lessons learned from the experience of so-called “death” is to prove to the soul the value of spiritual understanding and knowledge as compared with the transient value of material possessions. This is shown in experience No. 46. After the conscious awareness of the soul in this experience had withdrawn from the vibrations of the Spanish life, but still attached through desire of possession to materiality, she viewed her vacated body. She wanted her rings and jewels, feeling that because of their great material value she could not leave them behind or go away without them. The value of possession she had placed upon those jewels meant more to her than the realization of her release from the physical world. This value and desire to repossess them kept her bound to the earth vibration, and it was not until her mother came to her on the plane of soul with teachings of truth and true value, that she released herself from the possessive desire for the jewels. When for some reason or another, one’s material possessions are gradually or quickly swept from him and he is left without that which possesses material value, the time has come in his soul evolution for that individual to learn true value and the source of such value. Such an experience should teach the individual that true value encompasses spiritual knowledge, understanding and its use, which is the treasure to which Christ referred when He said, [p. 185] “Lay up for yourselves treasures in Heaven where moth and rust do not corrupt nor thieves break through and steal.” Ofttimes it takes many such experiences to teach this lesson of value, but repetition brings not only understanding but depth of understanding.

Young souls still seek their joys and pleasures in the world of material things about them. They live in reverse to the law “Seek ye first the kingdom of Heaven (within) and its right-use-ness and ALL these things shall be added unto you.” The older soul has sought as the younger soul seeks; but through experience the older soul has learned the lesson that true value lies within; and from this vantage point he is able to counsel, comfort and instruct his younger brothers when they ask for

help, and as he sees them following the same path he has trod, experiencing similar tests and trials to those he has endured.

Herein lies the great difference. The young soul is the prodigal son on his way from the Father's house (going out from within) so that he may live and experience the outer world, unaware for the time being of who and what he is. The older soul is the prodigal after he has "come to himself" or awakened from his spiritual sleep and is returning to his Father's household (spiritual awareness), returning from the without to the within. All humanity is in varying states of being, young and old souls. The older souls on the earth plane today are gaining experience through the service of awakening and teaching their younger brothers. [p. 186]

Experience No. 3 is an example of a definite call and a response resulting in a life spent in service for others. This little Italian girl subconsciously realized her soul path for that incarnation was to be lived in such a way. She realized her duty was to many instead of only a few as would be the case if she were to marry and raise a family like the average Italian girl of that era of history. Consequently, she chose to be a Sister of the Catholic Church because the training and life would afford the opportunities for service of humanity that her soul craved to give.

Experiences No. 23 and 47 are excellent examples of selfless service. The plea made from the rostrum of the Roman Senate was the climax of service in that life. But the service was not and could not be completely effective because the bondage and darkness which this soul saw surrounding the mass of humanity would take many, many lifetimes to disperse. Therefore, the soul pledged itself in service to Christ and chose, as it were, "to see the thing through." This soul's incarnation in Tibet (experience No. 48) was one of peace and quietude. The effect of Dark Ages of history was upon humanity and humanity must suffer through its darkness. Only then could this humanity, after living in the darkness of ignorance, be willing to realize and accept the light when this light, as truth, was presented. The life of this soul while in the Tibetan lamasery was lived in preparing mentally, emotionally and spiritually to play its part in such a mass spiritual [p. 187] awakening. The pledge made in the fourth century in Rome and renewed in 1452 in Tibet is still to be fulfilled. This soul is still preparing mentally, emotionally and spiritually to play its accepted role in the great scheme of present-day events.

Experiences No. 3, 19, 23, 47, and 48 show the lives of service while dwelling in the flesh. Experience No. 18 and 44 show periods of service on the higher planes after the soul has been released from the flesh.

Experience No. 19 reveals an entirely different type of service to others. The soul of this experience elected to be born into a body that it knew was to be short lived. The main purpose of the incarnation was to aid in the spiritual development of the mother and father. The couple was due the experience of losing a child in death. In such a case, the greatest lessons and often spiritual awakenings are experienced by the parents rather than by the soul who has thus vacated its body at an early physical age. For the most part the role played by the child was purely that of service.

These experiences, 3, 19, 47, 48 relate the teaching and instruction given by guardian angels, guides, or mentors of the plan of and reason for life, carnate and discarnate. The living of one earthly life only, the heaven and hell concept, etc., of the consciousness of mankind as they enter the spirit side of life must be seen as erroneous or symbolical. The conditions of life are so entirely different from what the average soul expects to find upon his "death" that [p. 189] many helpful classes of spiritual instruction are taught and attended. Gradually through such instruction and spiritual awakening, the great truths of life will be learned by mankind and he will release himself from this ignorance of the things of spirit. "Jesus answered and said unto him, 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God'." John 3.3. "Marvel not that I said unto thee, 'Ye must be born again'." John 3.7.

Experiences No. 18, 39, 41, 44, 46, and 49 all show the presence of teachers, higher guides and mentors. In experience No. 39, the guardian angel was a spiritual guide who through instruction and higher power aided the little Christian girl to release herself from the physical body before death. The

instruction given by the discarnate mother in experience No. 46 enabled the Spanish girl to release herself from her physical vibrations and possessions after death. The contact with higher mentors, made by the Atlantean priest in the silence, in experience No. 41, enabled these mentors to guide, for constructive learning, the lives of these Atlantean people through the operation of advanced governmental and civic laws. The master met by the individual in experience No. 49 is this individual's own mentor or teacher, for this soul in the higher planes is spiritually awakened, but in the consciousness of his present physical organism was not fully aware of the extent to which such spiritual awakening extends. [p. 189]

The incarnating ego does not always bring forth from the subconscious realm to the outer awareness and use of the conscious mind all of the soul's abilities and accomplishments. Only the knowledge of background and talents, which are necessary for the fulfillment of its present soul journey in flesh, are known while in the consciousness of the flesh. This shows that soul attainment is earned and not received as a gift or favor. If an individual in a certain life possesses powers of expression higher and finer than those characteristic of average mankind, it is because that individual Spirit Ego, through former experiences, has earned and developed the right to express such powers. The trials through which this Spirit Ego passed in order to develop such expressions of ability may have taken many lifetimes, but the ability is his through development. If, in subsequent incarnations, the Spirit Ego expresses these powers and abilities in one life and not in another, the powers and abilities are none the less his, for the memory of their development, right-use-ness and operation are recorded in his subconscious mind. This is shown in experiences No. 2, 11, 30, and 38.

The young boy in experience No. 11 is, in his present life, bringing forth in continuation and to a higher degree of development his past ability and accomplishments in music. The reviewer of experience No. 2 has already brought forth the unfoldment of her dancing ability and is expressing it as a professional dancer in this life. Here are two souls in this life renew- [p. 190] ing and further developing their soul attainment of the past. The reviewer of experience No. 30 has not in her present life brought into outer expression her singing ability, for her life path in this present incarnation is to develop along other lines of expression. Had she in this life brought forth her former ability of expression in song she might have lived her entire life in the enjoyment and use of this talent rather than working for the development of other needed qualities.

This shows that man as an individual does not comprehend his true and inner nature until he has completely explored and brought forth that which lies hidden in the records of his subconscious realm of mind. These records are ever present, ready to be brought forth and used when the individual has mastered the necessary powers within himself in order that he may make the necessary contact with this mind.

Thus, the fact is revealed that an individual, his soul development and abilities, cannot be judged by the knowledge of one earthly lifetime. For an individual's earthly station in life and the expression of his life work, is no indication of his soul advancement nor of his soul development. This is shown in experience No. 10 wherein a prominent lawyer and mayor of his city was once a Gypsy. The life as lived by the Gypsies of that time taught this spirit many soul lessons. The reviewer of experience No. 12 is in her present life an average American girl, however one of her former [p. 191] stations in life was that of a Mayan priestess. She is no great spiritual leader today. The developing and rounding out of this individual's soul qualities necessitated an entirely different set of circumstances and experiences than the soul could receive if the earthly incarnations were to always be of a strictly spiritual nature and in seclusion. The same truth of earthly station in life is shown in experience No. 14, that of the daughter of a ruler of China during the Chou Dynasty. The soul of this Chinese girl is incarnated today as an American citizen in average circumstances in a modern American home. According to the material standards of life, she has come down the ladder of earthly station and wealth; her father is not a high governmental official, nor does she have the Jade Buddha and extravagant clothes as in her former life. But, according to spiritual development and soul integrity, this incarnating Spirit Ego has gained many valuable lessons in soul expression because of the balancing of experiences and inner

lessons learned; for a life, subsequent to this Chinese incarnation by this Spirit Ego, was experienced in extreme poverty and need.

Experience No. 20 is another example of similar lessons gained. Experience No. 35 along with the former and subsequent experiences of that group (33 to 38) show that the incarnating soul of that experience could not be judged by that one lifetime alone. [p. 192]

The foregoing experiences also show that Spirit Ego incarnates in many different religions and races in order that the soul may become broadened in experience and viewpoint and become rich in knowledge and its use. All the, various religions are fitted to the times and places in which they flourish and are also fitted to the understanding and spiritual development or soul attainment of the people by whom they are embraced. The life experiences such as reviews No. 9, 12, 14, 20, 32, 42, etc., which have dealt with the varied religions of many ages show the great need of the people for the particular belief and form of worship which was brought to them at that time. At the founding of Buddhism the common people could not image an abstract ideal or expression, which they could term God or Buddha. Therefore, a material image was formed in order that through this image of material they could vision the God or Buddha of Spirit. But through time and man's misinterpretation of the teaching, the original meaning was dimmed and lost and many people, becoming idol worshipers, placed their faith not in the Spirit back of the image, but in the image itself.

Many hundreds of years before Buddha, Moses taught the ten commandments and the truth of Spirit God, not idol worship, to a different race of people in a different part of the world. The common people at the time of Moses needed the ten commandments, that code of Laws which was given to them for the purpose [p. 193] of acquainting them with their wrong doings. Then came the teaching of Christ, which taught the people the law of Love, the Golden Rule, "Do unto others as ye would that they should do unto you."

Before the soul can progress it must become aware of its erroneous ways of thinking and living. The Spirit Ego can then, after the elimination of these faults, build its soul progress and advancement upon a firm and solid foundation of Truth. "And ye shall know the Truth and the Truth shall make you free." John 8:32. Every great religion, when studied in its basic form, as first set forth by the founder of that religion, will reveal the self same principles and Laws in all great religions: the Holy Trinity, Father-Mother-Son, the Divinity within, and the Golden Rule.

The lectures on Buddhism, experiences No. 9, and 20, as given by these reviewers particularly revealed the similarity between the basic principles as taught in Buddhism and Christianity. It is the transplanting from one language to another, the rewriting by one versionist and another that allows misinterpretations and falsities to creep into otherwise true teachings and faiths. Those souls such as adepts and teachers who in mystery temples and schools have kept the original records and works of the great spiritual teachers of the ages have material proof by which many misinterpretations may be corrected. The lost books of the Bible, original records of which are at this time safely [p. 194] preserved and guarded to be brought forth for the enlightenment of mankind when ready, teaches the entire truth of Reincarnation. However, until this time, those who have developed their own inner faculties of discernment—of discrimination can, through the guidance of the Spirit within, see through and past the maze of dogmas and creeds into the inner Truth.

The foregoing experiences show not only the contact and belief in the various religions but also birth into races other than those in which these souls are housed today. The customs, social and economic conditions, and beliefs of these various races all offer very definite lessons to be learned by the incarnating soul, and all offer certain needed phases of development which the soul could not experience in any other race. Each race is noted for certain outstanding characteristics and accomplishments. In its efforts to secure and master these accomplishments and experiences, and the soul development gained by acquiring these characteristics, the evolving soul seeks birth into such conditions.

Many spiritual truths of such incarnations are lost to conscious awareness for a time until the consciousness has developed spiritually to the place where it is able to recall and review such

incarnations which reawaken and reveal the recording of such Truths in its subconscious mind. Such was the condition of the woman in experience No. 42. Through her contact with astrology and astronomy in this life she knew of the solstices and [p. 195] their effect upon the earth and its inhabitants, but when she contacted her own subconscious mind, she was able to recall the higher spiritual meaning of the solstice as she knew it in ancient Atlantis.

In experience No. 14 the Spirit Ego was taught and recognized the truth that soul value or attainment is the true lasting value far outweighing the value of material possessions. In subsequent incarnations, this soul was tested and tried in many ways in riches and poverty to determine the depth to which it had learned this great lesson as experienced in the Chinese life No. 14, and to see how that soul was able to apply and use that lesson in all life expressions and incarnations.

The soul pledge of the Spirit Ego in experience No. 47 and 48 reveals the awakening of another soul into the truth of the soul principle of value. The enduring of hardships, material, physical, mental, etc., are necessary for the acquiring of soul realization and the pledge of service far outweighed the transient hindering conditions that for a time stand in the way.

The reality of subconscious and inner plane experiences are not and cannot be doubted by those open-minded persons both reviewing and witnessing the experiences herein set forth. The entire experience to the smallest detail remains clear and vivid in the mind of the reviewer. In experience No. 49 wherein the reviewer met his higher master or teacher, the beauty and joy of [p. 196] the meeting cannot be dimmed by time for such an experience, taking place on higher planes where the conscious senses and vibrations of the experiencer are extremely keen and sensitive, is deeply etched in the higher mental and emotional nature of the individual in his ordinary conscious awareness, and its retention is not left to the human memory alone. In other words the experience took place while the individual was attuned to his higher and keener faculties of mind activity. Just as in experience No. 44 the consciousness of this soul, after being released through death from the confines of the lower vibratory rates of human and flesh activity of experience No. 43, experiences the realities of life in the true awareness of spirit.

Man need not pass through the change called death to release himself from the illusion and dulled mental and emotional activity of fleshly confines, he instead needs only to obey the command of Jesus the Christ, "Man, know thyself." Through this seeking to know himself, he learns of the inner and higher worlds and through thought attunes himself in vibration to their realities. Man may live in his "Garden of Life" while he is yet in flesh.

Experience No. 50 shows the realization of earth life when the consciousness sees the plan, purpose and reason of life and through retrospection becomes aware of the driving urge of the soul to find inner peace and [p. 197] harmony that it may express this harmony on all planes of being. When this realization is gained, life becomes real and purposeful. Man recognizes turmoil, change, disruption, for the goad that it is, and his future thoughts, actions and reactions are influenced by this enlightenment. [p. 198]

Observations and Conclusions

Part V

SUMMARY*Interweaving of the Physical, Mental and Spiritual*

[p. 199, p. 200 blank]

OBSERVATIONS AND CONCLUSIONS

PART V

SUMMARY*Interweaving of the Physical, Mental and Spiritual*

Nature's law decrees that at the close of every cycle, spirit life pause for a cosmic instant and review the transpired cycle in the light of spiritual understanding gained therein, so that spirit functioning in the following cycle may be wiser, purer and more advanced. Conforming to this law, the reader and author pauses now to summarize and correlate the higher truths of life brought forth in the reviews of the life experiences herein recorded, so that we may live our lives with an awakened inner awareness and in the light of higher spiritual understanding.

1. Man's mind, superconscious, conscious and subconscious controls his physical body.
2. Man's conscious mind, which is his thoughts, and man's desires and emotions (expressed through his thoughts) control not only his physical body but also his mental, vital and other higher bodies.
3. Man can release himself from physical pain through thought. He may release himself not only [p. 201] from his physical body but also from unwanted conditions and circumstances through the power of his thought.
4. That which the thinker holds in thought outmanifests in his various bodies, physical, mental, emotional, etc.
5. Man is a free agent to choose and express that which he so desires.
6. Repetition or intensity of emotion is the process by which the conscious mind impresses the subconscious mind.
7. Deep seated emotions, thoughts and fears out manifest in future lives if not overcome or neutralized by the conscious mind.
8. Man creates his own outer and inner world by his thought, emotion and reaction.
9. Negative desires; fear, hatred, jealousy, etc., not understood and overcome, are carried over into subsequent lives.
10. Desires of accomplishment and higher expression, such as talents, are expressed through many lifetimes until the soul has developed that talent and outlived the desire for its expression.
11. Parents should lead and guide their children, not dominate or possess them. [p. 202]
12. After a certain cycle of soul development is reached, the soul chooses its place of earthly incarnation.
13. Soul qualities manifest in every condition.
14. Man can only manifest and express that which he has developed within himself at some time. All lessons, truths and accomplishments must be learned consciously, thus man earns all that he is or all that he may become.
15. Consciousness is conscious whether in or out of the physical body.

16. Groups of souls linked together in spiritual color, tone and ray, operate in and through earth incarnations in cosmic families.
17. Through overcoming self and understanding the spiritual self, man becomes of service to himself and others.
18. A knowledge of the inner planes, and inner plane experiences and a realization of their reality reveals unto man universes of unlimited functioning of which he is a part and through which he may express.
19. Man in his evolution incarnates in every earthly race and creed.
20. All religions conform to the type and development of the followers embracing that creed. When a religion does not advance with the progress of time, the followers grow beyond its teachings and seek truths less limiting to their advancement.
21. That which is experienced and recorded in the subconscious realm can never be lost and may, through proper contact, be recalled at any time.
22. Man's earthly station in physical life is no indication of his soul development.
23. The soul, in its development, changes physical conditions to conform to the demands of the lesson to be learned.
24. Material and physical problems may be solved through higher plane contact.
25. Older souls live and serve as examples and teachers for younger souls.
26. The depth of the subconscious is the composite of all soul experiences on all planes.
27. Reincarnation is a satisfactory explanation to many of the unanswerable questions of present day religions.
28. Each spirit self, in order to balance its Mother- Father principle incarnates in either masculine or feminine form, depending upon soul requirements |
29. "Oh Death, where is thy sting?
"Oh Grave, where is thy victory?" [p. 204]
Spiritual release from the physical is not death but birth into higher realms. An understanding of the principle of reincarnation eliminates the seeming victory and removes the sting.
30. Through study and exploration man grows into a realization of Truth.

Concentration is the foundation.
Meditation is the door.
Silence is the cap scone.
Oneness with God is the goal.

THE END

RESULTS OF ATTUNEMENT

And now, dear reader, perhaps you see
The powers within that ought to be
Expressing constantly through man
To fulfill Divinity's plan.

Know ye not ye are Gods in the making?
To accomplish this is your undertaking.
Release then the stress of your constant strife
Let repose and attunement come into your life.

Attunement through Christ to Divinity within,
This is the way to be free from, sin;
For man was never made for bondage,
So free yourself from fear and its poundage.

From fear of death, for life NEVER ceases—
Through knowing this man's faith increases;
From fear of eternity, for you see
You're in it now—where else could you EVER be?

Fear closes the channel against proper expression,
Powers thus blocked build awful compression.
Nervous break-downs increase—insanity results,
This fills the world with horrible tumults.

Strife, war, desolation—brother against brother,
Through ignorance mankind continues to smother
And crucify the Christ—Divinity within,
Thus man continues this reign of sin.

Whenever sin flourishes, mankind comes to sorrow;
So relax, tune in, them today—tomorrow
And ever after, you can always be
Living in tune with—Divinity.

THE PRAYER

O God within, I attune to thee—
Become thy channel. Thy expression through me
Will, in my world, maintain harmony
With—DIVINITY—ETERNALLY.

—A.R.M.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.

—Rev. 21, 1.

GLOSSARY OF TERMS USED

AKASAC (or Akashic) Records; (Sanskrit). The supersensuous spiritual essence back of and finer than Ether is called Akasa. It pervades all space. On this extremely fine substance every vibration is recorded whether it be of thought, word or deed. These records are sometimes referred to as “The (manuscripts of God.)”

ATTUNE, the act or process of securing attunement.

ATTUNEMENT, that condition of being harmonized with any plane of consciousness, which takes one into at-one-ment with the influence of that plane. This is necessary before one can secure knowledge of and attain to mastery on that plane.

COMPLEX, any belief forming, or state of mind on the way to becoming, a fixation.

CRYSTALIZED, — (see symbolization).

FIXATION, the belief or state of mind defined under Fixed Idea.

FIXED IDEA, any idea that is so crystallized in one’s consciousness that the mind will accept no other idea or viewpoint.

HARMONIZE, that condition wherein the mind becomes so in tune with a thought, a belief, or a plane of consciousness that an impulse in one causes a corresponding impulse in the other, much the same as a tuning fork will respond to the vibrations of a musical note with which it is in tune when that musical note is struck on an instrument or another tuning fork.

IMPINGEMENT, the impression made by impact of thought vibration.

INFERIORITY COMPLEX, that mental state where one feels either temporarily or permanently inferior to any other person or condition. This condition outmanifests as the backward, fearful, cringing, nervous, “I can’t” type of mentality. He may know, may have ability, but lacks confidence to use it.

INSPIRATION, that state of attunement with the higher rates of vibratory consciousness from within one’s being, where thoughts and ideas of a much higher and finer quality come through for expression than those, which come through from one’s ordinary attunement. From such higher sources and by means of this attunement man brings through the extra-ordinary and best in music, poetry, art, literature, sermons, inventions, etc.

KARMA, (Sanskrit, Kurma^{*}) Soul growth through the adjustment of differences resulting from operation of the law of Cause and Effect.

LIFTED MEMORY, the attunement by which the memory is lifted over and beyond the advent into the current physical life and one is able to remember and reenact that (through which the consciousness passed before coming into the present physical life,—to relive that which is recorded in the soul. Able to see [p. 207] the scenes and objects, hear the sounds and sense the vibrations, feelings and emotions of past experiences and remember all that was so reviewed whenever desired. This can reach back through any time or space,—one life-time, a dozen or thousands,—for in the realm of soul, consciousness is not confined to the limitations of time or space.

This attunement is very definitely different from either hypnosis or spiritualistic trance.

In hypnosis the subject is very clearly under the influence and control of the hypnotist, he does what the (hypnotist tells him to do, within certain limitations, either then or in a prior hypnotized state. After he is awakened from the hypnotic sleep he usually knows nothing of what he did or what took place during the hypnosis.

We often find (see experiences 7, 17, 25, 33, 35, 36, 38) where people experienced reviews, either wholly or in part, by themselves without the assistance of anyone; if it be hypnosis, who hypnotized those persons? Your researcher has conducted these reviews before persons who were hypnotists themselves, had been deep students of hypnotism for years, they watched closely everything that was done—every move that was made—these people said lifted (memory was definitely NOT hypnotism.

Many of the reviewers (get much more? of the review several hours, days or perhaps weeks after the time when your researcher was assisting them (and, as stated above, sometimes before) often they review entirely different lives than the one or ones with which your researcher assisted. This is further proof that it is not hypnotism.

In spiritualistic trance the medium surrenders his organism to a discarnate entity to use for the duration) of the trance. The medium usually knows nothing that takes place during the trance. All that takes place or is said by the medium during a complete trance is done entirely by the discarnate entity.

This process of lifted memory is like taking one by the hand spiritually, leading him into the soul record room and having him tell and relive what he finds there.

{*} {There is no such Sanskrit word as “Kurma”...}

The reviewer has possession of his faculties and complete organism during the entire process just as he had possession and use of them during the life or lives) he reviews. If he was a cripple, or deaf, dumb and blind in the life he reviews, he will act the same in the review.

He may even speak the language he spoke in the life he is reviewing even though he may not know any of that language in the present life. What he contacts, reviews and knows during his review he can bring back and clearly remember when he returns to the consciousness of the present life; this he can clearly remember, when properly brought through, and passage of time does not seem to dim that memory. [p. 208]

NEGATIVE, (three principal uses hence, three meanings). When used in the sense of polarization, that which is receptive, or on the receiving end of an idea, impulse, or thought; non-aggressive, as; receptive to thoughts of disease and gloom. The negative pole as opposed to positive, which is the projective pole.

An almost opposite use: as, "He took a very negative attitude" meaning—he refused to accept the idea; would have nothing to do with it. Nonreceptive.

An opposite or contradictory meaning you say,—yes, but compare with the meaning of the word "fast," as a fast horse, may mean one that travels rapidly or it may mean tied in one place, hence unable to travel at all.

Negative thoughts and attitudes:—Those, which tend to pull one down to lower rates of vibration; the opposite of positive thoughts or attitudes which lift one to higher and finer states of vibration and states of consciousness.

NEUTRALIZE, to make void the effect of any mental influence by attuning to the quality of thought opposite to that mental influence.

POLARIZATION, that condition of receptivity created by an individual in his mind toward any subject or line of thought through continued attunement, which causes his mind to be ever open, and ready to receive and be cognizant of thought impingement from that source.

POSITIVE, opposite to negative. Aggressive. Projective in nature. The positive person has the attitude of knowing what he is doing, he goes ahead; tends to be a leader. Sure. Certain.

In polarization: the positive or projective pole, opposite to the negative or receptive pole.

In thought and attitude: positive is constructive; tends to lift one to higher and finer rates of vibration and states of consciousness.

RESYMBOLIZE, to change the symbolization. (See symbolization.)

RESEARCHER, (as used in this book) the person conducting the review, the author of this book.

REVIEWER, (as used in this book) the person experiencing the review, the one whose memory is being lifted.

SUPERIORITY COMPLEX, that mental state where one feels either temporarily or permanently superior to another person, condition, or perhaps to all the rest of creation. This condition out-manifests as the too forward, know-it-all, "I told you so," "When you get as far along as I aim, you'll find out so and so" type of mentality. Talks others down. Thinks his opinions are always superior. [p. 209]

SYMBOLIZATION, that condition of mind substance when—

1. By attunement, under the direction of the conscious mind, the mind harmonizes with any thought, belief or plane of consciousness.
2. By continued attunement, mind substance or attitude becomes polarized to that thought, belief, or plane of consciousness.
3. By continued polarization mind substance or attitude becomes crystalized, fixed or set, to that plane of consciousness, belief, or line of thought; as the "fixed idea"* is to any particular idea. The term "crystalized" is often used in a derogatory way in speaking of mind in mass, either) of one or a group of individuals.
4. By continued polarization and mind activity, there is built up in the workshop of the mind a set of symbols or mental working tools; which enables that mind to become more and more effective in its efforts because of these symbols or mental working tools.

These symbols or working tools were built especially for that line of thought or belief. To resymbolize the mind would be to change the symbols over to another set, which would fit, and enable the mind to work efficiently in another line of thought or belief. This might be compared with an automobile factory changing its dies, special tools, machines, etc., over to fit the requirements of a different make and style of car.

Since symbols are the working tools, which are built and used in the workshop of the mind and, as in a machine shop, some tools are for general use and can be! used on many kinds of work while other tools are special and can be used only on certain kinds of work, so are symbols; some can be used in most any kind of thinking while others are special and have to be built special for, and used on, a special line of thought only; this is why it often takes so long after the conscious mind accepts a different belief before the subconscious mind—the work shop—can begin to efficiently produce results in the new line of thought or belief.

Many of the machines, dies, tools, etc., must be changed over, reset, perhaps new ones made, and it may be that even the entire workshop and all connections would have to be rearranged and changed over,—high power lines installed, etc.

These words, which you are reading now, are but symbols of thought and, grouped together in a certain order they form a certain idea. Group them in a different order and they form another idea, perhaps entirely different; it may be even reversed in meaning.

This resymbolization must all be done under the direction and full co-operation of the conscious mind.

Whenever the conscious mind allows any doubt or fear to enter, progress in the subconscious mind workshop is blocked [p. 210] until that doubt or fear is removed and work in the shop is started up again.

Observe carefully the important working of these laws when trying to resymbolize the subconscious mind from a state of sickness to a state of health.

VIBRATION, forces in action within any created unit. All creation is vibration. Every created thing is a combination of forces. Man is the combination of many forces. Spirit force vibrating at a rate, which comes within the range of man's physical senses to detect, is recognized by man as the world of material creation.

This range of man's physical senses to detect vibration covers but a very, very narrow¹ belt of the infinity of creation or vibratory rates.

If a vibratory impulse is picked up and carried to the brain by the eye, man calls it sight; by the ear, he calls it sound; by the olfactory nerve, he calls it smell; by process of touch, he calls it feeling; by* the organs of taste, he calls it taste.

The microscope, from the standpoint of size; the telescope, from the standpoint of distance; the amplifier, from the realm of sound; the X-ray; infra-red and ultra-violet rays; the seismograph; all have brought within man's range of knowledge much that, without them, would not be within man's range of comprehension; and many more inventions are coming to bring many more worlds within man's range of comprehension.

The lower rates of vibration manifest in the more material realms, the higher and finer rates of vibration manifest in the more spiritual realms.

[p. 211]